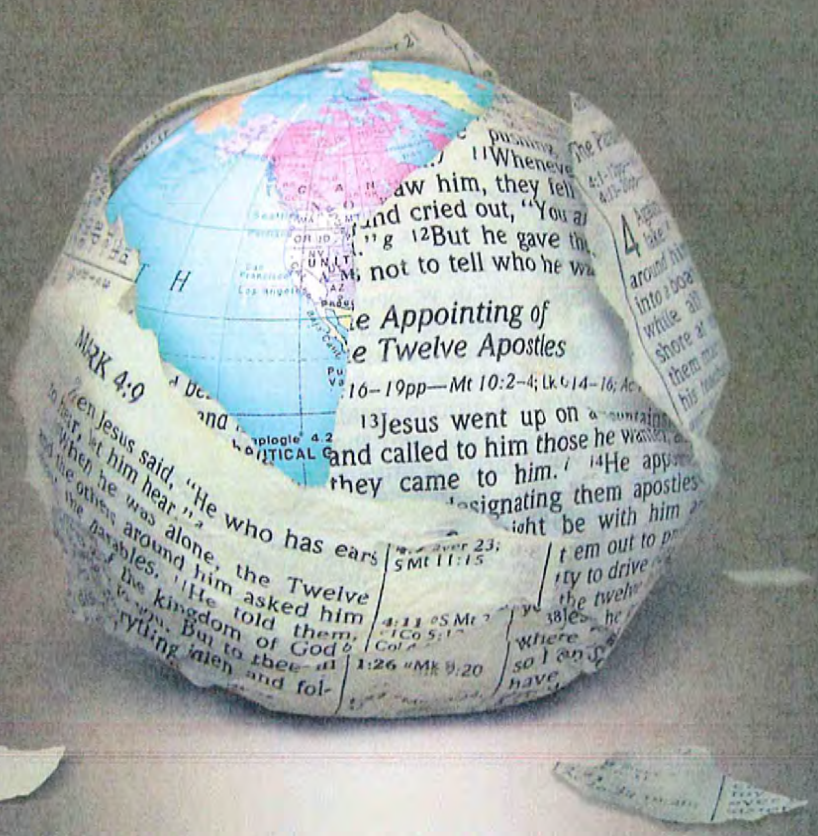
INTRODUCTION TO GLOBAL MISSIONS

SUPPLEMENTARY READING

STRATEGY DEVELOPMENT

CONTINUING MISSIONARY EDUCATION

DISCOVERING MISSIONS



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HOWARD CULBERTSON

ISBN 978-0-8341-2257-4

Printed in the United States of America

Cover Design: Brandon H. Hill
Interior Design: Sharon Page

Library of Congress Cataloging-in-Publication Data

Gailey, Charles R., 1937-
Discovering missions / Charles R. Gailey and Howard Culbertson.
p. cm.
Includes bibliographical references.
ISBN-13: 978-0-8341-2257-4 (pbk.)
ISBN-10: 0-8341-2257-X (pbk.)
1. Missions. I. Culbertson, Howard, 1946- II. Title.
BV2061.3.G35 2007
266—dc22

2007019830

10 9 8 7 6 5 4 3 2

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Illustrations follow page 128

We are also grateful to Donnamie Ali, Hal Cauthron, Franklin Cook, David Cooper, Greg Crofford, Tim Crutcher, John Hall, Marty Hoskins, Brint Montgomery, Dan Psaute, Jirair Tashjian, David Wesley, and John and Sandy Cunningham for their valuable comments and help on specific chapters. A word of thanks goes to a missionary who gave valuable input but must remain anonymous because he ministers in a **creative access** country.

Thanks to Missions Advanced Research and Communications Center (MARC), Global Mapping International, InterDev, and Patrick Johnstone of WEC International for permission to use their graphics.

Charles Gailey
Howard Culbertson

1
MISSION
AN INTRODUCTION

Objectives

Your study of this chapter should help you to:

- Define mission
- Get an overview of key components of missiology
- Reflect on the nuances of *mission* and *missions*
- Explore definitions of the term *missionary*
- Acquire a feel for foundational concepts in missiology
- Conceptualize the changing global context

Key Words to Understand

missionary
missiology
mission
missiologist
Missio Dei
closure
missionary call
globalization
glocalization
paradigm shifts

Fiction writers and movie producers have not often been kind when portraying Christian missionaries. Most missionary characters they dream up are bigoted, arrogant, and anthropologically challenged. Many of those fictional missionaries have been self-serving with very base motivations. For instance, one of W. Somerset Maugham's more famous short stories was "Rain." At the center of that story was a **missionary** who disintegrated morally while trying to convert a Pacific island prostitute.

James Michener's 1959 *Hawaii* weaves a tale that includes not-so-angelic 18th-century missionaries messing up the lives of charmingly simple islanders. Forty years later, a novel called *The Poisonwood Bible* was a Pulitzer prize runner-up and an Oprah Book Club selection. For that book author Barbara Kingsolver conceived a less-than-ideal missionary family living in the Congo. Nathan Price, the husband and father, is physically and emotionally abusive to his family. The strident and intransigent Rev. Price poorly represents the Lord he purports to serve.

Peter Matthiessen's 1965 book *At Play in the Fields of the Lord* is another example of a work that is very unflattering to missionaries. Matthiessen's missionary characters were destructive to themselves as well as to the Amazonian tribe they went to evangelize. A similarly negative picture of missionaries was painted in 1966 by the movie *Seven Women.* That film plays on the conflicting inner desires of some American female missionaries in China. The stereotypes spawned by such fictional missionary figures have opened up Christian missionaries to withering criticism and even caused missiologist J. Herbert Kane to ask, "What happened to the halo?" as a chapter title of his *Winds of Change in the Christian Mission.*

Fortunately, there is another side to this issue. Three films—*Inn of the Sixth Happiness, The Mission,* and *End of the Spear*[1]—based on true missions stories have been positive. Way on the opposite end of the spectrum from most fiction writers are those people for whom real-life missionaries are saintly folk living close to heaven. Such people who put missionaries up on pedestals find inspiration in missionary hero books such as *The Missionary Hero of Kuruman,* a biography of **Robert Moffat** and *The Missionary Hero of the New Hebrides,* the life story of John G. Paton. Such biographies have used glowing superlatives to describe those who have borne the label *missionary.* The Roman Catholics have gone even further than Protestants in their adulation of missionaries. Having conferred official sainthood on several missionaries, Roman Catholics have everyone referring to *Saint* Paul, *Saint* Boniface, *Saint* Anskar, *Saint* Francis Xavier, and *Saint* Isaac Jogues. Even Patrick, missionary to Ireland, was sainted by the Roman Catholics although his branch of Celtic Christianity was not under the authority of the Bishop of Rome.

The Study of Mission

How should believers respond to the caricatures—good and bad—of Christian missionaries and the fruits of their work? Between the extremes of withering criticism and uncritical adulation, where does the truth lie?

Missiology

One way to sift through both the muck and the fluff about missionaries is to use discernment grounded in good **missiology.** Though the word *missiology* is not in the average English speaker's vocabulary, many will know that the suffix *-ology* means "language about" or "the study of." Indeed, missiology is the study of, or conscious reflection upon, the practice of Christian **mission.** The first part of *missiology* comes from the Latin word *mission,* which means "sending out" or "assigned task" (thus, *mission*). *Missio* is a participle of the verb *mittere,* the Latin equivalent of *apostello,* a Greek verb meaning "to send" from which *apostle* comes. Based on this etymology, missiology can be said to be the study of sending. Because that definition may not communicate much to anyone other than a **missiologist,** it may help to think of missiology as "mission-ology."

I Wasn't God's First Choice

I wasn't God's first choice for what I've done for China. There was somebody else. I don't know who it was—God's first choice. It must have been a man—a wonderful man. A well-educated man. I don't know what happened. Perhaps he died. Perhaps he wasn't willing . . . and God looked down . . . and saw Gladys Aylward.[2]

—Gladys Aylward

Missiology looks at more than missionary biographies. While expatriate missionaries are important players in world evangelization, they are only temporary agents seeking to accomplish some specific things. At the heart of missiology is reflection on the outreach, growth, and development of the Christian Church as it is planted and bears fruit in new cultural contexts. As a field of study, missiology draws on several other academic disciplines. As one might guess, missiology uses material from theology, biblical studies, and church history. It also gleans insights from communications theory, cultural anthropology, geography, linguistics, psychology, and sociology. These diverse threads of missiology's fabric are reflected in missions courses taught at colleges and universities around the world:

- Christian Theology and Religions in African Contexts
- Communicating Christ in Animistic Contexts

- Cross-cultural Adjustment
- Cross-cultural Communication of the Gospel
- Cultural Anthropology
- Ethnomusicology in Christian Missions
- Folk Islam
- Intercultural Communication
- Linguistics
- Religions of the World

Like other academic disciplines, missiology has its own specialized vocabulary. Examples of missiology's words and phrases include **4-14 window, 10/40 Window, contextualization, dynamic equivalence, excluded middle, homogenous unit, inclusivism, indigenous church, modality**, people movements, reamateurization, **sodality, Theological Education by Extension,** and **unreached people groups.**

"Doing" Mission

The Church did not coin the word *missiology* because it finally recognized that it had a missionary task or even because it wanted to start doing serious reflection on the missions enterprise. Just as Christian missionary work did not begin with **William Carey** (who is often called the father of the modern missionary movement), so missiology did not begin when Ludwig J. Van Rijckevorsel first used the word in 1915.[3]

All good missiology should be able to be translated into action. If there is no action, you're missing something.[4]

—Johannes Verkuyl, professor of missiology
Free University of Amsterdam

In the 5th century, Patrick was doing missiology in Ireland when he used local metaphors, such as the shamrock for illustrating the Trinity. Ulfilas, "apostle to the Goths," made a missiological decision not to translate the books of Samuel and Kings when he decided their material would not be helpful in his ministry among combative and warlike peoples. Ramon Llull[5] reflected on missiological principles in the 13th century as he wrote books and pamphlets to prepare missionaries for Muslim North Africa. Not long before that, Francis of Assisi decided he would approach Egypt's Muslim leaders by searching for common ground rather than simply regarding Islam as enemy territory. In the late 16th century, Matteo Ricci was struggling with whether Chinese veneration of ancestors transgressed Christian principles. As Jesuit Francis Xavier evangelized in Asia, he sought to reduce Christianity to its core essentials, that is, what a person of any culture had to know and to do to be a Christian. These missionaries were all doing mission and reflecting on it long before missiology became the subject of university and seminary courses.

Missions or Mission?

Anyone looking at recent missiological literature would conclude that *mission* is an important word. Seventy-five years ago the more dominant word would have been *missions*. The change from *missions* to *mission* began in the 1960s, although the roots of the shift go back to 1934 when German missiologist Karl Kartenstein started referring to *Missio Dei*. This Latin phrase, which means "mission of God," became a major theme for the 1952 World Missionary Conference in Willingen, Germany, and has since become a common way to describe global mission work. Its use, which some say originated with Augustine's frequent use of *missio*, caused many to begin using *mission* almost exclusively.

Mission and *Mission Board*

Missionaries sometimes use the word *mission* as a shortened form of *the mission board*, a sending agency supervising and facilitating the work of missionaries and national churches. Even though saying "the mission" was common in Haiti when Paul Orjala was a missionary there, he opposed its usage because he felt it fostered feelings of **dependency.**[6]

For many people, *mission* and *missions* mean almost the same thing and are often used interchangeably. Each of those two words, however, has some unique nuances. Those advocating for the use of *mission* felt that *missions* emphasized too much the human side while the singular word *mission* would be a needed reminder that missionary work is trying to accomplish God's mission. Some thought that *missions* overemphasized a Western perspective of world evangelism and that its focus on the expatriate individuals doing mission resulted in a weakened ecclesiology, the theological understanding of the Church that John Howard Yoder, missionary to Nigeria, saw as inseparable from missiology.[7] A pragmatic and linguistically sound way of approaching the use of the two words is to see *mission* as the comprehensive label for the Church's response to God's calling while *missions* are the particular ways and organizational structures through which the Church's global outreach is carried out.[8]

Even the change from *missions* to *mission* has not been enough for everyone. In attempts to shed negative baggage that *missions, missionary,* and even *mission* might carry, some academicians downplay the usage of all three words. Many

schools put *intercultural studies* on diplomas instead of *missions* or *missiology*. The neutral-sounding *intercultural studies* was chosen because it would be vague and seemingly innocuous in places where Christianity is suspect and restricted.

Do we claim to believe in God? He's a missionary God. You tell me you're committed to Christ. He's a missionary Christ. Are you filled with the Holy Spirit? He's a missionary Spirit. Do you belong to the church? It's a missionary society. And do you hope to go to heaven when you die? It's a heaven into which the fruits of world mission have been and will be gathered.[9]

—John R. Stott

Whose Mission Is It?

The sending and purposeful going that is mission did not begin in 1907 when Harmon Schmelzenbach sailed for Africa with financial backing and prayer support of students and faculty at Peniel College. Christian mission did not begin in 1793 when William Carey went to India. Mission did not even begin with the apostle Paul.

Though it is common to think Christian missionary outreach began in obedience to the **Great Commission,** mission did not originate with Jesus' words, "Therefore go" (Matthew 28:19). To be sure, Christ's Great Commission is a powerful call to the Church to win and disciple those of all people groups. That was not where mission began, however. Rather than originating in the final chapter of Matthew, mission is rooted in the words of Genesis 1. That should not be surprising. Scholars call Genesis the seedbed from which the rest of Scripture sprouts. If that be so, then Genesis should be where the missionary enterprise germinates and indeed it is. The declaration that God is Creator of all is the seed for proclaiming God's wish to be worshiped by all human beings. Mission does not start with human beings getting burdened about spreading the Good News, as laudable as that is. Mission starts with God, and thus believers should joyfully echo missionary Paul Orjala's book title: *God's Mission Is My Mission.* Since mission begins with the declaration that God is Creator, it can be said that Christians are not evangelizing the world because of what the Bible says; they are evangelizing the world because of who God is.

The church exists by mission as a fire exists by burning.[10]

—Emil Brunner

To continue with the seedbed metaphor, mission is more than a few plants—even robust ones—scattered among other good things in Scripture. Mission is the soil of Scripture in which everything else is rooted. The inescapable conclusion is that if Christians are going to call themselves "people of the Book," they must be gripped by that Book's passion for global mission.

Is Mission Everything the Church Does?

The importance that Scripture gives to mission must influence how Christians think about the church. Missionary outreach is not simply one more good thing that churches can do. Because mission is so integral to what it means for the Church to be the Church, those who do not fervently espouse global mission are failing to embrace a core essential of the faith. Brooke Brown, mission volunteer in Slovenia, emphasized how indispensable involvement in global mission is for all believers when she said, "People think you have to be called to missions. You're already called from the moment you become a Christian."[11]

Getting believers of the 20th and 21st centuries to see how foundational mission is to the nature and purpose of the Church has been a rocky road. In some cases, people have used *mission* or *missions* to label anything and everything even remotely related to outreach. Sadly, such a broadening of meaning may have been facilitated by moving to using *mission* instead of *missions.* A negative consequence of the broadening of meaning beyond cross-cultural outreach efforts is that putting everything under the same umbrella tempts Christians and churches to forget their global responsibilities. It is human nature to get most excited about things and people that are close by. One consequence is that without a specific focus on faraway places and people groups, those faraway places and least-evangelized groups get less and less attention. At some point, even for those who acknowledge the sinful predicament of all human beings, it becomes easy to say "that is not my problem" about unreached peoples.

One danger with calling everything *mission* (and putting the label *missionary* on every Christian) is that, as Stephen Neill has said, "When everything is mission, nothing is mission."[12] Neill's point was that when *mission* gets broadened beyond its original usage, pleas to get involved in mission to unreached peoples can be ignored or shrugged off as someone else's responsibility.

Too often the idea of outreach itself has been broadened even further to include every single thing that churches do. Charles Van Engen, former missionary to Mexico, said that such broadening is precisely what happened in mainline denominations during the last half of the 20th century. Van Engen noted that when churches began defining mission in all-inclusive ways, it brought "church and mission so close as to nearly eclipse each other." Van En-

gen further commented, "The intention of the players in this drama was laudable. But . . . we face some disastrous consequences of their perspectives."[13]

On the local church level, one disastrous consequence of saying "everything we do is mission" is that congregations have raised money to replace carpet as a mission or local evangelism expense. Indeed, if everything is mission, then buying toilet bowl cleaner can be called a mission expense. Sadly, as Van Engen has noted, there seems to be a cause-and-effect link between (1) the declaration that everything the church does is mission and (2) a loss of passion for global missionary outreach. "In such a situation," Van Engen concluded, "both church and mission can get lost."[14] The dimming and even loss of global mission vision and passion can result, as it has, in more money being spent each year in America on chewing gum than is given to world evangelism.[15]

Kingdom of God and Closure

Pastor John Piper has reminded the Church that the world mission enterprise is not an end in itself; mission is a means to an end. That end is the worship of God by all peoples.[16] Because mission is the means and not the end, missiologists have used the word **closure** when talking about fulfilling the Great Commission of Matthew 28:19-20. Closure looks to establishing communities of Christian faith within every culture. Closure looks for where the gospel is not being preached and asks how proclamation and discipling can begin there. However, with more than 1 billion people never having heard about Jesus of Nazareth, closure could seem way out of reach. Nevertheless, convinced that Matthew 24:14 is a declaration that the Great Commission will be fulfilled, many missionaries today echo the words of Howie Shute, missionary in Africa: "We didn't come to work at the Great Commission. We're here to finish it."[17]

To truly understand the Church's global mission, one must conceive of it in a kingdom of God paradigm. Doing mission with a kingdom of God paradigm invites God's people to play a significant role in history. In a Kingdom way of looking at things, mission is not just about saving individual souls from hell, as important as that is. Mission is about proclaiming a **holistic** gospel of the kingdom of God in the tradition of Jesus (Mark 1:15) and Paul (Acts 28:31), both of whom preached healing that was spiritual, physical, emotional, and even political. Using kingdom of God terms to talk about world mission puts a focus on the righteousness, justice, and peace that God wants for all the peoples of earth. Thinking in kingdom of God terms provides a framework for integrating evangelism and societal transformation. It reminds believers that the Lordship of Jesus has societal as well as personal implications. Thinking in kingdom of God terms will enable people to grasp the missionary implications of a key phrase of the Lord's Prayer: "Your kingdom come, your will be done" (Matthew 6:10).

Who Is a Missionary?

> I believe that in each generation God has "called" enough men and women to evangelize all the yet unreached peoples of the earth . . . everywhere I go, I constantly meet with men and women who say to me, "When I was young, I wanted to be a missionary, but I got married instead" or "My parents dissuaded me" or some such thing. No, it is not God who does not call. It is persons who will not respond![18] —Isobel Kuhn, missionary to the Lisu of Thailand and China

While awe-inspiring wonders of nature often evoke feelings of worship, God uses something more personal than natural revelation when He seeks to call humanity into fellowship with himself. As Dean Nelson wrote in a tribute to missiologist Paul Orjala, "When God wants to send a message, He wraps it up in a person and sends that person."[19] God's willingness to entrust the Good News to human messengers is why within a short period after Jesus' resurrection, the Holy Spirit prompted the Church to send evangelists across geographic and cultural boundaries. Over the years, people thus sent out have been called missionaries. People bearing this missionary title have had two clear identifying marks: First, they have been specifically selected or chosen, and second, they have taken the gospel to other cultural groups. Former missionary to the Muslim world Ray Tallman tied these two thoughts together when he defined a missionary as: "A ministering agent sent by God and His church to communicate the gospel message across any and all cultural boundaries for the purpose of leading people to Christ and establishing them into viable fellowships that are also capable of reproducing themselves."[20]

While Paul Little and others have called for every believer to be seen as a missionary,[21] Tallman's definition keeps it narrowed to people with a distinct vocation and who are sent by the Church to take the gospel to other cultural groups. Not everyone is a missionary in this way any more than every believer is a pastor in the way *pastor* is used in Ephesians 4:11. While all believers are to be witnesses and while they may utilize missiological insights in their ministries, not all are missionaries if the message is correctly understood from Ephesians 4 that believers have different callings and gifts.

Mission is also not about auto-sending, that is, people deciding on their own to go. *Mittere* and *apostello* both imply that there is someone doing the "sending." Indeed, that is what happens. Missionaries are sent by a mission board as well as by the Holy Spirit and by the Church. Acts 14:1-4 gives an example of that happening when it says the church in Antioch laid hands on Paul and Barnabas and sent them to the cities of what is now Turkey.

The *Evangelical Dictionary of World Missions* defines *missionary* in a way that fits the experience of Paul and Barnabas and echoes what Tallman wrote. That dictionary says that a missionary is one who is called of God and sent by the Church "to serve God in a **culture**, a geographic location, and very likely, in a language different from the missionary's own."[22] This does not mean that the only way to be a missionary is to go halfway around the world. In its most biblical expression, a "mission field" is simply where the "sent ones" go. The cultural and ethnic diversity that exists within many nations means that a **missionary call** may be the sending of someone to another culture or language group within that person's home country. India, Nigeria, and Papua New Guinea are typical of countries that are complex mosaics of cultural and ethnic groupings. India, for example, is made up of about 4,600 distinct people groups speaking more than 400 different languages. Though not a very large nation, Papua New Guinea is one of the world's most culturally complex ones with more than 1,000 people groups speaking 816 different languages.

Sometimes those who cross national boundaries to minister to immigrants from their native countries are said to be doing missionary work. They are not. By definition, missionaries are outsiders among those with whom they work. Thus, a Haitian going to Paris to pastor a congregation of Haitian immigrants would not be doing missionary work. Likewise, a Mexican going to the U.S. to pastor Mexican immigrants would not be considered a missionary. In a biblically rooted ecclesiology, pastors or elders plant or shepherd individual congregations within their own cultural group while missionaries or apostles are those who develop church planting and discipleship movements in other cultures.

On occasion people have speculated that youth pastors should be considered missionaries because they work with the youth culture. While there are special gifts and graces needed for youth ministry and some new words or ways of saying things need to be learned, cultural anthropologists would say that youth ministers are working with a subgroup of a larger culture, not a totally different culture. Thus, youth ministers do not really fit within the definition of *missionary.*

To try to delineate the cultural and language barriers and distances that call for people with particular missionary gifts using missionary thinking and strategies, missiologists came up with an E-Scale (for Evangelism Scale). In this E-Scale, E0 is the evangelism aimed at spiritually dead churchgoers. Traditional spiritual renewal events in local churches are one way that E0 evangelism is done. E1 evangelism is what believers are doing when they reach out within the culture or cultures of the people of their own congregation. E1 evangelism is aimed at people not currently involved in a church but who are of the same general language and cultural group as the congregation doing the evangelism. E1 evangelism is not cross-cultural missionary evangelism because the only boundaries the gospel encounters are the theological ones separating Christians from non-Christians. In Acts 1:8, Jerusalem and Judea are symbols of E1 evangelism.

E2 evangelism happens when some cultural boundaries are crossed, as would have been the case between Jews and Samaritans. Thus, the Acts 1:8 symbol of E2 evangelism is Samaria. In E2 evangelism, the language is often the same, but evangelism has a missionary tint because of the cultural differences involved. Evangelism that crosses the greatest cultural distances is called E3 evangelism. In E3 evangelism, a language barrier almost always has to be crossed. This ends-of-the-earth missionary evangelism is considerably more complex than E0, E1, or even E2 evangelism.

Globalization: The New Context of Mission

(see plate 1.1)

Things are different now from 1871 when journalist Henry Stanley ventured into the heart of Africa looking for David Livingstone. The 21st-century Church exists in a world where globalization has produced never-before-seen interconnectedness. In his book *The World Is Flat: A Brief History of the Twenty-First Century,* Thomas Friedman described the monumental convergence of technological changes that has produced an unprecedented economic and cultural intertwining of individuals and societies. Globalization and its effects on societies of the world is discussed and debated by business executives, politicians, and even terrorists. It is something that will also affect Christian mission.

Today's context of economic and cultural togetherness has resulted from several things:

1. Instantaneous Global Communication

Not long ago, international mail correspondence took weeks or even months. It used to be very costly to get complex documents, photos, and video to faraway destinations in two days or less. Now, that material can arrive electronically in seconds. In milliseconds, cell phone technology links up any two users anywhere on the globe. E-mail and instant messages zip to and from computers around the world. There are positives and negatives to this. Whizzing along optic fiber cables are messages from those preaching the gospel and from those promoting violent guerilla warfare. Global connectivity means that a blog written in frustration by someone in the small Oklahoma town of Hartshorne can be read immediately in the little Tuscan village of Montevettolini, Italy. Consequently, mission organizations as well as businesses have had to become sensitized to global audiences in regard to what they put into print and on Web sites.

2. Movements of People and Goods (see plate 1.2)

Freer access across what used to be tightly controlled national boundaries has made some areas of the globe seem what business strategist Kenichi Ohmae calls "the borderless world."[23] People are aware of and have access to greater amounts of information, goods, services, and images than ever before. Such access has been fostered by things like the European Union and the North American Free Trade Agreement. The resulting borderless world is both a dream and a nightmare with freedom of movement often applying to people as well as commercial products. Each day, hundreds of thousands of people cross national boundaries on footbridges and in airplanes, ferries, buses, and private vehicles. Many of those travelers are on one-way trips to start a new life in another country. Among other things, such emigration influences evangelism and church planting patterns. Thus, the fastest-growing churches in some places are made up of immigrants. Some of the most vibrant evangelical congregations in Paris, for example, are filled with African and Caribbean immigrants rather than with native Parisians.

3. The Revolution in Technology

"Innovate or disappear" is a key dictum of today's commercial world. A few years ago mechanical systems morphed into electronic ones that are now being ever more miniaturized. There was a time when a single computer filled an entire room. Today, the average automobile uses 50 microprocessors, each with more computing power than the room-sized computers of 50 years ago. Friedman says recent technological advances have "flattened" the world, allowing, for instance, the Grameen Bank (whose founder won the 2006 Nobel Peace Prize) to furnish solar-powered cell phones and computers to rural poor in Bangladesh who are doing computer programming for major global corporations. Globalization thus means that competition for jobs is moving from being local to being global.

4. Interdependence of the Nations of the World

Up until the 16th century very few people ever traveled more than 10 miles from their home. As a result, societies were very localized. Today, societies thousands of miles from each other are interlocked in communication, commerce, and even popular culture. Sociologist and economist Saskia Sassen said that today's world has become "a worldwide grid of strategic places . . . constituting a new economic geography of centrality, one that cuts across national boundaries and across the old North-South divide."[24] This has given rise to the phrase *global village* and sparked fears that unique cultural features will be obliterated by uniformity and homogenization. Others such as anthropologist Brian Howell combine the words *local* and *global* into glocalization, noting that rather than tossing everything into a blender, globalization has actually promoted "the development of difference, but within a mutually intelligible system."[25] No one knows how such flattening will ultimately affect efforts in the indigenization of the church. However, the thought that glocalization is promoting differences may allay the fears of some that a McChurch world is coming, in which churches will look and feel much the same anywhere on the globe.

Result: Paradigm Shifts

The enormous changes wrought by globalization are happening at a time when the face of Christianity is undergoing dramatic changes. For his book *The Next Christendom,* Philip Jenkins looked at dizzying demographic changes in Christianity and concluded that the world is seeing the arrival of a true "global Christianity."[26]

Both Sassen and Jenkins describe paradigm shifts that future generations may regard as hinge points in world history. Such paradigm changes could significantly alter the contexts in which the gospel will be proclaimed. The thought of that can be unsettling, but David Bosch, a South African who ministered among the Xhosa in Transkei, sounded hopeful when he spoke to this issue in *Transforming Mission:*

> The events we have been experiencing at least since World War II and the consequent crisis in Christian mission are not to be understood as merely incidental and reversible. Rather, what has unfolded is the result of a fundamental paradigm shift, not only in mission or theology, but in the experience and thinking of the whole world. In earlier ages the church has responded imaginatively to paradigm changes: we are challenged to do the same for our time and context.[27]

Through the centuries, when confronted with new contexts, the Church's missionary outreach has been agile enough to adapt and even increase its level of effectiveness. May it be so again. As it moves forward, the Church will need to be sure of its foundations. It will need to use its resources wisely, and it will, as much as ever, need to be empowered and directed by the Holy Spirit.

Questions for Reflection

1. How is *mission* defined by this book?
2. Does every Christian need to consider whether he or she has a missionary call?
3. Some people consider *mission* to be a reference to God's mission and *missions* to refer to human activity. Is this distinction helpful? Why or why not?

4. In what way is missionary work different from the work of a pastor or of an evangelist?
5. Who is the author of mission? What is God's relationship to humans and how does mission fit into that relationship?
6. What are the overall positives and negatives of globalization and glocalization?
7. How might globalization and glocalization negatively or positively affect Christian mission?

2
THE HEART OF GOD
THE BIBLICAL AND THEOLOGICAL BASIS OF MISSION

Objectives

Your study of this chapter should help you to:

- Recognize that global mission finds its meaning in the very nature and character of God
- Grasp how significant Abraham is to the theology of mission
- Articulate the evidence showing that mission was on God's mind throughout Old Testament times
- See the missionary DNA of the New Testament
- Reflect on the need for each believer to respond to mission as a central theme of Scripture

Key Words to Understand

Great Commission
Abrahamic covenant
Sinai covenant
gôyim
nations
apostle
Paul of Tarsus

WHEN EVERYTHING IS MISSIONS

BY DENNY SPITTERS
& MATTHEW ELLISON

When Everything Is Missions
by Denny Spitters & Matthew Ellison

ISBN: 9780989954549

This book was published by BottomLine Media, an imprint of Pioneers, that celebrates the "bottom line" of God's covenant with Abraham: "I will bless all nations through you." To purchase other BottomLine titles, visit *Pioneers.org/Store.* This book is available in ebook format on Apple iBooks and Amazon Kindle.

PRAISE FOR *WHEN EVERYTHING IS MISSIONS*

"Denny Spitters and Matthew Ellison have done the churches of the new millennium a great service. *When Everything Is Missions* is just the book for churches struggling with how to envision and fulfill their part in God's global purposes in the world. In it they will find that fine balance of the theoretical and conceptual based on a rock-solid understanding of the Scriptures, combined with practical and proven steps that any church can take to get in the game and do its part in the Great Task. I recommend it highly."

— *Gary Corwin, Missiologist with SIM International and Associate Editor of* Evangelical Missions Quarterly

"For far too long many churches have become either distracted or sidelined by prevailing misconceptions of what their mission to the world should be. Thankfully through this book, Spitters and Ellison have taken up the banner of giving much needed correction to misunderstandings and mistaken mission practices that have become prevalent in many church mission programs. Tactfully yet candidly, the authors tackle these issues in a clear and helpful manner."

— *Marvin Newell, Senior Vice-President of Missio Nexus*

"One of my mentors frequently reminds me, 'Where there's a mist in the pulpit, there's a fog in the pew.' Nowhere are these words more applicable than in relation to the mission of the Church. The health and impact of the Church has always correlated to the clarity of her mission. Who has God called us to be, and what has he commanded us to do? In a time of growing confusion, particularly in the West, about the nature of missions and the role of missionaries, Denny Spitters and

INTRODUCTION

THE 7 P.M. MEETING at First Christian Church seemed to race; it seemed as if only 30 minutes had passed. John looked up at the digits: 8:37. His stomach was churning. Why was this so difficult for him?

As Executive and Missions Pastor he knew the facts. The church had a $150,000 budget deficit. The missions fund contained $200,000. They would need to balance the budget now and cut the support of five missions workers who, for all the time and money they cost, had shown poor results or return on investment.

John's training and background had made him adept at reading a profit-and-loss report. He got it. Board Chairman Jim Taylor's curt statement and Pastor Steve's approving nod made things quite clear; these cuts had to happen.

Still, a battery of conflicting emotions, Bible verses, books he had read, and personal convictions he wasn't quite sure about made him unsteady, unsure of what it was he even believed about missions after five years in his role. Meetings like this sucked the life out of John not just because they meant making tough decisions but also because they left him with the distinct impression that nobody, including himself, really even understood what missions at FCC was all about.

He was especially uneasy with the fervor of those who stated, "Every ministry in our church is a missions ministry; our church is a mission. We are a missional church."

On the surface it sounded great, and he had embraced these concepts for the past seven years since Pastor Steve had become their new pastor. Yet, frankly, as John thought about the ardor behind the "everybody is a missionary" concept, and the metamorphosis of FCC into a "missional" church, the mantra seemed to over-promise and under-deliver. He couldn't shake this thought. It made his stomach ache a little more.

John, I see no difference whatsoever between sharing the gospel here or somewhere else.

As John offered a mild protest against using the missions fund to cover the deficit, one board member had blurted out, "John, I see no difference whatsoever between sharing the gospel here or somewhere else. Sharing the gospel is missions. Missions is doing evangelism. Doesn't Acts 1:8 mention Jerusalem as well as the ends of the earth? What's the difference? We have people at home, right here, all around us who are unreached—this is our mission field and everything our church does IS missions!"

Any protests to that seemed hollow. This is our mission field and everything is missions, period.

As Missions Pastor, John was leading missions mostly by creating more programs and activity. He had bypassed the time, energy, and effort of any process that would define a compelling, biblical, definition of missions for FCC, and this meeting was a reflection of that. Maybe the cart was in front of the horse.

The next morning John woke up thinking about FCC, its history, and its history in missions, as well as his own history at the church; maybe these would shed some light on what happened at the meeting.

John was a favorite son at FCC. His parents, married there in 1969, still attended. He grew up at FCC and had a lot of his life invested in his church. He married Jo there in 1995.

Since it began in 1956, First Christian Church had been known as a missions-minded church. Ten local families joined with a bi-vocational pastor to plant the church during the post-war baby boom. Immediately they started supporting a missionary family in Peru. By 1970 FCC was a church of 400 that embraced sharing the gospel by sending missionaries overseas. "Missions" meant saving foreigners overseas.

Due to its premier location in a fast-growing suburb, FCC become a well-known mega-church of 2,000 by 1985. John was only 12 at the time but well remembered the annual mission conferences of those years, headlined by strange visitors from countries he had never heard of. As giving increased, the mission budget grew to support more than 20 families, couples, or individual missionaries. The belief was that more money meant more missionaries and more missionaries meant more missions.

But by 2006, with 4,000 attendees and a missions budget of $1 million to support some 70 workers, FCC was having issues that would change its future dramatically.

Discipleship at FCC meant becoming a member; evangelism and outreach meant giving a sacrificial faith pledge to missions. Few could remember anyone new coming to Christ through the influence of church members during the last decade. Transfer growth and a great preaching pastor had sustained them.

The last five years had been stagnant, though, and the 2007 economic downturn brought on the deficit that required such cuts now. To complicate matters, a youth leader had been let go for improper use of church funds, leading a growing group of families to depart for other churches with better programs for their kids. Attendance was slowly spiraling down.

The year 2007 was also when the pastor of 25 years retired and church leaders began looking for a new pastor who could stem the tide.

They found their answer in 32-year-old Steve Cates. A passionate communicator, he outlined a vibrant vision for a "missional" church where discipleship and missions meant "being on mission with God in your own context." In 2010 Pastor Steve recruited John to oversee the staff as Executive Pastor, and after a year John took on the role of Missions Pastor as well.

When he came on board John found FCC more fragmented than he had realized. He was aware of some of the strife and disunity that had developed between the pastor, church leaders, and church body, especially in the area of "missions." Pastor Steve had told him as much. Missions "faith pledges" were down and notices were sent to 20 foreign workers communicating that they were on the bubble for a support reduction or termination unless they could show more significant, missional results.

John shifted more and more missions funding toward "native missionaries" who could do mission work for less than sending an American family overseas. The security, cost, and training issues made hiring indigenous national workers a great return on investment.

Pastor Steve was getting frustrated with the church's lack of response to his missional paradigm. His desire to turn FCC into a disciple-making church where people shared the gospel within their work, school, and neighborhood context was stalled if not suspended. He believed that if the congregation would embrace living, working, and thinking as missionaries, results would follow. They hadn't.

Pastor Steve believed that all missions and evangelism activity fit into concentric circles. Serving at home, first and foremost (your "Jerusalem," in Acts 1:8 terms), was the key to mission. He had decided long ago that most of the talk about missions was semantics; sharing the gospel was all that was important, and it didn't matter where. When he talked about outreach, he regularly said, "Missions is the mission of the

church!" With all of the "lost" in their city, shouldn't evangelism be the main focus and mission of the church—the central reason for its existence? Aren't evangelism and missions essentially one?

• • •

This story may describe the reality for some of our churches. Church leaders may be uncertain if they should fight to protect old paradigms and programs or jettison them as deadweight in a new and changing world. Many churches find themselves at a loss to define their global mission. Others have become so ingrown with all of the problems of existence, survival, and relevance that their mission efforts are all about their church. Shared language may not indicate shared understanding, with clear definitions of discipleship, evangelism, outreach, missions, missionaries, missional, and mission of God rarely found, even or maybe especially in churches that proclaim all of us are missionaries and all our ministries are mission.

Many churches find themselves at a loss to define their global mission.

One of the obstacles is that processes like building consensus, hammering out definitions, and developing policies that reflect a shared understanding can be slow, painful work. If we place a higher value on getting things done, we may prefer to spend our time and energy responding to missionary needs and funding requests as they come rather than taking the time to invest in a process of biblical discovery that might lead to a coherent and compelling understanding of our mission which could guide all those decisions and activities.

We contend that many churches do not do missions well because they don't think about missions well. As a result, many North American churches miss much of their opportunity to be part of the global plans God has for His whole Church.

If words have meaning, then their definitions and uses matter. When everything is missions, some of the most central aspects may be lost or buried—such as sending our own to make disciples and plant churches cross-culturally. An over-emphasis on getting bang for our buck may also lead us to ministries that make us feel good or seem to provide a greater return on investment. Some of our churches leave missions to our denominations and networks or partner with ministries that offer us low-cost opportunities to sponsor missionaries or projects far away. Yet does outsourcing missions come with hidden costs, perhaps at the expense of our own souls?

We want to suggest a series of basic questions that can help churches and their leaders frame a process of discovery, design, and deployment in mission.

In many areas of church ministry we are careful to define what we are trying to accomplish. Global outreach, however, often seems to be exempt from such attentions. But does it have to be that way? In this book, we want to suggest a series of basic questions that can help churches and their leaders frame a process of discovery, design, and deployment in mission, a process essential for a healthy, unified, dynamic missions vision that flows from thinking about missions well.

- Do our definitions matter?
- What is our mission?
- Why are we involved in missions?
- Is every Christian a missionary?
- How are missionaries to be sent?
- So what? What is at stake?
- What next? What might our next steps be?

Even as we raise these simple but challenging questions, we want to affirm churches that are doing the work of missions from the place of thinking well about missions. We have observed many churches whose elders, boards, pastors, and church missions leaders have been awakened by the Scriptures and embraced clear thinking about missions and the local church. It is highly rewarding to see churches move from passive to proactive participation in missions, no longer focused on just money and programs. May your tribe increase!

If we could place our hearts on the page, they would show you that we love God's Bride, the Church of which He is the Head and the Bridegroom of us all. He has been on mission as the missionary God ever since Genesis, exhibiting His great wisdom from before time began. We adore and glorify the miraculous way He has pursued, called, and chosen each of us to be in His family. Despite the hell-deserving sinners we are, He has opened our eyes to the good news of salvation performed in the person and work of Jesus Christ, and we have embraced Him as "the power of God unto salvation to everyone who believes" (Romans 1:16). To see Him passionately worshipped by every tribe, tongue, and nation for this incomparable act of grace is our motivation for mission.

While we will directly challenge some assumptions surrounding the growing assumption or conviction that "every Christian is a missionary and every ministry is missions," we do so in an attitude of prayer that God will give us gracious and humble hearts of expression, and that we as authors of this book will treat His Bride and each reader with all of the grace God has shown us.

Are you a missions or church leader, involved vocationally in a defined ministry role or faithfully serving Christ as you represent Him at school, work, or neighborhood? Please know that our words and concepts come without any desire to give you a "beat down" about missions in any arena. When

we speak about the Church, both of us include ourselves in its brokenness and its beauty.

We realize others much more qualified than we are see some of these issues very differently. We will gladly receive feedback and dialogue, especially if it motivates our churches toward greater activity among the unreached and unengaged. We are committed to creating a conversation about this topic that will stimulate the entire Church into focused, thoughtful activity where thinking comes before doing.

We write from a North American context, though the struggles we describe may extend to other regions as well. We view the North American Church's contributions to missions with thanksgiving and are moved with joy by the results of her past vision and sacrifice as she pursued the nations with the gospel.

While we want to see the missions efforts of the North American church revitalized, we reject any notion of cultural superiority and rejoice to see the global Church take up the mantle of seeing "the whole church take the whole gospel to the whole world." The days of "from the West to the rest" are over.

We greatly appreciate much of what we have seen in the "missional" church movement of the past decade. Pastors, teachers, and ministry leaders identified with this movement have exhorted the Church and all believers to be "on mission with God" to make disciples in our own contexts. We find this commendable and praiseworthy; it offers a great hope for future generations of the Church. We embrace the exhortation of these leaders who have called us to make the discipleship process central to our obedience to the Great Commission. Careful examination of Jesus' earthly ministry makes it abundantly clear that the process of making disciples was the center of His five commissioning statements and exhibited by the enormous quantity of time He invested in His own disciples.

Yet we are concerned that an uncritical use of words, and in particular a lack of shared definition for the words mission,

missions, missionary, and missional, has led to a distortion of Jesus' biblical mandate, ushered in an everything-is-missions paradigm, and moved missions from the initiation and oversight of local churches to make it the domain of individual believers responding to individualized callings. What does this imply for the future of North American missions efforts?

In defining missions poorly, past generations of Christians have sometimes made missions about money, power, and counting converts. In our own generation, a strong embrace of the everything-is-mission paradigm has sometimes led us to a humanitarian mission devoid of the gospel. While "everybody is a missionary" thinking has been intended to level the playing field for greater participation in making disciples, has this inclusivism had another, unintended result, at times? Has it led to a serious decline in interest in and support for apostolic, pioneering missions activity?

We hope that the journey of critical thought and biblical examination we are calling for will be guided by the culminating biblical picture of the Church given in Revelation 7:9-10, which describes the worship of God by a multitude from every tribe and nation. We pray this book will propel the Church into making disciples of the nations where Christ's Name is not known, adored, and worshipped. If knowing comes before doing and shapes doing, then we must think about missions well.

Yogi Berra said it well: "If you don't know where you're going, chances are you will end up somewhere else."

Let's examine what we think we know so that we can clearly define where we are going and why.

• • •

The next morning, John was having some deeper reservations about the budget meeting of the previous night. His text began:

"Pastor Steve, about the meeting last night, as Executive and Missions Pastor, I'm greatly conflicted..."

chapter 1

DO OUR DEFINITIONS MATTER?

by Matthew Ellison

Definition: The act of making something definite, distinct, or clear

Accuracy of language is one of the bulwarks of truth. — Anna Jameson

The abandonment of precision and definition is the gateway to liberalism. — John Piper

Do your best to present yourselves to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. — 2 Timothy 2:15

WHY SHOULD WE CARE ABOUT WORDS?

WORDS HAVE MEANING. Every single day we bank on the fact that the words we speak or write convey something definite, distinct, and clear.

Imagine with me that it is Friday night, the night I take my family out to dinner. I ask my wife and kids where they would like to eat, and after a bit of playful banter, they decide on Chinese food.

After we slurp up our hot and sour soup, the entrées arrive. My daughter dives into the Kung Pao chicken, her favorite, but by the look on her face after the first bite, something is not right. Our

daughter, who is severely allergic to fish, begins to experience a life-threatening reaction. She can hardly breathe and eventually passes out. Anaphylactic shock has set in. My wife dumps out her purse, rifling through its contents to find the EpiPen that we take with us no matter where we go. Carefully she inserts the pen into our daughter's thigh and injects the contents. Though the next minute seems like an eternity. Slowly but surely the reaction begins to subside.

We confront the waiter and to our absolute astonishment he flippantly responds by telling us that he considers chicken and fish, both being animal proteins, to be pretty much the same. With haste we leave the restaurant, relieved that our daughter will be okay but also shocked and confused about what just happened.

I know this fictional story is an absurd illustration. No one thinks chicken means fish, do they? Probably not. But in our postmodern world of verbal gymnastics, it has become all too common for the meaning of words to be subject to one's own interpretation. Relativism that would not be tolerated in a courtroom, bank, or insurance claim adjuster's office may be assumed in many other situations.

Sadly, when it comes to the Scriptures, too many Christians have the same high tolerance for innovative and creative interpretation and application that we find in the wider culture. So it should not surprise us that understanding of our Great Commission mandate may vary so widely. We believe, though, that this lack of concern for the accuracy of language has incredible and often terrible consequences, particularly when it comes to how we read Scripture. Paul urges us in 2 Timothy 2:15,

> "Be diligent to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth."

Just how much confusion is there in the Church about the meaning of the Great Commission? Our combined experiences

in working with hundreds of churches suggests the confusion is massive, and not just among church goers and members but church and missions leaders as well. If you were to do a quick survey of church leaders and mission-minded, missions-active people in your church, asking them just a couple of basic questions about the Great Commission, we are convinced that you would get many different and often conflicting answers. Sometimes the differences would just be semantic, but in other cases they would be fundamental.

In our missions coaching and consulting work we repeatedly encounter serious confusion and stifling disagreement among church and missions leaders about the purpose and goal of the Great Commission. Following are some questions that we have asked and are continuing to ask:

- What is the Great Commission purpose Christ gave to His Church?
- What exactly are we supposed to be doing?
- What has He called us to accomplish?
- What is the goal of the Great Commission?
- What is it that we work toward?
- What does the fulfillment of the Great Commission require of us?

Responses often reflect a quite hazy understanding of the Great Commission. And if churches are unable to state clearly and concisely their Great Commission purpose, we believe it will be nearly impossible for them to serve that purpose well.

One of the approaches that we often use to help clear the fog is to simply ask some more fundamental questions like these:

- If a church defines missions simply as "serving those in need" or "reaching lost people"—does that align with God's heartbeat for the Great Commission? Does it fully represent His heart for the whole world?

- Has Jesus left the interpretation of the Great Commission open to individual churches?
- When Jesus gave the Great Commission, did He give definite, clear, and distinct instructions? If so, what are those instructions? If so, why all the confusion?

In an article on "involving all of God's people in all of God's mission," Ed Stetzer explains the importance of God's people defining His mission:

> "It will help all of God's people to be involved in all of God's mission if we will do the work of both defining the mission and choosing an appropriate cultural articulation of the mission. As Stephen Neill has said, 'When everything is mission, nothing is mission.' *The mission of God* cannot be the catch-all that includes everything from folding bulletins, to picking up trash on the highway, to coaching a ball team, to the gospel infiltrating a previously unreached people."[3]

Perhaps one of the most important questions that we should be asking when reading about the Great Commission in Scripture is this: Does God expect us to pool our good ideas and pursue the things we care about, or did Jesus intend to convey objective meaning and purpose when He gave His final marching orders?

We would do well to think seriously about what He really meant when He commissioned us to make disciples of all the nations.

In essence, the question we are asking is whether or not Jesus cares about definitions. If He doesn't care, then it does seem that the meaning and goal of the Great Commission are up for grabs. If He does care about words and their meaning, we would do well to think seriously about what He really meant when He commissioned us to make disciples of all the nations.

REPEATING HISTORY?

A well-known idiom warns that those who ignore history are doomed to repeat it. President Harry Truman put it well when he said, "The only thing new in the world is the history you do not know." Most of us may know little about the momentous World Missionary Conference held more than 100 years ago in Edinburgh, Scotland for the purpose of celebrating the progress of world evangelization. This event has, however, had a significant effect on the missions thinking and activities of our era.

Consider how much had taken place in the world missions movement from 1800 to 1910, including events such as the Great Awakening in America and England, the Haystack Prayer Meeting of 1806, and the emergence of the Student Volunteer Movement for Foreign Missions, which led to the establishment of missions societies and agencies promoting a frontier missions focus. It was an era of world gospel expansion. The Edinburgh Conference would be a celebration of Great Commission progress.

To avoid possible conflict or controversies, however, the organizers determined there would be no defining theological or doctrinal discussions. Excluded from any definition or debate were the inspiration of Scripture, the Atonement, the meaning of the Great Commission, or even any discussion or defining of the nature of Christian mission. It is not surprising that churches and missions became divorced from the biblical text to assume any standard they might set for themselves. Missiologist David Hesselgrave calls this the "Edinburgh Error" because of the precedent it set for the 20th-century ecumenical missions movement:

> "...The Great Commission came to be interpreted—and mission came to be defined—in accordance with prevailing interests: 'The mission is the church,' 'the church is mission,' 'The mission is the *missio Dei*, the mission of God,' 'The mission is humanization,' 'Mission is what the church

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Cover design by: Julie Becker

ISBN-10: 1-889638-89-7
ISBN-13: 978-1-889638-89-8

DEDICATION

This book is dedicated to my parents
Everitt and Ruby Newell
who first taught me the importance of
the Great Commission
and enthusiastically supported in every way
my participation in it.

Chapter 1

Parting Words – Pressing Matters

Final words of a departing loved one are always taken seriously. This is especially true if that person is saying farewell for the very last time. When those words contain instruction about a pressing and dear matter, the departing one will take extraordinary measures to convey them. It is not unusual for those words to be profound and even provocative. They are usually well thought out and masterfully crafted beforehand. Often they are written in a "last will and testament" to assure they will be accurately carried out once the person has passed on.

In the days following his resurrection, Jesus met with his disciples on several different occasions. You'll recall reading in the Gospels about him meeting them in a room in Jerusalem, on a mountainside in Galilee, by the Sea of Galilee, and on the slopes of the Mount of Olives. He met with his disciples at several different times and in a variety of places in order that he might impart to them final instructions that were crucially important to him.

To be sure, during his post-resurrection appearances Jesus passed along other information to his disciples as well. But his final days with them were bookended with instruction about the upcoming worldwide mission they were to inaugurate. He first told them about it on the evening of Resurrection Day. He last instructed them in it 40 days later, just moments before victoriously ascending into heaven.

Throughout history these passages have been given various labels. The most common has been "commission." This word is found in most Bibles imbedded somewhere in Matthew chapter 28 with the adjective "great" modifying it. Another term that has been used to emphasize the importance of these passages has been "mandate." Some have said these passages comprise the "marching orders" for the church. Others have called them "the divine charter" of Christian missions."[1] No matter what the preferred nomenclature, the importance of these passages – revealing the outward missional responsibility of the church – cannot be missed.

The Great Commission passages

The final chapter of each Gospel (final two of John) along with the first chapter of Acts record Jesus' final discourses to the disciples. Within these chapters we discover what has come to be known as his five "Great Commission" mission statements. If one were to read them in order, they would appear as follows:

Matthew 28:18-20

> [18] And Jesus came and said to them, "All authority in heaven and on earth has been given to me. [19] Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

Mark 16:15

> And he said to them, "Go into all the world and proclaim the gospel to the whole creation."

Luke 24:44-49

> [44] Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." [45] Then he opened their minds to understand the Scriptures, [46] and said to them, "Thus it is written that the Christ should suffer and on the third day rise from the dead, [47] and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. [48] You are witnesses of these things. [49] And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

John 20:21

> Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

Acts 1:8

> "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

Putting them in chronological order

One of the most common mistakes made when reading through the Gospels is to treat these passages as though they were synoptic. "Synoptic" means to view as the same, or to put it differently, to see these passages as given at one time, conveying the same thought but from different angles. Many harmonies of the Gospels misleadingly construct them as such.

However, a closer look at the context surrounding these passages reveals otherwise. Upon examination of the contexts and settings where Jesus conveyed them, it becomes apparent that Jesus gave these mission statements to his disciples on five different occasions, in five different addresses, at five different geographical settings, with five different emphases.

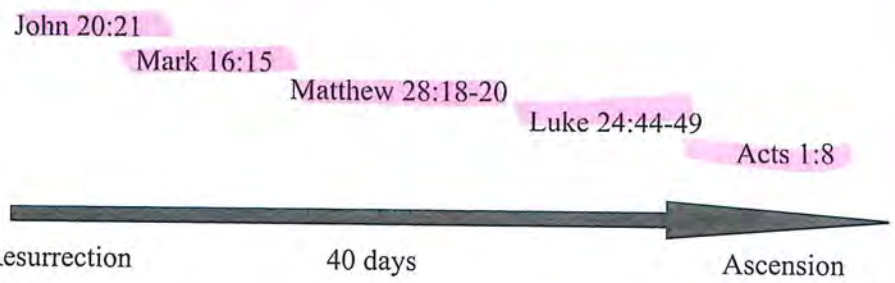
That being the case, it becomes evident that these statements are sequential rather than synoptic. Chronologically, Jesus gave them in an order much different from the biblical order in which one finds them if read starting with Matthew. As was already mentioned, noting the contexts surrounding these passages reveals the true order in which he gave them.

On the evening of resurrection day, Jesus met with ten distraught disciples in a room in Jerusalem (Jn. 20:19). For reasons we do not know, Thomas was absent from this first meeting and Judas was dead, leaving only ten disciples present. At that meeting Jesus gave the briefest of the commissions, as found in John 20:21.

Eight days later (Jn. 20:26), when Thomas was present, Jesus gave to the eleven disciples the added information of Mark 16:15. About a week or so following that, he met with the disciples a third time, after they had walked all the way to Galilee to meet with him there. It was there that Jesus gave the most detailed of the commissions, recorded in Matthew 28:18-20.

Approximately two weeks after that, on the eve of his ascension after the disciples had walked back to Jerusalem, Jesus gave the Luke 24:44-49 commission.[2] Finally, possibly after an interval of only a few short hours, Jesus gave his farewell mission statement recorded by Luke in Acts 1:8.

Thus, the chronological order in which Jesus gave the "Great Commission" would be:



Why this order?

Why would Jesus have given the Great Commission to the disciples in this order? Remembering the tension of those days and fragile emotional state of the disciples, there are several considerations that help make sense of this number and order:

1) He wanted to incrementally impart to the disciples information about their next mission, so they could adequately grasp and comprehend it. Incremental information, the process of adding a little more detail at each successive setting, allowed the disciples time to slowly digest the essence of what Jesus was conveying to them. This was to be a lifelong task in which they were being asked to engage. It would have global significance. They needed to get it right.

   During their three years with him, Jesus had the disciples periodically engage in restrictive outreaches. Those outreaches were limited in time, scope and message. However, all that was going to change now. A greater mission awaited them. By conveying his instructions in incremental stages, Jesus was giving them time to decipher and comprehend the magnitude of the task he was leaving them.

2) The disciples were in no frame of mind to absorb in one sitting the full measure of instruction he was passing along to them. The recent events of Jesus' trials, death and resurrection had left them traumatized! They were in a state of uncertainty and confusion. They were in no condition to comprehend the details of this new assignment. Therefore, Jesus wisely spoon-fed the information to them, in bite size portions as it were, so they would be capable of digesting it.

3) By teaching through repetition, Jesus was emphasizing its importance. He was showing them how crucial their new task really was to the plan of redemption. Just as a parent warns or instructs a child several times about an important matter so that the seriousness of it is captured, so too Jesus employed this pedagogical method to impress upon the disciples the importance of their next task.

The following chart demonstrates the progressive and incremental elements of the Great Commission statements:

Passage	Location	When	To Whom	Mandate	Emphasis
John 20:21	Jerusalem	Evening of resurrection day	10 disciples	"As the Father has sent me ..."	The Model
Mark 16:15	Jerusalem	8 days later	11 disciples	"go into all the world ... to the whole creation."	The Magnitude
Matthew 28:18-20	Mountain in Galilee	Between 1-2 weeks later	11 disciples	"... make disciples of all nations ..."	The Method
Luke 24:44-49	Jerusalem	About 40 days after the resurrection	11 disciples	"... repentance and forgiveness of sins ..."	The Message
Acts 1:8	Mount of Olives	40 days after the resurrection	11 disciples	"you will receive power ... Jerusalem, Judea, Samaria ..."	The Means

So, it is clear that Jesus did not give the Great Commission to the disciples all at once. This was too important a task to be handled so quickly. There was too great

a chance for misunderstanding. There was too much detail to be absorbed. There was the risk that it would not have become a priority to them and consequently they would never have done it. For the sake of clarity, Jesus had to give it over and over and over again.

Relation between the Great Commission and personal commissions

Are there other Great Commission passages in Scripture other than the four found in the Gospels and the one in the Book of Acts? No, there are not. Nevertheless we do know of other divinely given personal commissions to individual messengers in New Testament times. However, none of them were addressed to the whole church, nor concerned the whole mission to the whole world. Instead, they were limited in either time, scope or to the individual's personal involvement. It is clear that each of them perfectly aligned with the overriding mandates found in the Great Commission passages.

The book of Acts presents us with some excellent examples of personal commissions. Philip was given a commission to go evangelize an influential Ethiopian (Acts 8: 26), Ananias of Damascus was commissioned to reach out to Saul (Acts 9:10-15), Peter was commissioned to go meet Cornelius' household (Acts 10:19-20), and Paul was given a commission to evangelize Gentiles (Acts 26:17-18). While the others were time-limited assignments, Paul's was a commission for life.

It is this personal commission to Paul that is the most intriguing. Although given directly from Jesus to him at the time of his conversion, it wasn't until 25 years later that Paul reveals its content. And instead of telling the churches about it (at least in writing), we find it in Acts 26 as part of his legal defense before King Agrippa. Here in his own words is what he said:

> [14] And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' [15] And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. [16] But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, [17] delivering you from your people and from the Gentiles – to whom I am sending you [18] to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

This is one of the most beautiful and exacting commissions ever given to an individual – one every missionary could wish to have. Jesus told Paul that he was sending him out as a pioneer missionary. Included in Paul's commission are some basic elements:

1. The Sender: "I am Jesus whom you are persecuting....I am sending..."
2. The sent one: " Saul, Saul...I am sending you..."
3. Those to whom he is sent, "...the Gentiles..."
4. His assignment: "...to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

Is this a genuine missionary commission? Absolutely. Is it on par with the Great Commission passages? No it is not. It has built-in limitations, whereas the Great Commission does not. Paul's was personal and not intended to be universally obeyed by every believer.

So it is with other personal commissions or "missionary callings" that Jesus loves giving to willing and receptive hearts. Perhaps you have experienced one yourself. These can be direct, jolting, passionate and unquestionably clear. Yet none of them – not even Paul's – are to be placed on par with the Great Commission. The combined Great Commission passages are the "mother ship" commission addressed to the whole Church. Out of them, all personal commissions or "missionary calls" (as they are commonly referred to) are launched, and so, consequently, tethered to them.

What becomes fascinating when spending time in these passages is to discover how they contain all the essential ingredients necessary for successful mission. This holds true for the church in any age wherever and whenever it does mission.

- In chapter 2 we will discover the *Model* for doing mission from the greatest missionary who ever graced this planet – Jesus himself.
- In chapter 3 we will delve into the *Magnitude* of the task of missions. By it we will see how much more of the task still remains to be completed.
- Chapter 4 deals with the most recognized Great Commission passage of all – Matthew 28:18-20. From it we discover the *Methodology* Jesus wants us to employ even as we do mission today.

- Every mission intends to communicate something deemed important. In chapter 5 we will see precisely what *Message* Jesus wants proclaimed to all peoples everywhere.
- Chapter 6 examines the three important *Means* of mission – empowerment, the strategic plan for expansion, and human instrumentality.

Other related issues are dealt with in part two of this book, but it is these first six chapters that deal in depth with the Great Commission mission statements of Jesus.

What Jesus wants you to know as you go...

The Great Commission passages are the parting words of Jesus. By them he forthrightly addresses the pressing matter of spreading his Good News to the nations. This is something the disciples were to inaugurate. It was something they were to be doing after he departed.

Methodically, one-by-one, Jesus relayed to them the essence of the Great Commission. He met with them at five different times in five different settings to give them five different components of his mission. He passed these along to them incrementally so they would be able to grasp the progression and importance of this teaching.

Jesus would subsequently give other personal commissions to other followers as well. But each of them would be tied to, and fall in line with, the five mission addresses given to the disciples. Without question these five mission statements of Jesus make up the missional Magna Carta of the Church, from its inception, for today, and into the future.

Chapter 2

The Model for Mission

Over and over again throughout history God has shown himself to be a missionary God. As such he has little problem sending anyone, anywhere at anytime. For the benefit of his plans and purposes, he sends people from where they are to where he needs them so that his divine will might be accomplished and his name most glorified.

Scriptures abound with stories of God sending people on mission. Whenever he had an important task to accomplish, he sent someone to get it done. He sent Noah and his family into the ark to save mankind from the flood. He sent Abraham from Ur to the land of Palestine. He sent Jacob to Haran and back to preserve the Jewish bloodline. He sent Joseph into Egypt; Moses from the desert of Midian to the court of Pharaoh; the Israelites out of Egypt; Daniel to Babylon; and Jonah to Nineveh, to name a few.

Then, when it came time to fulfill his redemptive plan, he sent his Son, Jesus, from heaven to earth; the wise men to Bethlehem; and Joseph and Mary to Egypt and back. Some years later he sent John the Baptist to prepare the way for Jesus' public ministry. After Jesus' ministry was complete, God sent the Holy Spirit to the church, and then the church into all the world.

As part of that process to transmit the good news of redemption throughout the world, Jesus sent out the disciples by way of his Great Commission statements. His people have been on mission ever since. The living God is indeed a missionary God![1]

AN INTRODUCTION TO

Christian Missions

Harold R. Cook

AN INTRODUCTION TO

To My Wife,
faithful missionary helpmate,
whose love for Christ
and the missionary cause
has never flagged.

Original Title: An Introduction to the Study of Christian Missions

Twenty-fourth Printing, 1979

ISBN: 0-8024-4132-7

Printed in the United States of America

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MISSIONARY QUALIFICATIONS—ESSENTIAL

WE SAID that the individual Christian's first responsibility to missions is to offer himself. However, we added that the requirements for a missionary are such as to rule out a great many who might like to serve as missionaries. They just wouldn't be able to qualify. In this chapter and the next two we talk about missionary qualifications, especially for foreign service.

HIGH DEMANDS

Just what qualifications does the foreign missionary need? In general, we may say, all the qualifications that make a good witness for Christ in the homeland, plus some others. Those others are made necessary because he does his witnessing in a foreign land, under unfavorable circumstances, and with a broader field of operations.

The requirements of an ambassador for Christ in a foreign land are very high. We would do wrong to minimize them. He must perform his ministry in unfamiliar surroundings. He does it through a new language or languages that he has to learn by dint of hard labor. He labors among people who are often hostile, and whose culture is quite different from his own. His message is open to suspicion, since he is a foreigner. As often as not he finds that the climate and living conditions hamper his work and sap his strength. Yet he has to carry on a broad ministry, and that with only a fraction of the equipment and helps that are available in the homeland.

Whatever the mission *boards* may require, the mission *field* demands men and women of the highest caliber and exacts the utmost from them.

Contrary to what many think, Christian piety alone is not enough for missionary service. Missionaries are not dreamy-eyed idealists, as the cartoonists like to picture them. By force of circumstances they have to be realists. They couldn't last long otherwise. Their work makes demands upon every faculty and most of the knowledge they possess, even among primitive peoples.

Yet it is true that the most essential qualifications for a good missionary are spiritual. Others are valuable, but the spiritual ones are basic. The ten we are going to discuss may not be exhaustive, but they are characteristics that mark every successful missionary of Christ. Do you have them?

THE ESSENTIAL QUALIFICATIONS

DEVOTION

Whole-hearted devotion to Christ and His gospel is a prime requisite. You can't do without it and be a missionary. You can't win others to Christ if your own allegiance is shaky. If you are uncertain about your faith, if you can't say with heartfelt assurance, "I *know* whom I have believed," you had better stay at home. Missionaries are those who are "sold" on their faith.

SPIRITUALITY

The missionary of Christ must be spiritually minded, as opposed to material minded. That is because his chief aims are spiritual. You don't reach spiritual ends by physical means. The missionary can't disregard the physical; it is a necessary part of his life and work. But he dare not let it take first place. The temptation to regard material things too highly is just as great on the field as it is at home, if not greater. So it is not easy, even for a missionary, to "seek first the kingdom of God, and his righteousness." But it is essential to his ministry. The eternal value of the

soul—of the things of the spirit—must occupy first place in the mind of Christ's messenger to the lost.

TRUST

Some missionaries are called "faith" missionaries. But they are not the only ones who have to live a life of faith. Every missionary learns by experience the meaning of faith. In a foreign country they are usually far from their accustomed means of human aid. At times funds and supplies fail. There are other times when illness strikes and no doctor or nurse is in ready reach. Or the authorities may be against them and the people suspicious and unfriendly. The powers of darkness seem almost overwhelming. Even in their own hearts they struggle with discouragement, and there are no Christian advisers to whom they can turn for comfort and encouragement. They come to realize that in themselves they can do nothing.

Have you learned to trust God for every need, material and spiritual? You will need to know that lesson to be a good missionary. Such trust doesn't spring up full-fledged in a time of crisis. You don't get it automatically when you reach the field as a missionary. Rather, it grows little by little as you look to God for even the small things and find Him faithful. There are plenty of chances to learn to trust Him, even in the life of a student. Then when the time of great need comes, if you have learned that lesson you will find your heart spontaneously turning to the one you already know can meet your every need.

LOVE

People expect the missionary to be the very embodiment of God's love to man. Isn't he some times the only representative of the Christian gospel in a place? And isn't the heart of the gospel the love of God? The love of God that sent His Son into the world to die for sinful men is the same love that sends the missionary to make that salvation known.

It is easy to love some people. It is not so easy to love others. But the missionary cannot choose to love just those who are loveable. The love of Christ is what has constrained the missionary to go forth, the love that poured itself out for all of us even when we were His enemies. It is that same love of Christ that the missionary aims to reveal as best he can when he pours out his own life in unselfish devotion to the people to whom he goes. He learns to think of them as "my people." Without that love he could hardly keep going. Without that love his labor would be fruitless.

MORAL COURAGE

We are not talking here about morality itself, either the "new morality" or some other kind. We are talking about having the courage of one's moral convictions. There are people whose standards of right and wrong are very flexible. They can be bent to fit almost any situation so as to offend no one. There are others who say they believe "right is right"; but they don't believe it very audibly. That is, they don't have the courage to stand up for what they believe. Both types are "easy to get along with." They never stir up arguments.

But such people do not make good missionaries. Firm standards of right and wrong are essential equipment for the missionary. And not only firm standards but the courage to make them known. He may be called narrow-minded. That is part of the price for having convictions. But it is the water in the narrow channel that flows with the greatest force.

Not that the missionary needs to be obnoxiously opinionated. We are talking only about right and wrong. Neither does he have to be overly harsh in denouncing sin. The Scripture advises "speaking the truth in love." But the truth must be spoken, sin must be faced frankly and openly, or the missionary has no ministry worth the name.

PURPOSE

There is an ailment afflicting many young people today that we might call lack of purpose. It is more prevalent than many of us realize. Those who are affected by it are not sure just what they want to do in life. They don't know what goal they ought to aim for. So they temporize. They hold back from making any definite decision, just waiting for circumstances to show them what is most likely to be to their immediate advantage. Sometimes they drift through high school and college, and graduate still uncertain about the course ahead.

Now a temporary uncertainty, especially in making a decision that will affect the whole course of your life, is not serious. After all, such a decision calls for long and careful deliberation. But if you always find it hard to make up your mind; if you habitually show a lack of eager purposefulness; if you don't know what it is to have one great aim to which you will bring all other interests into subjection; then you won't make much of a missionary.

A missionary must be a man of vision. His vision must be a high and worthy objective toward which he dedicates the whole course of his life. He needs to have a God-given vision. If you don't yet have it, ask Him to give it to you.

DISCERNMENT

What we mean here is what many would call "common sense." In this matter the missionary is quite different from his caricature. Actually he has to be a man of vision without being visionary. His vision often leads him to see beyond the present circumstances. But he dare not blind himself to things as they are. The very continuance of his ministry often depends on his practical discernment. He must be able to face up to unpleasant facts and discern the real issues at stake. He must be ready to acknowledge the problems with all their complexities and know that superficial answers won't do. Few missionaries could be

called theoreticians. Their ministry calls for a greater balance of the theoretical with the practical.

ZEAL

A real missionary is rightly a zealot. His zeal doesn't have to be of that effervescent type that shows itself in vigorous demonstrations of emotion. It may be an intense, slow-burning but all-consuming type that drives him steadily on in spite of opposition. But a zealot he is. A lazy, indifferent missionary belies his name. There is just no place for him in the work. We can do better without him.

CONSTANCY

In every field there are disappointments and discouragements. Perhaps missionaries are more often disappointed with themselves than with any other one thing. The experiences of missionary work often show us just how weak we really are. When we come to realize this there comes a strong temptation to give up.

It is easy for others to say, "If you are sure the Lord sent you there, you won't give up." But there is more to it than that. All too readily we can persuade ourselves that we may have been mistaken in our call, or that the Lord may have changed His purposes for us. It is the one who has learned the lesson of constancy who usually holds fast. He has learned to keep on in spite of discouragement. The Lord can depend on him. So too can his fellow workers.

You can't enjoy real success without such perseverance. The story of missions everywhere demonstrates this. But, like faith, constancy isn't something you can work up overnight. Instead it is the result of persistent practice in dependability: in employment, in studies, in social relationships, in family obligations, etc. Have you come to the place where people can always depend on you? If not, start practicing!

LEADERSHIP

Missionary work calls for leaders. Whether they want to or not, those who go out as missionaries have to take places of leadership. This is true even when their work becomes subordinated to the authority of the national church. The leadership then may be less obtrusive and more subtle. But it is leadership, just the same.

Bringing men to Christ is only the beginning of the work. The missionary needs to be able to lead new Christians in their spiritual development. He needs to lead them in the formation of a functioning church. He needs to lead in the training of national workers who will sooner or later take over the whole work. He must break the way in Christian literature and a dozen other lines of work—things that are needed for the full expression and development of the Christian life. His work is essentially that of the trailblazer. So he must have the qualities that go with leadership—especially initiative and responsibility.

Basic—But Hard to Measure

The ten qualifications we have mentioned are essential for good missionary service. Insofar as a missionary is weak in one or another of these items, his work is bound to suffer. They are qualifications that have marked the ministry of the really great missionaries.

But they are extremely hard to measure. How can a mission board tell what amount of each is needed before it accepts a candidate and sends him out? Can they possibly tell how much he really has? How do you measure such things as love and spirituality? Clearly this list is of most use to the candidate himself. He can use it in examining his own heart and life. He can see where his weaknesses lie and try to strengthen those parts. Getting by the board is incidental. To be true to himself and to his Lord, he wants to become a real missionary!

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MISSIONARY QUALIFICATIONS—PHYSICAL AND EDUCATIONAL

The spiritual qualifications given in the previous chapter are essential for missionary service. But in the very nature of modern missions other requirements are usually made. The requirements differ from mission to mission and from field to field, so all that we can do is explain general principles or trends. You need to find out the demands of any particular mission from the mission itself.

But remember that under some circumstances the mission may make exceptions. Of course it only makes exceptions for what it thinks are good reasons, and always at its own discretion. The mission, you see, tries to look at the candidate as an individual and not as a mere collection of qualifications. It tries to visualize how that particular person might possibly fit into its needs and program.

Note too that some boards are very strict in their requirements, while others are notoriously lax. If you want to have the happiest and most fruitful service, set your aim high. Try to make it with the best board you can find, a board with which you would be proud to be associated.

Physical Qualifications

We begin with the physical requirements because they are the most obvious and the easiest to judge.

AGE

Naturally no one is too old or too young to witness for Christ. But when it is a matter of choosing a messen-

ger who can go to a foreign land and make known the message of Christ among a strange people, a man who can establish and build up a church there, the question of age takes on real importance.

The *general principle* is this. The candidate needs to be young enough: (1) to learn well the language of the people to whom he goes; (2) to adapt himself physically and mentally to a new culture and new conditions of living; and (3) to look forward to enough years of ministry to warrant the necessary expense for his equipment, his passage to the field, and all the special training and apprenticeship he will have to undergo before he becomes a fully effective missionary. On the other hand, he needs to be old enough to be mature in thinking and acting, so he can take on the serious responsibilities of a missionary's life and work.

In *practice* some missions will accept young people in their very early twenties. However, most of them will contend that the middle twenties, about twenty five or twenty six, is a much better age to enter the work. It gives more time for thorough preparation and the needed maturity.

Again, many missions set thirty as the maximum age for a candidate under normal conditions. Others extend the limit to thirty five, especially where more preparation is required. Even this maximum age limit may be set aside in some cases. It is regularly done for doctors, for instance. The reason is that their period of training is quite prolonged. Also the effectiveness of their ministry is not so closely tied with their ability to use the native tongue as that of the evangelistic missionary. It may also be done for others with specialized training. That is, it will be done if the mission happens to need their special abilities badly enough to offset the disadvantage of their age. There is actually greater flexibility in this maximum limit than there used to be. Missions have been finding that certain candidates who are beyond the usual age limit work out

very well when they are accepted. Their experience in Christian life and work and their greater maturity give a stability that is to be desired. Each such case is decided on its own merits.

HEALTH

The average missionary works in fields and under conditions that make serious demands on his health and strength. The situation is not nearly as bad as it used to be, however. The mortality rate among missionaries has been greatly reduced in recent years, and the conditions of life and work in most fields have been improved. Still the job does call for a sound and vigorous constitution.

Then, too, in spite of the noble work being done in so many fields by the medical missionaries, and in spite of a larger and better native medical practice, there are still many places where the missionary cannot count on competent help in illness. Sometimes the nonmedical missionary not only has to care for the health of his own family, but from his limited knowledge of medicine he has to try to help the nationals.

Of course there are wide differences between fields. Each mission sets its standards according to the need in its own field. But *in principle* the candidate needs to be sound and robust when he leaves for his field of service. He will have to be able to adjust himself readily to a new climate and environment. He must be healthy enough to carry on an active life and take up the heavy responsibilities of his mission without undue strain. He needs the physical resistance to combat any unforeseen illness that may come, with reasonable expectation of success.

To assure this *in practice,* the mission usually prescribes a rigid physical examination for each candidate. The mission itself prefers to choose the doctor who makes the examination rather than depend on the candidate's personal physician. The reason is twofold. The mission's doctor is likely to be more objective and thorough. Also

he is more familiar with the mission's requirements and the demands of the work. In some areas a number of missions share the services of a single physician, who may himself have served in the mission field.

It is not at all uncommon for the examining doctor to find some weakness or dormant ailment of which the candidate was not aware. Some of these things can easily flare up into activity under the strains of missionary service. Others can be corrected without serious difficulty. However, they may cause a delay in the candidate's acceptance or departure for the field. Those that are more serious may even block the way entirely.

For this reason, if you are thinking of foreign missionary service, it is a good idea to get a thorough physical checkup if you have not already done so. Do it even before applying to the mission or finishing your course of training. That is, of course, unless you are already on the verge of applying. In only a few cases will the examination reveal some unexpected ailment that might close the door to foreign service. But there is no keener disappointment than that of the young person who has dedicated his life for foreign missions, has spent a number of years in preparation, has built up his plans and hopes about it—and then discovers through the final medical examination that he can't go.

In speaking of health the average layman is likely to overlook matters of *nervous and mental stability*. So let us add a word here. By experience the missions have learned to take these things into account. Excessive nervousness at home becomes greatly aggravated under the strains of missionary life. It may even become dangerous. And, if anything, mental health and balance are more necessary for an effective ministry than bodily soundness. The mental and spiritual strains of missionary service are really greater than the physical strains. They can scarcely be comprehended by those who have not actually served on the field and experienced them.

A further practical note. Two of the most important factors in preserving missionary health are personal cleanliness and neatness. This is largely a matter of habits. They are habits that you can build up before going to the field and adjust to meet the conditions there. Slovenliness is both irritating to those with whom you have to live and it opens the door to needless disease.

Do keep this in mind too: A condition that would keep you from the field today may not be a permanent bar. You may be able to correct it within a year or two so that it will no longer stand in the way. The very experience of overcoming a handicap is the best possible training for service on the field.

Of course there are some physical handicaps that you can't completely overcome. The loss of a leg or an arm, or the crippling effects of poliomyelitis are permanent handicaps. They sometimes close the door to missionary service. But not always. There are some places and kinds of work where the possession of two good arms or legs is not essential. Then if you have the special ability or training that is needed, you may find the mission ready to overlook your handicap. Teaching in an established station or doing literary work are just two of several types of service that a physically handicapped person can perform.

Educational Qualifications

The matter of educational qualifications calls for special attention. It is perhaps more misunderstood than any other requirement.

Missionary work is first of all a spiritual service. As such there can never be any satisfactory substitute for a real personal knowledge and experience of Christ. No amount of education can cover up a lack here. If we had to choose between a candidate with little formal education but a vital relationship to Jesus Christ, and another with a very high scholastic record but a very superficial

experience of the power of the gospel, the choice would be easy. The first would make by far the better missionary.

But such a theoretical case probably never occurs. What does often happen is that the mission is faced with candidates whose religious experience is more or less similar, but whose educational qualifications differ widely. Given the same amount of spiritual life and leadership, the one with the better educational background is sure to prove the more useful on the field.

Missionary work makes great demands on the intellectual ability and preparation of the missionary. Some types of work demand more than others, but they all demand an ability that is above average. The reason is the work that the missionary has to do. His ministry, you see, is primarily mental and spiritual.

Sometimes the people at home get absorbed in the physical side of missionary life. They like to hear of the missionary's adventures, his physical hardships, the problems of living in another land. But really these are only incidental. They are interesting but not fundamental. Sometimes the missionaries themselves get irritated because people are always asking what they have to eat. "As if that were all that mattered!" exclaimed one missionary in disgust. "Why don't they ask about the work?"

It is true that at times the missionary's work does include building, repairing, traveling, and a good many other such activities. But these are not the purpose of his being there. He does them because he has to do them in order to accomplish his main task. His main job has to do with the souls of men. This spiritual ministry may not take most of his time but it is the heart of his work.

He tries to sway men's thinking. He seeks to change the course and objectives of their life. The arms of his warfare are spiritual. Words are his most valuable weapons—preeminently the Word of God. He plants thoughts and nourishes them until they bear fruit. The fruits of his labors are changed hearts and minds. He stimulates the

fellowship of the saints and helps guide their worship. With wise counsel he multiplies his usefulness and sees re-created in others that spiritual life and development that Christ has already brought to him. He deals in thoughts, in souls, in life.

To do this he must be prepared. And while years of school work don't always show the amount of training a man has had, we don't have any other very usable gauge. So missions will continue to use this one. They will keep on stating this requirement in terms of years of schooling, courses taken and degrees obtained.

Remember this: The missionary usually has to do his work in a language other than his own. He has to learn that language, not superficially so as to bargain in the marketplace or to give orders to a construction gang, but thoroughly. He has to be able to teach the people *in their own tongue* the sublime truths of Christianity, the most profound truths the human mind is capable of grasping. Unless the people understand his message, all his work is in vain. Among primitive people his task is, if anything, even more difficult than among the more advanced. It is always true that the greatest simplicity of expression calls for the greatest depth and breadth of knowledge.

Remember too that a missionary, no matter how humbly he may want to serve, soon finds that he has to take a place of leadership. His work demands it. And while leaders may often arise from among the self-educated, they never come from the ranks of the uneducated.

Besides all this, it is a mistake to think of missionary work only in terms of ignorant, uncultured, primitive peoples. Many of the people to whom we take the gospel are far from uncultured. They are civilized, cultured, and, in some cases, highly educated. We have a marvelous message to give them, but don't get it confused with the fictitious notion that we are superior to all other people. We aren't. We have much to learn from others, even from the so-called "primitives."

The fact is that even in many of the "underdeveloped" countries to which the missionary goes he has to deal with some very well-educated people. Most mission fields, just like our own country, are far from static. They are changing, and changing rapidly. They are upgrading their educational systems. Thousands of their young people are pursuing courses of higher education, many of them right here in our own country.

It is no wonder that some missionaries, after a time on the field, begin to feel a lack in their own educational background. Some of them on furlough are enrolled in our schools right now. Some ask for extended furloughs so they can complete more work than a normal furlough would allow. Some who did not have college training before are getting it. Others are taking additional training to improve their ministry.

In reality the educational *needs* for the foreign missionary are greater than for the worker at home. He does the same work and more. But he has to do it in another language. The circumstances are much less favorable. Also he has to get along with only a fraction of the equipment available at home. Or, what is quite common, he has to improvise, invent or manufacture his own.

The *principle* involved in the educational requirement is this: Education should be preparation for living. Therefore the missionary must have an education that will enable him to live among the people in such a way as to win their respect. But education is also preparation for service. So the missionary must have enough education, and of the right sort, to enable him to do efficiently his part of the missionary job.

This principle is very broad, I know. The reason is that missionary work itself is so broad. Different kinds of societies demand different measures of adaptability. Different kinds of work call for different kinds of training. And some ministries require longer preparation than others. Generally speaking, a broad cultural education plus Bible

training lay the best foundation.

In *practice* most of the denominational missions require graduation from a four-year college course as a basis. In addition they require seminary or Bible institute training of those who are not going to engage in some specialized work, such as medicine, general education, agriculture, etc. Even for this specialized work they may require at least a year of Bible training, since all these efforts must contribute to the chief missionary aim.

The faith missions, and some small denominations, set a minimum requirement of graduation from high school plus Bible institute training. Note that this is a minimum. They may strongly recommend more. In fact, the trend is toward a raising of these requirements.

For specialized work there are of course special requirements, depending on the job to be done. Some are set by the mission and some by the country to which the missionary goes. Both of them, for example, will insist that doctors be fully qualified to practice in their home country. In addition the government may insist that they meet local requirements for certification. Educational missionaries must have the proper training to make them good teachers. This often means securing a teaching certificate from their own state or province. The requirements for any specialized ministry differ a great deal from country to country, and from time to time. The best thing to do is to get the advice of the mission's candidate secretary during the period of training.

We have stated that missionary work demands an ability that is above average. This doesn't mean that every missionary is expected to be an intellectual genius. Each one will of course show more talent in one direction than another. But the best thing is to have a well-rounded development, rather than extreme brilliance in a limited field. A high average scholarship, in spite of a few low grades, is good. For any type of service one of the most valuable traits is an aptitude for teaching others.

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MISSIONARY QUALIFICATIONS—PERSONAL CHARACTERISTICS

Personality

Besides its physical and educational requirements, the mission is always interested in the personality of the one who seeks appointment.

Our present-day use of the term *personality* is very hard to define. It seems to be the total effect of our manner of acting upon others. So we say a man has no personality if he fails to make any deep impression, either good or bad, on others. He has a good personality if his good qualities, as we see them, impress us more strongly than his bad ones. And a bad personality is just the reverse.

These things don't have to bear any relation to reality. The man with the good personality may be a scoundrel of deepest dye, and the one with no personality have the strongest character of the lot. We are dealing only with the outward appearance and the impression it makes on others. The Scripture recognizes this difference between the reality of an action and the impression it makes on others. It says, "Let not your good be evil spoken of."[1] It urges us both to do good and to see that the impression is good.

A bookkeeper doesn't have to worry about the impression he makes on anybody but the boss. The main thing is to have his records neat and accurate. This is not true of the salesperson, however. The volume of his sales and the commission he earns may depend on such impressions

A research scientist may be a very disagreeable person to meet, while at the same time he may be highly regarded for his contributions to science. But a minister of the gospel can't even get a hearing for his message if he continually rubs people the wrong way.

The missionary, of all people, needs to make the right kind of impressions. He not only has to get a hearing for his message, but that message is so closely tied in with his own life that the impression of his life and the impression of the gospel are likely to be the same thing. Then, too, his whole ministry revolves around his relationship with other people. He can't do his work in a corner.

Even such a scholarly task as the translation of the Bible requires contact with the people. The translator has to immerse himself in the life of the people until he can express the living message of the Bible in the living tongue that they use every day. He has to draw out from them the words and phrases he needs, with infinite patience and understanding. But he can't do it until he first wins their confidence.

Then add to these things the fact that the missionary must both work and live with other missionaries under conditions that are not always conducive to harmony. And remember that this relationship is not one that he can terminate on two weeks' notice.

No wonder the mission is very much interested in the personality of its candidates.

If you ask which elements in the personality are the most important, no one can say. Perhaps no two missionary leaders would ever agree on a list of them. Even when there is fairly general agreement on one trait, such as congeniality, we have to admit that there have been some outstanding exceptions. That is, there have been some who lacked that trait, or were weak in it, and still made good missionaries.

The reason is that personality is not a collection of independent traits. It is a composite in which the many

traits are fused together into a whole being. We like one man and we dislike another without stopping to analyze their personalities to determine just what elements we like or dislike in them. When we weigh them in the balance of our likes and dislikes, we never estimate just how much generosity it takes to counterbalance an ounce of jealousy. We just react to the total impression they make on us.

It is to get that total impression that missions seldom depend wholly on the questionnaires they send to the candidate and his references. The questionnaire only deals with definite and specific items. The mission doesn't even depend on a few personal interviews, which can be more general and allow them to gain some personal impressions. Often they try to arrange for a longer personal contact with him in the affairs of daily life. If all other indications are favorable, they invite him to spend a time in the mission home or candidate school—maybe a week or so, maybe a longer period. There he lives, works and studies along with other candidates. The leaders see how he gets along with others. They get a general view of his personality.

There are some things about the personality and character of the candidate that the mission is particularly interested in. Sometimes they ask their questions of the references the candidate gives. Sometimes they seek the answers in other ways. Below are a few typical questions for which they want answers. They are stated in such a way that the preferred answer is obvious. Thus the prospective candidate can look them over, check his own weaknesses, and perhaps make improvements.

1. Does the candidate have real strength of character? Or does he usually run along with the crowd and let others make his decisions for him?

2. Is he self-centered, or does he take a real interest in the affairs of others?

3. Is he easily discouraged by difficulties? Does he usually finish what he begins?

4. Does he work well when not under supervision? Can he be depended on to fulfill all his obligations?

5. Is he usually tactful and reasonable, even under moderate stress? Or does he easily lose his head?

6. Does he have a good supply of common sense?

7. Does he show the initiative and willingness to take responsibility that a leader needs?

8. Is it difficult for him to cooperate with others, or to obey those in authority?

9. Does he readily adapt himself to new situations?

10. Has he learned to endure hardness *without complaint?*

11. What about his emotional stability? Is he given to fits of despondency? Does he have a good sense of humor?

12. Can he stand criticism, and even ridicule?

13. Is he willing to serve in any capacity if needed, no matter how humble?

14. Does he have a teachable spirit?

Christian Experience

Now a word about Christian life and work as a qualification for missionary service.

The spiritual qualifications we began with are essential. But as we said, the mission boards find it hard to evaluate them. For practical purposes they inquire into certain definite matters about the candidate's life and experience.

Of course they want to know first of all if he gives good evidence of real Christian life and character. They ask this of his references and of any others who may know him.

Then they want to know from the candidate if he has any definite convictions about the missionary call, motives and purposes. Why does he want to be a missionary?

In the matter of doctrinal beliefs there is quite a dif-

ference of procedure. Some missions merely require the candidate to sign the doctrinal statement of the mission. Some want an independent statement from the candidate himself in his own words telling what he believes. Some quiz him on certain special items that they think are significant. The whole purpose is to make sure he is in harmony with the fundamental principles of the mission.

Experience in Christian work is very important. The missionary should not go out as a novice. If he hasn't learned to serve Christ and bear an effective witness in his homeland, he isn't ready for overseas service. Sometimes a mission will even recommend that he spend a short period in the pastorate or in the home mission field before he is approved to go abroad. At the very least he should have a record of voluntary service in his home church.

One last question is frequently put to the candidate in somewhat this form: What are your devotional habits? (Note that we say *habits,* not occasional practices.) Our devotional practices are very deliberate in their beginning, and the atmosphere in which most young people live is not very conducive to keeping them up with regularity. It is only through constant repetition over a long period of time that they become habitual. Then they show the mold into which the spiritual life has been cast.

Engagement and Marriage

It may seem strange that we put the matter of engagement and marriage under the heading of qualifications for missionary service. But they bear a clear relationship to the subject. In considering the qualifications of a candidate, the mission always wants to know whether he is married, engaged or single. It makes a difference. They don't want single missionaries for some kinds of work. For others they do. They may even consider that some candidates would be acceptable if married, and otherwise not. And of course if there are children, their number and ages would influence the decision.

The great majority of missionaries are married, either before leaving for the field or at some time afterward. This in spite of the popular misconception that single young women outnumber all other missionaries. The mission seldom insists on marriage for appointment, except in certain areas. But it does figure on it as the usual thing. Often it expresses a definite preference for married couples. This is especially true in places where custom demands that all women must have husbands and any unattached woman is not considered respectable. But marriage does present some problems that each candidate needs to understand.

There are real values in having a missionary family on most fields. So the mission as such is not opposed to marriage or families. Neither does it presume to judge whether a young man's intended is the right one for him. That is a purely personal matter. But these things do have an effect on the work. That is what concerns the mission. Let's see if we can make the problems clear.

One of the problems became especially acute shortly after World War II. That war interrupted or postponed the training of many young men for missionary service. On their return from military service after several years of absence, it was only natural that many of them should decide to get married before continuing their training. The government itself favored such an arrangement by increasing its educational allowance for those who had wives and families.

In time these young people applied for appointment to the mission field. One day the director of a large mission asked me, "What are we going to do with these young couples who apply to us with three or four children? We don't want to turn a man down simply because he has a family. But you can see the problems it raises."

Of course I could. It means a much larger expenditure for outfit and passage. It means more support on the field during the long months of learning the language,

getting introduced to the many phases of the work, and becoming adjusted. It means not only increased problems of housing during language-school days, but also the problem of caring for the children so that the parents may have time for classes and study. It means all the burdens and distractions of caring for a sizable family at the time when the young couple should be getting a grasp of the work.

But, in spite of such problems, the missions do send out families, especially where they are well qualified. The most conservative will accept those with only one child. Many do not quibble at two. Most have no set rule but decide each case on its individual merits.

Aside from the problems presented by the children, the candidates ought to understand that the mission often expects both the man and his wife to be missionaries. Some will appoint a missionary, accompanied by his wife. But others prefer to appoint two missionaries, with both of them measuring up to the usual standards of acceptance. The wife's ministry will probably not be the same as if she were single. It shouldn't make her neglect her family responsibilities. But it is a real missionary ministry and it requires ability and good preparation.

What does the mission do when, for health or some other reason, one of the two is not acceptable? What can it do but reject them both? It is a hard decision to make, but an unavoidable one. It has been made many a time.

For the young couple this may seem like a tragic disappointment. But it doesn't need to be. If you have let the Lord lead you in the choice of your helpmate just as sincerely as in the other affairs of life; if you are sure that He has brought you two together and means for you to be together; then the rejection can only mean that He has another place of service for you. You should consider such a rejection in the same light as if it had been the rejection of both individuals. For in God's sight you two are in truth "one flesh."

It is customary for missions to require that couples

be married for at least a year before actually leaving for the field. The major purpose is quite simple, yet very important. Marriage itself involves many adjustments in the lives of the young couple, adjustments they don't often think about ahead of time. Little things like the time for meals, or what to do of an evening, or whether to buy a new rug for the living room are things that no longer can be decided by each one individually. And there are a hundred and one other adjustments to be made in the blending of two hitherto independent lives.

When we go to foreign lands as missionaries of Christ there are many other adjustments to make. There is a different climate, different conditions of living, a very different people whose ways of thinking and acting seem very strange to us. There is a new etiquette to learn and abide by, a new lack of privacy even in our own home, and a radically new diet to get used to.

To make two sets of adjustments of such a radical nature at one and the same time is too much to require of anyone. Besides, the honeymoon is not the best time for learning a new and difficult language. So the mission likes to allow a year for adjustment to married life before the adjustment to missionary life is begun.

A similar situation faces those engaged young people who go to the field single, expecting to be married after they arrive. But here it is the adjustment to missionary life that they need to make before facing the adjustment to married life. The mission usually has them wait for one or two years after arrival. That is, they wait until they have adjusted to the field and the work and have gained an acceptable knowledge of the language.

There is a further complication for engaged couples. The mission has found that it is wise to put them in separate stations until marriage, sometimes at a considerable distance. This means that they don't have the frequent opportunities to see one another that they enjoyed in the homeland. It also means that one of the stations is going

to lose a worker just at the time when he is becoming really useful. Or maybe after marriage they will both be sent to an entirely different station. But this problem is unavoidable.

If you inquire whether it is better to get married before going to the field or wait until after arriving, you will get all sorts of answers. No one answer will fit all cases. The idea of getting married first seems more attractive to the young people at first thought. But the mission will point out several dangers. There is the danger that you may get sidetracked into some other line of service while waiting. Or the arrival of children may postpone your leaving for the field or even preclude it altogether. Each candidate has to make his own decision in the light of all the facts and looking to the Lord for guidance.

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MISSIONARY PREPARATION— THE INDISPENSABLES

Controlling Factors

How does a young person go about getting prepared for missionary service? The answer to this question is not easy. It depends to some extent on the point in his life at which he makes his decision to volunteer. Maybe he is already near the age limit. Then he doesn't have much time for special training, though he may already have some training that will be useful. But if he makes his decision in his teens he has plenty of time to carry through with a complete, well-planned course of preparation.

Still, there are other things to consider. He wants to be a missionary. But what kind of missionary? Maybe he has only a vague idea of what a missionary is and does. Is he to be an evangelistic missionary? An educational missionary? A medical missionary? A technical missionary? Each of these requires special aptitudes and preparation.

The personal characteristics and abilities of the young person enter into the problem too. Just because you think it would be nice to be a missionary doctor doesn't mean that you can be one. Do you have the aptitudes for it? Are you willing to spend the long years of preparation? And don't think you are fitted for "pioneer work" simply because you would like to go where no one else has been before. It takes a special kind of person to make good in this sort of work.

As for formal schooling, there are many missionary

training schools. Some are good, some not so good. They range all the way from a few months in a so-called "boot camp" to the specialized studies in some graduate schools of missions. But none of them does the whole job. They all build on a basis of previous training. A few don't specify the amount of previous education. But they still take it for granted that you have completed the usual public school program. Others insist on a background of graduation from high school. Still others accept only students with degrees from colleges or universities. What each is able to do depends both on its own program and on what its students have learned before.

How do you choose a school for missionary training? There are many factors that enter into it that only the prospective missionary can evaluate. For instance there is the question of the denominational school versus the independent school; the school that offers degrees versus the one that doesn't; the large school or the small one; the theological position of the school, etc. Besides these things it is well to find out: (1) whether the graduates of the school are readily accepted by the mission boards; (2) whether the missionary subjects are taught by teachers who are fully qualified by experience as well as study; (3) whether facilities for instruction, such as the library, are adequate, especially in the missionary area.

But really much of the training for a missionary doesn't come from schools or books. It is gained in other ways. Success in missionary work depends fully as much on this extracurricular preparation as it does on the school work. For a missionary is a witness to Christ and to the Christian life. So he must know that life by living it.

The Indispensables

There are several things in missionary preparation that we might call indispensables. That is, they are not only important, they are so valuable that to miss them would inevitably cause our ministry to suffer. They are

things so fundamental that without them there can't be a real missionary ministry at all. They are things we can't do without. Let's take a little time to talk about them. Then I think you will see what we mean.

I may seem strange to say that there is any particular kind of preparation that *all* missionaries ought to have for *all* fields. Even more strange to say that there is any type of preparation that is really indispensable for them all. After all, there is a great deal of specialization in missions today. There has to be. And surely the technical specialist doesn't need the same kind of preparation as the evangelistic missionary.

In a sense he doesn't. His training as a technician is quite different from that of the evangelist. But remember that he is a *missionary*. If the word *missionary* is to have any meaning at all, it must mean that those who bear that name have certain things in common. It is those things that make them missionaries. It is like those who call themselves Christians. By occupation they may be almost anything. But in that name they are united in a common faith, a common Saviour, a common standard of right and wrong, etc.

The true indispensables in missionary preparation are all spiritual. Classroom work plays a part, but it is not effective by itself. It is too easy to learn lessons for an examination without having them affect the course of our lives. We can take the finest course of preparation offered in any school and still be unprepared for missionary service. Some have done it. We need something more, something in addition to the school work.

In general there are four indispensables in the preparation of the missionary. *First,* and fundamental to all the rest, there is the training of our inner life—what we might call spiritual training. *Second,* there is the training to show forth that life in our relation to others, a matter of vital importance in all missionary service. Some would call it our "testimony," the actual living of the Christian

life. *Third,* of course, is our training in the message we are called to deliver, the gospel itself. The missionary is God's messenger, so he must have his message well in hand. *Fourth* is the matter of experience in presenting the message to others, the training that comes from practice. With this experience also comes maturity, that seasoning that we can only get by actually coming to grips with real life and with living persons.

SPIRITUAL PREPARATION

In the vitally important line of spiritual training the least systematic work has been done. The mission boards look for certain spiritual qualifications in those who apply, but the schools don't offer courses in the subject. It may be that they count on the churches' doing the job. If so, they are making a big mistake. The training given by most churches is quite haphazard. Even when several young people offer themselves for missions from the same church, the amount of spiritual training they have had is never the same.

One candidate, for instance, was born in a devout Christian family. At an early age he accepted the Saviour. Shortly afterward he offered his life for service on the foreign mission field. This allows for years of development before he actually sails. The Bible becomes a familiar book; family devotions and private prayers make their mark on his life; Sunday school lessons, sermons, conferences, Bible camps, young people's societies, all help to foster and strengthen the growth of his spiritual life.

Another, however, did not know of Christ's salvation until some time during his college days. He comes from a nonchristian background and has already delved deeply into the sinful ways of the world. But then he allows Christ to enter his life and it is transformed. In the enthusiasm of his new found faith he too volunteers for missionary service. He hasn't the background of the first candidate, but he is not a whit behind him in sincerity of purpose.

He may even excel him in warmhearted zeal. He joins the church and takes an active part in its affairs. He associates with other Christian young people. He takes counsel with his pastor and drinks in avidly the messages he hears.

Now it is possible that the second young man may one day outstrip the first in his spiritual development. Then again, maybe he won't. It is something that is hard to prophesy. In any case he is not likely to find that any course has been planned for his spiritual development. Certainly not in college. Even in seminary the chief aim is to give him an intellectual mastery of certain truths and to help him develop certain skills. His spiritual profiting will depend mostly on his own initiative and his associations outside the classroom.

Of all preparatory schools the Bible institutes seem to have made the most definite provision for the training of the spirit as well as the mind. What they do is not enough. They themselves would be the first to admit it. But it is a part of their program and an important one. Student life there is more closely regulated than in other schools. There is an emphasis, often repeated, on the devotional life and practical Christianity. Every student is assigned to do some practical Christian service, which makes him exercise the spiritual life he already has and helps him grow. But even so it is not enough.

What kind of spiritual training does the missionary need? Let me mention briefly a few items with which not many will disagree. Devotional habits are very important—habits of communing with God in prayer and drawing help and instruction and inspiration from His Word. These are almost the breath of life to the missionary. Now it takes constant and regular repetition to turn an occasional practice into a habit. This is a part of missionary preparation.

With these habits should go the constant application of Christian principles to everyday living. A course in Christian ethics at school is not of much value as long as it is kept in the abstract. The principles don't begin to

have real meaning and value until they are applied to definite situations. For instance, it is easy to repeat that all lying is wrong. But it is not so easy to tell the truth when a lie would apparently save you from an embarrassing situation. How do you know the principle is true if you don't apply it? A missionary must be sure!

Also, what good is it to know the theological definition of faith, or to be able to expound Paul's teaching on faith in Galatians, if you don't know how to exercise faith in the affairs of life? There are many times, even in student life, when faith is called for. And do take notice that to the heathen, religion is as much experience as it is theory, if not more so. He won't be interested in any new theory or doctrine that isn't borne out by experience.

SOCIAL PREPARATION

Training for your own spirit also comes through learning to deal with others about their soul's needs. Here our first indispensable merges with the others, especially with the second one, the one that deals with our relationship to other people. Personal evangelism is the very cornerstone of missionary work everywhere, and the same preparation of heart that you need for it here at home is what you need in foreign lands. Personal counseling, too, is one of the missionary's most common jobs, and one of the most demanding. Its principles are pretty much the same wherever you go. One of those principles is that the counselor must show a real interest in the one who seeks his help. In fact, the missionary needs to be, of all people, one who is unselfishly interested in others, one who is willing to make their burden his own.

In a missionary's life, too, relationship to others involves the matter of leadership. Whether he wants it or not, people do look to him for leadership. Now some seem to think that leadership is a purely natural gift, that some people are born leaders while others will always be followers. It is perfectly true that some do have an exceptional

talent for leadership. But it is not true that all of our leaders come from those talented few. Instead, it is perfectly possible for those who don't have such a gift to develop real ability as leaders. Often all they need is the opportunity and the encouragement to step out and lead.

We said that missionaries are expected to be leaders. Whether they get proper training for it or not, the circumstances of their life make them take on the responsibilities of leadership. If they have had good training and experience, they can do a creditable job. If not, they will probably become petty dictators. And this will bring harm to the work.

What does leadership training involve? We can give only a limited amount in class instruction. That is, we can explain some of the basic principles and how to apply them. The student can learn much more by observing those who lead and by following their example. But more important than either of these is experience in leading. The one who wants to be a leader needs to take every possible chance to exercise leadership.

Several things are fundamental. The leader needs to have a definite *objective;* he must know where he is going. He has to be ready to make *decisions,* not merely follow along with what others decide. And he must be prepared to accept the *responsibility* for those decisions, not blame someone else if they don't work out well.

The one who finds it hard to make up his mind, who always hesitates to commit himself for fear he might make a mistake, had better practice making decisions on every possible occasion. He will make mistakes, of course. Who doesn't? But his mistakes will be just so many valuable lessons that will help him to make better decisions the next time. And the one who doesn't want to take responsibility just isn't material for a missionary.

Another thing, the one who is to be a Christian leader needs to learn the lesson that Peter taught, that we are to take the oversight of God's flock, not "as being lords

over God's heritage, but being ensamples to the flock." We show real leadership when we can get others to do what we have in mind, while all the time they are convinced that they are doing what they want to do.

PREPARATION IN THE MESSAGE

Our third indispensable has to do with the mastery of the message we bear to others. All too often one who has some special technical training or skill asks the question, "Is there a place on the mission field where I can be used?" What such a person usually presumes is that a missionary work we need laboratory technicians, printers, builders, teachers, nurses, etc. But that is all wrong. We need *missionaries!* We need young men and women with a message! They may be educational missionaries, industrial missionaries, medical missionaries; but first and foremost they must be missionaries. As a doctor in the Congo once wrote, "If I thought my job out here was just to heal men's bodies, I would stay at home!"

All of the various types of work in which missionaries engage are proper and useful only insofar as they contribute to the one great aim of missions. They must be related to the task of bringing Christ to the people, of winning them to Him, and building them up in Him.

Every missionary must be a man with a message, and he must know that message well. The mission field is no place for one who has serious doubts about his faith. Neither is it the place for one who is not quite sure just what his message is. He doesn't have to be a finished theologian. He doesn't need to be a profound student of the prophetic Word. But he does need to know the essential elements of his faith and be fully persuaded of their truth. He does have to show to the people that he has a working knowledge of the Scriptures. And he must be able to show them how that message touches their lives.

Please understand that the people to whom the missionary goes are not ignorant. They may be illiterate, but that

is quite another thing. Among illiterate people there are often some of the keenest minds to be found anywhere. They are remarkably acute in their evaluation of the missionary. They may overlook his halting speech, his apparent faulty logic in some of the things he says, and even his ignorance of many things that don't bear directly on his work. But two faults they will not excuse: a failure to know his message, and an insincerity in professing what he doesn't fully believe or practice.

Bible training, then, is indispensable to all missionaries, no matter what their type of service.

PREPARATION THROUGH EXPERIENCE

Our final indispensable is experience in presenting the message. We have already said something about maturity in the spiritual life, which comes through experience. We have also spoken of experience in such a matter as leadership of others. The Bible, too, becomes a living message to others largely to the extent that we who preach it have experienced its power in our own lives. It is remarkable how these indispensable elements in missionary preparation are intertwined with one another. It is only in our thinking that we try to separate them. In life they merge into one another.

Christian service. The matter of experience in presenting the message is very important. Mr. Moody knew its value and stressed it in founding the Moody Bible Institute. He made practical Christian work an integral part of the course of training. It still has that place of importance at Moody as well as in other Bible institutes.

Yet in spite of such experience during their school days, I have had students come to me as they neared graduation, saying, "I don't believe I am ready to go out as a missionary. If I am to be a leader on the mission field I feel that I need more experience in dealing with souls, more experience in meeting the spiritual problems of real life." So some of these young people have gone into home

mission work for a short time to get that experience before going abroad.

Such young people have shown a real perception of what it means to be a missionary. On the mission field you are not reciting lessons. People don't quiz you on the subjects you had in school and allow you to show why you got top honors in theology or church history or some other subject. In fact, what may disturb the missionary most is their complete indifference to what he has to say, even when they are polite enough to listen while he talks.

You are a missionary. So what? That doesn't mean anything to them except that you are an object of curiosity. Can you engage them in conversation and so direct the conversation that it will turn to matters of the spirit? It is not difficult in many fields. Other peoples often show more interest in religious matters than do the folks at home. But once you have begun the discussion, can you keep it in the main channel where you can present the Lord Jesus Christ in all His desirability? Can you disregard the minor matters and get to the heart of the question so as to reach the heart of the man? It takes practice.

Oral expression. Again, missionary leaders are insisting, "We need missionaries who know how to express themselves!" Well, that is just where experience comes in. You don't learn to express yourself by reading a book or answering a set of true-false questions. You need practice. They say you "learn how to write by writing." You also learn how to express yourself orally by repeated efforts to tell others what is on your mind.

The aim of missions is not simply to proclaim the gospel. It is to proclaim it in such a way that men will listen to it, understand it, and be moved to obey it. Differences of language don't mean too much in this matter. If you can express yourself in English you can learn to express yourself in another tongue. But if your thoughts are hazy and disordered, and your expression is anything but clear in English, there is no magic in learning another

language that will straighten you out. You need this preparation before going to the field. You need this experience in oral communication.

Counseling. One last thing. We have mentioned the missionary's need to give counsel on the field, counsel of all sorts. More than anything else this calls for experience. You need to know people through much association with them. The missionary cannot be a hermit. You need to know something of the forces that move men, the problems that most of them face. It takes experience as well as tact to draw them out and to avoid the pitfalls that go with snap judgments. "Advice is cheap," we often say, for there is so much cheap advice on the market. It is given without any background of experience to make it valuable. Yet when a troubled new believer, or a national pastor, comes to the missionary with a vital problem, he doesn't want cheap advice. He has come to God's messenger and he looks for God's message. How humble it should make the missionary feel, and how dependent on God!

CONCLUSION

These things, then, are indispensable in the preparation of the missionary candidate. Other training is useful, but this is fundamental. Some of it can be provided in the school curriculum. Perhaps we can do even more along this line. Some can be given in the church, if the church is alert to its opportunities.

But much of it, in fact the very heart of the whole matter, depends on the individual. The candidate must not depend on others to prepare him for the mission field. They will do what they can, but it is limited. On the candidate himself rests the responsibility of such a close walk with God, and such a full determination to serve Him well, that the Holy Spirit, the master Teacher, can accomplish that indispensable work of preparation that is His own special ministry.

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MISSIONARY PREPARATION— SPECIAL SUBJECTS

THERE IS NO ONE COURSE of preparation for all missionary service. There can't be. The things that missionaries do are too varied. Their fields and the requirements of their work are too different.

For example, two missionaries to Central America took identical courses of missionary preparation. The course included some elementary medical and dental instruction. It might seem that if either of them needed that training, they both would. But it didn't turn out that way.

Here is what they told me. One had worked in and around the capital of his country. At the end of his second term of service he remarked, "I have never had to use a single day of that medical instruction I took." The other had his field among the lowland Indians of the Caribbean coast. After an even shorter period of service he said, "With just that little bit of dental instruction I have already pulled a thousand teeth!"

This seems quite confusing. How are you going to know what training to get? How can you tell which course of preparation to follow? Is there any answer that will cover most situations?

There is indeed. It is a threefold answer. *First,* there is some preparation that is indispensable. We have already talked about this. *Second,* there is some training that is so generally needed that nearly everybody ought to get it. We'll talk about this in a moment. *Finally,* there is some training that depends on the needs of a particular field

or mission, or else it depends on your own talents and interests. This last is the most difficult to talk about because of the many variables. Every case is different. Not only will each prospective missionary face different circumstances wherever he goes, but it is questionable whether he really knows his own abilities and limitations.

STUDIES GENERALLY NEEDED

Now let us give attention to some of the more generally needed types of training.

LANGUAGE STUDY

The matter of language study is a critical one for missions. We have already said that ability to express yourself in English is indispensable. To learn how to do it in another language is almost as important. There are not many fields where you can use English effectively in missionary work—not even in such places as Nigeria, where English is taught in the schools. It is true that educated people there have learned to read, write and speak English to some degree. But a message delivered in English doesn't mean nearly as much to them as a message in their native tongue. As an educated Filipino once remarked to me about his own people, "English speaks to our heads; but our own language speaks to our hearts!"

"That's all right," someone will object; "I know you ought to do a good job studying the language on the field. But what can one do about it here in the homeland? Our schools don't teach many of the languages we need for missions. Besides, how can a candidate fit language study into an already full course of preparation?

Usefulness of any language. The objector does have a point. There aren't many cases where a missionary can study in the homeland the language he will have to use on the field. But that should be no excuse for omitting language study completely from the course of preparation. In fact, you may find that some missions will insist that you take

language study of some sort before they send you to the field. One thing they want to find out is whether you are likely to have much difficulty in learning another language. Also they know that the study of any other language than your own is likely to help, whether it is the one you are going to use or not. It helps you to see that *differences of language are not just differences of words.* They represent different ways of thinking and of expressing thought. Once you have learned any other language than your own, you find it easier to adjust your thinking so as to learn still others.

Actually it isn't hard to fit a foreign language into your course of preparation. Nearly all our high schools offer instruction in one or more foreign languages. In some cases it is a prerequisite for entering college. Many colleges, too, require at least two years of a foreign language for graduation. And if somehow you missed it before, the Bible institutes and Bible colleges offer such instruction.

For missionaries it is usually best to choose the modern languages. That is because they are actually spoken today. They are also usually taught in a different way from the so-called "dead" languages. But there are cases in which the dead languages may be more useful. For example, if your work is likely to involve translation of the Bible, then by all means take up Greek and Hebrew if they are available. You will do a better job.

Specific languages. Sometimes you can study at home a language that you will use on your field. Then do it. You can get Spanish, for example, in nearly all our high schools and colleges. Spanish is what you will use in most of Latin America. French is also taught in most of our colleges and in many high schools. You will need French in large parts of Africa that were once under French or Belgian rule. Portuguese is not so commonly taught, but it is given in a number of schools. It is necessary for Brazil and for the large Portuguese possessions in Africa. In fact, no matter where you learn it, you will probably have to know

Portuguese before you are admitted to Angola or Mozambique. This is not the case in French-speaking Africa, but it is still advisable to know French before arriving and having to learn one of the tribal or trade languages as well. This is why many of the missions make it a practice to send their missionaries first to France or Switzerland for language study before they proceed to French-speaking Africa. Of course if you need another language that is not so commonly taught, such as Japanese, Chinese or Arabic, it will be a little more difficult to get it in the home country. There are schools that teach these and other languages, but they may not readily fit into your program.

Why study at home? There was a time when many missionaries advised against studying in the homeland the languages that would be used on the field. Some of them still do. They usually mention two reasons. One is that you may not learn the language correctly, especially when it comes to pronunciation. You need to live among the people to get it right. The other reason is that you may start talking to the people before you understand their ways and know what is wise to say.

There is a good deal of truth in both these reasons. The trouble is that their importance has been exaggerated. We admit that, in spite of our improved methods of language teaching and learning, and in spite of a growing number of competent language teachers, there are still some who don't speak well the language they are teaching. They learned it in school themselves and have never had to use it in everyday life. But actually most of their mistakes are those of pronunciation and idiom. They usually are able to give a good foundation in grammar.

Of course poor pronunciation is a definite handicap. It is possible to develop fixed habits in this line that are exceedingly difficult to correct later. But most of our school courses are neither long enough nor intensive enough to do this. Rather, those who have studied the language in the homeland usually find that they can make the correc-

tions in a fairly short time. In addition they are able to enter fully into the work much sooner than others.

As for the second reason, it is true that a new missionary might possibly say some very unwise things. It is possible, but it doesn't often happen. The fact is that most new missionaries are afraid to say much, if anything, for fear of making mistakes. They have to be encouraged to talk. Often they are hesitant even to go out on the street for fear someone will talk to *them,* and they may not understand.

Missionaries often do make slips of the tongue. But not just the new missionaries. Some of the most serious blunders have been made by those who have been on the field for a number of years. Neither is it noticeable that those who learned some of the language at home make any more awkward mistakes than those who didn't.

We have said that some people exaggerate the disadvantages of studying a language in the homeland. We don't want to go to the other extreme and exaggerate the advantages. There are some advantages. They are very real advantages. They warrant your taking classes in the language while you are preparing for the field. If the course is a concentrated one, it may even warrant your delaying your departure for a while to take it. But don't spend a year or more after you are otherwise ready for the field just in taking one of our ordinary language courses. You can do much better on the field.

There are at least three advantages in beginning the study at home:

First, it gives you a grasp of the grammatical foundations of the language. As a result it isn't entirely strange and confusing to you when you first reach the field. Those first days are confusing enough, with all the new things you have to learn and get used to.

Second, such study takes you through the first period of discouragement. There always comes a time when you think you will never get the language, a time when you

wonder how anyone could ever learn to talk such stuff. Better to undergo that first discouragement here than out there.

Third, that study may shorten your stay in the language school if there is one. This means that you will be able to take part in the work sooner. It will save time and money for you and your supporters.

An added dividend is the attitude of the people to whom you go. You will find that they deeply appreciate those who can speak to them in their own tongue from the beginning, even though imperfectly.

General linguistic studies. Still there are many languages missionaries use that can't be studied in the homeland. Some of them are not taught in our schools. Others have not yet been reduced to written form. Those who plan to go to places where these languages are used have another alternative. They can take classes in linguistics that will help them to learn any language.

A class in general phonetics, for example, particularly if it has a missionary slant, is valuable for all missionaries. Phonetics deals with the sounds of human speech. It treats not only the limited number that are found in our own language but others that may be found elsewhere, such as the clicks of South Africa. In such a class you learn about the various vocal organs that produce and modify the sounds of speech. You practice making many of the more common speech sounds and learn how to identify them when you hear them. You are taught a system for describing and classifying any sound that is used.

If you are dealing with a well-known language, phonetics helps you to learn its sounds more quickly and to produce them more accurately. If you come in contact with an unwritten language, it enables you to distinguish the sounds it uses and to reproduce them. It also gives you an accurate way of writing down words and phrases so you can repeat them later and teach them to others.

There are various schools that offer classes in pho-

netics, sometimes in connection with a course of missionary preparation. Classes that teach methods for learning the language from the people are much rarer. A special one-month course that includes both phonetics and language learning is offered each summer at the Toronto Institute of Linguistics, to which a number of missions send their candidates.*

Most missionaries do not really need more than this. However, those who are going to give their primary attention to linguistic work on the field, especially those who reduce a language to writing and translate the Bible into it, need much more. Without doubt the most useful training of this sort for missionary candidates is that provided by the Summer Institute of Linguistics (Camp Wycliffe) on several university campuses.† You can take the foundational course in one summer session of a little less than three months of intensive work. An advanced second-year course is also offered.

MEDICAL STUDIES

A second type of training quite generally needed is in the line of medicine. That is, it is medical instruction for the average missionary, the one who does not intend to be a doctor or a nurse.

Every missionary ought to know the elementary things about anatomy and physiology, hygiene, first aid, and care of the sick. There are still many fields where competent medical help is all too little and too widely scattered to take care of all the needs. The missionary ought to know at least how to care for himself and his family in ordinary circumstances. He also ought to know how to care for an emergency until he can get a doctor.

Another thing. In some places where the law does not

*Suite 200, 1835 Yonge Street, Toronto 7, Ontario, Canada. The classes are given at Victoria University.

†Box 1960, Santa Ana, California 92702. The universities in the United States are North Dakota, Oklahoma and Washington.

forbid it, a nonmedical missionary has an opportunity to treat illnesses among the people as far as his knowledge and ability go. Of course he is not a doctor and needs to recognize his limitations. But when no doctor can be had, he does what he can. The opportunities for this medical work by nonmedical missionaries are getting less and less. There are many more fully trained doctors than there used to be, both missionary and national. Many countries, too, are trying to restrict the activities of unauthorized practitioners. But there are still places where the missionary may be free to carry on such a ministry for some years to come.

Just how much medical training should the general missionary have? There is no general agreement. Too much depends on the particular field, the government restrictions, and even the personality of the missionary. The amount of training that might prove very useful to one missionary might even be dangerous for another with less discretion. However, we can say that everyone ought to get instruction in the basic subjects mentioned above: anatomy and physiology, hygiene, first aid, and care of the sick. For tropical lands one should know something about the more common tropical diseases, such as malaria, and how to treat them.

TEACHER TRAINING

A third type of training, which is even more generally needed than medicine, is training in teaching. We are not talking here about those who are going to give their full time to a teaching ministry. Every missionary is a teacher. No matter what his special ministry may be, he is called on to teach others. He may teach printing, or nursing, or carpentry; or he may teach Bible and theology. But whatever his ministry, teaching is a part of it. He is never just a workman doing a specific job. He is also one who inspires and teaches others to do what he does.

So each missionary ought to take some training in the

principles of teaching. That training doesn't have to be as complete as that of the professional teacher. Nevertheless it should be enough to give him a good grasp of the fundamentals. In addition he ought to get some experience in teaching. If he can get it under the direction of a skilled teacher, so much the better. But, if not, by all means he ought to have the experience of teaching others somewhere.

BUSINESS TRAINING

For a fourth type of needed general preparation we must mention bookkeeping and business management. It may amaze some that such subjects are listed as needed by most missionaries. Yet mission leaders have been urging the matter for many years. They are not thinking about the general accounts and the business affairs of the whole mission. For such things they can usually get someone with special training and experience.

But every mission station has accounts to keep and business affairs to handle. Building, repairing, hiring laborers of all sorts require good business judgment and the keeping of accurate accounts. Schools, Bible institutes, even "bush" schools, make the same demands. So do such things as hospitals, printing plants, colportage work and even Bible conferences. Many a mission treasurer has groaned over the seeming inability of some missionaries to keep simple accounts and render intelligible financial reports.

What the individual missionary needs is not a complete business course, though that certainly would increase his usefulness. But he does need to know the principles of bookkeeping, which he can take in high school and even some Bible institutes or colleges. And he also should have some business experience. Actual classes in business management of the simple sort the missionary needs are not as available as bookkeeping. But if he can't get a regular course in the subject, at least he will find that business experience is a great asset.

SPECIALIZATION

Specialization is the order of the day in our American civilization. Men concentrate their studies not just on one field of knowledge but on a fragment of one portion of that field. Such intensive work has produced marvelous results in the realm of the physical sciences. Many people don't see why it wouldn't do just as well in missionary work.

Doubtless it would. That is, it would if the missions had enough money to employ the large staff of specialists they would need in each field. Also, it would if there were enough trained specialists volunteering for the work. And, it would if the people we work with didn't insist on being treated as individuals instead of a collection of parts on an assembly line, and at the gospel as a whole gospel for a whole man. But these conditions don't exist.

Complete specialization in missions is out of the question. There are always some specialists, some who give their whole time to just one phase of the work. Their number is increasing. But the majority of missionaries have to be ready to take on various kinds of work. They are not really jacks-of-all-trades, but neither can they limit themselves to just one. There are so many things to be done and so few to do them that actually the missionaries sometimes pray, "Lord, deliver us from the specialist, the fellow who isn't ready to do whatever needs to be done!"

Yet because specialization is valuable, there has always been some of it in missions. Every missionary has some things that he does better than others, some interests that attract him more than others. No matter what job he is assigned, he will always find the time and place to stress his special interest. Beyond this there will always be certain types of work that, more than others, demand the full-time services of specially trained workers. Under present conditions those needs are increasing for specialization.

THINGS TO BEAR IN MIND

So if you want to be a missionary, keep these things in mind. *First,* most missionaries have to do more things than the one thing they like to do most. Doctors, for example, often have to do building and repair work. *Second,* if you have real talent and training in a line that is useful to the work, sooner or later you will have the chance to make use of your specialty. People like musicians often make a special niche for themselves in the work. *Third,* in some specialized fields your chances to be used full time are quite broad, while in others they may be very limited.

SPECIALTIES IN DEMAND

Medical work more and more calls for the fully trained, full-time doctor or nurse. There are still a few places where the nonmedical missionary can give some medical help, as we said before, but the number is rapidly decreasing. On the other hand, the demand for well-trained missionary doctors always exceeds the supply. Nurses, too, are generally needed. But not in all fields. There are some fields where foreign doctors are not allowed to practice. There are others where the local doctors can meet most of the need. So the medical missionary candidate has to expect some limitation in his choice of field. He may not get to go to the place of his first choice.

Teaching is another specialized field that often calls for the full-time services of trained men and women. There are many kinds of teaching, and not all are carried on in any one field or mission. The teaching and directing of primary schools is of course the most common, if we don't count the Bible schools. However, nationals are rapidly taking over this work. Teaching on the high school and college levels offers fewer opportunities to begin with, but the need is likely to continue for a longer time. The supply is usually short of the demand.

Printing is done by many separate missions, as well as by several missions working together. It usually calls for a full-time printer who can also train and supervise national help. Trained men are very important in this work and are usually in demand. But since there is a trend toward using commercial printing shops where they are available, a printer may have less choice of field than a doctor or a teacher.

As we get into other technical fields, we may find the opportunities even more limited. Full-time *builders* are needed, but only by the larger missions. The same is true of *business managers. Laboratory technicians* can be used only where there are hospitals. *Airplane pilots* usually need to double as *mechanics.* They are being used in a limited number of fields where commercial aviation cannot meet the needs.

Radio technicians are needed where missionary radio stations are in operation. They are also needed where a mission has set up a short wave communications system between its stations. *Agricultural experts* are very useful in some fields, as well as *teachers of the crafts.* There are other useful specialties too numerous to mention. You can see, though, that full-time service in any one of these specialties may be limited to certain fields and missions.

EXPERIENCE NEEDED

There is another type of specialization that we ought to deal with. It is the type that we can best illustrate by speaking of literary work. Very seldom does a mission send out a new missionary specifically designated to do literary work in another language. Instead, when they set aside someone for this ministry it is usually a veteran missionary who has demonstrated interest and ability.

The reason is simple. Training in writing or journalism at home is designed to reach people of our own language and culture. It is good as far as it goes and does give basic

principles. But it usually takes some years for a man to learn another language well enough to produce literature in it, or even to edit it. Besides, the missionary has to learn something more than the language. He also has to learn to know the people. He has to learn what needs to be written and how. He needs to learn how the people think, what the background is for their beliefs and actions. He needs to learn how to write, insofar as a foreigner can, from their point of view. This calls for experience in the land and with the people.

There are other specialties like this, such as teaching in a Bible institute or seminary. The basic principles can be learned at home, but their development and application require field experience.

GETTING THE BEST TRAINING

Most of our courses of missionary preparation suffer from one serious weakness. They are not specific enough. Many of the students have no other purpose than just "to be a missionary." If you ask them, "What kind of missionary?" they find it hard to give a clear answer. They have only a vague idea of what missionary work involves.

To get well prepared, a missionary candidate should find out as soon as possible in what kind of ministry the Lord can best use him. He may have major and minor interests, but he does need to have objectives. He needs to realize that evangelism is itself a specialty and takes special preparation. How can he say that he expects to be an evangelistic missionary if he hasn't learned to do personal evangelism? Or hasn't learned to preach in his own tongue? Or isn't on familiar terms with the gospel message? Or shrinks from contact with new people?

As for other specialized ministries, if the prospective missionary wants to be really effective he should get the best possible preparation.

Medical missionaries need to be fully qualified to practice in their own country first. Teachers in recognized

schools also need to be certified at home. Both of them, in addition, may have to fulfill other requirements in the country to which they go. A certificate allowing them to practice their profession at home does not necessarily qualify them to do so in another country. They may have to take additional courses.

For each of the technical specialties, too, the missionary should get the best of training. Those who handle airplanes need more than a private pilot's license. A sound aviation program calls for a pilot with at least a commercial license, and usually a license in aircraft and powerframe maintenance.

We can't go farther into the matter of specialized preparation. But we do need to remind ourselves again that training in these specialties does not exempt a candidate from the basic preparation required of all missionaries. Specialists are expected to be missionaries too. They must be motivated by the same spirit as the evangelistic missionaries. Otherwise the work will suffer. Experience has shown us that each new worker added, if he is not a real missionary, dilutes the spiritual effectiveness of the work. We do need specialists—but *missionary* specialists!

THE JOURNEY OF THE SPIRIT IN ACTS

James G. Poitras

"They…went everywhere preaching the word" (Acts 8:4, *KJV*).

The Book of Acts, in its entirety, is the unfolding of a multiple-missionary journey. Destination: the ends of the earth. Nothing short of accomplishment was sufficient. A pivotal problem encountered today is getting the church to do the same. We need to go back to the beginning of the journey; in the Book of Acts.

The primary purpose, plan, principle, or program, pertaining to power to reach the world is prefaced upon Acts 1:8. The rest of Acts portrays progress. Acts 1:8 is not only a command. It is a promise! The term "power" is used twenty-nine times in Luke-Acts, with most references clearly associated with doing miraculous or supernatural acts. It is derived from *dynamis* which means "to be able" or "to have strength." Fernando said, "The heart of the power of Pentecost in Acts is power for ministry" (1998, 94). It enables, empowers, and equips us to serve. This Pentecostal power can still be experienced. The church is crippled without it.

The Spirit is the driving, dynamic, directive force behind every missionary journey: Philip's, Peter's, Paul's, and all who follow after them. They, like us, received their missionary manifesto from Acts 1:8. Henry Martyn said, "The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become" (Gangel, 1998, 22). The Holy Spirit is the key to the entire missionary activity: at work in the call, sending, and sustaining of missionaries.

Some writers divide the Spirit's journey throughout Acts into six parts. Each traces the expansion of the church into new areas and ends with a verse highlighting how successful the journey was. This approach is represented in the following table:

Acts 1 – 6:7	The Journey Begins	Acts 6:7
Acts 6:8 – 9:31	Philip's Journey	Acts 9:31
Acts 10:25 – 12:24	Peter's Journey	Acts 12:24
Acts 12:25 – 16:5	Paul's First Journey	Acts 16:5
Acts 16:6 – 19:20	Paul's Second Journey	Acts 19:20
Acts 19:21 – 28:31	Paul's Third Journey	Acts 28:31

Amazingly, almost all the early disciples were available to be appointed, armed, and anointed by the Holy Spirit to actively, aggressively, and ambitiously advance the gospel. With the Spirit's help, they accomplished their mission. The same power and potential is accessible today. Disciples were first called "Christians" at Antioch. From a small band of church leaders, the Spirit asked for the best they had to offer, and Barnabas and Saul stepped forth to take up the missionary mantle; clothed in the Spirit.

Available: Paul's journey in missions started long before Acts 13. It began with a question, "Lord, what do You want me to do?" (Acts 9:6, *NKJV*). He later explained his vision was to "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me….I was not disobedient unto the heavenly vision" (Acts 26:18-19).

Appointed: "The Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them'" (Acts 13:2, *ESV*). Paul operated in line with the Spirit's call/appointment, and ongoing direction, which is always in line with the over-arching principle "to the ends of the earth."

Armed: They received power from above, were equipped for spiritual warfare, and operated in the gifts of the Spirit; the power tools of the apostolic church. They were privileged with a perpetual, powerful presence of the Holy Spirit in their lives and ministries. The Spirit empowered them for effective service in God's kingdom. "The power promised at Pentecost is still the equipment and enduement of the militant church" (Simpson 1996, 95). The disciples took Jesus at His Word and marched triumphantly throughout the known world. Others testified, "These who have turned the world upside down have come here too" (Acts 17:6, *NKJV*).

Anointed: "I am going to send you what my Father has promised; but stay…until you have been clothed with power from on high" (Luke 24:49). The anointing Jesus applied to Himself in Luke 4:18 was transferred to the early church, and now to us. The Spirit enables the church to fulfill its global mandate as anointed witnesses. "My witnesses" is a recurring theme throughout Acts with the words "witness" or "witnesses" occurring thirty-nine times. The anointing gave them the right words to testify, preach, and prophesy. "…When the Spirit comes on you; you will be my witnesses" (Acts 1:8). This expresses our own inadequacies. We are ineffective, left to our own abilities and power. God never deserts us to our own resources. The Spirit's power always precedes and accompanies extensive evangelism.

Active: The Acts-missionaries were tactical and deliberate. They were men and women of action. Acts shows what the evangelistic, missions-minded church should be like, not only in the first century, but every century. They were not merely involved in activity. They did not—as the cliché suggests—just go around in circles. They went in ever-widening circles. "The direction was of primary importance: Beginning from where you are at this moment, take the message of Christ outward, like ripples caused by a pebble thrown into a pond, not stopping at just your city or state but moving on beyond regional influence to the very 'ends' of the earth. In other words, reach it *all*" (Barton, 1999, 10). A common problem missionaries create is placing immediate emphasis on reaching all. They rationalize that since Jesus is coming soon, the harvest is now ready, and the night is coming that no man can work, that churches need to be started sporadically. They rush feverishly around nations chasing leads and establishing weak links. A deliberate strategy of building strong indigenous churches in key locations is needed. Serving as Jerusalem or the mother church, they can then branch off into daughter works and preaching points. Foundation is important to success. Paul reached prominent centers with the gospel, appointed leaders, and visited occasionally to strengthen the works (Acts 15:41). Paul selected such locations on major trade routes and in populous areas so the church would continue to multiply. Another calamity in church planting—which is a very effective evangelistic method—is to stay too long or not long enough. Either is equally detrimental to establishing growing churches.

Evangelism is the priority that dominates the Book of Acts. It sets the pattern or pace of how the church should spread the gospel until Jesus returns. The Spirit was also active in every step and aspect of ministry. Each conversion was a result of the Spirit's drawing.

Here's a short list of the activities of the Holy Spirit in Paul's journeys:

Separates	Acts 13: 2
Confirms the call	Acts 13. See Acts 9:15
Sends	Acts 13:4
Supplies boldness	Acts 4:9-13, 31; 13:9-11
Defeats Satan	Acts 13:9
Directs in decision making	Acts 15:28
Forbids; provides spiritual roadblocks	Acts 16:7
Prohibits	Acts 16:7
Selects Overseers	Acts 20:28
Fills	Acts 13:52
Unfolds Vision	Acts 18:9-10
Enables one to do extraordinary miracles	Acts 19:11-12
Baptizes	Acts 19:1-6
Compels, warns, prepares	Acts 20:22-23; 21:4, 11
Speaks truth	Acts 28:25

Aggressive: It is shocking that the contemporary church—at times—is so passive, reactive, tolerant, and recluse. That is a far cry from the militant, strategic, conquering, outgoing, proactive group that traversed the pages of the Book of Acts. The Holy Spirit is a spiritual travel agent. He maps out our itinerary, and selects the best places and people for us to meet. He knows what's best, prepares the way, and sees the big picture (Bickel and Jantz 2004, 111).

Advancing: The essential motivation of every encounter in Acts was "to the ends of the earth." The watchword for every step was "farther on" (Simpson 1996, 95). There was, and is, always a region beyond (2 Corinthians 10:16). This author is constantly telling Bible school students and ministers "Ghana and beyond." "Everywhere Paul found himself, no matter how long he remained, was merely a step to somewhere else….He was a man compelled to reach out to the lost, and he could not rest from that burden for long" (MacArthur 1996, 79). Even at Rome he was making plans to journey on.

Ambitious: They had one paramount aspiration; "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Revelation 7:9). The challenge of the church today is to develop congregations with a global-mentality modeled by the church at Antioch. Such churches are not limited or restricted to North America, but should be from everywhere to everywhere.

Accomplished: Acts traces the progress of the advancing Church along the road from Jerusalem, via Antioch, all the way to the heart of the empire—Rome. At every curb in that road, at every evangelistic initiative, the Spirit served as the Director, and victories were won. How? Paul, "witnessed by works which were empowered by the Spirit and by words which were inspired by the Spirit" (Stronstad 1998, 81). The Word and power go hand-in-hand in evangelism. Ministers declare the knowledge of God and demonstrate the power of God. Balance is needed. Here is an

example—one of many—from Paul's journeys: "Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord" (Acts 13:11-12). "The Spirit in Luke-Acts is a power enabling believers to see things they would otherwise not see, speak words they would otherwise be unable to speak, and perform mighty deeds that would otherwise be beyond their abilities" (Michaels 1988, 560). The work Jesus began is carried on through his disciples: "…Jesus of Nazareth…mighty in deed and word before God and all the people" (Luke 24:19, *KJV*). Paul summarized his missionary journeys with these words: "For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, but as it is written, 'Those who have never been told of him will see, and those who have never heard will understand'" (Romans 15:18-21, *ESV*).

T. J. Bach once said, "The Holy Spirit longs to reveal to you the deeper things of God. He longs to love through you. He longs to work through you. Through the blessed Holy Spirit you may have: strength for every duty, wisdom for every problem, comfort in every sorrow, joy in overflowing service" (Gangel 1998, 22).

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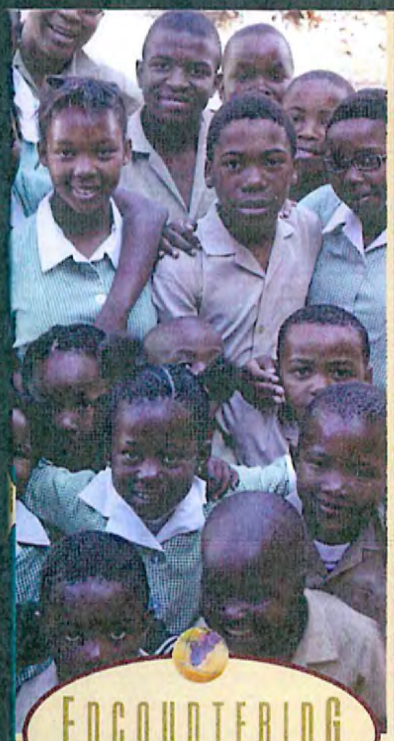

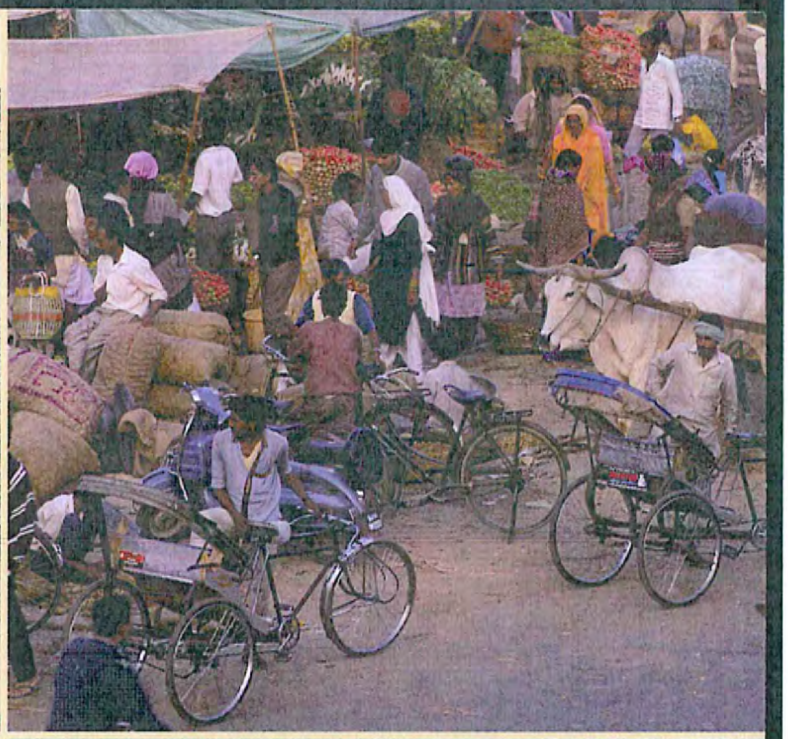

ENCOUNTERING MISSION

DEVELOPING A STRATEGY FOR MISSIONS

A Biblical, Historical, and Cultural Introduction

JOHN MARK TERRY
J. D. PAYNE

Published by Baker Academic
a division of Baker Publishing Group
P.O. Box 6287, Grand Rapids, MI 49516-6287
www.bakeracademic.com

Printed in the United States of America

Library of Congress Cataloging-in-Publication Data
Terry, John Mark, 1949–
Developing a strategy for missions : a biblical, historical, and cultural introduction / John Mark Terry and J. D. Payne.
pages cm. — (Encountering Mission)
Includes bibliographical references and index.
ISBN 978-0-8010-3953-9 (pbk.)
1. Missions—Theory. I. Payne, J. D. (Julius D.) II. Title.
BV2063.T335 2013
266—dc23

2013014498

13 14 15 16 17 18 19 7 6 5 4 3 2 1

Content

The Unique Solution approach offers a middle way between the Standard Solution and the Being-in-the-Way. This paradigm allows for the wisdom and knowledge that come from knowing what has worked throughout history in reaching people, while allowing for the Spirit to work as we labor to innovate and contextualize our strategy to the world of the people, both today and tomorrow.

Conclusion

We hope that as you read this book you recognize that while there are important routine and predictable aspects of mission strategy, reaching the world with the gospel is built on a principle Paul Eshleman, chairman of the Lausanne Strategy Working Group, notes: "What has become clear in many strategic discussions is that world evangelization is not so much about materials, tools and techniques. It is about love, compassion, prayer, holiness and obedience" (Eshleman 2007).

Apart from our obedience to Christ, we can do nothing of any significance for the kingdom (John 15:5). Apart from our faithful service to him, the components of strategy development are of little value. It is our prayer that in the process of developing mission strategies you will become more conformed to the image of Christ (Rom. 8:29), relying on him as you assess your situation, make your plans, and implement your action steps.

2

The Crafting of Mission Strategy

The development of mission strategy is a process that involves obtaining a vision from the Lord for reaching a people, understanding the missionary team's present realities, and developing the steps to move the team from where it is to where it believes it needs to go. In chapter 1, we described strategic planning as both a science and an art. Before proceeding any further, we need to address some of the fundamental matters related to crafting strategy. In this chapter, then, we explain how strategy development is both science and art, offer our definition of strategic planning, and address some paradoxes related to planning mission strategy.

Crafting Strategy

Recently the concept of strategic planning has developed a reputation for being a task that occurs in the sterile environment of the boardroom, with no option for change once the strategy is brought to the place of service. Some understand strategic planning as rigid, scientific, structured, bureaucratic, and linear in its application. They view it as based on research that is divorced from reality.

To provide a better image to communicate the planning of strategy, Henry Mintzberg advocates the notion of "crafting" a strategy. While we agree that crafting probably suggests a better image, it should be understood that

whenever we refer to strategic planning or planning strategy we do not advocate what Mintzberg fears. Throughout this book we use the terms "crafting" and "planning" interchangeably. Provided we are able to explain our understandings of these concepts, we see no difference between the two when it comes to developing mission strategy.

Mintzberg notes, "Smart strategists appreciate that they cannot always be smart enough to think through everything in advance" (1987, 69). Circumstances change. What was once a predictable situation transitions to another reality. Of course, this situation should not be a surprise to the mission strategist since strategy in particular involves people, who are not always predictable.

Following his conviction regarding smart strategists, Mintzberg reveals the significance of the artistic side of planning by drawing on the image of a craftsperson. This is where the necessity for fluidity and flexibility come into the strategy development process. This side of planning is necessary to deal with and respond to the challenges posed when we attempt to reach peoples and societies. Mintzberg writes:

> At work, the potter sits before a lump of clay on the wheel. Her mind is on the clay, but she is also aware of sitting between her past experiences and her future prospects. She knows exactly what has and has not worked for her in the past. She has an intimate knowledge of her work, her capabilities, and her markets. As a craftsman, she senses rather than analyzes these things; her knowledge is "tacit." All these things are working in her mind as her hands are working the clay. The product that emerges on the wheel is likely to be in the tradition of her past work, but she may break away and embark on a new direction. Even so, the past is no less present, projecting itself into the future.
>
> In my metaphor, managers are craftsmen and strategy is their clay. Like the potter, they sit between a past of corporate capabilities and a future of market opportunities. And if they are truly craftsmen, they bring to their work an equally intimate knowledge of the materials at hand. That is the essence of crafting strategy. (1987, 66)

It is this metaphor of crafting that we believe is the most beneficial for developing mission strategies, for contained within Mintzberg's model is the reality that strategists must have knowledge of the past and the present as they anticipate the future.

Past knowledge of the working of the Spirit among the people, in the church, the team, or the organization is important. Since the past influences and guides future behavior, strategists need to know history. This includes knowledge of the significant historical matters that presently affect a group's receptivity to the gospel. Past knowledge allows team members to recall their

individual pasts and reflect on how their pasts will affect the present and future outworking of the strategy.

Present knowledge of what the Spirit is doing is also important. Where is the Lord at work, so that the team can join him? What are the major sociocultural issues affecting life and decision making among the people at this very moment? Is the team serving in an area where the largest employer in the town is threatening to move to another country for cheaper labor? How do the people in the community view decision making? Does the city encourage diversity or fear change? What are the gifts, talents, passions, and interests of the team members? There are a multitude of questions that a team can ask about the present to assist it in crafting strategy.

From a humanistic perspective the future is uncertain. And even from a theological perspective, while we know that the Lord holds the future in his hands, we do not know all the details of tomorrow—or even if time will continue. The mission strategist is like a sailor with a telescope. Although the telescope provides the sailor with a different perspective, it will not allow him or her to see around the curve of the earth's surface. The boat on the horizon will come into view mast first, and then only as the boat sails closer will the hull be observed. Similarly, the strategist cannot predict what will happen tomorrow, let alone next month or the following year. Because of this reality, there is always a major element of uncertainty in strategic planning.

STRATEGIC PLANNING

Without planning, strategy is forever locked in the ironclad cage of theory. While planning is no guarantee that action steps will be taken to implement the strategy, without it strategy remains within missionary hearts and on computer files. Aubrey Malphurs notes that strategic planning is a process involving both thinking and acting (2005, 30). And here, within this understanding, we see the wedding of the theoretical (thinking) and the practical (acting). Dayton comments, "Planning is seeing *things as they are* and then trying to describe *things as we want them to be*" (1980b, 17, emphasis in original).

Throughout this book our understanding of strategic planning, or strategy development, is the following:

> Strategic planning is a prayerfully discerned, Spirit-guided process of preparation, development, implementation, and evaluation of the necessary steps involved for missionary endeavors.

Before we continue, each of the phrases in this definition needs to be explained. These concepts will be clarified throughout this book; for now it is important to have a basic understanding of this definition.

Prayerfully Discerned

The development of mission strategy is a supernatural process. While resources abound on the development of military and business strategies, mission strategy is dynamically related to the Father of mission. Before a team begins to think through and develop a strategy, it needs to pray. Prayer must precede and remain an essential part of strategic planning. The Lord of the harvest works through the prayers of his people to guide in strategy development. If strategy is from the Lord, then prayer is a part of the process of knowing, understanding, and accomplishing what the Father has in mind in making disciples of the people.

SIDEBAR 2.1
PEOPLE BLINDNESS

The following passage is taken from Ralph Winter's famous 1974 presentation at the Lausanne Congress on World Evangelization:

> I'm afraid that all our exultation about the fact that every *country* of the world has been penetrated has allowed many to suppose that every *culture* has by now been penetrated. This misunderstanding is a malady so widespread that it deserves a special name. Let us call it "people blindness," that is, blindness to the existence of separate *peoples* within *countries*; a blindness, I might add, which seems more prevalent in the U.S. and among U.S. missionaries than anywhere else. The Bible rightly translated could have made this plain to us. The "nations" to which Jesus often referred were mainly ethnic groups within the single political structure of the Roman government. The various nations represented on the day of Pentecost were for the most part not *countries* but *peoples*. In the Great Commission as it is found in Matthew, the phrase "make disciples of all *ethne* (peoples)" does not let us off the hook once we have a church in every country—God wants a strong church within every people!
>
> "People blindness" is what prevents us from noticing the sub-groups within a country which are significant to development of effective evangelistic strategy. Society will be seen as a complex mosaic, to use McGavran's phrase, once we recover from "people blindness." (1975, 221)

REFLECTION AND DISCUSSION

- How does Winter's notion of people blindness affect the crafting of mission strategy?
- What are the advantages and disadvantages—as related to the development of strategy—of seeing society as a complex mosaic?

Spirit-Guided

The Spirit of God is living and active. He is at work in the lives of the missionaries even before they arrive where he has called them to serve. He provides leadership. For example, Philip was led by the Spirit to the Ethiopian (Acts 8:29). We must also remember that the Scriptures note: "In their hearts humans plan their course, but the LORD establishes their steps" (Prov. 16:9). Those laboring to develop mission strategy must understand the importance of walking in fellowship with the Spirit. Unconfessed sin that grieves (Eph. 4:30) and quenches the Spirit (1 Thess. 5:19) interferes with the development of strategy. The development and implementation of mission strategy are supernatural endeavors.

Process

Strategy involves movement. Teams wish to progress from where they are to where they believe their ministries should go. The development and implementation of a strategy do not occur instantaneously. Even the simplest of strategies requires an action step or two before the end vision is accomplished.

Preparation

It is important that strategists do their homework before developing a strategy. All the important elements of knowing oneself, the team, and the context are found in the area of preparation. Matters such as knowing the vision to be accomplished, the theological and missiological values of the team, and understanding the targeted people geographically, demographically, culturally, spiritually, historically, politically, and linguistically are part of preparation.

Development

Development involves thinking through the major and minor steps necessary to see the vision fulfilled. Although this element of strategic planning is still a theoretical construct in the beginning, it is nevertheless important to consider how the team will practically move from point A to point B. Teams consider the realities that must occur in order for each particular step to be taken and the desired vision achieved.

Implementation

Strategy is not meant to remain in a notebook on a shelf or in a document on a computer. It is intended to be implemented. Failure to implement the

strategy will result in failure in accomplishing what the team set out to do. Larry Bossidy and Ram Charan refer to this act as *execution*. According to them this matter is vital to the outworking of a strategy. They note, "You can't craft a worthwhile strategy if you don't at the same time make sure your organization has or can get what's required to execute it, including the right resources and the right people" (Bossidy and Charan 2002, 7). The plans must be applied on location.

Evaluation

While the word *evaluation* occurs at the end of the definition of strategy, in reality it is a part of the overall process. It must engulf everything the team does, even before it arrives at its place of service. Evaluation begins when the vision to be accomplished comes onto the horizon. It continues through the establishing of goals. Evaluation occurs as action steps are taken to accomplish those goals. From start to finish, mission strategy must be immersed in the sea of evaluation. Strategists must be good stewards of the Lord's resources. They want to know what is working well and not so well to reach people with the gospel and multiply churches. Evaluation helps in the process of making adjustments along the journey of implementing strategy.

The Big Five

In light of our definition, the planning involved in the crafting and implementing of missionary strategy can be summarized in five important practices. Some of these are evident in the definition above:

- Asking good questions
- Responding with healthy answers
- Applying wise action steps
- Evaluating everything
- Praying with diligence

Asking Good Questions

Strategists have inquiring minds. They want to know answers. They ask questions such as: Are we being faithful to the Lord? Is what we are doing the most Christ-honoring thing? What is working well in our strategy? What is not working very well? What do we need to change? How can we do a better job? Are we being wise stewards with all the resources and opportunities the

Lord has entrusted to us? What do we need to do first? What do we need to do next?

Strategists must also take the following questions into consideration whenever they begin the strategic planning process: What do we know about the context and people? What is the purpose of our team? What is the best way to reach these people with the gospel and plant churches? What are the barriers for evangelization? Does our team have the callings, resources, gifts, and abilities to execute the strategy? What are our immediate, short-term, and long-term goals?

Responding with Healthy Answers

Along with asking good questions, strategists must respond with healthy answers. Not just any answers will do, but only those that are true to the biblical and theological foundations for Great Commission activity, in agreement with missiological principles supporting healthy missionary practices, and efficient and relevant to the context. Here is where the theoretical begins to meet the reality of the field. According to Dayton and Fraser, "Planning should be thought of as a bridge between where we are now and the future we believe God desires for us" (1990, 293). Finding healthy answers will require intense research.

Applying Wise Action Steps

The application work is mainly done on location. Action steps involve the team's movement from goal to goal on the upward stairway toward accomplishing the overarching vision (i.e., end vision). The application of the steps is obviously done in conjunction with knowing oneself, the team, and the context, for it is out of the knowledge of these three areas that the strategist is best poised to make wise practical decisions regarding the outworking of the strategy.

Evaluating Everything

Evaluation was included in our definition; it is also the fourth major component in strategic planning. The evaluation of everything is an ongoing process. Strategic planners never rest from this component of planning. Such evaluation is necessary if planners are to stay focused on what the Spirit is doing. It also is a matter of proper stewardship. The strategist wants to be the faithful and wise servant (Matt. 25:14–30). Constant evaluation is not done to justify

a critical spirit but rather to reveal a desire to make the best decisions under the circumstances.

Praying with Diligence

Prayer must be a natural part of the strategist's life. Strategy development should be bathed in prayer. The practice of strategy development should be a supernatural event, requiring time with the Lord. Throughout this book we often make reference to the place of prayer in the development and implementation of missionary strategies. This repetition may appear to be

SIDEBAR 2.2
THE ROAD AHEAD

In the 1970s William R. Read wrote about his reflections on the development of a trans-Brazilian road system and its impact on the churches in the country. With five-year plans to settle five hundred thousand people in different villages along the four-thousand-kilometer road, Read recognized that such growth would provide many unique opportunities. He noted:

> The magnitude of the church planting task among the new settlers and the problems that such an effort along this road will face in the next two decades is breath taking. Many of the foreign missions that are now working in Brazil are pursuing the policy, from a distance, of watchful waiting, taking time to examine carefully this highly fluid opportunity. At the same time, some mission leaders are making definite plans for exploratory survey trips into the Amazon Basin areas. These surveys will become the means by which these missions will be able to gather the information they need that will permit them to formulate a strategy for their church planting effort in this vast hinterland area. National church leaders are anxiously following the latest reports that come out of this advancing road system. Some of these leaders are trying to determine what resources should be set aside for some adequate type of evangelistic endeavor that their churches can initiate in some of the more strategic centers. It takes time for many of the fast growing centers to be spotted in time for favorable consideration as "strategic" locations. Familiarity with the entire road system in all of its extension and vastness is a necessity in order to make many of these important decisions. (1973, 174)

REFLECTION AND DISCUSSION

- Do you agree or disagree with Read that the development of a road is a critical matter as related to crafting strategy? Why?
- How important were the responses of the different mission leaders to the development of strategy in this part of Brazil? Explain.
- If you were a strategist for this area, would you have responded similarly or differently than the mission leaders? Explain.

an accidental redundancy on our part; however, we are intentionally repetitive. We are convinced that the prayer of a righteous person has great power (James 5:16), and such power is needed for the development and outworking of strategy.

THE PARADOXES OF STRATEGIC PLANNING

The notion of paradox is ever present in the development of missionary strategy. There are at least eight seemingly contradictory elements of strategic planning that need to be addressed. Having an awareness of these components will assist the strategist in wrestling through the process of developing appropriate strategy.

God Is Sovereign but Works through Our Planning

While more is stated about this paradox in chapter 4, it must be noted here that crafting strategy is not an unbiblical act. Although God is in control of his universe and the outworking of his story of the redemption of creation, he works through the means of his church to make known his wisdom (Eph. 3:10). Throughout the Bible many of God's people developed plans: Abram, Moses, Joseph, David, Solomon, Nehemiah, Peter, Paul, and so on. Even God sent forth his Son at just the right time (Gal. 4:4). Strategists commit all their plans to the Lord, allowing him to guide the process from beginning to end. Proverbs notes, "Plans are established by seeking advice; so if you wage war, obtain guidance" (20:18), and "A person's steps are directed by the LORD. How then can anyone understand their own way?" (20:24).

Strategic Planning Is Both a Linear and Nonlinear Process

Models for strategy development are typically presented in linear fashion. The reason for this is twofold. First, it is difficult to convey a nonlinear process in a written format such as a book, just as it is difficult to draw a three-dimensional object on a piece of paper. The task can be accomplished but comes with challenges. Similarly, when describing strategic planning, it is much easier to explain: "first you do this . . . second you do that . . . third you do this," than it is to describe a process that involves simultaneous or other nonlinear events. Second, many elements of strategy development require a linear approach. Certain steps in the overall process cannot be envisioned and planned for by a team until previous steps occur; sequential steps are a necessary part of the entire process.

Strategic Planning Involves Both Rigidity and Fluidity

Daniel J. Isenberg correctly notes that strategy development requires "... ability to remain focused on long-term objectives while staying flexible enou... to solve day-to-day problems and recognize new opportunities" (1987, 4... Strategy development is both a *determined* process and an *emerging* proce... involving both certainty and uncertainty. Therefore, crafting strategy ... messy process. On the one hand, teams will be able to make decisions thro... God-given wisdom knowing the likely outcome in advance. On the other ha... teams will often have to take action with little knowledge of the future. W... all strategy development involves faith, it is in the times of uncertainty ... faith is stretched.

Mintzberg found that some of the most effective strategies involved b... control and flexibility (1987, 70). Some elements of a strategy will rem... constant, while others will demand that a team readjust as it makes prog... There will be times when a team will be able to apply its action steps ex... as it developed them, but there will be times that will call for "experim... tion" with the action steps. Like the person who uses a long stick to strik... ice on a frozen pond to see if it is safe to walk across, strategists will ... often than not have to develop their strategies in reaction to the circumst... around them as they take their steps toward their goals.

Mintzberg makes another important observation related to the nec... sity of fluidity in the strategy development process. Strategists need t... students of their context and fight hard against the familiarity that bre... contempt. Though they have the Spirit and wisdom, they still must reco... the responsibility to be vigilant and aware of the times. Strategists ... not grow complacent as they move from goal to goal on the path to... accomplishing the vision. Although the changes that demand radical s... tegic shifts are easily observed, a subtle challenge occurs during the ... of normalcy. And this challenge comes from familiarity with that ... Mintzberg exhorts:

> The real challenge in crafting strategy lies in detecting the subtle and develo... ing discontinuities that may eventually undermine the organization, or provid... it with a special opportunity. And for this, there is no technique, no progra... just sharp minds in touch with the situation. Unfortunately, this form of str... tegic thinking tends to atrophy during the long periods of stability that most organizations experience. So the trick is to manage for long within a give... strategic orientation yet be able to pick out the occasional discontinuity tha... really matters. (2007, 378)

Strategic Planning Involves Both History and Future

It is incorrect to assume that crafting strategy is an exclusively future-oriented activity. While the future is a major aspect of planning strategy, it is not divorced from the past or the present. Excellent strategy development requires that the strategist know what the Lord has used in the past to reach the particular people with the gospel. If the team is pioneering a new work, then knowledge of how the Lord has moved among similar peoples in similar situations is helpful.

Strategic Planning Is Both Art and Science

Sometimes strategy is referred to as both an art and a science. What does this mean? Consider, for example, the chef who describes cooking this way. The "art" of cooking is knowing which seasonings and spices complement one another, knowing by intuition and experience what types of chocolates to use with certain ingredients, and, of course, understanding the visual presentation of the food on the plate. The art of cooking involves wisdom gained over the years, discernment, impressions, and knowledge of one's kitchen appliances and ingredients. The art is not always predictable.

The "science" of cooking, however, can be found in the knowledge of the chemical reactions that occur as starches and sugars break down at certain temperatures, the reason for blanching vegetables, and the functions of butter when used at different temperatures. The science of cooking involves the empirical knowledge gained from knowing about measurements, temperature, catalysts, and reactions. The science is generally predictable.

The development of strategy involves principles to guide and skills to be applied. Certain aspects of the process are conducted in a controlled environment (e.g., on a computer, in an office), but much of strategic planning revolves around the evaluation and revising of one's strategy when the winds of change blow as the strategy is applied. Although there are mechanics of strategy such as articulating a vision, developing goals, and planning action steps, the work of the artist is also involved—hence, our previous discussion on the crafting of strategy.

Strategic Planning Is a Simple Process but Difficult to Execute

The process of strategic planning is not a difficult process. As already mentioned, much of it involves asking and answering the right questions. Strategic planning is not extremely complicated. The paradox is found in the execution. Strategy is meant to be applied, to be executed. The challenge of

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progressing through the action steps necessary to achieve a goal is the re difficulty. Developing the strategy has some challenges, but the difficulty lie in implementing the strategy where the missionary serves.

Strategic Planning Involves Commonality and Customization

While all strategies have certain characteristics in common, each must b customized to the specific context and people. Dayton and Fraser were awar of this reality as they described the Unique Solution philosophy (see chap 1), noting, "Strategies must be as unique as the peoples to whom they appl (1990, 15). In other words, a one-size-fits-all approach to strategy developme and implementation is unhealthy and unwise.

Consider an example from daily life. My (J. D.) oldest child is now ridin a bicycle that she was not able to ride several years ago. I remember when sh first started out on a very small bicycle with training wheels, not much large than a tricycle. After she developed her riding skills and was physically abl to touch the ground, my wife and I removed the training wheels. Shortly afte that time she was able to ride a much larger bicycle. While she is physicall not able to ride an adult's bicycle yet, she is getting there.

It is important to note the parallel in this situation with strategy develop ment. Just as my wife and I realized that our daughter had to have a customize bicycle appropriate for her physical and mental development, the developme of strategy requires some flexibility on behalf of missionaries to the peopl While the truths of the Scriptures never change from people to people, th strategic approaches must be customized to the contexts.

Strategic Planning Involves the Known and the Unknown

The church has two thousand years of missions history to draw from whe it comes to understanding how the gospel spread and churches multiplied. Ov the centuries numerous strategies have been used to advance the kingdom, with some working better than others. Biblical and missiological principle are also in place to assist in developing strategy. Yet even with the wisdom o the ages, every generation and context creates unique and unknown challenge to building the church.

In the United States the letter X has become a symbol for uncertainty. I (J. D.) am a part of Generation X, the generation that followed the bab boomers. My generation obtained this appellation from the title of a nov by Douglas Coupland (1991), with X representing a generation that has not figured out life, is in hiding, or is very uncertain. In the late twentieth and ear twenty-first centuries, *The X-Files* was a science-fiction television series, wit

the X-files representing unsolved cases involving paranormal activity. So when we address the X factors in relation to missionary strategy, we are referencing that which is an unknown or uncertain factor.

Over the years I (J. D.) have invited church planters to speak to my classes about their ministries. On more than one occasion, I have asked them to discuss issues related to strategy, and on more than one occasion, I have heard the following statement: "Prior to going to the field, I had my strategy put together in a nice binder. However, shortly after arriving on the field, I realized that none of it would work. I had to discard all my plans and start over."

While I do think that such is the case for some church planters, scrapping one's entire strategy plan is rare. I also think that some church planters use hyperbole to shock students. My point is that strategies can be developed, but once the team begins putting those strategies into practice, the strategies will have to change. And here is the challenge: A team cannot constantly and accurately predict the factors that will lead to change in its strategy. They are an unknown. The only thing that a team can know for certain about the X factors is that they will force the team to make adjustments in its strategy.

Individuals, families, villages, towns, and cities are not static but rather dynamic. People are social beings, able to make decisions and act and react to the changes in their environments. Thankfully, for the mission strategist, the changes that normally occur are not to such a degree that a radical strategic shift has to occur often.

CONCLUSION

In this chapter we have provided an overview of the components involved in crafting strategy. Much of the rest of this book relates to and amplifies the contents of this chapter. In the next chapter we turn to some of the contemporary arguments against the development of mission strategy.

Biblical Foundations & Contemporary Strategies

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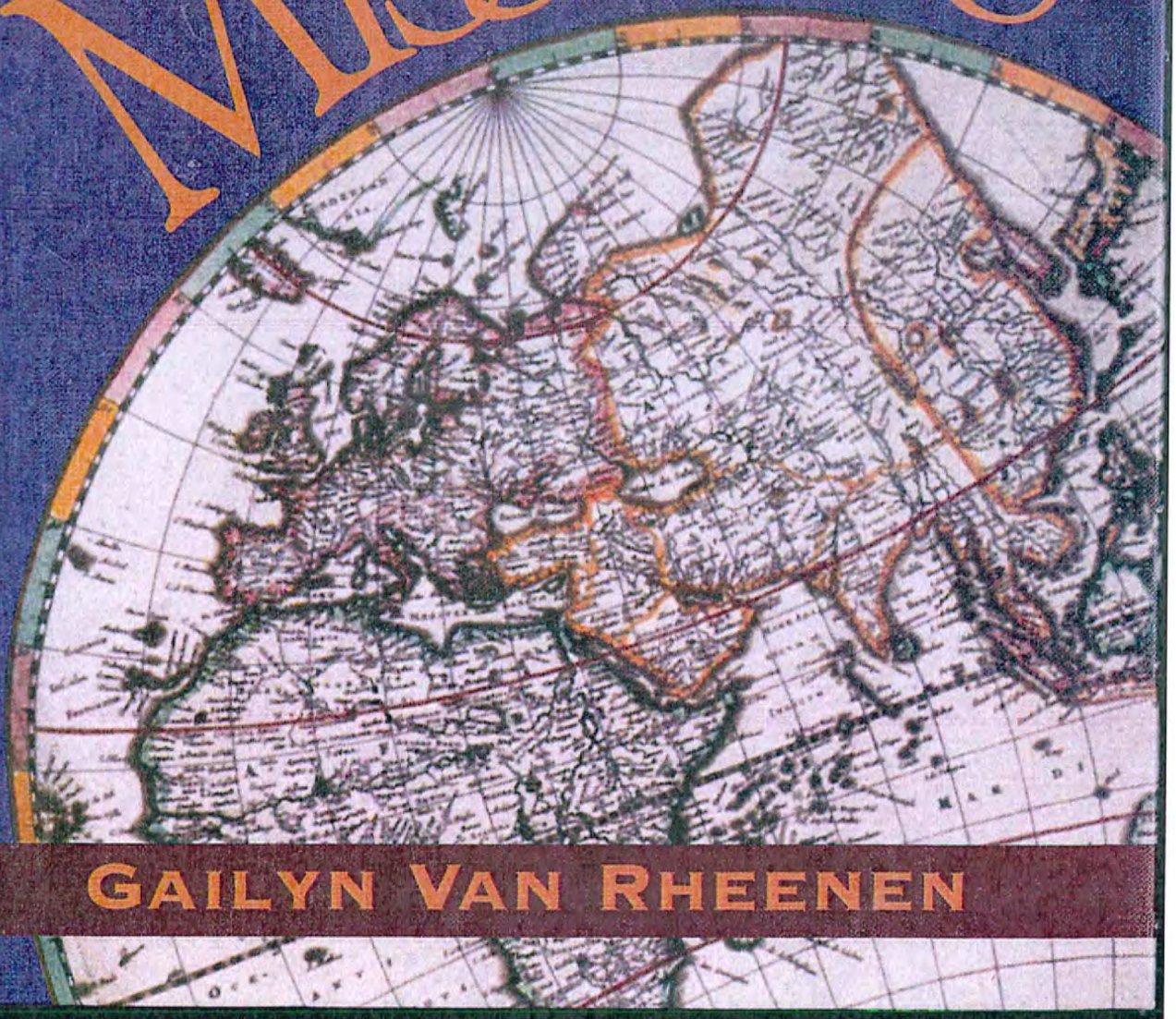

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Requests for information should be addressed to:

Zondervan Publishing House
Grand Rapids, Michigan 49530

Library of Congress Cataloging-in-Publication Data

Van Rheenen, Gailyn.
Missions : biblical foundations and contemporary strategies / Gailyn Van Rheenen.
p. cm.
Includes bibliographical references and index.
ISBN: 0-310-20809-2 (hardcover)
1. Missions—Theory. 2. Christianity and culture. I. Title.
BV2063.V35 1996
266'.001—dc20 96-15860
CIP

This edition printed on acid-free paper and meets the American National Standards Institute Z39.48 standard.

Edited by Gerard H. Terpstra
Interior design by Tammy Johnson

Printed in the United States of America

02 /❖ DC/ 10 9 8

CHAPTER

8

THE ROLE OF STRATEGY IN THE STUDY OF MISSIONS: Developing a Philosophy of Strategy

Missiology is made up of three interdependent disciplines: theology, the social sciences, and strategy. To facilitate understanding, these disciplines are described separately, even though they are closely related in the actual practice of missions. Picturing the disciplines in tiers implies that some disciplines are foundational to others.

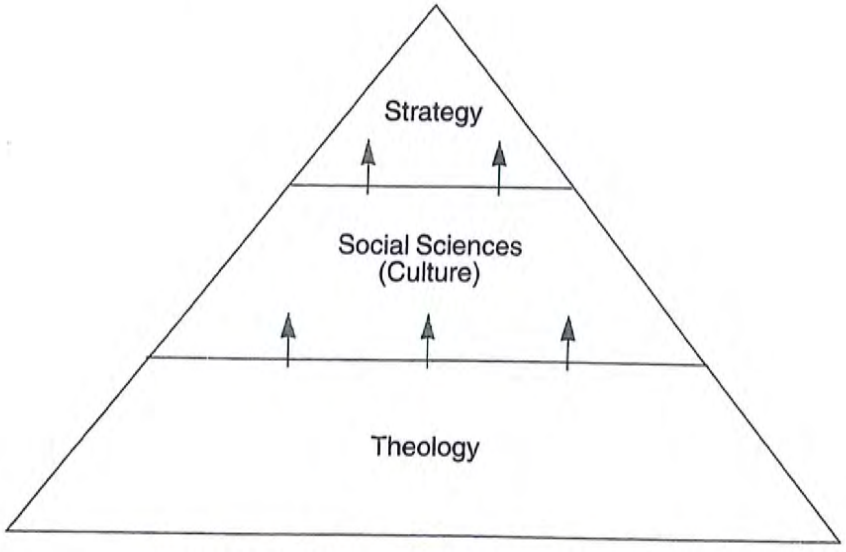

Figure 8. The Three Disciplines of Missiology

Theology: The Foundation of Missiology

All missiological decisions must be rooted, either implicitly or explicitly, in theology in order to mirror the purposes and mind of God. Theology provides the purpose, the focus, and the life of missiology and is therefore the very foundation of the discipline. It produces the message proclaimed in missions—a message not of human origin but revealed by God. Theology also furnishes the motivation of mission, which is rooted in the attributes of God, who sends and saves. It gives "the work of ministry its heart and fire" (Wells 1992, 186). Finally, theology provides the ethical lenses through which missionaries evaluate human cultures and determine practical strategies of ministry. The study of theology thus enables Christian missionaries to perceive the social contexts through the eyes of God and develop strategies shaped by the touch of the divine. This understanding of theology as the foundation of missions is reflected in the organization of this book: chapters 1 and 2 examine significant theological issues, and theology is integral to every subsequent chapter.

Too often, however, we take the theological foundation of missions for granted. Paul Hiebert writes:

> Too often we choose a few themes and from there build a simplistic theology rather than look at the profound theological motifs that flow throughout the whole of Scripture. Equally disturbing to the foundations of mission is the dangerous potential of shifting from God and his work to the emphasis of what we can do for God by our own knowledge and efforts. We become captive to a modern secular worldview in which human control and technique replace divine leading and human obedience as the basis of mission. **1993, 4**

Hesselgrave confirmed the absence of theological foundations in contemporary missiology when he made a thematic content analysis of book reviews and articles published in major mission journals (*Missiology*, *International Review of Missions*, and *Evangelical Missions Quarterly*) between 1973 and 1986. He concluded that the social sciences and history have been given more attention in the study of missiology than has theology (1988, 139–44) and asks, "Of what lasting significance is the evangelical commitment to the authority of the Bible if biblical teachings do not explicitly inform our missiology?" (1988, 142). Without a theological foundation missions quickly becomes merely another human endeavor.

Christian strategists who prioritize God's role in missions do not begin with the pragmatic question "Does it work?" They rather begin by asking fundamental theological questions: "How does God desire that we minister within this cultural context? Do these plans enact the rule of God and challenge ungodly allegiances? Do these strategies reflect the nature of God?" A Christian leader thus makes plans based on Christian presuppositions. Missions reduced to methodology is as empty as spiritual gifts without love—like "a resounding gong or a clanging cymbal" (1 Cor. 13:1). Strategy must be a servant, never a master, to the mission of God.

Culture: The Arena of Missions

The *social sciences*—anthropology, sociology, and psychology—form the second layer of missiology. These social sciences inform missionaries of the cultural context in which they are living and the nature of the human psyche. Cultural similarities and differences and the difficulty of communicating across cultural barriers become apparent. Specific studies of marriage customs, kinship patterns, cultural roles, and patterns of organizing thought greatly impact how the gospel is communicated. Effective strategies take into consideration the cultural context. Chapters 5 to 7 of this book consider the importance of the cultural understandings without disconnecting these understandings from the theology.

Strategy: The Implementation of God's Mission

Strategies form the final tier of missiology. The arrows in figure 8 reflect how the formulation of Christian strategy begins with the desires and perspectives of God, then considers the reality of the social situation, and finally constructs strategies compatible with these understandings and commitments. This bottom-up methodology guides missionaries to construct strategies that are both godly and relevant. Strategies, therefore, must not be rooted in mere pragmatism but developed on the basis of theological insights and cultural understandings. Strategies without a firm theology and realistic cultural understandings are like sloughed-off snakeskins—empty and useless. There is no life in pure methodology. Effective strategy grows out of theological and social science considerations.

Strategy is indispensable to the doing of any task. For example, students cannot do research without many strategy decisions. Students must first determine the exact focus of their topic. They will ask, "How do I deter-

mine my topic? How do I uncover the significant resources on my topic? How should research for the paper be categorized and filed—on note cards, under headings on one continuous sheet of paper, or on various files on a computer disk? What style of writing do I choose—narrative, deductive, inductive? When do I do my research—in early morning, afternoon, or evening?" Without making such methodological decisions, the student would be unable to write a research paper. Although the ultimate purpose of the paper may be to seek some eternal truth, significant strategy decisions must be made along the way.

Some theologians deal with the bottom two layers of missiology but seem to have no need for the third layer. They may feel that the message of the gospel can speak for itself, and they are so concerned for the content of Christianity that they exclude its practice. Some missionaries, on the other hand, disengage strategical considerations from their theological undergirding. They become mere pragmatists desiring success as measured by the number of people converted and churches started. The following definition of strategy guides missionaries to eliminate these two extremes.

Definition of Strategy

Strategy in missions is . . . the practical working out of the will of God within a cultural context.

Because missions must begin with the wishes of the sovereign God yet function within the context of a social situation, strategy is defined as *the practical working out of the will of God within a cultural context*. Missionaries ask, "How does God desire that we minister within this context?" Seeking God's will for the culture, they work with national leaders to develop creative, God-centered, biblically critiqued strategies with well-defined goals.

Paul's letter to Titus illustrates the development of strategy for a specific cultural context. Titus was ministering among people of a demoralized culture where no central government existed, the economy had disintegrated, and insolence and arrogance reigned. A prophet, quoted by Paul, characterized his own people as "liars, evil brutes, lazy gluttons" (Titus 1:12). Even the Christians on Crete were described as "rebellious people, mere talkers and deceivers" who were "teaching things they ought not to teach" (vv. 10–11). Paul suggested to Titus an appropriate strategy for working in this demoralized culture. He directed Titus not to handle all the problems of the Cretan church by himself and to avoid petty arguments because they were "unprofitable and useless" (3:9). Rather, he was to appoint elders in every town, who would then determine God-

ordained solutions to Cretan dilemmas. Throughout the process Titus was to remember that conversion is of God and that all believers were once foolish and disobedient, enslaved by passions and desires, but had been saved by God's mercy (vv. 3–7). Titus was to "stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good" (v. 8). Because of the demands of the gospel and the demoralization of the cultural milieu, Paul calls Titus to a focused ministry of mentoring, training, and ordaining Cretan leaders.

Old Testament leaders were also concerned about strategy. Moses' father-in-law, Jethro, saw that Moses was being worn out by the impossible task of judging all the disputes of Israel and that the people were also growing tired because of the lengthy proceedings. He, therefore, proposed a strategy for dealing with the situation. Moses was to appoint trustworthy, godly officials over thousands, hundreds, fifties, and tens, and these were to judge the people. Only difficult cases would be brought to Moses (Ex. 18:13–26). With such a strategic organizational model, the people of Israel could be more effectively judged.

The book of Proverbs provides numerous reflections and pieces of advice from godly people concerning effective planning:

The mind of man plans his way,
but the LORD *directs his steps.* **16:9** NASB
Every prudent man acts out of knowledge,
but a fool exposes his folly. **13:16**
Plans fail for lack of counsel,
but with many advisers they succeed. **15:22**
Commit to the LORD *whatever you do,*
and your plans will succeed. **16:3**
Make plans by seeking advice;
if you wage war, obtain guidance. **20:18**

These verses express what Dayton and Fraser call "the tension of a paradox. God is in control and is sovereign; yet humans are free and responsible" (Dayton and Fraser 1990, 11). Making plans while praying and searching for God's will is not a denial of divine sovereignty but an acceptance of the fact that God works through faithful servants.

Christian strategies must leave room for the sovereignty of God. Humans are not self-sufficient nor able to predict all eventualities. Who could have predicted the fall of the Berlin Wall and the opening of Eastern Europe to the gospel? In 1985 Mikhail Gorbachev vowed that he

would accomplish what his predecessors had failed to achieve: "the elimination of religious belief in the Soviet Union" (Johnstone 1986, 60). As recently as January 1989, the East German official who had been in charge of the actual building of the Berlin Wall in 1961 said that he could visualize the wall remaining for another hundred years. From a human perspective the wall was impenetrable. But as God used Nebuchadnezzar to deport an unfaithful Jewish nation from Israel and Cyrus to return these people from captivity, so God has used Gorbachev to open parts of the world that had been closed to the gospel. Should we not, likewise, expect God to shake the Muslim world and to continue to open China to the gospel?

Many movements stagnate because Christian leaders have not developed the creative capacities for strategic planning.

Few churches question the urgency for the gospel to be proclaimed to the entire world, yet most Christians do not evangelize. This occurs because Christians have not been motivated by the message of God to make specific goals or strategies to evangelize. Having no goals is comfortable; without goals, there is no failure. If the gospel is ever to be proclaimed in all the world, Christians must feel God's compassion for the lost, understand the cultures of people among whom they live, and make specific plans for reaching them with the gospel, for nurturing them to maturity, and for training them in Christian leadership.

It is naive for missionaries to assume that all they need to do is exegete Scripture, learn the local language, and empathetically communicate with people. Although biblical, linguistic, and communicative skills are imperative to the missionary task, they do not displace the need for missiological strategy. Many movements stagnate because Christian leaders have not developed the creative capacities for strategic planning.

Types of Strategies

For the sake of clarity strategies may be grouped under four general headings: (1) standard-solution strategies, (2) being-in-the-way strategies, (3) planning-so-far strategies, and (4) unique-solution strategies (adapted from Dayton and Fraser 1990, D36–39). Each of these four types of strategies has its own strengths and weaknesses and a degree of validity. However, unique solutions are needed if the goal of missions is to nurture initial believers to maturity in cohesive, reproducing churches with trained leaders and not merely to baptize individuals.

Standard-Solution Strategies

Those who advocate standard-solution strategies assume that one approach can be used in every context of the world; it is the one-size-fits-

all mentality. Evangelists develop methods that effectively work in particular contexts and then apply them to every situation. One example is the World Literature Crusade. This organization attempts to put a piece of Christian literature into the hands of every person in every city in the world. The assumption is that all people can read and make a decision for Christ if they are exposed to the right kind of literature. This approach also takes for granted that all people have the same problems and think in exactly the same ways. Churches of Christ developed a program called *One Nation Under God*. In this program an advertisement in *Reader's Digest* announced a nationwide mailing of 100 million booklets entitled *One Nation Under God*. Campaigns and campaign meetings were scheduled in every major center to reap a harvest of souls touched by the message of the booklet. The printed material has now been translated into various other languages, and the program exported to other areas of the world. While this standard-solution approach encouraged many local churches to cooperate, little long-term response was generated because of the lack of particularized application and training and the lack of impact of such a generalized approach.

The strength of the standard-solution approaches is that they reach many people in a short period of time. Awareness of the gospel or the church is enhanced, and doors are usually opened to a few new people.

These approaches, however, do not take into consideration the fact that cultures vary and that different approaches are needed in different contexts. They fail to account for people's cultural and social differences. Social contexts vary just as electricity varies in voltage and in the apparatuses used to harness it: Machines of 240 voltage cannot be powered by 110-volt systems, and two-pronged strategies will not be able to access power in three-pronged contexts. The voltage and prongs must be adapted to the context.

Thus standard-solution approaches typically reach many people but do not make a significant impact on them except where there is a spiritual vacuum. Standard-solution strategies must be coupled with other types of strategies.

Being-in-the-Way Strategies

Being-in-the-way strategies emphasize the role of God in missions and evangelism and assume that human planning negates the divine role. Chris-

tians are not to worry about the future but simply allow themselves to be used by God. Long-range planning is not important; it is God's business.

There is much truth in this approach. God does lead in powerful and unexpected ways. God put Philip in the way of the Ethiopian, and the Ethiopian became a Christian (Acts 8:26–40). God directed Peter to teach Cornelius and his household (10:1–48).

Unfortunately, this strategy eliminates the possibility of failure and negates personal responsibility. If things go wrong, it is because God has other plans. When a summer campaign in Central Europe had low attendance, one missionary remarked that God sent only as many people as the missionaries could effectively handle. In reality, the missionaries had done very little to organize and publicize the campaign.

The strength of this philosophy is confidence in the working of God; its weakness is the negation of the need for long-range planning and training.

Plan-So-Far Strategies

Plan-so-far strategies focus on beginnings rather than outcomes. Those who use this approach believe that if they plan to begin a work, God will do the rest. Plans are made to "hold a campaign" or have a "Bring Your Friend" day. During the early 1990s North American campaigners went into receptive areas of Eastern Europe. They attempted to plant a church through public lectures, distribution of tracts, teaching English as a second language, and personal Bible studies conducted through translators. Almost invariably the short-term workers left soon after the campaign, and little organized follow-up occurred. The focus was on converting the lost without a concurrent plan to nurture the lost to come under the kingship of God. The most significant long-term problem of missions is reversion, not conversion. Much more thought and effort must be put into nurturing new converts to fully come into the kingdom of God rather than merely converting people and leaving them.

Plan-so-far strategies, however, have one strength. They sometimes make beachheads into areas where the gospel would not otherwise go. Long-term missionaries, using unique solution strategies can then follow. For example, Partners in Progress, a medical missions organization overseen by the Sixth and Izard Church of Christ in Little Rock, Arkansas, has opened countries as diverse as Guyana, Romania, and Laos to missionaries of Churches of Christ. In each case the compassion of God

expressed through medical missions teams opened the nations to long-term Christian missions.

Unique-Solution Strategies

Because people are unique, strategies must also be unique.

Unique-solution strategies are based on the assumption that cultures and situations are different and each one requires its own special strategy. Dayton and Fraser write:

> People and culture are not like standardized machines that have interchangeable parts. We cannot simply use an evangelism approach that has worked in one context in another and expect the same results. Strategies must be as unique as the peoples to whom they apply. **1990, D38**

Ideally, Christian missionaries who use unique-solution strategies examine strategies that others have used in various contexts but do not copy them as such. These experiences, rather, become the reservoir out of which they are led by God to form unique strategy models appropriate for their own context. Some ideas are prayerfully borrowed and reshaped to fit the new context; other ideas are innovated as the community of believers determines how they should practically work out the ramifications of the kingdom of God for their context. Unique-solution strategies tend to be holistic in the sense that they emphasize both conversion and nurturing, and because of this, they lead to germinal churches. Because people are unique, strategies must also be unique.

In many ways strategizing for the mission of God is like preparing to preach a sermon. The preacher must prayerfully consider the biblical themes that his congregation needs, properly exegete Scriptures that speak to these themes, ardently look for metaphors and illustrations that make these themes live, and fervently pray for God's empowerment in delivering the sermon. Planning the sermon is a testimony of faithfulness to God. A well-developed strategy, reflecting the same interaction between the will of God and the condition of the culture, is an acknowledgment of the sovereignty of God, not a negation of it.

BUILDING ON THE STRATEGICAL FOUNDATIONS

QUESTIONS:

1. What discipline is described as the foundation of missiology? Give three specific reasons why this discipline is the foundational tier of missiology.
2. Describe the secondary tier of missiology. Why is the study of this area crucial to missiology?
3. Describe why strategy must be developed on the foundations of the lower two tiers of missiology.
4. Define *strategy*. Use Paul's letter to Titus to describe the importance of strategy to missions.
5. Why is it better to ask, "How does God desire for us to minister within this cultural context?" than to ask, "Does it work?" What is the difference between these two questions?
6. Briefly compare four types of strategies. Which type are you in basic agreement with? Why?

Called & Empowered

Global Mission in Pentecostal Perspective

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Hendrickson Publishers

ISBN 0–943575–47–8

Third printing — March 1999

Library of Congress Cataloging-in-Publication Data

Called and empowered: Global mission in pentecostal perspective / edited by Murray W. Dempster, Byron D. Klaus, Douglas Petersen.
p. cm.
Includes bibliographical references and index.
ISBN 0–943575–47–8 (pbk.)
1. Pentecostal churches—Missions. I. Dempster, Murray W. II. Klaus, Byron D. III. Petersen, Douglas.
BV2565.C35 1991
266'.944—dc20 91-32846
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SECTION IV

Pentecostals and Current Missiological Strategies

SECTION IV: INTRODUCTION

Due to Pentecostalism's continued phenomenal growth, the 1980s have witnessed increasing coverage and evaluation of Pentecostal mission strategy and methodology. Representative of early efforts to investigate Pentecostal mission activity was Donald McGavran, who reflected missiologically on the question "What Makes Pentecostals Churches Grow?" McGavran's foundational question continues to influence later analyses from non- Pentecostals.

It is no secret that Pentecostal mission efforts emphasize "doing." As an action-oriented missions movement, Pentecostalism has assigned strategic planning a key role in promoting the growth of the church. The planning employed by Pentecostals may be more pragmatic than systematic; nonetheless, it represents intuitively inspired patterns of action that are inherently intentional. This section documents the strategic mission efforts in both a general and focused way. Though the triumphs of Pentecostal growth are represented well, each author poses emerging questions that Pentecostal missions must seriously face. The chapters in this section repeat the common theme that the massive numerical growth of the movement globally only heightens the necessity to reflect theologically and strategically on what will "keep the fires burning" as Pentecostals face the twenty-first century.

To begin this section, Gary B. McGee chronicles the various mission strategies used by Pentecostals throughout this century. After outlining the motivational factors foundational to mobilizing this movement into a mighty missionary force, he reports on the broad range of efforts in which Pentecostals were involved. Mission strategies of indigenous church planting and national leadership development, among others, are cited by McGee as factors contributing to the church's global success.

McGee concludes with the common question shared by all the authors: What kind of future do Pentecostal mission efforts face? In facing the future, Pentecostals must address questions of continued experiential vibrancy, ecumenicity, and social action, as well as renew their commitment to those priorities which have historically thrust Pentecostals into powerful and effective ministry.

Byron D. Klaus and Loren O. Triplett, in their chapter, focus on national leadership development, one of the real success stories in Pentecostal missions. They document the high priority Pentecostals have placed on the development of national leadership in their global mission. Highlighted is the crucial link between the nineteenth-century Bible institute movement in North America and its subsequent influence on processes for leadership development overseas. Given this linkage, the authors

warn of the growing reliance of Pentecostals on formal structures for national leadership development. Although easily overlooked, the relationship between apprentice-type leadership development and the explosive growth of Pentecostals worldwide is convincingly established. Supporting the continued use of non-formal and informal structures, the authors utilize research done by non-Pentecostals to document the effectiveness of simply devised programs that have trained Pentecostal leaders "in ministry."

Klaus and Triplett call for a refinement in Pentecostal understanding of the relationship between a truly indigenous church and truly indigenous leadership development processes. If non-Western Pentecostals are to assume their potential role of leadership in world Christianity, this link between indigenous churches and indigenous leadership development is crucial.

In the last chapter of this strategies section, missiologist Larry Pate documents statistically the growth of the Pentecostal movement in the non-Western world. Based on research from his ground-breaking volume, *From Every People*, Pate provides an analysis of the state of Pentecostal efforts in the two-thirds world missions movement. Acknowledging the shift in the world's Christian population from the north to the south, Pate underscores the corresponding shift in mission efforts being initiated from the non-Western world rather than the Western world. Continents once seen as merely the object of missions efforts are fast becoming prime players in developing the missions agencies necessary for completing the unfinished task. The receivers have become the senders. All present trends, according to Pate, indicate that there will be more non-Western missionaries than Western missionaries by the year 2000.

Pate offers some very cogent reasons for the slow mobilization of the two-thirds world Pentecostal missions movement. He suggests practical ways in which the shift in mission efforts, represented by the two-thirds world mission movement, can be supported by Western mission agencies. Serious theological and strategic reflection on the implications of this global transference represents for Pate the most important future challenge facing Pentecostal global missions.

The three chapters in this section highlight the pragmatic spirit that has characterized the Pentecostal missions movement. While McGee's chapter provides a thumbnail historical sketch of the multiple techniques of ministry used by Pentecostals, the chapters by Klaus and Triplett and by Pate model the fact that Pentecostals continue on the cutting edge of cross-cultural ministry by probing what forms and programs really work. When strategizing at the practical level of doing ministry, Pentecostals value indigenous thinking, remain open to change, and hawk emerging mission trends.

10

PENTECOSTALS AND THEIR VARIOUS STRATEGIES FOR GLOBAL MISSION: A HISTORICAL ASSESSMENT

Gary B. McGee

The emergence of Pentecostalism in the twentieth century is all about missiology: How could the world be evangelized in the "last days" before the imminent return of Christ? To the Pentecostals, the only successful course lay in a return to the dynamic work of the Holy Spirit which accompanied the ministry of the disciples in the book of Acts. Because the worldwide growth of the Pentecostal movement has dramatically increased since the close of the Second World War, its missiological foundations and strategies merit analysis. The length of this essay, however, necessarily limits the examination to the North American sending agencies, without in any way intending to deprecate the significance and contributions of European and third world Pentecostals.[1]

THE SEARCH FOR SPIRITUAL POWER

The Gift of Languages

An ardent concern for world evangelization led many Christians in the latter part of the nineteenth century to seek for a mighty enduement of

spiritual power to enable them to fulfill the Great Commission of Christ in the remaining days of history.[2] The restorationist notion in some quarters, however, that the evidence for baptism in the Holy Spirit according to the precedent of Acts 2:4 would be the bestowal of human languages led holiness preacher Charles Fox Parham to point his Topeka, Kansas, Bible school students in this direction toward the close of 1900.[3] When revival occurred in early January 1901, the familiar definition of "Pentecostal" erupted with new meaning, signaling a serious breach in the ranks of the holiness movement. By linking Spirit baptism to a specific form of glossolalia (speaking in tongues) known as xenolalia, Parham believed that evangelization could be speedily achieved since missionaries would be freed from the time-consuming delays of language study. He later wrote that the Holy Spirit

> could as easily speak through us one language as another were our tongues and vocal chords fully surrendered to His domination and in connection realize the precious assurance of the sealing of the Holy Ghost of promise, knowing it by the same evidence as received by the one hundred and twenty on the day of Pentecost, of Cornelius and his household and of the church at Ephesus.[4]

Although there were no students from Topeka who immediately embarked for overseas service, many of them spread the new Pentecostal message under Parham's leadership in the surrounding region. More importantly, this Midwestern revival triggered a movement, which through subsequent revivals across North America and other continents, permanently altered the face of Christianity.

Parham's influence on the black holiness preacher William J. Seymour at his later Bible school venture in Houston, Texas, in 1905–1906, set the stage for the Azusa Street revival in Los Angeles, California (1906–1909), the most significant revival of the century when evaluated in the light of global impact.[5] Whether in Los Angeles or Parham's meetings at Zion City, Illinois, in the fall of 1906, the early Pentecostals believed that the Spirit provided linguistic expertise for missionary evangelism.

Notwithstanding, the optimism about xenolalia was reinforced by considerable amounts of self-diagnosis in regard to the specific languages people were speaking when engaged in tongues-speech. Although limited evidence points to actual, albeit rare, occurrences, such claims were generally difficult to demonstrate. The revival's dispersion of missionaries and their disappointment in not receiving supernatural ability to preach in the native language of the host country, generated an uncertainty about the utility of their new-found tongues.[6] Despite claims that all early Pentecostals viewed tongues as xenolalia, this interpretation was already waning by 1906.[7] In its place, the Pentecostals increasingly

perceived glossolalia to be simply unknown tongues, but not to the exclusion of occasional xenolalic utterances.[8]

Perfect Love

If Parham, a Midwesterner, was the first missiologist of the Pentecostal movement, then Minnie F. Abrams, a holiness missionary in India and a woman, was the second. Abrams, who had left her Methodist post in 1898 to work with the famed Pandita Ramabai at the Mukti Mission in Kedgaon, received the Pentecostal baptism in 1906.[9] Later in that year, she updated her book, *The Baptism of the Holy Ghost and Fire*, which described the unusual revival at the mission in 1905, with a second edition mentioning the occurrence of glossolalia. Relying consistently more on her Wesleyan heritage than on Parham to explain this phenomenon, she identified its significance with the holiness focus on perfect love rather than xenolalia. Within her context on the mission field, Abrams ignored the view that language study could be bypassed, contending that

> In First Corinthians, the thirteenth chapter, we are told that this fruit of the Spirit, LOVE, is greater than the gifts of the Spirit. . . . the love described in this chapter is the highest form of Pentecostal power anywhere expressed in God's word. . . . Such love, preaching the word, that word being confirmed by signs . . . will stir the non-christian world. This love is the fire of the Holy Ghost. . . . We have not received the full Pentecostal baptism of the Holy Ghost until we are able not only to bear the fruit of the Spirit, but to exercise the gifts of the Spirit. 1 Cor. 12:4–11.[10]

On the heels of this newest wave of revival, she sent a copy of her second edition to May L. Hoover, the wife of Willis C. Hoover, both Methodist missionaries to Chile, helping to set the stage for a significant Pentecostal revival in that country.[11]

This alternate interpretation of tongues, linking glossolalia primarily to love, spiritual power, and prayer, gained momentum after 1906. Azusa Street missionaries Alfred G. and Lillian Garr traveled to India in 1907, fully expecting to preach in their recently bestowed languages.[12] When this did not happen, Garr nevertheless maintained his belief in glossolalia, stating, "Oh! the blessedness of His presence when those foreign words flow from the Spirit of God through the soul and then are given back to Him in praise, in prophecy, or in worship."[13] In a similar vein, J. Roswell Flower, a later founding father of the Assemblies of God (hereafter AG), editorialized in *The Pentecost* in 1908 that the Pentecostal baptism "fills our souls with the love of God for lost humanity" and

"when the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable. . . . Carrying the gospel to hungry souls in this and other lands is but a natural result."[14] Statements like these demonstrate the growing belief that the spiritual vitality which came with glossolalia brought a deepened love, energized by the power and gifts of the Holy Spirit.

Signs and Wonders

The restorationist impulse unleashed by Parham and those who followed in his wake signaled to many that Spirit baptism and the gifts of the Holy Spirit should characterize the ministry of the church in the twentieth century. Since the beginning of the movement, a hallmark of its many publications (particularly periodicals, as well as books and tracts) has been the recording of thousands of testimonies to physical healings, exorcisms, and deliverances from chemical addictions. While critics have decried the possibility for these happenings of today, a growing number of biblical scholars have concluded that the New Testament places no restrictions on such occurrences before the return of Christ.[15] The sheer quantity of testimonies alone bears serious assessment. As Catholic charismatic theologian Peter D. Hocken writes, "The reappearance of the spiritual gifts . . . represents something dramatically new in church history. Once you admit they are authentic and are the work of the Holy Spirit, you have to recognize that something of possibly unparalleled importance is happening."[16]

To the Pentecostals, glossolalia opened the door to a deeper dimension of the Spirit's guidance for the individual. Openness to the fullness of the Spirit's work as portrayed in the book of Acts and as articulated in 1 Corinthians 12 and 14 established the paradigm of Pentecostal spirituality. Theologian Russell P. Spittler observes,

> much Pentecostal success in mission can be laid to their drive for personal religious experience, their evangelistic demand for decision, the experiential particularism involved in every Pentecostal baptism in the Holy Spirit. Pentecostal preaching is a call to personal experience with God—nothing less.[17]

Since all believers can experience the Spirit-filled life, each one should also be an active witness for Christ. As a result, the sharp wall between clergy and laity in Pentecostal circles has often been minimized. Not surprisingly, Pentecostal spirituality has been a major factor behind church growth, enhanced by enthusiastic worship, prayer for the sick, and willingness to address the dark side of spirituality: satanic activity. Ray H. Hughes, a leader of the Church of God (Cleveland, Tenn. [hereafter CG]) suggests:

> Anointed Pentecostal preaching places the man of God in an unusual position. He feels the message burning in his heart, he knows what the Spirit bids him say, he may even realize that his words are being opposed by some outside power or being; nevertheless, the man of God preaches. . . . and leaves the spiritual confrontation to the Holy Spirit.[18]

It is this experiential dimension, undergirded by firm adherence to the authority of Scripture, that explains why their approaches to missiology have been less "cranial" in orientation than those of some evangelical advocates.

Motivations

Influenced by the rise of premillennialism in the late nineteenth century, Pentecostals were convinced that civilization would get worse before it got better. Hearing the incessant rumblings of war on the international scene and fascinated by the concomitant stirrings of Zionism, premillennialists became convinced that the end was near. Their sense of urgency was reinforced by the words of Jesus in Matthew 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (AV). To C. I. Scofield, editor of the dispensationalist *Scofield Reference Bible*, to A. B. Simpson, president of the Christian and Missionary Alliance (hereafter CMA), and to the Pentecostals who avidly read their writings, this dictated a strategy for evangelizing every nation on earth in order to hasten Christ's return.[19] Not surprisingly, this occasionally led to the bypassing of large population centers to reach remote tribal groups; in some instances, however, such sites of ministry were determined by existing comity arrangements.[20]

It was this overwhelming eschatological concern that prompted Parham and the earliest Pentecostals to fix their attention on xenolalia. Despite the transition in the understanding of glossolalia, the intensity remained. Love for Christ, obedience to the Great Commission, and "plucking brands from the burning" have continued at the core of missionary motivation over the years. Another motive, though secondary, has been the ministry of compassion to those in want of physical necessities, whether lepers, abandoned children, widows, refugees, the hungry, and other needy persons. Although two world wars have passed, and perhaps aided by their propensity to adjust prophetic expectations to newspaper headlines, the motivations of Pentecostals for world mission have stayed consistent with those expressed at the beginning of the movement.

THE SEARCH FOR ORDER

Early Efforts

Pentecostal missionaries generally selected the traditional sites of Protestant missionary endeavor (Africa, India, China) for their fields of ministry, although the Middle East was also popular. Fewer missionaries, however, chose to work in Latin America and Europe. For the most part, the first twenty years of Pentecostal missions were chaotic in operation. Often traveling abroad on "faith" (without pledged support), the missionaries lacked adequate knowledge of the culture and language which awaited them, initially devoted their attention to winning other missionaries to their Pentecostal beliefs, and usually had no legal standing, required for the purchase of property.

There were, however, some bright spots on the landscape. In China, the successes of certain missionaries even exceeded their expectations and awareness.[21] By 1925, the ministries of William W. Simpson (China), H. A. Baker (China), Robert F. Cook (India), Lillian Trasher (Egypt), and Marian (Wittick) Keller (Kenya) had come to represent enduring achievements.

To many on the home front, some level of regular financial support, accountability, and concerted action seemed imperative if the world was to be won for Christ. The examples of several missionaries, traveling around the world and frequently returning to America, prompted E. N. Bell, the editor of the *Word and Witness* and later the first general chairman of the AG, to write in 1912 that

> our people are tired, sick, and ashamed of traveling, sight-seeing, experimenting missionaries, who expect to make a trip around the world and come home. . . . We want missionaries who go out to live and die on foreign fields.[22]

The penchant of some, however, was to retain their independent "faith" status, assuring them unrestrained freedom to follow their understanding of the leading of the Spirit.

Nevertheless, keen observers had quickly noted that all was not well in "the regions beyond." In an editorial in the *Latter Rain Evangel* entitled "Missionary Problems That Confront Us," Anna Reiff suggested that Pentecostal leaders devise "an effective systematic arrangement so that faithful, tried missionaries will not suffer for the common necessities of life."[23] Unfortunately, progress toward striking this balance has taken many years to achieve with the missionaries themselves often at the center of conflict.

Mission activities usually followed the lines of church polity adopted by Pentecostals on the home front. For those who were congregationally oriented, the missionaries they supported generally implemented the same model of church government overseas. This has been particularly true of Scandinavian and Scandinavian-American Pentecostals, although others have traveled the same path. Under this arrangement, pastors and congregations are responsible for their own leadership training (sometimes discounting the need for the establishment of Bible institutes for such purposes) and can send missionaries anywhere they choose. Brazilian Pentecostalism, initiated through the ministries of Adolf Gunnar Vingren and Daniel Berg, illustrates this approach.

Mission Agencies

For a growing number of Pentecostals, however, centralized agencies seemed to offer the best chance of preparing missionaries, providing consistent financial support, and coordinating missionary activities.[24] Although the Pentecostal Holiness Church had approved the establishment of a "missionary board" as early as 1904, little came of this until several years later. The first call for a mission agency among largely unaffiliated Pentecostals was issued at the Pentecostal Camp Meeting in Alliance, Ohio, in the summer of 1908.[25] From this later emerged the short-lived Pentecostal Missionary Union in the U.S.A. (1909–1910), modeled after an agency of the same name organized in England in January 1909.

The first permanent mission agency appeared with the founding of the Pentecostal Mission in South and Central Africa (hereafter PMSCA), begun in Newark, New Jersey, in 1910 by Pentecostal believers who were, at the time, members of the Christian and Missionary Alliance.[26] PMSCA tightly controlled the activities of its missionaries through a board of administration in South Africa that functioned under the direction of an executive board in Newark. This heavy-handed operation, however, led to some disgruntlement in the ranks. Before it declined in the early 1930s, PMSCA was second only to the AG in revenue and scope of activities among American Pentecostal agencies.

As denominationalism became a vibrant force within North American Pentecostalism, the number of mission boards increased, endeavoring to address the need for order and oversight from the vantage of the home base. Examples of organizations appointing such boards included the AG (1914), CG (1886; first missionary sent in 1910), Open Bible Standard Churches (1935), and the Pentecostal Assemblies of Canada (1922 [hereafter PAOC]).[27]

Para-church agencies also came into existence, among them the grand-sounding National and International Pentecostal Missionary Union (1914) founded by Philip Wittich, the Evangelization Society of the Pittsburgh Bible Institute (1920) organized by Charles Hamilton Pridgeon, and the Russian and Eastern European Mission (1927) begun by Paul B. Peterson, Gustav H. Schmidt, and C. W. Swanson. Whether denominational or para-church in nature, these agencies attempted to raise adequate support, equitably distribute funds, and improve missionary procedures. This was a challenging task, meeting with both startling successes as well as failures during the 1920s and 1930s. In addition to direct appeals for funds by missionaries and church leaders, programs for raising contributions ranged from the AG Busy Bee Plan (in part the distribution of small wooden beehive banks for "making honey"), investing on the stock market (PMSCA), to Philip Wittich's endorsement of breeding muskrats and the sale of pelts to "Help the Missionaries. Help Yourself. Help Your Church."[28] As each decade passed, church members gradually increased their overall giving to missions, thus establishing a firmer base for the overseas enterprise and helping the agencies more effectively to direct their operations.

THE SEARCH FOR STRATEGY

Paternalism

Although the relationships between the home churches and the missionaries improved with the development of mission agencies, the latter had little impact on the actual practice of missions. When the Lord failed to return according to the expected timetable, the missionaries usually groped for a strategy that would ensure the future success of their endeavors. Predictably, therefore, they often followed the paternalistic practices of their Protestant and Catholic counterparts. Funds were solicited in America to pay national workers who ministered under the watchful gaze, albeit beneficent control, of the missionaries. To contributors at home, putting pastors, evangelists, and other national workers on the payroll made sense economically, since their expenses were less than those of missionaries and they were more familiar with the local customs and language.[29]

In certain countries, Pentecostals lived in "mission compounds," which included the residence of the missionary, a church, a school, and perhaps houses for converts. Sometimes enclosed by a high wall, they became

islands of refuge in a sea of heathenism. This approach also reflected the status of missionaries over the national churches. Actual church growth in many countries was delayed until paternalism declined and new relationships and procedures were inaugurated.

But paternalism meant much more than simply maintaining financial control. Missionaries carried their own cultural baggage with them, which sometimes bore the stench of Social Darwinism. One AG missionary in West Africa, for example, described the Mossi tribesmen to whom he ministered as mentally inferior to other tribes, "but they are not of such low mentality as some have supposed. They can be trained to a very satisfactory degree."[30] Although it would be unfair to single out Pentecostals for such attitudes, the existence of these sentiments demonstrates that the missionaries were children of their culture. Notwithstanding the lofty goal of winning the lost to Christ, such prejudices powerfully revealed that the unusual posture of racial harmony which had existed during the early months of the Azusa Street revival had long since faded from sight.[31] As the years passed, however, such attitudes receded, due no doubt to many factors, including the changing racial attitudes in the United States, implementation of indigenous church principles (self-support, self-governance, self-propagation) for effective church planting, as well as the growing recognition and appreciation of cross-cultural differences.

Indigenous Church Principles

Despite the fact that Pentecostals were isolated from evangelicals and condemned outright by fundamentalists in the earlier decades of this century, they were not entirely immune to the currents in missiology. The veteran missionaries who became Pentecostals sometimes brought with them a broad exposure. For example, H. A. Baker had served as president of the local chapter for the Student Volunteer movement at Hiram College in Ohio, and William W. Simpson attended the Ecumenical Missionary Conference held in New York City in 1900. On the level of administrative leadership, the missionary department of the AG joined the Foreign Missions Conference of North America in 1920, giving its leaders the opportunity to meet other mission executives. Such contacts were rare, however, and their actual effect on the missiological perspectives of Pentecostal missions is uncertain.

The most apparent influences came through the literature missionaries read. The indigenous church perspectives of the famed Methodist missionary bishop for Africa, William Taylor, represents one important stream of influence.[32] Others bearing a similar orientation include the

writings of the Presbyterian John L. Nevius, who echoed the perspectives of Rufus Anderson (Congregationalist) and Henry Venn (Anglican), and the books by the Southern Baptist William Owen Carver.[33] Indigenous concepts also germinated through Pentecostals educated at the Missionary Training Institute at Nyack, New York, where students were encouraged to read Nevius' book *The Planting and Development of Missionary Churches.* A. B. Simpson, the founder of the school, had endorsed the indigenous approach for the Christian and Missionary Alliance.[34]

By far the most influential person to shape the emerging Pentecostal mission enterprise, and to encourage the trend away from paternalism, was the high Anglican missionary to North China, Roland Allen (affiliated with the Society for the Propagation of the Gospel). With the Pentecostals' restorationist longing for the dynamics of the New Testament church, they were naturally impressed by Allen's exposition of Pauline methods of church planting. However, they did not read Allen's *Missionary Methods: St. Paul's or Ours?* (1912) and *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927) uncritically. Besides rejecting his advocacy of episcopacy and sacramentalism, they also detected a pneumatological deficiency. Missionary Alice E. Luce, whose three articles on "Paul's Missionary Methods" in the *Pentecostal Evangel* in 1921 set the stage for the elaboration of the AG's mission to the world, endorsed Allen's methods, but asked, "When we go forth to preach the Full Gospel, are we going to expect an experience like that of the denominational missionaries, or shall we look for the signs to follow?"[35] In a similar vein, the dean of Pentecostal missiologists, Melvin L. Hodges, who also readily acknowledged Allen's influence, asserted that

> the faith which Pentecostal people have in the ability of the Holy Spirit to give spiritual gifts and supernatural abilities to the common people . . . has raised up a host of lay preachers and leaders of unusual spiritual ability—not unlike the rugged fishermen who first followed the Lord.[36]

Many missionaries and mission leaders gradually recognized that modeling their activities around indigenous church principles could expedite the building of New Testament churches in every land in which converts were capable of aggressive evangelism themselves. Only through this means could the world be evangelized in the last days. It is accurate to say that in many countries where these axioms have been combined with the distinctives of Pentecostal theology, significant church growth has followed.[37]

Reaching the final destination of these principles, where the national church and the mission agency become full partners, however, has been a long road with many detours. For example, some evangelists identified with the Salvation/Healing movement of the 1950s and 1960s raised monies to pay national pastors and evangelists, thus turning the clock back toward paternalism (e.g., T. L. Osborn's Association for Native Evangelism).[38] Others, however, like Gordon Lindsay and his Native Church Crusade exercised more caution by providing funds for evangelism, literature, property, and building materials for church construction.[39] Even among agencies such as the AG, with its congregational/presbyterian polity and long record for advocacy of indigenous methods, implementation has taken many years to achieve on particular fields. Nevertheless, by 1960, many if not most North American Pentecostal mission agencies were endorsing these methods since they appeared to be biblical and offered the best strategy for church growth. Even in denominations with an episcopal church polity, these tenets have become formally stated goals (International Church of the Foursquare Gospel [hereafter ICFG]) or have actually been carried out in practice (CG).[40]

Leadership Training

Although Pentecostals have not been noted for academic contributions to theological studies, no doubt reflecting their orientation as practitioners rather than as theorists, they have excelled in discipleship and leadership training. The concern to help believers balance biblical teaching with the Spirit-filled life has necessitated Christian education programs. The commitment to indigenous church principles virtually mandated the establishment of Bible institutes around the globe.

Since the beginning of the movement, Pentecostals have been avid publishers, particularly of newspapers and magazines. Periodicals such as *Apostolic Faith* (Los Angeles), *Latter Rain Evangel, Bridal Call, Bridegroom's Messenger, Pentecostal Evangel,* and *Church of God Evangel* heralded the news of the revival and the movement's mission to the world.[41] Readers were alerted to coming camp meetings and could receive inspiration from editorials, sermons, missionary reports, and personal testimonies of Spirit baptism and healing. All of this publishing activity represented the intense desire to preserve the fruits of the revival and nurture believers in scriptural teaching. Funding for print shops overseas became an important priority for producing an increasing number of periodicals like the Peruvian *Agua de Vida* ("Water of Life"), which effectively propagated the gospel in that country.

Pentecostal missionaries also moved to publish songbooks, tracts, doctrine books, and Sunday School curricula. After mid-century, correspondence courses that focused on evangelism, discipleship, and leadership

training were developed. The largest investment by Pentecostals in this kind of non-traditional theological education has been the International Correspondence Institute, with headquarters in Brussels, Belgium, founded by the AG in 1967; its materials are widely utilized by other groups as well.[42]

The many publishing ventures not only served the laity, but assisted in providing curricular materials for overseas Bible institutes, undoubtedly one of the most strategic instruments for fostering evangelism and church planting in twentieth-century missions. One student of such schools labeled their utilization as the "Crowning Missionary Method."[43] While somewhat ambivalent toward adequately supporting institutions of higher education in North America, Pentecostals have spent tens of millions of dollars assisting foreign schools. Again, the primary reason has been the recognition that without theological education and spiritual nurture for potential leaders, the younger churches will not advance toward maturity.

With its long-term commitment to indigenous principles, the AG has been the unrivaled leader in cultivating such institutions, supporting over three hundred by 1989. In addition to Bible institutes, the list now includes Bible colleges and theological seminaries. Among the best known are Asia Pacific Theological Seminary, formerly known as Far East Advanced School of Theology, Baguio City, Philippines, and Christian Training Network, a non-traditional advanced training program for Latin America. Other sending and/or supporting agencies have also made sizable commitments to leadership training. These include the Center for International Christian Ministries in London, England (International Pentecostal Holiness Church [hereafter IPHC]); Asian Center for Christian Ministries in Manila, Philippines (CG); Christ For The Nations—Argentina in Cordoba, Argentina (Christ For The Nations); Pentecostal Bible College, Nairobi, Kenya (PAOC); L.I.F.E. Bible College, Goroka, Papua New Guinea (ICFG); and Apostolic Bible Institute, Rio de Janeiro, Brazil (United Pentecostal Church International [hereafter UPCI]). To these could be added a myriad of similar endeavors by denominational agencies, para-church organizations, and independent congregations.

Evangelism and Church Planting

Pentecostal evangelism and church planting have exhibited considerable flexibility, utilizing personal witnessing, large evangelistic campaigns, literature distribution, Christian school systems, Bible translation, radio and television programming, and charitable institutions such as orphanages, clinics, mobile medical units, feeding programs, leprosariums. This healthy pragmatism has continued with remarkable fidelity to the spiritual objectives of the enterprise.

From the early evangelistic ministries of Thomas Hezmalhalch and John G. Lake in South Africa, the 1954 crusade of Tommy Hicks in Buenos Aires, Argentina, to the recent African campaigns of German Reinhard Bonnke, Pentecostals have expected the apostolic signs and wonders to accompany the preaching of the gospel.[44] The emphasis on the supernatural power of the risen Christ to heal the sick, deliver the demon-oppressed, and according to some claims, raise the dead, has had a significant effect on church growth in many countries.[45] For example, the AG has pioneered the use of "task forces" in recent years. With a strong emphasis on the work of the Holy Spirit, these represent carefully coordinated evangelism efforts between the sending agency and national churches, utilizing tents, literature, media coverage, and intense discipleship training programs. The goals are twofold: reaching people for Christ and planting maturing New Testament churches.[46]

Nevertheless, evangelistic campaigns have not been free from controversy. During the 1950s, some faith healing evangelists boasted extravagantly about their successes, while occasionally their emphasis on healing pushed the message of salvation to the background.[47] At times, particular evangelists ignored the need for discipling converts after the close of their campaigns, thus leaving a negligible impact on church growth. Perhaps even more sobering has been the failure to address effectively the issue of why not everyone who is prayed for receives healing. Pentecostals have not adequately examined the relationship of signs and wonders to the sovereignty of God. Despite the expressed call of the respected British Pentecostal leader Donald Gee in 1952 for such needed theological and missiological reflection, the issue remains largely unattended.[48]

Evangelism has also been propelled by the use of radio and television. Among many pioneers in media evangelism have been Paul Finkenbinder (Latin America) and Paul Demetrus (Eastern Europe and Russia).[49] The work of the Swedish Pentecostals through sponsoring a worldwide radio network (IBRA) must also be included in view of its significant contributions. Probably more than any other Pentecostal, before the recent decline of his ministry and world outreach,[50] Jimmy Swaggart successfully used television programming for evangelism. Interestingly enough, however, Swaggart's overseas crusades have primarily focused on gospel proclamation, with little emphasis on the signs and wonders that have traditionally characterized the ministries of Pentecostal evangelists.[51]

Evangelistic campaigns and media programming are only a part of the global story. Graduates of American schools such as Christ For The Nations Institute (Dallas, Tex., and New York City), Elim Bible Institute (Lima, N.Y.), and Rhema Bible Training Center (Broken Arrow, Okla.) have also established mission churches abroad and remained in contact with their alma maters and fellow alumni.[52] Of significant impact has been the establishment of large "mother" churches by missionaries and national pastors that have led to the founding of scores (sometimes hundreds) of branch churches. Prominent models include the Yoido Full Gospel Church, Seoul, Korea; the Evangelistic Center, San Salvador, El Salvador; Miracle Center, Benin City, Nigeria; the Foursquare Church of Guayaquil, Ecuador; and Brazil for Christ, São Paulo, Brazil, among many others.[53] Their ministries have extended into church planting ventures in other countries as well, illustrated in part by the worldwide projects of the Calvary Charismatic Centre in Singapore. These mission thrusts demonstrate that, particularly since the Second World War, Pentecostals have intensified efforts on large population centers, signaling a strategic shift from earlier years.

Finally, although evangelistic crusades, media evangelism, literature distribution, correspondence courses, and mother-daughter networks of churches have made an indelible imprint on Pentecostal church growth, the founding of Bible institutes for leadership and discipleship training has proven to be an indispensable factor. Graduates of these schools have worked in the trenches of church planting, both in urban and rural areas, providing the backbone of growth and stability. In turn, these schools, offering various levels of instruction, have helped mature the converts gained through evangelism.

Unreached Peoples

If there could be patron saints among Pentecostals for differing aspects of the mission enterprise, Minnie F. Abrams deserves the accolade for seeking to evangelize unreached people groups. Within the first few years of the Pentecostal movement when instability reigned overseas, Abrams, a veteran missionary to India, set her course to concentrate on the unevangelized in the United Provinces, Fyzabad, and Bahraich. Sensing in 1910 that the Lord would call her home after two more years of ministry, she concluded a visit to America, and having enlisted a band of seven single women to assist her, returned to India. Two years to the day after arriving in India, Abrams died from malaria while engaged in her labors, having attained a level of prominence in wider mission circles unique among most Pentecostal missionaries.[54]

Supported by a Pentecostal eschatological expectation, as well as the passionate concern to save men and women from eternal destruction, Abrams's interest in unreached peoples portrays a historically vital element in Pentecostal missiology. In more recent years, Pentecostal mission agencies and schools have taken renewed interest in unreached peoples, undoubtedly influenced by the work of Ralph D. Winter, general director of the U.S. Center for World Mission in Pasadena, California.[55] Expressing this increased awareness, Foursquare church leader Jack Hayford has observed that "among other signs of renewal, the work of the Holy Spirit in the Church today is being manifest by an increased refinement in missionary strategy. More are gaining expanded insight into the scope of the Great Commission, and its implications in the complex population structures of our global society."[56]

Concrete initiatives have resulted from this renewed challenge. Aggressive steps have been taken by the AG with its Center for Ministry to Muslims; the "Harvest Vision: 1990" theme of the ICFG, calling for 160 hidden people groups to be evangelized; as well as programs sponsored by the CG, PAOC, and other agencies.[57]

Charitable Ministries

Pentecostal missionaries have engaged in institutional ministries since the earliest years of their mission activities. Among the best known has been the world famous Lillian Trasher Orphanage in Assiout, Egypt, dating back to 1910.[58] To this ministry, however, could be added an abundance of others including the San Nicholas Orphanage in Argentina, sponsored by the PAOC, Health Care Ministries (AG), Compassion Services International (UPCI), and IPHC undertakings in India.[59]

These ventures, however, tell only part of the story. Christian schools, feeding programs, literacy training, sponsorship of refugees, aid for disaster victims, and medical programs are funded by an array of denominational and independent agencies. While Pentecostals have usually attempted to link these initiatives closely to evangelism, such activities also demonstrate the social conscience of the donors. Unfortunately, the development, actual scope, and effectiveness of such efforts in the history of Pentecostal missions have not been adequately addressed in Pentecostal historiography.[60]

THE SEARCH FOR COOPERATION

The ideal of cooperation among Spirit-baptized believers can be easily traced to the first two decades of the movement. Whether through the

Pentecostal Missionary Union (1909–1925) of Great Britain and Ireland or the Missionary Conference (1917–1921) organized in the United States, Pentecostals have recognized the value of cooperation.[61] Unfortunately, with the splintering effect of denominationalism, only rarely has formal concerted action among Pentecostal mission agencies occurred. Nevertheless, fellowship among missionaries has always existed, but usually on an informal basis.[62] But, as the missionary personnel, and the mission churches associated with them, gained in numbers, the missionaries increasingly identified with their own peers and affiliated national ministers.

The same proclivity toward isolation, however, quickly developed among Pentecostal church leaders in America. Not until the organization of the National Association of Evangelicals in 1942 were some of the denominational leaders introduced to each other. Directly resulting from this fraternization came the Pentecostal Fellowship of North America (1948 [hereafter PFNA]). While the PFNA had intended "to provide a vehicle of expression and coordination of efforts in matters common to all member bodies, including missionary and evangelistic effort throughout the world," its impact on missions has been negligible, due no doubt to the nonbinding authority of its resolutions and the underlying partisanship of its membership.[63] Closely related, and reflecting European interest in worldwide contacts, was the founding of the Pentecostal World Conference (hereafter PWC) in 1947. With non-legislative limitations, however, it too has had little impact on Pentecostal missions with the exception of its informational magazine *World Pentecost* (formerly published as *Pentecost*).[64]

Although the PFNA and PWC have rigidly retained their identifications with classical Pentecostalism, other Pentecostals and charismatics have made greater progress in recent years in emphasizing the need for unity and its value for global evangelization.[65] The North American Renewal Service Committee, representing a mixture of Pentecostals and Protestant and Roman Catholic charismatics, has sponsored the three significant North American Congresses on the Holy Spirit and World Evangelization (1986, 1987, 1990). The actual contribution of these events has been to highlight the imperative of missions and challenge the delegates to action.[66] Offering a more tangible framework for unity, fellowship, and cooperation has been the Association of International Mission Services (AIMS) formed in 1985. While not a sending agency, it focuses on improving the capabilities of member organizations that do appoint missionaries.[67]

With the end of the twentieth century now in sight, mission leaders have called for renewed efforts at world evangelization. Denominational themes for the coming decade, denoting the vigor of triumphalism, include the AG's "Decade of Harvest" and the CG's "Decade of Destiny for World Missions." Since the sending agencies currently relate to many of their mission churches on a fraternal basis, these efforts may have a significant effect not only on evangelism, but upon the sending agencies themselves, particularly on their future working relationships. One of the most strategic calls for fraternal cooperation gained a favorable response at the 1988 Decade of Harvest Conference held in Springfield, Missouri, hosted by the AG and attended by leaders representing (fraternally related) national church bodies from forty nations.[68] At the second such gathering at Indianapolis in 1989, the delegates approved the formation of the World Pentecostal Assemblies of God Fellowship (a non-legislative network of church organizations) to expedite evangelism in the 1990s.

CONCLUSION

Although the Pentecostal mission enterprise has markedly impacted the course of twentieth-century Christianity, certain lingering questions cloud its future march to world evangelization. First, in view of the historic ideal of spiritual unity, will the sending agencies have the courage to reach beyond their parochial confines to cooperate with other Pentecostals and charismatics in evangelizing the world, thus eliminating the unnecessary overlapping of efforts? Second, can the traditional structures of mission polity among Pentecostals yield to new (and perhaps threatening) directives from the Holy Spirit, especially when coming from the younger mission churches? Third, will their prophetic voice also address the plight of the poor and the evils of social injustice? Fourth, will the Pentecostals, who have so boldly heralded the contemporary relevance of Spirit baptism and the gifts of the Holy Spirit in this century, address the nagging theological problem of the sovereignty of God in regard to signs and wonders? And fifth, will the vibrancy of Pentecostalism's eschatological momentum extend beyond its centenary celebration in 2001?

The history of Pentecostal missions demonstrates that the Pentecostals have rarely retreated from challenges, affirming dependence on the Holy Spirit to guide their responses. Their irrepressible advance from obscu-

rity to center stage within ninety years suggests that only the unwary will underestimate their fortitude.

ENDNOTES

1. For a focus on non-Western Pentecostal mission efforts, see Larry Pate's chapter in this volume, "Pentecostal Missions from the Two-Thirds World."

2. An example of this can be found in the comments of A. B. Simpson, the founder of the Christian and Missionary Alliance, in *Annual Report of the Superintendent and Board of Managers*, by A. B. Simpson, Superintendent (May 4, 1900), 32.

3. For an excellent discussion on Parham's teachings at his Bethel Bible School in Topeka and the order of events in the Fall of 1900, see James R. Goff, Jr., *Fields White Unto Harvest: Charles F. Parham and the Missionary Origins of Pentecostalism* (Fayetteville: University of Arkansas Press, 1988), 57–79; cf., William W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*, ed. Paul Elbert (Peabody, Mass.: Hendrickson Publishers, 1985), 2–3 n. 3.

4. Charles F. Parham, *A Voice Crying in the Wilderness* (Kansas City, Mo.: By the author, 1902; 2nd ed., 1910; reprinted by Apostolic Faith Bible College of Baxter Springs, Kan., n.d.), 28.

5. Earle E. Cairns, *An Endless Line of Splendor: Revivals and Their Leaders from the Great Awakening to the Present* (Wheaton, Ill.: Tyndale House Publishers, 1986), 177; Gary B. McGee, "The Azusa Street Revival and Twentieth-Century Missions," *IBMR* 12 (April 1988): 58–61.

6. Thomas G. Atteberry, "Tongues," *Apostolic Truth* (December 1906), 7–8; for the views of outside observers, see Arthur S. Paynter, "Fanaticism," *Moody Church News* (September 1923), 5; *Eleventh Annual Report of the Christian and Missionary Alliance* by A. B. Simpson, president and general superintendent (May 27, 1908), 11–12.

7. Cf., Goff, *Fields White*, 72.

8. For a discussion of glossolalia, see R. P. Spittler, "Glossolalia," *DPCM*.

9. Mrs. Effie G. Lindsay, *Missionaries of the Minneapolis Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church* (n.p., 1904), 20–23; Max Wood Moorhead "Pentecost in Mukti, India," *Apostolic Faith* (Los Angeles), September 1907, 4; Helen S. Dyer, *Pandita Ramabai* (London: Pickering and Inglis, n.d.).

10. Minnie F. Abrams, *The Baptism of the Holy Ghost and Fire*, 2d ed. (Kedgaon: Mukti Mission Press, 1906), 67–68; cf., Minnie F. Abrams, "The Object of the Baptism in the Holy Spirit," *Latter Rain Evangel* (May 1911): 8–11. There were claims, however, to some xenolalic tongues at the Mukti Mission; see William T. Ellis, "Pentecostal Revival Touches India," *Chicago Daily News*, 14 January 1908; reprinted in *Heritage* 2 (Winter 1982–83): 1, 5.

11. Mario G. Hoover, "Willis Hoover Took a Stand," *Heritage* 8 (Fall 1988): 5.

12. G. B. McGee, "Garr, Alfred Goodrich, Sr.," *DPCM*; a probable reference to Garr's ministry in India can be found in Paynter, "Fanaticism," 5.

13. A. G. Garr, "Tongues, the Bible Evidence," *A Cloud of Witnesses to Pentecost in India*, Pamphlet Number Two (September 1907): 43.

14. J. Roswell Flower (untitled editorial), *The Pentecost* (August 1908): 4.

15. For a recent challenge to the Pentecostal and charismatic view on the gifts of the Holy Spirit, see Thomas R. Edgar, "The Cessation of the Sign Gifts," *Bibliotheca Sacra* 145 (October–December 1988): 371–86; for cautious, yet more positive, assessments by other evangelicals, see J. G. S. S. Thomson and W. A. Elwell, "Spiritual Gifts," *Evangelical Dictionary of Theology*, ed. W. A. Elwell (Grand Rapids: Baker Book House, 1984); and G. R. Osborne "Tongues, Speaking in," *Christian Theology*, ed. Millard J. Erickson (Grand Rapids: Baker, 1985), 880–82. It should be noted that out of fifty-nine chapters in Erickson's systematic theology, only two are devoted to the person and work of the Holy Spirit. Two excellent treatments on the gifts of the Holy Spirit by non-Pentecostals include J. R. Michaels, "Gifts of the Spirit," *DPCM*; and E. Earle Ellis, *Pauline Theology: Ministry and Society* (Grand Rapids: Eerdmans, 1989), 113–21.

16. Peter D. Hocken, *One Lord One Spirit One Body* (Gaithersburg, Md.: The Word Among Us Press, 1987), 48.

17. Russell P. Spittler, "Implicit Values in Pentecostal Missions," *Missiology* 16 (October 1988): 413.

18. Ray H. Hughes, *Pentecostal Preaching* (Cleveland, Tenn.: Pathway Press, 1981), 154. For classical Pentecostal perspectives on encounter with Satanic activity, see Opal L. Reddin, ed., *Power Encounter: A Pentecostal Perspective* (Springfield, Mo.: Central Bible College Press, 1989); cf., C. Peter Wagner, "Territorial Spirits and World Missions," *Evangelical Missions Quarterly* 25 (July 1989): 278–88.

19. C. I. Scofield, ed., *Scofield Reference Bible* (New York: Oxford University Press, 1909), 1170; Daryl Westwood Cartmel, "Mission Policy and Program of A. B. Simpson" (M.A. thesis, Hartford Seminary Foundation, 1962), 151–87.

20. For the influence of this view on Assemblies of God missiology, see Gary B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, Mo.: Gospel Publishing House, 1986), 1:168–69. An excellent survey of the history and nature of comity can be found in R. Pierce Beaver, *Ecumenical Beginnings in Protestant World Mission: A History of Comity* (New York: Thomas Nelson and Sons, 1962).

21. Daniel H. Bays, "The First Pentecostal Missions to China, 1906–1916," paper presented at the eighteenth meeting of the Society for Pentecostal Studies, Wilmore, Kentucky, November 10-12, 1988.

22. E. N. Bell, "A Word to Foreign Missionaries," *Word and Witness* (October 20, 1913): 3.

23. Anna Reiff, "Missionary Problems That Confront Us," *Latter Rain Evangel* (January 1913): 19.

24. For example, see Harry Horton to "My Dear Mother," 28 September 1908. This letter includes the earliest list of outfitting needs that I have been able to locate for a Pentecostal missionary. Woolen underwear was included on Horton's list—he was anticipating missionary work in Liberia! Ultimately,

Horton, the father of Assemblies of God theologian Stanley M. Horton, did not go to Africa.

25. Gary B. McGee, "Levi R. Lupton and the Ill-Fated Pentecostal Missionary Union in America," paper presented at the sixteenth meeting of the Society for Pentecostal Studies, Costa Mesa, California, 14 November 1986.

26. G. B. McGee, "Pentecostal Mission in South and Central Africa," *DPCM*.

27. For an overview of North American Pentecostal mission agencies, see G. B. McGee, "Missions, Overseas (North American)," *DPCM*.

28. "A New Industry," (advertisement) *Maran-Atha* (August 1928): 8; for information on Wittich, see "Pastor Philip Wittich . . . April 17, 1859–April 25, 1935," *Maran-Atha* (April 1935): 1–5.

29. E. N. Bell, "Missionary Opportunity," *Word and Witness*, October 1913, 2; another example can be found in Marie Juergensen, *A Call From Japan: An Opportunity for Practical Missionary Work* (Springfield, Mo.: Foreign Missions Department, n.d.), 11–21.

30. A. E. Wilson, *A Visit to Mosi Land*. The Assemblies of God in Foreign Lands (Springfield, Mo.: Foreign Missions Department, ca. 1932), 7. Ironically, Wilson was a strong advocate of indigenous church principles and made lasting contributions to the development of Pentecostalism in French West Africa (specifically in Burkina Faso). Other such sentiments are referred to in Noel Perkin, "Racial Superiority," *The Missionary Forum*, no. 12, n.d., p. 3; "As Others See Us," *The Missionary Forum*, 1948, no. 1, 1; and for a more recent perspective, Jim Grams, "Poorly Kept Secrets: Reflections of a Former Missionary," *Agora* 2 (Winter 1979): 13.

31. For a discussion of the racial attitudes of early Pentecostals, see Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1971), 109, 165–84; cf., Douglas J. Nelson, "The Black Face of Church Renewal: The Meaning of a Charismatic Explosion, 1901–1985," in *Faces of Renewal: Studies in Honor of Stanley M. Horton*, ed. Paul Elbert (Peabody, Mass.: Hendrickson Publishers, 1988), 172–91; cf., Goff, *Fields White*, 108–11.

32. Taylor's methods are described in his *Pauline Methods of Missionary Work* (Philadelphia: National Publishing Association for the Promotion of Holiness, 1879).

33. The best-known book by John L. Nevius is *The Planting and Development of Missionary Churches* (Shanghai, China: Presbyterian Press, 1886; reprint ed., Grand Rapids: Baker, 1958); for William Owen Carver, see his *Missions in the Plan of the Ages* (New York: Fleming H. Revell Co., 1909) and *Missions and Modern Thought* (New York: Macmillan, 1910). See also Wilbert R. Shenk, "The Origins and Evolution of the Three-Selfs in Relation to China," *IBMR* 14 (January 1990): 28–35.

34. For the influence of the Christian and Missionary Alliance on the missionary enterprise of the Assemblies of God, see McGee, *This Gospel*, 1:63–67; idem, " 'For the Training of . . . Missionaries,' " *Central Bible College Bulletin*, February 1984, 4–5.

35. Alice E. Luce, "Paul's Missionary Methods" (Part 2), *PE* (January 22, 1921): 6. By "Full Gospel," Luce referred to the emphasis that Pentecostals placed on four primary doctrines: salvation, faith healing, baptism in the Holy Spirit, and the second coming of Christ.

36. Melvin L. Hodges, *The Indigenous Church* (Springfield, Mo.: Gospel Publishing House, 1953), 132.

37. C. Peter Wagner has accurately portrayed the linkage between Pentecostal church growth in Latin America and the expectancy of signs and wonders in *Look Out! The Pentecostals Are Coming* (Carol Stream, Ill.: Creation House, 1973); also, David Stoll, "A Protestant Reformation in Latin America?" *Christian Century* (17 January 1990): 44–48.

38. McGee, *This Gospel*, 1:201. For information on the Salvation/Healing movement in America, see P. G. Chappell, "Healing Movements," *DPCM*; David Edwin Harrell, Jr., *All Things Are Possible: The Healing and Charismatic Revivals in Modern America* (Bloomington, Ind.: Indiana University Press, 1975).

39. Gordon Lindsay, "The Story of Native Church Crusade," *Voice of Healing* (June 1963): 4–7; "Native Church Foundation" (promotional brochure) (Dallas: Christ For The Nations, Inc., n.d.).

40. Leland B. Edwards, "A Statement of Policy About Foursquare Missions International," (promotional brochure) (Los Angeles: Foursquare Missions International, reprint from the 1982 brochure entitled "Penetrating the Last Frontiers"), 3; for the Church of God (Cleveland, Tenn.), see *World Missions Policy Manual* (Cleveland, Tenn.: Pathway Press, 1984), 9–18, 21–29.

41. W. E. Warner, "Publications," *DPCM*.

42. For the development of the International Correspondence Institute, see McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions Since 1959* (Springfield, Mo.: Gospel Publishing House, 1989), 2:173–176.

43. Carl Malz, "The Crowning Missionary Method," *PE* (26 July 1959): 4.

44. W. E. Warner, "Hezmalhalch, Thomas," *DPCM*; J. R. Zeigler, "Lake, John Graham," *DPCM*; for a biography of Reinhard Bonnke, see Ron Steele, *Plundering Hell—to Populate Heaven* (Tulsa: Albury Press, 1987); an accurate portrayal of Hicks's crusade can be found in Louie W. Stokes, *The Great Revival in Buenos Aires* (Buenos Aires: Casilla De Correo, 1954).

45. Harmon A. Johnson, "Authority Over the Spirits: Brazilian Spiritism and Evangelical Church Growth" (M.A., thesis, Fuller Theological Seminary School of World Mission, 1969), 101; Wagner, *Look Out!*, chapter 9.

46. McGee, *This Gospel*, 2:240–41.

47. For an assessment by a respected Pentecostal mission executive, see Noel Perkin, "Introduction to the Missions Seminar," *Key*, July–August 1956, 6.

48. Donald Gee, *Trophimus I Left Sick* (London: Elim Publishing Co., 1952), 9–10; cf., "The Holy Spirit: God at Work," *CT* (19 March 1990): 27–35.

49. McGee, *This Gospel*, 2:73.

50. Ibid., 2:255–56.

51. Information about representative Pentecostal evangelists can be found in R. M. Riss, "Osborn, Tommy Lee," *DPCM*; E. B. Robinson, "Johnson, Bernhard," *DPCM*; see also David E. Godwin, *Church Planting Methods* (DeSoto, Tex.: Lifeshare Communications, 1984).

52. For the example of a Rhema graduate, see "A Voice of Triumph To the Nations," *The Word of Faith* (September 1988): 11.

53. For more information, see Paul Yonggi Cho, *The Fourth Dimension* (Plainfield, N.J.: Logos International, ca. 1979); John N. Vaughan, *The World's 20 Largest Churches* (Grand Rapids: Baker, 1984); idem, *The Large Church* (Grand Rapids: Baker, 1985).

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55. Ralph D. Winter, "The Highest Priority: Cross-Cultural Evangelism," in *Let the Earth Hear His Voice*. Official Reference Volume: Papers and Responses, ed. J. D. Douglas (Minneapolis: World Wide Publications, 1975), 213–41; L. Grant McClung, Jr., "Another 100 Years?: Which Way for Pentecostal Missions?" in *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century*, ed. L. Grant McClung, Jr. (South Plainfield, N.J.: Bridge Publishing Inc., 1986), 144–48.

56. Jack Hayford, "Hidden But Not Unreachable," in McClung, *Azusa Street*, 157–59.

57. McGee, *This Gospel*, 2:227–29; "Penetrating the Last Frontiers," *Outreach, Evangelism, Discipleship, Foundations* (promotional brochure) (Los Angeles: Foursquare Missions International, ca. 1989), 3–5; Billy J. Rayburn, "Cross-Cultural Ministries: A Challenge," *Save Our World* (Spring 1986): 4; Gordon R. Upton, *Pentecostal Testimony* (November 1985): 28–30.

58. Beth Prim Howell, *Lady on a Donkey* (New York: E. P. Dutton and Co., 1960); Lillian Trasher, *The Birth of Assiout Orphanage or Why I Came to Egypt in 1910*, n.d.

59. McGee, *This Gospel*, 2:252–54; Dan L. Rigdon, *Compassion Services International* (St. Louis: Compassion Services International, 1987).

60. For creative contributions to this dimension of Pentecostal missions history, see the contributions of Doug Peterson, Murray Dempster, and Everett Wilson in this volume.

61. P. D. Hocken, "Pentecostal Missionary Union," *DPCM*; and G. B. McGee, "Missionary Conference, The," *DPCM*.

62. One notable exception was the Interior Mission of Liberia; see McGee, *This Gospel*, 1:122.

63. Cited in W. E. Warner, "Pentecostal Fellowship of North America," *DPCM*.

64. C. M. Robeck, Jr., "Pentecostal World Conference," *DPCM*.

65. For a definition of classical Pentecostalism, see H. V. Synan, "Classical Pentecostalism," *DPCM*; a charismatic perspective on missiology can be found in David Shibley, *A Force in the Earth: The Charismatic Renewal and World Evangelism* (Altamonte Springs, Fla.: Creation House, 1989).

66. Vinson Synan, "A Vision for the Year 2000," *Charisma and Christian Life*, August 1987, 42–44, 46; J. R. Zeigler, "North American Congresses on the Holy Spirit and World Evangelization," *DPCM*. See also Vinson Synan, "Can the World Be Evangelized by A.D. 2000?" *Ministries Today*, March–April 1989, 52–55.

67. G. B. McGee, "Association of International Mission Services," *DPCM*.

68. McGee, *This Gospel*, 2:277.

11

NATIONAL LEADERSHIP IN PENTECOSTAL MISSIONS

Byron D. Klaus and Loren O. Triplett

The dawn of the twentieth century saw the emergence of the modern-day Pentecostal movement. It is significant to note that this period was observing the close of the "Great Century" in Christian missions with an increasing call by missions leaders for a renewal of emphases on the Holy Spirit and mission efforts.[1] Though it would be initially recognized by relatively few, this movement, with its restorationist themes, has subsequently proven to be a bold empowerment for global mission. In demonstrating this vital expansion, this chapter will explore the priority of forming indigenous leadership, identify crucial issues for continued effectiveness in leadership development, and formulate patterns for renewal of structures vital to the forming of national leaders.

THE HISTORICAL PRIORITY OF NATIONAL LEADERSHIP IN PENTECOSTAL MISSIONS

Pentecostal historian Vinson Synan observes that one fourth of all full-time Christian workers in the world are Pentecostal/charismatic. These workers are active in 80 percent of the world's 3300 largest metropolitan areas, leading to what David Barrett calls a new era in world mission.[2] The success of Pentecostal endeavors globally draws our