

Ambassador of God. A missionary's task is to represent God and his message to an alien world. This shows the special relationship between the Creator and the messenger, who is dispatched as an envoy, an ambassador of God. An ambassador is an official diplomatic agent of high rank who is sent out by a ruler or government as a public representative. A missionary is one who is sent out to work as a citizen of the KINGDOM OF GOD, representing truth and light in a world of deceit and darkness.

In the Old Testament there are numerous examples of God's ambassadors. Noah represented God's righteousness to unbelievers. Moses proclaimed God's power and justice in pharaoh's court. Joshua showed the might and strength of the Lord before the Canaanites. Both Gideon and Deborah were mediators between God and the rebellious and defeated Israelites. God's special agents, called to proclaim and to direct people to obedience, lived lives that were testimonies of faith and commitment. Daniel and Esther served in alien governments as ambassadors of God through their words and actions.

In the New Testament, Christ tells a parable of a ruler sending an emissary, a select delegation to negotiate peace (Luke 13:32). God's ambassadors are a select, chosen few who challenge the enemy and seek to negotiate eternal peace in the hearts of humanity. The apostle Paul wrote to the church at Corinth stating that "we are ambassadors for Christ, as though God were making his appeal through us" (2 Cor. 5:20). To the church at Ephesus he wrote, "I am an ambassador in chains" (Eph. 6:20). This refers to his imprisonment for openly proclaiming the good news of Jesus Christ. Paul measures himself as personally commissioned by Christ to present the gospel to the entire world. The Greek word *presbeuō* literally means a senior, one who is aged. However, Paul brings new meaning to the term. He is an elder statesperson representing the kingdom of God before the rulers and their subjects on this earth.

Missionaries serve as ambassadors of God. They are believers in Jesus Christ to whom God imparts certain spiritual gifts, and calls and sends out to make disciples and preach the good news (Matt. 20:18–20; Rom. 10:15). As citizens of the kingdom of God, they are subject to God's laws and are under the authority of the Lord they represent before the rest of the world.

JOHN EASTERLING

Arminian Theology. Arminianism is an influential movement within Protestant Christianity founded by Jacobus Arminius (1560–1609), a Dutch Reformed pastor, professor, and theologian.

The Founder. Arminius lived during the revolt of the Netherlands against the domination of

Spain, a conflict led by William, Prince of Orange, conducted intermittently from 1566 to 1609. During this time, the Dutch Reformation was taking shape in the Netherlands. In 1581, Leiden University sent Arminius to study in John Calvin's Academy in Geneva, at the time the principal Reformed university in Europe. Ordained a minister in the Reformed Church in Amsterdam, Arminius served as a pastor from 1587 to 1603.

In the Reformed churches in the Netherlands, Calvinism prevailed. A Presbyterian form of church government was adopted and the Belgic Confession and Heidelberg Catechism were considered to be theologically foundational, together with the Bible. However, there was also some feeling that these theological documents should be checked against the Bible as the only foundation for Christian faith. Arminius called for a free church founded only upon the Holy Scriptures, and a state that defended the opportunity for freedom of conscience.

The Remonstrants. In 1610 a group of forty-four ministers of the Dutch Reformed Church signed a theological statement known as the Remonstrants, supporting the emphases of Arminius. In 1618, representatives from most of the Reformed churches in Europe convened the Synod of Dort in Dordrecht, the Netherlands. The Synod condemned Arminianism and followers of Arminius were excommunicated. They responded immediately by establishing a new denomination known as the Remonstrant Brotherhood, with church laws based on tolerance, peacefulness, and "knowledge of the truth which accords with godliness" (Titus 1:1).

Theological Emphases of Early Arminianism. Solidly Reformed, the Remonstrants nevertheless vehemently opposed the Dutch Calvinist view of predestination that before the fall, even before creation, God had already determined the eternal destiny of each person. The Remonstrants emphasized the following five major points: (a) "that those who believe in Christ are saved and those who do not are damned, and that neither is the result of divine predestination; (b) that Christ died on the cross for the redemption of all (people), not just the elect; (c) that (humans) receive saving faith not from their own free will but from the grace of God by rebirth and renewal; (d) that all good works are solely due to the grace of God; and (e) that although humans can remain in a state of grace and will be sustained and protected by the Holy Spirit, it is possible for them, through their own negligence, to lose that state" (Lambetus Jacobus van Holk, in G. McCulloh, 1962, 28).

Wesleyan Methodism. During the next two centuries Arminianism became a primary stream in Protestantism in England, continental Europe, and North America, due especially to the work and ministry of two of the most famous Armin-

Calvinism

ians, John and Charles Wesley. English Methodists regard Arminianism as their communion's special heritage.

Arminianism's Missionary Zeal. In *The Marks of a Methodist*, Methodist Bishop Gerald Kennedy writes, "Sometimes I think the GREAT COMMISSION was given with the Methodists in mind. For if there has ever been a Church with the word 'go' at the center of its life, it is the Methodist Church. . . . Any church must be missionary in spirit or it dies. But this is particularly true for Methodism because its whole spirit and polity are not proper for a finished institution. We must march or lose our life. . . . This devotion is the mark of a Methodist" (1960, 37–44).

Samuel Wesley, the father of John and Charles, was so committed to missionary zeal that in 1705 he presented Queen Anne of England a comprehensive scheme for the evangelization of the East, offering to go himself as a missionary to Abyssinia, India, or China (G. Smith, *History of Wesleyan Methodism*, I:1859, 81). It is no wonder, then, that six months after their father's death, John and Charles were on their way to the distant colony of Georgia, on the American continent. John Wesley's famous saying, "The world is my parish," expresses the missionary and evangelistic concern which was Wesley's deepest passion—a passion Wesley received from his Arminian roots (see also WESLEYAN/HOLINESS MISSIONS).

"The theology of Calvinism arises, naturally and properly, as a theology of the people of God within the household of God. An Arminian theology arises equally naturally and properly as a theology of mission to the unbeliever. . . . Wesley's Arminianism . . . was an Arminianism of the heart, a precondition of the missionary activity undertaken that all (people) might be saved by the power of Christ" (G. Nutall in G. McCulloh, 1962, 59–61).

Arminian Contributions to Mission Theology. Arminian thought has contributed to mission theology in at least the following five major areas. First, the insistence that Christ died for all peoples (not only the elect) has provided a fundamental and strong motivation for mission on the part of those churches grounded in Arminian theology. Second, the emphasis on the experience of conversion and a personal relationship with Jesus Christ provided a powerful impetus for evangelism, support for revivalism and a call for the transformation of all of life. Third, Arminianism's stress on prevenient grace (differing from Roman Catholic natural theology and Calvinist general revelation) emphasized that God's grace heals the disorders caused by sin and perfects everything that can be called good (in humans). Thus, all good works, without exception, are to be attributed to God alone, and to the operation of his grace. This perspective

provided a remarkable openness to differing cultural forms around the world, providing a foundation for a very creative approach to cultural analysis and contextualization.

Fourth, the Arminian call for religious freedom of the church in relation to the state provided a free-wheeling, creative approach to mission that was relatively unencumbered by the control of colonial governments. Finally, the Arminian view of human freedom and responsibility in synergistic cooperation with God, coupled with Wesleyan and later Methodist emphases on disciplined Christian activism as God's agents of mission, provided the people and forms that powerfully contributed to world evangelization and social reform on every continent during the last two centuries.

CHARLES VAN ENGEN

Bibliography. C. Bangs, *Arminius: A Study in the Dutch Reformation*; G. Curtis, *Arminianism in History*; J. K. Girder, *EDT*, pp. 79–81; G. Kennedy, *The Marks of a Methodist*; A. C. Knudson, *The Doctrine of Redemption*; K. S. Latourette, *A History of Christianity*; G. O. McCulloh, ed., *Man's Faith and Freedom: The Theological Influence of Jacobus Arminius*; T. Runyon, *Wesleyan Theology Today: A Bicentennial Theological Consultation*; G. Smith, *History of Wesleyan Methodism*; W. W. Sweet, *The Story of Religion in America*; H. O. Wiley, *Christian Theology*.

Calvinism. A system of doctrine and an historical phenomenon. As a doctrinal system, Calvinism stresses certain truths that have a clear bearing on mission, three of which stand out.

First, Calvinism insists that the glory of God is the primary goal of all thought and action, including mission. "The chief end of man," says the Westminster Shorter Catechism, "is to glorify God and to enjoy him forever." Therefore, Calvinism opposes the common tendency to regard human beings and their happiness as the central concern of mission. While Calvinism clearly regards human well-being as important, and concern for the temporal and eternal welfare of humans motivates many kinds of mission activity, the glory of God remains the primary goal.

Calvinists find ample support for this in Scripture. Jesus summed up his work saying, "I have brought you (Father) glory on earth by completing the work you gave me to do" (John 17:4). Since Christ's mission on earth was to glorify the Father and he passed on his mission to his disciples, the primary goal of the church's mission can be none other than to glorify God. "As you (Father) sent me into the world, I have sent them into the world." "As the Father has sent me, I am sending you" (John 17:18; 20:21).

Missionaries who take as their chief goal the glory of God enjoy theological underpinnings that help them persevere when from a human standpoint the mission is impossible. Calvinists

cling to the truth that whatever the immediate and visible results of their work may be, God is glorified when his servants carry out their assignments humbly, faithfully, and in accord with his Word.

Second, Calvinism stresses the all-embracing doctrine of the KINGDOM OF GOD, which was the main theme of Jesus' preaching. For Calvinists, Christ's lordship extends to every inch of the globe and to every area of public and private life. This claim is affirmed in the very preface to Christ's commission in Matthew 28:18-19: "All authority in heaven and earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." Christ's claim to universal authority has powerful implications for mission work and discipleship.

Christ is Lord over all, Calvinists insist, and his Word speaks with authority to rich and poor, politicians and academicians, merchants and military, parents and children. The Word the church proclaims turns the searchlight of divine truth and righteousness upon every area of life and every human relationship. Nothing lies outside the boundaries of Christ's reign.

When Christian mission fails to teach and operate from this perspective, a form of Christianity develops that treats religious faith and morality as individual matters and leaves the public square unaffected. Churches may grow in size and number but if they fail to educate members to apply kingdom values to society at large, they fail in their role as lighthouses of the kingdom and they set the stage for suffering, violence, and revolution. The mission world is currently awakening to its failure to address the broader implications of Christ's kingdom for the plight of the poor, systemic injustices, racial tensions, and misuse of the ENVIRONMENT (see HOLISTIC MISSION).

A third major emphasis of Calvinist theology that has a bearing on mission is the doctrine of the SOVEREIGNTY OF GOD. Calvinism stresses the fact that mission work is first and foremost the Lord's work, not ours. He calls and equips his servants to co-labor with him in gathering his chosen ones from every corner of the earth.

Recognition of the sovereignty of God has the dual effect of keeping missionaries humble when their work goes especially well, and encouraging them when the opposition seems overwhelming. The Bible tells us that when Paul and Barnabas returned to their "sending" church in Antioch, "they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles" (Acts 14:27). Their summary of what had taken place is very instructive. They ascribed the glory

to God by attributing the success they enjoyed to God's working through them and opening doors they never could have opened. Paul and Barnabas did not ignore what they as missionaries had done. They had preached, taken risks, faced opposition, gathered converts, and started churches. But the bottom line was that the work was the Lord's, not theirs. They made this plain when they reported to the church.

Besides humility, the truth of divine sovereignty offers encouragement to missionaries who tremble at the magnitude of the task before them. Calvinism reminds them that even the best preachers cannot reach farther than people's ear drums and God alone can cause sinners to respond to the gospel's call. God acts in saving power in accord with his sovereign and eternal will.

Paul the missionary succinctly summarizes God's sovereign activity in salvation and mission: "Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified" (Rom. 8:30). Clearly, God uses missionaries as his callers, his co-workers. His eternal purpose and sovereign power make their mission possible and assure them that their work will not be in vain (Isa. 55:10-13). The open acknowledgment of this comforting truth is something Calvinism offers mission.

Historically, Calvinism has played a major role in the Protestant mission enterprise over the past two centuries. A large percentage, in some cases the majority, of missionaries serving in parts of Africa, Asia, and Latin America have been Calvinists. There are critics who argue that Calvinism's emphasis on the sovereignty of God discourages mission. And even among Calvinists there are a few who excuse their neglect of mission by arguing that divine predestination removes the need for human efforts to win the lost. Calvinism's defense lies in its submission to the Scriptures which clearly teach both divine sovereignty and Christian duty to co-labor with God in mission.

ROGER S. GREENWAY

Bibliography. J. H. Bavinck, *An Introduction to the Science of Missions*; C. E. Edwards, *The Evangelical Quarterly* 8 (January 1936): 48-51; J. D. Gort, *OBRM* 4 (October 1980): 156-60; N. M. Steffens, *The Presbyterian and Reformed Review* 18 (April 1894): 241-53; S. M. Zwemer, *Theology Today* 7 (July 1950): 206-16.

Candidacy. That time in the missions realm that parallels the engagement period in the realm of marriage. Before someone becomes part of a mission agency, both the agency and the individual must determine that compatibility exists. The period in which that is being evaluated is known as candidacy. Both the individual and the agency have expressed real interest, but neither has made a formal or final commitment.

Candidate Selection

As in an engagement period before the wedding takes place, there is a lot that happens during a time of candidacy. If this does not include a growing sense of confidence, intimacy, and affection, the “engagement” is usually broken off. The context in which the candidacy takes place includes a whole regimen of activities for the purpose of contact, communication, and examination. Some of these are handled by correspondence, some by personal interviews, but the most significant ones by spending time together during an orientation or candidate school. Issues of character and ministry skills are much less often assumed than they once were, and are given careful scrutiny along with a candidate’s education and knowledge base.

Besides better acquainting the mission with the character and qualifications of the candidate, these schools also expand the candidate’s understanding of the policies, practices, and ethos of the mission. Because more and more candidates come from broken homes or have suffered from other emotional traumas, over the last couple of decades personality and psychological testing has become an important addition to the standard procedures.

Strong candidacy programs include interaction with the home church of each candidate, reflecting the fact that it really is the church that sends the missionary. Many missions will not even consider a candidate who does not have an enthusiastic endorsement from their sending church base.

GARY R. CORWIN

Bibliography. R. W. Ferris, ed., *Establishing Ministry Training: A Manual for Programme Developers*; D. Harley, *Preparing to Serve: Training for Cross-Cultural Mission*; L. E. Reed, *Preparing Missionaries for Intercultural Communication: A Bicultural Approach*; W. D. Taylor, ed., *Internationalizing Missionary Training: A Global Perspective*.

Candidate Selection. Statisticians estimate that there are over 144,000 missionaries worldwide and that this number of cross-cultural Christian workers will continue to grow. They note that this burgeoning missionary force will come increasingly from non-Western countries.

Principles of candidate selection for ministry can be found in both the Old and New Testaments. Jethro advised Moses to select capable men who met certain qualifications to serve as judges (Exod. 18:21). Those selected to work on the tabernacle had to possess certain skills and abilities (Exod. 35:10, 30–35). The same was true for replacement of an apostle (Acts 1:21–22) or the institution of a new leadership role for deacons (Acts 6:3).

Candidate selection is most healthy when viewed from a systems perspective. Effective selection procedures must work in tandem with the follow-up support scaffolding of continuous

training and mentoring, or approved candidates will be shortchanged in their total ministry effectiveness. Selection procedures should be considered one step in a system designed not only to recruit and qualify capable candidates, but also to provide ministry-long maintenance.

Selection benchmarks should be specific to the task anticipated. What qualifies a person for missionary CHURCH PLANTING does not automatically qualify the candidate for BIBLE TRANSLATION, dorm parenting, tentmaking, or camp ministries. To assure sound selection benchmarks are in place, wise selectors will attempt to determine the minimal skills required for effectiveness for a particular position. Additionally, they must ask what commitment, competency, cultural, and character benchmarks will be required to accomplish these tasks effectively. Commitment benchmarks would include a sense of God’s call to ministry and staying power, a firm grasp of Scripture, and appropriate ministry skills. Other minimal qualifications may include flexibility and empathetic contextual skills, servant-leadership and followership, and moral purity.

The use of multiple assessment tools can provide the selectors and the candidate with a comprehensive evaluation. Many agencies use personal interviews, doctrinal statements, letters of reference, and psychological testing. Some require additional participation in simulation exercises or supervised ministry experience. Multiple assessment tools, when tied to specific future ministry tasks, can provide all parties with a comprehensive evaluation.

ATTRITION (premature departures) carries a heavy price tag: lost ministry opportunities, lost finances, family stress, and friction between institutions. While justifiable reasons for attrition exist (such as marriage, failing health, retirement, and care of parents), unjustifiable reasons also exist (such as peer conflict, moral problems, and adjustment and training issues). It therefore becomes incumbent on each agency leader in every country to track and investigate the accuracy of the reasons given for attrition. Such research, when not inhibited by pride on the part of agency leadership or the involved Christian worker, will assist selectors in the necessary adjustments of the selection and follow-up procedures.

Those involved as candidate selectors should represent the institutions who will provide the candidate future support in some manner. These institutions may include the sending churches, agencies, national churches, and training institutions. Institutional partnership in the selection process will ensure ownership and accountability. Such partnership in selection also demonstrates to the candidate the concern and credibility of each part.

TOM A. STEFFAN

Bibliography. T. Graham, *EMQ* 23:1 (1987): 70–79; C. Ridley, *How to Select Church Planters: A Self-Study Manual for Recruiting, Screening, Interviewing and Evaluating Qualified Church Planters*; B. Sawatsky, *EMQ* 27:4 (1991): 342–47.

Christian Walk and Work in Mission. The tension between what they are and what they have been called to do has frustrated missionaries of all times and countries. This article addresses two things: (1) the connection between character and work; and (2) some character-based problems that hinder missionary work with suggested solutions.

Character-Ministry Relationship. A definitive statement about true religion was made when God told Samuel, “The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart” (1 Sam. 16:7). The religion of the Bible stresses the danger of outward worship and service apart from a devout heart (Prov. 15:8; John 4:24). Solomon taught that character affects life when he wrote, “Above all else, guard your heart, for it is the wellspring of life” (Prov. 4:23). If this is true of Christianity in general it is especially true of those who seek to spread the faith around the world. Missionaries should never allow themselves to minister as mere professionals. Their character impacts their ministry. What they *are* determines the level of their effectiveness (2 Chron. 16:9).

It is of vital importance that missionaries remember this. Ignored or unconfessed sin hinders their ministries and, therefore, impacts everyone with whom they come in contact. Paul warned, “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Tim. 4:10). Truly, all the success that missionaries enjoy depends on the assisting work of the *Holy Spirit* (Acts 1:8). Yet sin can “grieve” and “put out the Spirit’s fire” in their lives (Eph. 4:30; 1 Thess. 5:19). Missionaries cannot afford to have their work abandoned by the blessing and power of the Holy Spirit. Carefully guarding and developing character is of utmost importance.

Character-Based Missionary Problems and Proposed Solutions. Numerous surveys have shown that “the greatest problem among missionaries is relational breakdowns among themselves” (Elmer, 1993, 33). Two great needs, then, are for missionaries to cultivate love for others and effective interpersonal skills. Without these characteristics missionaries forget the real enemy and turn on each other. *SPIRITUAL WARFARE* is supplanted by petty infighting. Everyone is affected and the whole work weakened. Jesus linked Christian love and unity with effective evangelism (John 17:20–21). Especially when working in other cultures the spirit of teamwork

is essential for missionary work (*see TEAMS IN MISSION*). Missionary agencies and churches would do well to demand that all missionaries study conflict resolution before leaving their homelands (*see CONFLICT*). Missionaries must also be reminded of the indispensable quality of love for their lives and work. Without love all service and sacrifice are “nothing” (1 Cor. 13:1–3).

Many missionaries’ careers have been ruined by their inability to adapt to other cultures and other people (*see ADJUSTMENT TO THE FIELD*). “The two most valuable assets a missionary can possess are versatility and adaptability” (Kane, 1980, 93). These characteristics are developed by the Spirit in the soil of humility and servant-mindedness. Missionaries need to ask God for the grace to “become all things to all people so that by all possible means [they] might save some” (1 Cor. 9:22).

They should also realize that studying cultural ANTHROPOLOGY from a Christian perspective is an effective way to learn of their own subtle ETHNOCENTRISM and better prepare them for the life of constant adaptation that constitutes missionary living. Such study also leads to an understanding of WORLDVIEWS. Too few Christians have a well-developed biblical worldview with the lordship of Christ at its center. Not having thoroughly analyzed their own culture by Scripture, they are poorly equipped to counsel people of other cultures to follow Christ within that culture. Devotion to Christ as Lord and courage to follow him whatever the cost within their own cultures are important characteristics for missionaries.

Another problem that missionaries face is selfishness. This is especially true of many Westerners who have not forsaken the idol of materialism as a part of their conversion to Christ. Missionaries do not always leave their love of things behind when they go to serve abroad. No one has done a better job analyzing this than missiologist Jon Bonk in his book *Missions and Money* (*see also MISSIONARY AFFLUENCE*). A propensity for selfishness affects many missionaries’ approach to evangelism and discipleship. These have become things to be done rather than an integral part of their lives. A credibility gap often occurs when missionaries share the gospel but do not share themselves with their hearers. Then the flaw of selfishness appears.

Many missionaries have hurt their families and testimonies by their lack of parenting skills and their blind devotion to ministry (*see FAMILY LIFE OF THE MISSIONARY*). Strong character is developed through the daily responsibilities and trials of raising a Christian family (*see Gross, 1995*). A missionary’s credibility in public ministry is often lost by failure in the private ministry of his own family (1 Tim. 3:4–5; Titus 1:6). Much can be learned by reading the heartbreaking

Commitment

lament of a missionary child who was raised at the expense of the family (Van Reken, 1988; see MISSIONARY CHILDREN).

The Missionary Research Library in New York has discovered another missionary problem. They report that “ill health is the greatest single cause of missionary dropouts. Physical health problems account for 20.3% and mental health problems for 5.6%, making a total of 24.9%” (Kane, 1980, 105). Missionaries need the determination to cultivate the mind and the body as well as the soul. Maintaining a hobby, reading interesting books and magazines, exercising, eating well, developing recreational interests all help in preserving personal well-being (see MEMBER CARE).

As important as these areas are, Paul said, “physical training is of some value, but godliness has value for all things” (1 Tim. 4:8). Godliness is indispensable for the Christian. To be godly is to be like God, to follow God. Missionaries must remember that in making disciples they must not cease being disciplined followers of Christ every day. Praying, Bible reading, praising God, and sharing his Word should be as natural as eating and breathing. And of all the inner character to be developed, two traits should be constantly cultivated: *faith* that works through *love* (Gal. 5:6; 1 Thess. 1:2–3).

A personal walk with God determines the effectiveness of work for God. Christlike character is greatly needed. But the character needed comes only by grace. It is the FRUIT OF THE SPIRIT, not the effect of human determination. It is best sought by humble prayer to a heavenly Father who desires to give the best of his gifts to his children.

EDWARD N. GROSS

Bibliography. R. Bakke, *The Urban Christian: Effective Ministry in Today's Urban World*; J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem*; C. Bridges, *The Christian Ministry*; D. Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry*; E. Gross, *Will My Children Go To Heaven? Hope and Help for Believing Parents*; S. Grunlan and M. Mayers, *Cultural Anthropology: A Christian Perspective*, 2nd ed.; J. H. Kane, *Life and Work on the Mission Field*; idem, *Wanted: World Christians*; D. Palmer, *Managing Conflict Creatively: A Guide for Missionaries and Christian Workers*; R. Sider, *Cup of Water, Bread of Life: Inspiring Stories about Overcoming Lopsided Christianity*; R. Van Reken, *Letters Never Sent*.

Commitment. Commitment, when used in the context of missions, evokes a picture of the last session of a missions conference in which someone responds to the call for missionary volunteers. But biblical commitment is much broader and deeper than that. It is the mark of every true disciple: unconditional commitment to the lordship of Jesus Christ. That means all of life—voca-

tion, possessions, relationships, talk, play—fully at God's disposal. And since God loves the world, the true disciple will too. So every member of the body is supposed to be a world Christian. If not, someone is in rebellion or ignorant. But biblical commitment is not just passive—it is proactive, an eager listening for God's call, a searching for God's will, an involvement in God's cause of world evangelism whatever the location or vocation.

The response at the end of the missions conference, though, is also commitment. It is a choice to obey God's call to a very special vocation that is at the cutting edge of God's purposes for world redemption. For some this call is an extraordinary revelation of God's will like Paul on the road to Damascus. For others it is the culmination of following God's ordinary leading in life, one step at a time, like Barnabas. For both, however, there comes a time when a verdict must be rendered: Do I obey God's call to missionary vocation? To say “yes” at that point is commitment. And such commitment is essential when the missionary hits the tough times, for only the one who is confident of God's call will stick it out.

Because we live in an era when commitment to anything or anyone is not considered worthy of an independent person in control of his or her own destiny, bent on finding personal fulfillment, the ancient call to commitment may be more difficult to accept than in earlier days. Perhaps that is why the volunteers are so few and the dropouts so many. But God still expects commitment, unconditional and irrevocable, both for the one whom he would call to special missionary service and for every true disciple.

ROBERTSON MCQUILKIN

Decision-Making. A decision begins with an unmet need, followed by the (1) *awareness* that there is an alternative to the situation, an (2) *interest* in the alternative, and (3) *consideration* of the alternative. This consideration reviews both utilitarian and nonutilitarian issues involved. A (4) *choice* is made, and (5) *action* must follow to implement the decision. Action will require (6) *readjustment*. That, in turn, may create the awareness of further necessary changes, and the decision cycle is repeated.

Decision-making in practice, however, seldom happens in a simple, circular fashion. There are pauses and rapid skips forward and backward. There is no clear beginning or end in the decision process. Each of the identified stages must be expanded to gain a clear picture of the complexity of decision-making.

Improving Quality of Decisions. A Decisional Balance Sheet lists all known alternatives with the anticipated positive and negative consequences of each. The Decisional Balance Sheet

will lead to improved decisions when seven criteria for information processing are met:

1. Consider a wide range of alternatives.
2. Examine all objectives to be fulfilled by the decision.
3. Carefully weigh the negative and positive consequences of each alternative.
4. Search thoroughly for new information relevant to each alternative.
5. Assimilate and use new information or expert judgment.
6. Reexamine all known alternatives before making a final decision.
7. Make careful provision for implementing the chosen decision.

Personality and Decisions. Individuals have been categorized as *sensors* or *intuitors* in their decision-making approaches. Sensors analyze isolated, concrete details while intuitors consider overall relationships. Intuitors have been found to have better predictive accuracy in decisions.

Other studies have suggested four personality styles in decision-making:

Decisive, using minimal information to reach a firm opinion. Speed, efficiency, and consistency are the concern. *Flexible*, using minimal information that is seen as having different meanings at different times. Speed, adaptability, and intuition are emphasized. *Hierarchical*, using masses of carefully analyzed data to reach one conclusion. Association with great thoroughness, precision, and perfectionism. *Integrative*, using large amounts of data to generate many possible solutions. Decisions are highly experimental and often creative.

It cannot be assumed, however, that individual decisions are the fundamental level of decision-making. In most societies of Central and South America, Africa, and Asia, no significant decision (individual or group) is reached apart from a group process to achieve consensus. In the more individualistic orientation of North American and European societies, group decision is often achieved through a process of argumentation and verbosity, with the sum of individual decisions expressed in a vote.

Group Decisions. A group decision is reached by accumulating emotional and factual information in a cyclical fashion. Beginning with a position accepted by consensus, new possibilities are tested. If accepted, those ideas become the new "anchored" (consensus) position; if rejected, the group returns to the original position, reaching out again as new possibilities emerge. The final stage of group decision is the members' public commitment to that decision—the essence of consensus.

Group judgment is not better than individual judgment, unless the individuals are experts in

the area under consideration. Ignorance cannot be averaged out, only made more consistent. A lack of disagreement in group discussion increases the possibility of "groupthink" (an unchallenged acceptance of a position). A lack of disagreement may be construed as harmony, but contribute to poorer-quality decisions.

Higher-quality decisions are made in groups where (1) disagreement is central to decision-making, (2) leaders are highly communicative, and (3) group members are active participants. Clearly, achieving social interdependence in the group is prerequisite to quality decisions. However, mere quantity of communication is not sufficient; the content of intragroup communication affects the quality of decision. The more time spent on establishing operating procedures, the lower the probability that a quality decision will result. Gaining agreement on the criteria for the final decision and then systematically considering all feasible solutions increases the probability of a good decision.

Consensus decision-making groups show more agreement, more objectivity, and fewer random or redundant statements than nonconsensus-seeking groups. Achievement of consensus is helped by using facts, clarifying issues, resolving conflict, lessening tension, and making helpful suggestions.

Cultural Effects on Decision-Making. A group must have decision rules, explicitly stated or implicitly understood, to function. These rules vary with culture; thus a decision model effective in societies of an American or European tradition will probably not function well in Asian or African groups. For example, probability is not normally seen as related to uncertainty in some cultures. For these cultures, probabilistic decision analysis is not the best way of aiding decision-making.

Perception of the decision required by the decision-maker must be considered. What is perceived depends on cultural assumptions and patterns, previous experience and the context. The problem as presented is seldom, if ever, the same as the perception of the problem. The greater the differences in culture, the greater the differences in perception.

DONALD E. SMITH

Bibliography. R. Y. Hirokawa and M. S. Poole, *Communication and Group Decision-Making*; I. L. Janis and L. Mann, *Decision Making: A Psychological Analysis of Conflict, Choice, and Commitment*; D. K. Smith, *Creating Understanding*; G. Wright, ed., *Behavioral Decision Making*.

Disciple, Discipleship. During Jesus' earthly ministry, and during the days of the early church, the term most frequently used to designate one of Jesus' followers was "disciple." A central theme of Jesus' earthly ministry, discipleship

Disciple, Discipleship

likewise is a central theme that is to occupy the mission of the church throughout the ages as they make disciples of all the nations (Matt. 28:18–20) and then help new disciples advance in their discipleship in following Jesus.

Disciple. In the ancient world the term “disciple” was used generally to designate a *follower* who was committed to a recognized leader or teacher. In Jesus’ day several other types of individuals were called “disciples.” These disciples were similar to, yet quite different from, Jesus’ disciples.

The “Jews” who questioned the parents of the man born blind (John 9:18ff.) attempted to scorn the blind man by saying that, although he was a disciple of Jesus, they were “disciples of Moses” (John 9:28). They focused on their privilege to have been born Jews who had a special relation to God through Moses (cf. John 9:29). The “disciples of the Pharisees” (Mark 2:18; Matt. 22:15–16) were adherents of the Pharisaic party, possibly belonging to one of the academic institutions. The Pharisees centered their activities on study and strict application of the Old Testament, developing a complex system of oral interpretations of the Law. The “disciples of John the Baptist” (John 1:35; Mark 2:18) were courageous men and women who had left the status-quo of institutional Judaism to follow the prophet.

What then is different about Jesus’ disciples? Jesus’ disciples were those who heard his invitation to begin a new kind of life, accepted his call to the new life, and became obedient to it. The center of this new life was Jesus himself, because his disciples gained new life through him (John 10:7–10), they followed him (Mark 1:16–20), they were to hear and obey his teachings (Matt. 5:1–2), and they were to share in Jesus’ mission by going into all of the world, preaching the gospel of the kingdom and calling all people to become Jesus’ disciples (Luke 24:47; Matt. 28:19–20). In the Gospels the disciples are with Jesus, the religious leaders are those who are against Jesus, and the crowds or multitudes are those who are curious, but have not yet made a commitment to Jesus. The word “disciple” when referring to Jesus’ followers is equivalent to “believer” (cf. Acts 4:32; 6:2) and “Christian” (Acts 11:26).

We should distinguish between the disciples in a narrow and broad sense. In the narrow sense we recognize especially those twelve who literally followed Jesus around and later became the apostles. We also recognize a broader group of Jesus’ disciples which was composed, among others, of the large group of people who had become Jesus’ followers (Luke 6:13), a variety of individual men and women (Luke 8:2–3; 23:49, 55; 24:13, 18, 33), tax-collectors (Luke 19:1–10), scribes (Matt. 8:18–21), and religious leaders (John 19:38–42; Matt. 27:57). The term “disciple” designates one as a believer in Jesus; all true be-

lievers are disciples (cf. Acts 4:32 with 6:2). The Twelve were distinguished from the larger group by a calling to become “apostles” (Luke 6:13). The Twelve were both disciples (i.e., believers) and apostles (i.e., commissioned leaders) (Matt. 10:1–2).

Discipleship. The initiative of discipleship with Jesus lies with his call (Mark 1:17; 2:14; Matt. 4:19; 9:9; cf. Luke 5:10–11, 27–28) and his choice (John 15:16) of those who would be his disciples. The response to the call involves recognition and belief in Jesus’ identity (John 2:11; 6:68–69), obedience to his summons (Mark 1:18, 20), counting the cost of full allegiance to him (Luke 14:25–28; Matt. 19:23–30), and participating in his mission of being a “light to the Gentiles” (Acts 13). His call is the beginning of something new; it means leaving behind one’s old life (Matt. 8:34–37; Luke 9:23–25), finding new life in the family of God through obeying the will of the Father (Matt. 12:46–50), and being sent by him to the world as the Father had sent Jesus (John 20:21).

When Jesus called men and women to follow him, he offered a personal relationship with himself, not simply an alternative lifestyle or different religious practices or a new social organization. While some of the sectarians within Judaism created separations between the “righteous” and the “unrighteous” by their regulations and traditions, Jesus broke through those barriers by calling to himself those who, in the eyes of sectarians, did not seem to enjoy the necessary qualifications for fellowship with him (Matt. 9:9–13; Mark 2:13–17). Discipleship means the beginning of a new life in intimate fellowship with a living Master and Savior. Thus discipleship also involves a commitment to call others to such a relationship with Jesus Christ.

Jesus’ gracious call to discipleship was accompanied by an intense demand to count the cost of discipleship (cf. Luke 9:57–62; 14:25–33). The demand to count the cost of discipleship meant exchanging the securities of this world for salvation and security in him. For some this meant sacrificing riches (Matt. 19:16–26), for others it meant sacrificing attachment to family (Matt. 8:18–22; Luke 14:25–27), for still others it meant abandoning nationalistic feelings of superiority (Luke 10:25–37). For all disciples it means giving of one’s life for gospel proclamation in the world.

Jesus declared that to be a disciple is to become like the master (Matt. 10:24–25; Luke 6:40). Becoming like Jesus includes going out with the same message, ministry, and compassion (Matt. 10:5ff.), practicing the same religious and social traditions (Mark 2:18–22; Matt. 12:1–8), belonging to the same family of obedience (Matt. 12:46–49), exercising the same servanthood (Mark 10:42–45; Matt. 20:26–28; John 13:12–17), experiencing the same suffering

(Matt. 10:16–25; Mark 10:38–39), and being sent in the same way to the same world (John 20:21). The true disciple was to know Jesus so well, was to have followed him so closely, that he or she would become like him. The ultimate goal was to be conformed to Jesus' image (cf. Luke 6:40; Rom. 8:28–29; 2 Cor. 3:18; Gal. 4:19) and then live out a life of witness in word and deed to the world that Jesus is Lord.

John's Gospel carries three challenges of Jesus to his disciples. These challenges offer the means by which a disciple grows in discipleship to become like Jesus. First, true discipleship means abiding in Jesus' words as the truth for every area of life (cf. John 8:31–32). Abiding in Jesus' words means to know and to live in what Jesus says about life. Instead of listening to the world's values, disciples must listen to what Jesus says. This begins with salvation (cf. Peter's example in John 6:66–69), but involves every other area of life as well (Matt. 28:19–20). Second, true discipleship also means loving one another as Jesus loved his disciples (John 13:34–35). Love is a distinguishing mark of all disciples of Jesus, made possible because of regeneration—where a change has been made in the heart of the believer by God's love—and because of an endless supply of love from God, who is love (cf. 1 John 4:12–21). Third, Jesus also said that the true disciple will bear fruit: the fruit of the Spirit (Gal. 5:22–26), new converts (John 4:3–38; 15:16), righteousness and good works (Phil. 1:11; Col. 1:10), and proclamation witness to the world (John 20:21).

No matter how advanced Jesus' disciples would become, they would always be disciples of Jesus. In other master-disciple relationships in Judaism the goal of discipleship was one day to become the master. But disciples of Jesus are not simply involved in an education or vocational form of discipleship. Disciples of Jesus have entered into a relationship with the Son of God, which means that Jesus is always Master and Lord (Matt. 23:8–12). Therefore, this relationship with Jesus is a wholistic process—involving every area of life as the disciple grows to become like Jesus—and it lasts throughout the disciple's life.

The church therefore is a community of disciples, the family of God (cf. Matt. 12:46–50), composed of all those who have believed on Jesus for salvation. In our day we have lost that perspective. Often people of the church feel as though discipleship is optional, that perhaps it is only for those who are extremely committed, or else it is for those who have been called to leadership or ministry. We must regain the biblical perspective: to believe on Jesus draws a person into community, a community which defines its expectations, responsibilities, and privileges in terms of discipleship.

Mission and Discipleship. We have seen above that a primary goal of discipleship is becoming like Jesus (Luke 6:40). This is also understood by Paul to be the final goal of eternal election (Rom. 8:29). The process of becoming like Jesus brings the disciple into intimate relationship with the Lord Jesus Christ, and, as such, is the goal of individual discipleship. But discipleship is not simply self-centered. In a classic interaction with two of his disciples who were seeking positions of prominence, Jesus declares that servanthood is to be the goal of disciples in relationship to one another (Mark 10:35–45). The reason that this kind of servanthood is possible is because of Jesus' work of servanthood in ransoming disciples. He paid the price of release from the penalty for sin (cf. Rom. 6:23), and from the power of sin over pride and self-centered motivation. The motivation of self-serving greatness is broken through redemption, and disciples are thus enabled to focus upon others in servanthood both in the church and, with other Christians, servanthood in the world. This is very similar to Paul's emphasis when he points to Jesus' emptying himself to become a servant: Jesus provides the example of the way the Philippian believers are to act toward one another (Phil. 2:1–8).

Through his final GREAT COMMISSION Jesus focuses his followers on the ongoing importance of discipleship through the ages, and declares the responsibility of disciples toward the world: they are to make disciples of all peoples (Matt. 28:16–20). To "make disciples" is to proclaim the gospel message among those who have not yet heard the gospel of forgiveness of sins (cf. Luke 24:46–47; John 20:21). The command finds verbal fulfillment in the activities of the early church (e.g. Acts 14:21), where they went from Jerusalem to Judea, to Samaria, to the ends of the earth proclaiming the gospel of the kingdom and calling the peoples of the world to become disciples of Jesus Christ. In the early church, to believe in the gospel message was to become a disciple (cf. Acts 4:32 with 6:2). To "make disciples of all the nations" is to make more of what Jesus made of them.

A person becomes a disciple of Jesus when he or she confesses Jesus as Savior and God and is regenerated by the Holy Spirit (cf. John 3:3–8; Titus 3:5). The participles "baptizing" and "teaching" in Matthew 28:18 describe activities through which the new disciple grows in discipleship. Growth includes both identification with Jesus' death and resurrection (baptism) and obedience to all that Jesus had commanded the disciples in his earthly ministry (teaching). Baptism immerses and surrounds the new believers with the reality and presence of the Triune God as they dwell within the church. Obedience to Jesus'

Doubt

teaching brings about full Christian formation for disciples.

Jesus concludes the Commission with the crucial element of discipleship: the presence of the Master—"I am with you always, to the very end of the age" (Matt. 28:20). Both those obeying the command and those responding are comforted by the awareness that the risen Jesus will continue to form all his disciples. The Master is always present for his disciples to follow in their mission to the world throughout the ages.

MICHAEL J. WILKINS

Bibliography. D. Bonhoeffer, *The Cost of Discipleship*; A. B. Bruce, *The Training of the Twelve*; J. D. G. Dunn, *Jesus' Call to Discipleship*; M. Hengel, *The Charismatic Leader and His Followers*; R. N. Longenecker, ed., *Patterns of Discipleship in the New Testament*; D. Müller, *NIDNTT*, 1:483–90; K. H. Rengstorf, *TDNT*, 4:415–61; F. F. Segovia, ed., *Discipleship in the New Testament*; G. Theissen, *Sociology of Early Palestinian Christianity*; M. J. Wilkins, *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term Mathetes*; idem, *Following the Master: A Biblical Theology of Discipleship*; idem, *Reflecting Jesus*.

Doubt. The mission Christ has given to his church is to disciple the nations (Matt. 28:18–20). This commissioning involves evangelizing the world (Luke 24:47), equipping the saints (Eph. 4:12–16), and training qualified leaders (2 Tim. 2:21). It is to be done in loving obedience to Christ and in faith.

Doubt may be defined as a state of uncertainty regarding God, his Word, and his works. The mission of the church demands faith in God's ability to guide, provide, and protect. It demands faith in his Word that is displayed by obedience to his commissioning command. It also demands faith in his accomplished work of salvation and his continual works of convicting, regenerating, and empowering. There is clearly a distinction between permanent unbelief as illustrated by Judas and doubts that find resolution in lives such as Job, John the Baptist, Peter, and Thomas. However, since faith involves one's mind, emotions, and will, one may intellectually believe and still be characterized by unbelief (James 2:19).

The lexical basis for the scriptural understanding of doubt revolves around the various negations of *'aman* and *batah* in the Old Testament and *pisteuō* in the New Testament. *Apistos* refers to the faithless and unbelieving. *Apisteō* has the nuance of "to be unfaithful" and "to refuse to believe." *Apistia* means "unfaithfulness" and is closely related to disobedience. *Oligopistos* refers to the lack of faith and occurs exclusively in the Gospels.

Throughout Scripture Satan's warfare tactics are waged against faith (see SPIRITUAL WARFARE). In the temptation of Eve, the serpent raises

doubt in God's character and his Word (Gen. 3:1–5). In Jesus' interpretation of the parable of the sower, he stated that the devil seeks to hinder belief in God's Word (Luke 8:12). He also told the Pharisees that their unbelief in his Word demonstrated that the devil was their spiritual father (John 8:44–47). The Apostle Paul related Satan's temptation as being aimed at his converts' faith (1 Thess. 3:5). For example, pride is the root cause of sin and was the sin of the devil (1 Tim. 3:6) and Jesus clearly taught that pride hinders faith (John 5:44; 12:42–43). Likewise, Jesus called the devil the father of lies (John 8:44), and it is the acceptance of wrong doctrine that upsets faith (2 Tim. 2:18).

Faith is the means by which one becomes God's child, whereas permanent unbelief results in God's condemnation (John 3:18; 8:24). The unbelieving find their place in the lake of fire (Rev. 21:8), but the one who has placed his faith in Christ has been delivered from this consequence. However, Scripture is clear on the effects of unbelief even in the life of a Christian. Since a lack of trust is seen as the root of sin and rebellion (Deut. 9:23; 2 Kings 17:14), an unbelieving heart is also called a sinful or evil heart (Heb. 3:12).

Unbelief is evidenced in God's people as a hesitancy to act in obedience to God and a lack of conviction (Deut. 1:26–33). Unbelief does not please God (Heb. 11:6); it is sin (Rom. 14:23). It hinders the prayer life of God's people (James 1:6–8; cf. Matt. 21:21; Mark 11:23–24). Whereas faith leads to worship (John 9:38), doubt hinders worship (Matt. 28:17).

The character of unbelief is to turn away from God (Heb. 3:12) and look to something else. To refuse to trust the true God is to commit spiritual adultery (Jer. 3:6, 8) and opens one up to falsehood and deception (2 Thess. 2:11–12). No other object of faith puts one on stable ground whether it be possessions (Prov. 11:28), another person (Jer. 17:5), or oneself (Prov. 28:26). A refusal to believe God dishonors his trustworthy name (1 John 5:10). Unbelief grieves the heart of Christ (Matt. 17:17), who longs to satisfy the thirsts of all who continually look to him (John 6:35; 7:37–39).

God graciously works in response to faith in his truth (Gal. 3:5). While faith opens the door to the release of God's power (Matt. 17:20; Mark 9:23; John 14:12), unbelief hinders the working of God (Matt. 13:58) and quenches God's Spirit. The individual Christian and the life of the church are greatly affected by the sin of unbelief. It opens the door to anxiety (John 14:1; Matt. 6:30) and fear (Matt. 8:26; 14:30–31). It makes one unstable (James 1:6–8) and fails to deliver one from dismay (Isa. 28:16), disappointment (Rom. 9:33), and corruption (Titus 1:15).

Since it is faith in God's revelation that opens the door to true understanding (Heb. 11:3), a lack of faith hinders spiritual discernment (Matt. 16:8). The naive or simple lack discretion in knowing what to believe and are contrasted with the prudent (Prov. 14:15). Since the shield of faith is an important protective piece of the Christian's armor, unbelief makes one vulnerable in spiritual battles (Eph. 6:16).

Unbelief never catches God by surprise (John 6:64); and it cannot and does not alter or change his perfect faithfulness (Rom. 3:3; 2 Tim. 2:13). It is the Holy Spirit's role to convict the world of sin, but the unbelief of the church grieves or quenches this convicting work and invites the Lord's loving discipline (John 16:9). The Scriptures are full of examples of objects of God's discipline such as the nation of Israel (Num. 14:11–23; Ps. 106:24–27; Jude 5), Moses (Num. 20:12), and Zechariah (Luke 1:20).

God desires merciful support to be shown to the doubting (Jude 22). He also desires that his people encourage each other's faith (Rom. 1:12). He uses his servants and trials to strengthen our faith (Acts 16:5; Jon. 11:15). He does not belittle cries for help in our unbelief (Mark 9:24) and gives enabling grace to believe (Acts 18:27; Phil. 1:29). Thomas (John 20:27) and Abraham (Rom. 4:20) are examples of those who received God's aid to believe. As Jesus prayed that Peter's faith would not fail (Luke 22:32), he lives today to intercede for the faith of his church (Heb. 7:25).

While God rebukes unbelief (Mark 16:14), he invites the repentant to return to him (Jer. 3:12) and let him heal their unfaithfulness. In light of the church's large measure of unresponsiveness to its mission this provision needs to be taken seriously.

WILLIAM D. THRASHER

Bibliography. R. Bultmann, *TDNT*, VI:174–228; O. Becker, *NIDNTT*, I:587–93; O. Michel, *NIDNTT*, I:593–606.

Dropout. Typically used of an unnecessary premature departure from a missionary assignment. The term's roots can be found in an earlier time and mind-set, a time in which ministry "calling" had a profound and almost eternal ring to it. Originally, the concept of "calling" was an important Reformation insight that affirmed the worth of all ethical vocations as reflections of God's providential plan to bring himself glory through the unique giftedness of individuals.

In later adaptations of the concept of "calling," however, all spiritual vocations, and the missionary vocation in particular, were viewed differently from other vocations. They were generally understood as life-long commitments of the self for service. Missionary candidates were not normally accepted without reference to a divine call in their life, a proper standard that should have

been, but seldom was, equally applied to other vocations as well. Those who entered vocational ministry and later departed, therefore, generally bore alone the stigma of those who had "put their hands to the plow and then looked back."

A shifting of generational perspectives, however, has diminished both the popularity and usage of the term "dropout." Younger baby boomers and the generations that have followed them tend to see God's calling more in terms of a progressive revelation that may require different responses at various points in one's life. They are much less likely than earlier generations to equate God's calling with any particular job, location, or organizational affiliation.

All of the above is not to minimize issues of ATTRITION (the loss of active missionaries from an agency's ranks), which are being examined more thoroughly and with a greater sense of urgency than perhaps at any other time in history. If in a previous day "attrition" was almost automatically assumed to be the result of spiritual or character weakness (hence "dropouts"), the more recent trend has been to recognize the myriad of personal, organizational, and contextual reasons that keep missionaries from returning to their fields of service and to address those that are preventable.

GARY R. CORWIN

Bibliography. M. F. Foyle, *Overcoming Missionary Stress*; K. O'Donnell, ed., *Missionary Care: Counting the Cost for World Evangelization*; E. Schubert, *What Missionaries Need to Know about Burnout and Depression*; M. Jones, *Psychology of Missionary Adjustment*.

Faith. Faith is both proposition and practice, creed and conduct, belief and behavior. Hebrews 11 describes what faith is and what faith does. James warns that faith that does not work is no faith at all. Throughout Scripture, faith is not only revealed in terms of what to believe, the object of faith, God himself, but it is also that which works in the human mind, heart, and will to bring people to saving trust in the living God.

Although the word "faith" does not stand out boldly in the Old Testament, the stories of God's people are replete with belief, trust, and hope. For example, the deeply introspective psalms reveal how intense personal faith is. To these writers, faith stands out like a life preserver. Trust in God, rather than self, is proposed as the only way to salvation and wholeness, whether the enemies be internal or external. Old Testament persons did not have the advantage of hearing Jesus or reading Paul, but they clearly understood what God required of them in terms of obedient faith, trust, and hope.

Faith blossoms like a spring rose in the New Testament. Taken together, in its verb, noun, and adjectival forms, the basic Greek word *pistis* oc-

Fruit of the Spirit

curs more than three hundred times. The object of such faith is God's saving work in his Son, the Lord Jesus Christ. Faith is a personal relationship. People of faith relinquish their own efforts to be good enough to please God. Instead, they trust completely in Christ and in him alone for salvation, forgiveness, righteousness, and wholeness (*see also* SHALOM).

Although intimately relational, New Testament faith is rooted in certain historical facts. People who come to faith believe the testimony, or the record, about Christ's life, death, resurrection, and ascension. The only valid repository of faith is the Lord Jesus Christ himself, not a set of facts about him, not the Bible, not the church, but a living person. Saving faith does not require a complete understanding of biblical theology, but it does require knowing why Jesus came to earth, died, and rose again.

Subjective faith begins with a conviction of the mind based on adequate evidence. It grows in the confidence of the heart, or emotions, based on the conviction of the mind. Faith is crowned in the consent of the will, by means of which conviction and confidence are expressed in conduct. The will acts in response to what God has done in Christ. The will says "Yes" to Jesus Christ. This combination of the elements in human personality involves a moral decision, according to Paul (1 Thess. 1:9) and Peter (1 Peter 2:25). Jesus described that "Yes" in many different ways, as receiving him, trusting him, believing in him, welcoming him, drinking of him, eating of him, loving him, and obeying him (*see also* CONVERSION).

New Testament stories and dogma emphasize that the Son of Man who came to redeem people from sin also came to live in them, to direct and control their lives, to be the object of their worship, love, obedience, and service. Therefore, people of faith confess Christ as Savior and Lord. They commit themselves without reservation to do his good and perfect will.

From this obedient faith springs the New Testament pattern for mission. Faith is not a passing phase; it is a continuing walk of obedience to the Lord's commands, including his GREAT COMMISSION.

Church history reveals remarkable exploits of what we call "faith" to evangelize the unbelieving world. Unfortunately, too often these heroines and heroes of faith were loners, isolated from the larger institutional churches because they dared to go against the grain. While church hierarchies and public opinion argued otherwise, these missionary pioneers abandoned their comfort zones to enter uncharted waters, where the name of Jesus was not known or confessed.

These people believed God not for salvation alone but also for overcoming horrendous obstacles. In that sense, they discovered a realm of faith often described by Jesus. For example, he

said, "Everything is possible for him who believes" (Mark 9:23). He promised great results from faith that was as small as a grain of mustard seed (Matt. 17:20; Luke 17:6).

The story of the expansion of Christianity is filled with exploits that would qualify for inclusion in Hebrews 11. At the same time, not all of those people were delivered from great tribulation, neither were many missionary pioneers who laid the foundation for the worldwide church today. In fact, missionary martyrs are many, and it is important to recognize not only the obedience of their faith, but also the costliness of it. Having confessed Christ, they put their lives on the line for him (*see* MARTYRDOM).

Mission board archives are crammed with stories showing that for many missionaries faith was defined as obedience, courage, trust, hope, and a willingness to die for the sake of planting the church. Perhaps this quote from LOTTIE MOON, a nineteenth-century missionary to China, says it best: "If I had a thousand lives, I would give them all for the women of China."

To look at mission from the other side, it is safe to say that apart from this kind of faith, the church would never have advanced anywhere. But somehow the mission of the church exploded because a minority of Christians took their cue from the faith they saw exercised by the early believers in the Book of Acts. Those Christians not only confessed personal faith in Christ, but they either went themselves or sent others to declare Christ's lordship throughout the Roman Empire and into Africa and Asia. Their successors took Christ's name throughout Eastern and Western Europe.

Faith is the key to personal salvation and to missionary obedience. Faith links people to God through Jesus Christ; faith engages them wholeheartedly in God's worldwide mission. Faith has been God's instrument for building his universal church.

JIM REAPSOME

Fruit of the Spirit. The fruit of the Spirit as found in Galatians 5:22–23 is often contrasted with the gifts of the Spirit and made to say something quite different than originally intended. As Paul argues for a new kind of spirituality, so those who study this text today may find themselves arguing for a spirituality that differs sharply from that found in the church today.

The Context: Particularism or Universalism. The Book of Galatians can be seen as a sustained argument by one missionary for a universalist perspective against other missionaries arguing for a particularist viewpoint. Gentile Christians are being urged to embrace circumcision and the Law as a means of sanctification. Paul argues from his own experience (Gal. 1:1–2:14) and from the Scriptures (2:15–5:12) that God wills

salvation for Gentiles and Jews through free grace, apart from the Law. This freedom can only be maintained by the Holy Spirit (5:13–6:10).

Flesh or Spirit. The most pervasive of several antithetical arguments in Galatians is that of flesh/law, related to Spirit. Paul asks: “Did you receive the Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started with the Spirit, are you now ending with the flesh?” (3:2–3, NRSV).

Individual Spirituality or Community Spirituality. Paul accents community spirituality in Galatians. This becomes clear in his “one another” exhortations (5:13, 15, 26; 6:2); “let us” challenges (5:25, 26; 6:9, 10); and warnings about “biting and devouring” and “competing against one another” (5:15, 26). Individually each Christian “lives by the Spirit,” having “crucified the flesh,” (5:16, 24). Paul views Christians living out this new way of life in community (5:13–15, 26; 6:1, 2, 10). The Spirit empowers relationships in community.

The Meaning of Flesh and Spirit. One’s understanding of flesh and Spirit is crucial in interpreting the fruit of the Spirit in Galatians. Interpretations of flesh (*sarx*) vary widely. The NIV translates *sarx* as “human nature” in most places in Galatians while the NRSV retains the word “flesh.” The NIV translation conforms to the common evangelical view of the Christian life as a struggle between two entities in the person with the Christian caught in the middle, as in Galatians 5:17. This interpretation must be rejected.

Paul’s usage of flesh and Spirit in Galatians is rooted in his eschatological view of salvation history. For Paul salvation history divides between two aeons, with the death of Christ and the coming of the Holy Spirit marking this division. He reminds the Galatians that “*the Lord Jesus Christ . . . gave himself for our sins to rescue us from the present evil age*” (1:3) and recounts their salvation experience with the Holy Spirit (3:2). The flesh and Law dominates one aeon and the Spirit the other. To walk by the Spirit is to experience the empowering age to come (5:16, 18, 25).

Christ and Holy Spirit (two kingdom promises) introduce a new way of salvation. The crucified Christ and the empowering Spirit determine the nature of the universal gospel and the Spirit-empowered nature of the people of God. Particularism (flesh and Law) characterizes the old aeon. Seeking holiness without the enabling Spirit fulfills the desires of the flesh and puts one under the Law (5:16, 18, 19–21). The Spirit of Christ empowers Christians to experience the “already” of God’s kingdom.

Fruit versus Works. The agricultural metaphor of fruit can be found throughout Scripture. Jesus uses this metaphor to show the results of one’s relationship to God (John 15). Paul uses

the metaphor to describe the life of the Christian (Rom. 6:22; Eph. 5:9; Phil. 1:11; 4:17). Paul contrasts the fruit of the Spirit (5:22–23) with the works of the flesh (5:19–21). Producing fruit through the empowering Spirit is not a passive experience, but a dynamic interaction between being led by the Spirit (the indicative) and walking by the Spirit (the imperative). Fruitbearing calls for disciplined obedience to the Holy Spirit, recognizing his presence in the community.

The word “fruit” may be considered plural or singular. Lists of vice and virtues are common in both biblical and extrabiblical literature. None of these lists are meant to be exhaustive. For example, this list leaves out such virtues as forgiveness and compassion. This list is guided by the personal needs of the church. That the vice list includes enmities, strife, jealousy, anger, quarrels, dissensions, factions, and envy points toward community needs (5:15, 26). The virtues listed almost uniformly apply to community life.

The Fruit. *Love*—Christ, Paul, and John stress love as the foundational virtue. God is love. Christ’s love for marginals in society distinguished him. Love calls us to place priority on people. Love fulfills the Law (5:14).

Joy—Joy is the keynote of Christianity. The Spirit’s manifest presence in the church will be evidenced by joy.

Peace—Modern life brings deep personal anxieties, robbing people of peace. Personal peace flows from and into community. The Holy Spirit can enable diverse people to experience and maintain peace.

Patience—Also translated longsuffering. Living in community calls for an ability to put up with the foibles and idiosyncrasies of others. Without Spirit-produced longsuffering there will be anger and quarrels (5:20).

Kindness—Kindness manifests itself in the words we speak and the acts we engage in when in community. Kindness manifested strengthens those benefited.

Goodness—Not found in extrabiblical literature. Being generous or good is a quality of moral excellence. This word is used for God (Luke 18:18–19). It is the opposite of envy.

Faithfulness—This word *pistis* occurs twenty-two times in Galatians, normally translated faith. Faithfulness is perhaps correct here. The spiritual quality of loyalty, commitment, and steadfastness in our relationships in the body of Christ is the idea.

Gentleness—Perhaps the most difficult of the virtues to translate into English. At one time the English word “meekness” was a good translation. Because many people are opinionated, gentleness will curb inclinations to run roughshod over others.

Self-control—This could be one of the virtues whose primary application is individual, al-

Gifts of the Spirit

though certainly needed in relationships. Our passions must be brought under the control of the Spirit. Self-control is needed to avoid such sins as fornication, impurity, and drunkenness (5:19–21).

Application. Spirituality is determined by the empowering presence of the eschatological gift of the Spirit. Never before in the history of Christianity has this message been more needed than today. Missionaries establishing churches by preaching a gospel of grace may be tempted to introduce “law” for daily Christian living. For instance, missionaries in Africa confronted by polygamous marriages are tempted to lay down the law of monogamy. Dependence on anything except the Spirit leads to walking in the flesh. “Those who belong to Christ Jesus have crucified the flesh with its passions and desires” (5:24). Christianity as a way of life calls for the enabling power of the Holy Spirit.

For Western Christians this message is especially applicable. Modern evangelicalism, influenced by a highly technological society, is advocating a “technique” spirituality. Self-help and “how to” advice dominates. This new legalism characterizes Western spirituality. Paul calls for an abandonment of the flesh in all of its forms. Walk by the Spirit. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control characterize the community of faith when the crucified Christ and the empowering Spirit are present.

HAROLD G. DOLLAR

Bibliography. J. M. G. Barclay, *Obeying the Truth: Paul's Ethics in Galatians*; J. D. G. Dunn, *The Epistle to the Galatians*; G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, pp. 367–471; R. Y. K. Fung, *The Epistle to the Galatians*; G. W. Hansen, *Galatians*; W. Russell, *WmTJ* 57 (1995): 333–57; S. F. Winward, *Fruit of the Spirit*.

Gifts of the Spirit. The twentieth century witnessed an explosion of interest in the person and work of the Holy Spirit. The impact of this upon the growth and expansion of the church, especially in the non-Western world, has been almost universally acknowledged. The phenomenal growth of churches which have emphasized the Spirit's work in their worship and witness has drawn attention to the many ways the Holy Spirit influences the quality of life and the growth of the church. Although a considerable output of literature dealing with the gifts of the Spirit in recent years has emphasized its importance, confusion continues regarding this subject.

Of the several terms used to indicate the gifts of the Spirit in the New Testament, the two words of most significance are *pneumatika* and *charismata*, both distinctively Pauline terms. As used by Paul (Rom. 15:27; 1 Cor. 2:13; 9:11; 12:1;

14:1), the term *pneumatika* denotes that which belongs to, or pertains to, spirit. Since the word *pneuma* in Paul primarily refers to the Holy Spirit, *pneumatika* refers literally to the things of the Spirit, which in certain contexts is appropriately rendered spiritual gifts (1 Cor. 12:1; 14:1). The word *charismata* is also frequently translated spiritual gifts, although the term itself lacks any direct reference as such to the Spirit. Derived from *charis* (grace), *charismata* broadly signifies the various expressions of God's grace concretely manifested in the form of gracious bestowals. It is only by its application in specific contexts (Rom. 1:11; 1 Cor. 1:4–7; 12:4, 9, 28–31) that the term *charismata* acquires the meaning “gifts of the Spirit”—gracious manifestations of the Spirit in the life of the Christian community.

The key texts concerning spiritual gifts are 1 Corinthians 12–14, Romans 12:6–8, Ephesians 4:11, and 1 Peter 4:10–11. A major difficulty in any effort to define or categorize the gifts of the Spirit is that nowhere in the New Testament do we find systematic instruction on the gifts. This difficulty is further compounded by the realization that no New Testament lists are identical, with no exhaustive listing of the gifts. While some scholars have distinguished a cumulative total of twenty gifts in these passages (apostles, prophets/prophecy, evangelists, pastors, teachers/teaching, service, exhortation, giving, leadership, mercy, wisdom, knowledge, faith, healing, miracles, distinguishing of spirits, tongues, interpretation of tongues, helpers, and administrators), others have added to this list from references or allusions in other New Testament texts (celibacy, voluntary poverty, martyrdom, hospitality, missionary, intercession, and exorcism), arriving at a total of twenty-seven spiritual gifts.

Among the various attempts to classify the gifts, the most plausible analysis distinguishes three categories: service gifts, miraculous gifts, and utterance gifts. *Service gifts* include a broad range of Spirit-inspired activity, such as giving, showing mercy, serving, helping, leading, and administering, designed to strengthen and deepen interpersonal relationships within the church community. *Miraculous gifts*, such as faith, healings, and miracles, are associated with manifestations of the Spirit's power. *Utterance gifts*, which include the message of wisdom, the message of knowledge, prophecy, teaching, tongues, interpretation of tongues, and exhortation, are forms of oral expression inspired by the Holy Spirit. While the significance and value of the gifts specifically mentioned in Scripture must not be undermined, the lack of any exhaustive listing indicates the possibility that the Spirit may supply other gifts in response to specific needs at any given time and place.

While research has proved that charismatic gifts have never been altogether absent through

the history of the church, there has perhaps never been a time in the postapostolic period when the exercise of spiritual gifts has been as widespread and as integral a part of the church's experience as today, although not without controversy. One question concerns the relationship of the gifts to an important Pentecostal distinctive: Are the gifts of the Spirit contingent on and a consequence of the baptism in the Holy Spirit, a special endowment of the Spirit subsequent to conversion? A significant segment of charismatic Christians remain convinced that the gifts can be appropriated apart from the Pentecostal belief in a subsequent experience. This view has gained increasing acceptance and popularity among evangelicals, largely as a result of the influence of a relatively small but influential movement of so-called THIRD WAVE evangelicals.

Another issue stems from a cessationist view of the *charismata* that limits supernatural manifestations of the Spirit to the apostolic age. Although the cessationist view is no longer widely held, it is nonetheless influential, due to its impressive theological pedigree and sophistication. In continuity with the position adopted by the Protestant Reformers, and essentially rehearsing the theological position of the great Princeton theologian, B. B. Warfield, a significant group of dispensationalist and Reformed evangelicals maintain that the spiritual gifts had only temporary significance and purpose: to authenticate the apostles as trustworthy authors of Scripture. Now that we have a complete and closed canon of Scripture, the gifts have fulfilled their function, and are no longer necessary nor to be found in the postapostolic age. In recent years, however, some persuasive scholarly responses have challenged the cessationist position. The debate continues.

A third question has to do with whether the gifts of the Spirit are to be understood in essentially natural or supernatural terms. Thus while some view the gifts primarily as natural abilities or talents dedicated to the Lord, others have emphasized the supernatural element to an extreme, denying the role of human faculties in the exercise of gifts. The biblical teaching seems to point toward a balanced incarnational understanding of the gifts, with an interpenetration of the divine and the human, the supernatural and the natural. The gifts of the Spirit are not just the wise stewardship of natural gifts and abilities, but the result of the immediate working of the Spirit in the life of the believer. A natural talent only becomes a gift of the Spirit when it is yielded to the Holy Spirit and used by the Spirit.

The New Testament clearly witnesses to the close relationship between Pentecost and the missionary witness of the church, a fact made particularly explicit in the Book of Acts (John 15:26–27; 20:19–23; Acts 1:8; 2:4ff; 11:28; 13:2, 4; 19:6; 21:4, 11). For the first-century church, the

Spirit was the fulfilled eschatological promise of God, experienced personally and corporately in powerful and visible ways, especially through the Spirit's gifts. In contrast to the experience of the church through most of its history, the New Testament seems to treat the manifestation of spiritual gifts as part of the normal life of the Christian community. The life and growth of the early church can be properly understood only when viewed in terms of a community of Spirit-filled Christians exercising their spiritual gifts.

The gifts of the Spirit impact the mission of the church in at least two significant ways. The first and less obvious way in which the gifts of the Spirit facilitate the church's mission is by equipping the believer for ministry within and to the church, strengthening the church, deepening its fellowship, and enriching the quality of its life. Effective Christian witness is only possible when there is a healthy church base experiencing genuine *koinonia* and manifesting authentic signs of kingdom life. The gifts of the Spirit constitute the basic divine equipment for mission and service. The New Testament promises of spiritual power and spiritual gifts are frequently linked to the worldwide mission mandate of the church (Mark 16:15–17; Luke 24:47–49; Acts 1:8).

Apart from specific gifts such as that of the evangelist or missionary, several other power gifts have been used in various evangelism and church planting efforts in recent years, especially in Two-Thirds World contexts such as Africa, Latin America, and Asia. Called POWER ENCOUNTER by many, this process signifies the use of different miraculous gifts, such as exorcism, healing and prophetic revelation to visibly demonstrate the power of Jesus Christ over spirits, powers, or false gods which hold the allegiance of an individual or people group. Exercise of the gifts of the Spirit thus announces the reality of the kingdom's arrival in Christ, and confirms the truth of the gospel message proclaimed.

The gifts of the Spirit are not to be viewed as optional appendages to the life of the church. They are neither temporally nor culturally bound, and their cross-cultural validity makes their presence a vital and necessary component of the church's cross-cultural witness.

IVAN SATYAVRATA

Bibliography. D. A. Carson, *Showing the Spirit*; J. Deere, *Surprised by the Power of the Spirit*; G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*; M. Green, *I Believe in the Holy Spirit*; D. Lim, *Spiritual Gifts: A Fresh Look*; J. R. Michaels, *DPCM*, pp. 332–34; E. F. Murphy, *Spiritual Gifts and the Great Commission*; H. A. Snyder, *The Problem of Wine Skins*, J. G. S. S. Thomson and W. A. Elwell, *EDT*, pp. 1042–46; C. P. Wagner, *Your Spiritual Gifts Can Help*

Great Commission

Your Church Grow; J. R. Williams, *Renewal Theology*, vol. 2.

Great Commission. The term “Great Commission” is commonly assigned to Christ’s command to his disciples as found in Matthew 28:18–20, Mark 16:15–16, Luke 24:46–49, John 20:21, and Acts 1:8. It is sometimes referred to as the “Evangelistic Mandate” and distinguished from the “Cultural” and/or “Social Mandate” found in Genesis 1:28–30 and Genesis 9:1–7 (see CULTURAL MANDATE). The prominence accorded to the Great Commission in the past two hundred years is not apparent in previous church history. The early church made remarkable progress in spreading the faith throughout the Mediterranean world by virtue of the witness of dispersed Christians and the missionary journeys of the apostle Paul and others. However, there is no clear indication in the Book of Acts that this effort was motivated by explicit appeals to the Great Commission. Rather, after Pentecost the Holy Spirit both motivated and orchestrated the missionary effort in accordance with that Commission. Similarly, throughout the early centuries when both the Eastern and especially Western branches of the church were expanding significantly, the Great Commission as such does not appear to have been a decisive motivating or defining factor.

In REFORMATION times concerns and controversies relating to the Great Commission had to do with its applicability. In 1537 Pope Paul III emphasized the importance of the Great Commission and said that all people are “capable of receiving the doctrines of the Faith.” However, sixteenth-century Catholic theology applied the text to the Church with its episcopacy, not to the individual Christians as such. The Reformers generally taught that the Great Commission was entrusted to the apostles and that the apostles fulfilled it by going to the ends of their known world. This is not to say that they had no missionary vision. Hadrian Saravia (1531–1613) and Justinian von Welz (1621–61) found reason enough to write treatises in which they urged Christians to recognize their responsibility to obey the Great Commission and evangelize the world. Nevertheless, it remained for WILLIAM CAREY (1761–1834) to make one of the most compelling cases for the applicability of the Great Commission to all believers. The first section of his treatise *An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (published in 1792) made a concerted argument that individual Christians should join together in an effort to take the gospel to the HEATHEN (at that time the common designation for the unevangelized) in obedience to the Great Commission. Some historians have concluded that *An Inquiry* rivals Luther’s Nine-

ty-five Theses in terms of its influence on church history.

By the middle of the nineteenth century a consensus on the *applicability* of the Great Commission had emerged but this consensus paved the way for differences as to its *application*, particularly in America. Not everyone agreed with the interpretation and approach of A. T. PIERSON and others who, in the 1880s and 1890s, pressed the completion of world evangelization by the year 1900 “in obedience to the Great Commission.” The organizers of the great Edinburgh Conference of 1910 attempted to avoid controversy concerning the requirements of the Great Commission and the nature of mission by taking the position that the Great Commission is “intrinsic” rather than “extrinsic” (James Scherer’s words) to the church and its missions. In other words, it is not so much an exterior law that sits in judgment upon the missionary activities of the church, but an inner principle of church faith and life allowing for freedom in the way churches and missions interpret and carry it out.

Subsequent history has revealed how diverse and divisive such interpretations can be. The twentieth century gave rise to a number of significant points of departure in understanding. First, upon a review of history and the biblical text, some (e.g., Harry Boer) have concluded that, in the process of convincing Christians that the Great Commission applied to them, proponents unwittingly contributed to the idea that the validity of Christian mission rested primarily upon that command. This led to a corresponding neglect of the missionary role of the Holy Spirit and the missionary thrust of the whole of biblical revelation. Second, perhaps responding to the emphasis on the social task of the church in the WCC and especially at the 1968 General Assembly in Uppsala, some evangelicals (e.g., JOHN STOTT) revised their thinking on the Great Commission and now argue against the generally accepted position that the statement in Matthew 28:16–20, being the most complete, possesses a certain priority. Their revised position is that the statement in John 20:21 (“As the Father has sent me, so send I you”) takes priority and makes the Lord Jesus’ earthly ministry as outlined in Luke 4:18, 19 a model for modern mission. This interpretation opens the way for sociopolitical action as an integral part of biblical mission. Third, many Pentecostals and charismatics have given a certain priority to the Markan version of the Great Commission with its emphasis on the “signs following” conversion and faith—casting out demons, speaking in new tongues, handling snakes, drinking poisonous liquids without hurt, and healing the sick (Mark 16:17–19). This approach is generally dependent upon a consideration of the manuscript evidence relating to the shorter and longer endings of Mark’s Gospel.

Fourth, some exegetes (e.g., Robert Culver) point out that the Matthew 28:18–20 text does not support the commonly understood interpretation with its overemphasis on “going” into all the world in obedience to Christ. Rather, the main verb and imperative is “make disciples.” The other verbs (in English translations) are actually participles and take their imperitival force from the main verb. In descending order of importance the verbs are “make disciples,” “teach,” “baptize, and “go.” The text would be better translated “Going . . .” or “As you go . . .” and understanding enhanced by giving more attention to the grammatical construction of the original text. Fifth, DONALD MCGAVRAN held that there is a clear distinction between disciple-making and teaching in fulfilling the Great Commission. The former has to do with people of a culture turning from their old ways, old gods, and old holy books or myths to the missionary’s God, the Bible, and a new way of living. The latter has to do with “perfecting” as many as will take instruction and follow the “new way” more closely. In obeying the Great Commission, “discipling” new peoples should never be discontinued in an effort to “perfect” a few. Though comparatively few agreed with McGavran early on, in recent years there has been a somewhat wider acceptance of certain aspects of his thesis. Sixth, Church Growth advocates generally and proponents of the AD 2000 and Beyond Movement especially (e.g., RALPH WINTER) have placed great emphasis on the phrase *panta ta ethnē* in Matthew 28:19 and have insisted that this is best understood as having reference to the various “people groups” of the world (see PEOPLES, PEOPLE GROUPS). Originally Donald McGavran identified endogamy as a primary characteristic of a “people group” but subsequently other characteristics such as a common worldview, religion, ethnicity, language, social order, and self-identification have been emphasized. This understanding lends itself to a program of world evangelization whereby people groups are identified and “reached” by planting viable, New Testament churches that become the primary means of evangelizing the group socially to the fringes and temporally into the future. Seventh, in recent years a growing number of missiologists (e.g., Trevor McIlwain) have advocated a missionary approach that gives more serious attention to the Great Commission requirement to teach all that Christ commanded. To many missions people this has seemed altogether too encompassing and demanding. They have preferred to communicate basic truths about human spiritual need and the way in which the Lord Jesus has met that need by means of his death and resurrection. In a way the tension between these two approaches reflects a classic missions controversy as to whether missionaries should first commu-

nicate truths about the nature of God and his requirements as revealed in the whole of Scripture or are better advised to begin with the New Testament account of Jesus’ teaching and ministry. What is distinctive about the recent emphasis, however, is that its proponents usually link “all I [Christ] have commanded” in Matthew 28:20 with John 5:39 and a chronological teaching of the Bible as redemptive history.

However one may assess the foregoing (among other) responses to the requirements of the Great Commission, it seems apparent that, unlike the first two hundred years of Protestantism, during the nineteenth and twentieth centuries the Great Commission came to play an extremely important role in missions and missiology. In fact, the authors of the FRANKFURT DECLARATION of 1970 placed it first in their list of “seven indispensable basic elements of mission.” In a way this growing appreciation for the Great Commission was reflected in the changed thinking of even the early-twentieth-century liberal scholar Adolf von Harnack. At first he concluded that the words of 28:18–20 probably constituted a later addition to the Gospel of Matthew. In later life he found it to be not only a fitting conclusion to that Gospel, but a statement so magnificent that it would be difficult to say anything more meaningful and complete in an equal number of words (see Bosch, 1991, 56–57).

DAVID J. HESSELGRAVE

Bibliography. D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*; H. R. Boer, *Pentecost and Missions*; R. D. Culver, *A Greater Commission: A Theology for World Missions*; D. A. McGavran, *The Bridges of God*.

Information Technology. With the dramatic growth in the worldwide use of the Internet, using the tools of information technology (IT) is routine today. IT here refers to electronic computing and communication systems employing digital technology, which started with the digital computer in the late 1940s and developed into computer-based internetworking by the 1970s.

In 1960, Joseph E. Grimes used a computer to do language analysis in Bible translation work in Mexico. Other mission specialists also used computers to analyze sociological and church statistics and other data in studying religious movements and church growth trends. David B. Barrett, a missionary to Kenya doing graduate studies in New York, used a computer to analyze the data he and others had collected on more than six thousand African independent church and renewal movements (see AFRICAN-INITIATED CHURCH MOVEMENT). Results were used in Barrett’s 1968 book, *Schism and Renewal in Africa*. Also in 1968, data from the survey of mission agencies in North America were entered into a computer

under the direction of Edward R. Dayton and camera-ready pages generated for the *North America Protestant Ministries Overseas Directory*.

In 1974, information on unreached peoples was gathered from seventy-three countries for the LAUSANNE CONGRESS ON WORLD EVANGELISM. This was stored on a computer from which an *Unreached Peoples Directory* was printed and distributed to Congress participants as a work-in-progress to be refined and expanded. Data about the languages of the world published in the *Ethnologue* by WYCLIFFE BIBLE TRANSLATORS were placed on a computer so subsequent editions could be more easily updated and analyzed.

With the proliferation and the growing capacity of personal computers and networks, IT supported activities in missions have become widespread. Bible translators continue to enhance specialized software used on portable computers to speed the work of translation. Electronic mail is used for instant communication in many parts of the world by missionaries, national workers, mission executives, and those supporting missionaries. Mission information about unreached peoples and other aspects of missions is available on various Internet Web sites. One can link to many of these from the Global Mapping International Web address (www.gmi.org) or the Wheaton College Missions Department address (www.wheaton.edu/missions).

The Internet's electronic mail and conferencing capabilities also provide a way for those concerned about various people groups to share information and ideas in an open networking mode. One of the most popular of these is the Brigada Network (www.brigada.org) with more than six thousand participants receiving the weekly *Brigada Today* newsletter as well as being involved in related online conferences of their specific missions interest.

The Internet can also expand and extend participation in mission conferences and other mission-related activities. During InterVarsity's 1996 Urbana world mission convention for students, background information and daily summaries appeared on the Web, including audio and video segments, for those who were not among the 19,300 onsite delegates. This has been continued to help a new generation of students anticipate the triennial convention in 2000 (www.urbana.org).

JOHN SIEWERT

Kane, J. Herbert (1910–92). American missiologist and missionary to China. Born in Canada and later naturalized as an American citizen, Herbert Kane graduated from Moody Bible Institute in 1935. He and his wife Winifred went to China in 1935 with the CHINA INLAND MISSION (CIM). After language study, the Kanes were assigned to Fouyang in Anhui province where they

spent most of their missionary career. Under Kane and his missionary and Chinese colleagues Fouyang became one of the most spiritually productive areas of the CIM work. The Kanes remained in China during much of the Japanese occupation, but were finally evacuated in 1945. They returned to China in 1946, but again needed to evacuate in 1950 after nineteen months under communist domination.

After his return from China, Kane received further education (B.A. Barrington College; M.A. Brown University) and then began a career teaching missiology at Barrington College (1951–63), Lancaster Bible College (1963–67), and Trinity Evangelical Divinity School (1967–80). Barrington College conferred the honorary degree of Doctor of Humane Letters on him in 1971.

Kane served as president of the AMERICAN SOCIETY OF MISSIOLOGY (1976) and authored over ten books on missions, the most noted being *Understanding Christian Missions*. These activities and his teaching expertise led his colleagues to describe him as having “an encyclopedic knowledge of missions.”

RALPH R. COVELL

Bibliography. J. H. Kane, *IBMR* 11:3 (July 1987): 129–32; idem, *Twofold Growth*.

Missionary. Few terms within the evangelical missiological vocabulary generate more diverse definitions. For some, “everybody is a missionary,” but STEPHEN NEILL is right in saying that if everybody is a missionary, nobody is a missionary. A few argue that a select category of persons are honored with this title; but still others discard it totally and substitute “apostolic messenger” instead.

The Biblical Root and Uses. In the New Testament the Greek term *apostellō* (with a related one, *pempō*) emerges in two major categories: as a broadly used verb, the sending in one form or another and by different senders (132 times), and as a more specifically used noun, the apostolic person (80 times). The senders (either verb or noun) include a variety of people (including a negative one, Herod; Matt. 2:16), God (John 20:21), Christ (Luke 9:2), the church (Acts 15:27), the Spirit (*pempō* in Acts 13:4). The sent ones include the Spirit (1 Peter 1:23), Christ (Matt. 10:40; John 20:21), the apostles (Mark 3:15; Luke 6:12–16), other authorized representatives of the churches (2 Cor. 8:23; Phil. 2:25; Rom. 16:7), angels (Rev. 1:1), and servants or employees (Acts 10:17). The core New Testament meaning clusters around ideas related to sending and or crossing lines, to those being sent, the sent ones—whether messengers or the Twelve, or the others who serve with some kind of apostolic authority or function. The New Testament affirms that the apostolic messenger (the missionary) becomes

the person authoritatively sent out by God and the church on a special mission with a special message, with particular focus on the Gentiles/nations.

Other Jewish records show this term (a derivative of the Hebrew *saliah*) describing authorized messengers sent into the diaspora: to collect funds for Jewish uses; or taking letters from Jews or Jewish centers with instructions and warnings, including how to deal with resistance. The New Testament adopts some of these ideas, as well as a broader one from Greek culture with the concept of divine authorization. It then injects new meaning into the missionary apostles (life-long service, Spirit-empowered, with particular focus on the missionary task) referring to the original Twelve (plus Paul) as well as other authorized messengers. This is the core of the Christian apostolic person and function. There is no evidence of this office being authoritatively passed on from generation to generation.

The Term through Church History. Ironically as the Latin language takes over Bible use and church life, its synonym, *mitto*, becomes the dominant word. From *mitto* we derive the English word “missionary.” Therefore an “accident” of linguistic history has replaced the original Greek concept with all of its richness and depth. In the immediate post-apostolic era, the term was used of itinerant ministers, and in that form was known to Irenaeus and Tertullian. James Scherer argues that there is no New Testament connection that would utilize apostolic concepts and functions in the corporate life of the churches of that later period. “The functions of the apostolate were merged into the corporate ministry of the church.”

Roman Catholic usage emerged by 596 when Gregory the Great sent the Benedictine monk AUGUSTINE OF CANTERBURY to lead a missionary delegation to the British Isles. The Roman Church also used the term in reference to their orders (as sent ones), starting with the Franciscans in the thirteenth century, and later other orders. This was established in 1622 when the Congregation for the Propagation of the Faith was instituted. Hoffman writes, “According to the letters patent it gave to apostolic laborers overseas, missionaries were those sent to announce the Gospel of Jesus Christ, to teach the gentiles to observe whatever the Roman Catholic Church commands, to propagate the Catholic Faith, and to forewarn of the universal judgment.” Today Catholics use the terms missionary, missioner, missionate, and mission apostolate in a variety of ways, including “. . . anyone engaged in some manner in the establishment of the Church where it had not been established,” as well as teachers, medical personnel, agronomists and others serving holistically. Within Catholicism the broadest meaning is now also applied “. . . to all

apostolic Christians collaborating with Christ in bringing about the total redemption of all mankind, and indeed of all created nature . . . in a word, all those engaging in the mission of bringing Christ to all being and all being to Christ.”

The Protestant REFORMATION, partially in reaction to the Roman positions, minimized the term and concept of the missionary. It reemerged with greater significance within German PIETISM at Halle, itself a reaction to the Reformation excess. Thus the Moravians used the term for their broad-spectrum enterprise, and then it was adopted by CAREY, JUDSON, MORRISON, and LIVINGSTONE and their successors.

The Term Used Today. We have mentioned the diverse Catholic uses of this term. In secular circles the term “mission” still has a variety of uses: diplomatic, commercial, or military missions. Some Protestants have argued for their own particular coinage applied in the broadest way for all Christian activity as “mission” and subsequently all Christians are missionaries. Some evangelicals use the slogan “everybody is a missionary” to reject an apparent special category, but also because they desire to universalize missionary responsibility.

Singaporean Jim Chew encourages us to substitute “cross-cultural messenger.” To him, this special servant “. . . is not a temporary but an abiding necessity for the life of the church, provided always that the movement of mission is multidirectional, all churches both sending and receiving.” However, Chew sustains the position that “missionary” is simply a generic term for all Christians doing everything the church does in service to the KINGDOM OF GOD. We do a disservice to the “missionary” by universalizing its use. While all believers are witnesses and kingdom servants, not all are missionaries. We do not glamorize or exalt the missionary, or ascribe higher honor in life or greater heavenly reward, and neither do we create an artificial office.

This focused conclusion comes from a biblical theology of vocations (God has given us diverse vocations and all are holy, but not all the same); a theology of gifts (not all are apostles nor all speak in tongues—1 Cor. 12:29) and therefore not all Christians are missionaries; and a theology of callings (the Triune God sovereignly calls some to this position and task; see MISSIONARY CALL). These men and women are cross-cultural workers who serve within or without their national boundaries, and they will cross some kind of linguistic, cultural, or geographic barriers as authorized sent ones.

WILLIAM DAVID TAYLOR

Bibliography. D. Müller, *NIDNTT*; 1:126–35; J. Chew, *When You Cross Cultures*; T. Hale, *On Being a Missionary*; J. H. Kane, *Understanding Christian Mission*, 3rd ed.; R. Hoffman, *NCE* 9:907; G. W. Peters, *A*

Missionary Call, The

Biblical Theology of Missions; J. A. Scherer, Missionary, Go Home!

Missionary Call, The. All Christians are called to the service of the church as witnesses for Christ in every part of their lives. But the missionary call is more than this. It is a special and unique call to full-time ministry. Simply put, the missionary call is the command of God and the setting apart by the Holy Spirit of an individual Christian to serve God in a culture, a geographical location, and, very likely, in a language different than the missionary's own. The personal recognition of this call comes with a growing conviction that God has set the recipient apart for this service. The result of this conviction is an intense desire to obey and to go wherever God leads.

"Missionary call" is an extrabiblical term, yet it refers to a sovereign act of God in the life of a person to bring that person to a point of decision to serve God in a missionary capacity. Since the phrase is not found in the Bible, there has been some confusion as to what a missionary call entails. In the history of missions, we observe that God's call of his people to missions is as diverse as the missionaries themselves. This means that one cannot generate a checklist which, if completed, would produce or prove a missionary call. However, such a call is based on concrete circumstances and experiences such that, after identifying the call in one's own life, one can look back and observe God's sovereign guidance and control in the process leading to the call and personal recognition of it.

What are proper foundations for receiving a missionary call? (1) Belief in and commitment to the lordship of Jesus Christ such that it produces unconditional love for him and obedience to his will. (2) A commitment to obey the will of God in our walk with him. It is understood that if we are not seeking to obey his will in general terms, then he will not reveal his specific will for us, as, for example, in a call to missionary service. (3) Openness to the leading of the Holy Spirit. The Spirit leads as he wills, according to the uniqueness of the individual's gifts and personality. Each Christian must be sensitive to the leading of the Holy Spirit in his or her own life, for the Spirit leads each person uniquely. (4) Belief in the Word of God as authoritative and a commitment to obey the principles and guidance laid down in it. (5) An understanding that the GREAT COMMISSION was given by Jesus to all Christians, and therefore each person should be involved in helping to fulfill this command. God works sovereignly in the normal issues and activities of life to lay these foundations of faith, obedience, and desire. Their reality in a believer's life is an act of God's sovereign grace.

Given the foundations for receiving a missionary call, there are certain attitudes and activities that help prepare one for receiving this call. These are normally developed over time as the Holy Spirit leads the potential missionary to the place in life in which he or she is able to respond positively and maturely to God's call.

One significant attitude is a hatred of sin. A person should strive to mortify sin, to put it to death in the life, and to bring every thought captive to make it obedient to Christ (2 Cor. 10:5). This attitude, with appropriate actions, shows a person's desire to obey God rather than self. Additionally, the one called should have open eyes, seeing beyond his or her own world of relationships and circumstances, seeing the world as God sees it, lost and without hope.

There should also be an open heart, a soft heart for the lost, like God's heart (John 3:16; 2 Peter 3:9). Jesus gave up his life because of God's love for the lost (Rom. 5:8), and believers are to have this same attitude (Phil. 2:5-8). There should be open ears, a sensitive listening to the Holy Spirit. This is developed through careful listening to the Word of God and obedience to its commands. As God's commands and guidance from the Word are carefully applied, we become more sensitive to the Spirit's quiet leading. And so we are able to hear when he calls. Christians must also have open hands demonstrated through an involvement in some kind of work for the Lord. Finally, we should have the attitude Isaiah demonstrated in his response to God's call. "Here am I, send me!" (Isa. 6:8). This shows willingness to go anywhere as the Lord commands.

As is clear from the above, there are obvious activities that will help prepare Christians for God's call and enable them to move rather than hesitate when such a call comes. These include: (1) praying for the lost of the world, for their countries, and for the church, the missionaries and the ministries in those countries; (2) giving to missionaries and to mission programs and ministries; (3) going on short-term ministry opportunities in a different culture away from the security and comfort of home; (4) reading missionary biographies and newsletters and books and journals on missions; (5) serving under the oversight and encouragement of a local body of believers who will help in the identification and development of spiritual gifts and ministry skills; and (6) gaining broad ministry experience, giving attention to ministry in areas in which God gives wisdom, fruit, and joy.

As revealed through many missionary testimonies, a person's missionary call may be impressed on the mind and heart as one listens to a message or a testimony, reads a passage of Scripture, prays for the lost, reads an article or book, hears of a particular or general need, or is per-

sonally challenged to go. God is not limited in the means or methods he will use to call his missionaries to serve him on the mission field. Complementary to this realization must be the recognition and confirmation of a local body of believers (Acts 13:2). The church is Christ's agent on this earth, and he will use the church to confirm the call and to send the missionary with the needed support.

The proof of the missionary call for any individual is that God has seen fit to allow the individual to serve him on the mission field. There are those who feel that they have received the call but are never able to go. This can be the result of such things as ill health, family obligations, or lack of resources. The Lord works his sovereign will to further his kingdom in many ways. Those who are prepared to go but are unable to may serve a vital part of the missionary endeavor through their work of support and spreading the vision for missions.

THOMAS L. AUSTIN

Bibliography. E. P. Clowney, *Called to the Ministry*; H. R. Cook, *An Introduction to Christian Missions*; J. H. Kane, *Understanding Christian Missions*.

Motive, Motivation. One's motives for seeking missionary service must be correct ones. Some Christians are fascinated with the romance of travel, the idea that missions is the highest form of Christian service, the intrigue of another culture, or the desire to do good. These are all inadequate motives, which pale when compared with the centrality of biblical motives.

The missionary is one who is "sent." Although humans are involved in the process, the missionary must sense that the Holy Spirit is sending him or her.

God's dealings with Abraham (Gen. 12:2–3) are an early biblical indication that God desires to call, bless, and send his people, so that "all peoples on earth will be blessed" through them. This is repeatedly indicated to Abraham (Gen. 18:18; 22:16–18), as well as to Isaac (Gen. 26:4) and Jacob (Gen. 28:13–14). It is apparent that God did not intend Israel to be the sole recipient of his grace and love. Rather, Israel was to be a channel and a conduit through which his love could flow "to all nations on earth." At high moments in Israel's history, this focus was renewed (1 Kings 8:43; Ps. 96:3).

The five GREAT COMMISSION passages of the New Testament give us strong motivation for mission. Even Jesus' disciples finally caught on. Peter, in Acts 3:25, points back to God's promise to Abraham: "Through your offspring all peoples on earth will be blessed." Paul echoes the same thought in Galatians 3:8. It is apparent that God's plan has always been to wrap his message up in his people and then send them to reach

others. This is the bedrock motivation for mission. We go in obedience to his will.

Another motivation that has propelled Christians to missionary service has been the needs of the world. The number of UNREACHED PEOPLES is a stimulus to missionary activity. Other Christians have been moved to do missionary work because of the hunger, sickness, or poverty around the globe. Acts 13:1–4 indicates that leadership in the church has a role to play (under the direction of the Holy Spirit) in setting apart persons for missionary service.

God's guidance to individuals in the form of a MISSIONARY CALLING is also a powerful motivation for mission. As he did with Abraham, so God still speaks to individuals. The nature of a call is the subject of great debate. Certainly we may say that such a call varies among people. For some it may come as a thunderclap; for others, it comes like the gradual dawning of a new day. However it is defined, most churches and mission agencies desire that a person should have a clear sense that God is leading him or her to apply for missionary service. This motivation often is the only anchor that will hold the new missionary steady during the dark testing times of CULTURE SHOCK and other problems on the field.

Biblical motives must be central for missions. The needs of the world may beckon us, the romance of other cultures may intrigue us, but in the end the primary motivation for mission must be because "Christ's love compels us" (2 Cor. 5:14).

CHARLES R. GAILEY

Bibliography. P. A. Beals, *A People For His Name*; C. Van Engen, *Mission on the Way*.

Obedience. Obedience (literally, "hearing under") embodies the core essence of the Christian life. Christ's obedience, learned from suffering (Heb. 5:8), provides the model (Phil. 2:8) and stands in stark contrast to Adam's disobedience (Rom. 5:17–18). Genuine faith results in obedience (Rom. 1:5), and obedience convincingly demonstrates our love for Christ (John 14:21).

The GREAT COMMISSION (Matt. 28:19–20) contains one command to obey ("make disciples") and then describes a disciple as one who is baptized and being taught to obey. Here baptism illustrates the theological realities of being identified with Christ (Rom. 6:3–7) and placed into Christ (1 Cor. 12:12, 13). Thus, a disciple has been incorporated into Christ, into the invisible, universal body of Christ (Gal. 3:26–28) and into a visible, local body of believers (Acts 2:41). Then, in the context of that local church, a disciple begins the lifelong process of being taught to obey everything that Jesus commanded. DISCIPLESHIP

Paul and Mission

involves teaching a lifestyle of obedience, not merely a list of facts and doctrines.

The issue of obedience raises a significant and legitimate missiological concern. When a person from one culture defines obedience for someone from another culture, there exists the danger of cultural imperialism. Cultural rather than biblical norms may be put forward to be obeyed (e.g., North American Evangelicalism's stance against drinking as opposed to many European believers' enjoyment of alcoholic beverages, or Western forms and styles of worship as opposed to the use of traditional African music and instruments). Obedience must always be presented in the context of supra-cultural principles, though separating the biblical from the cultural is often quite difficult.

Obedience may cost in every culture. The Western believer may face ridicule and social ostracism, the loss of a job or a friend. For others, obedience may carry a much higher price. In many restrictive cultures or countries, the obedience of the disciple might lead to expulsion from the family, imprisonment, torture, and even death (*see* MARTYRDOM). Whatever the cost, the truth remains that obedience is not optional for the believer.

RICHARD CRUSE

Paul and Mission. The mission of the apostle Paul in the first century has functioned as a principal inspiration and paradigm for Christian witness during the millennia since. The modern missionary movement in particular has routinely attempted to take bearings from the apostle's missionary thinking and endeavors. Where this has been pursued at a scholarly level, such inquiries have not infrequently also proved suggestive for those engaged in the modern academic study of Paul. Among more familiar examples of such studies in the past century would certainly be those by Allen, Blauw, Senior and Stuhlmüller, and Bosch.

The modern academic study of Paul has had good reason, in any case, to devote considerable professional attention to Paul's mission, since that mission has functioned as a principal feature in the scholarly reconstructions of early Christian history and theology. In the process, contemporary Pauline research has sometimes proposed findings that challenge popular assumptions about the Pauline mission, serving thereby as a useful corrective for a too easy correlation between the Paul of history and the interests and requirements of the modern missionary movement. At the same time these modern academic inquiries have not always escaped their own accommodations to contemporary intellectual fashions.

Beginning with F. C. Baur of Tübingen in the mid-nineteenth century, and throughout the en-

tire period of modern Pauline studies since, the history and literature of the Pauline mission have been continuously queried. For example, Baur counted only four of Paul's principal letters as authentic, and nonevangelical scholarship today tends conventionally to accept only seven as assuredly Pauline (excluding Ephesians, Colossians, 2 Thessalonians, and the Pastorals). Likewise the historical reliability of Acts, and of its account of the Pauline mission, has been repeatedly called into question. While fashionable opinion on the matter has oscillated over the years, the recent pattern has increasingly been to assume a sharp contrast between the Paul presented in the narrative of Acts and the historical Paul represented by his principal letters, and in consequence to discount the usefulness of Acts in assessing the history of the Pauline mission.

Such findings can often seem to have more to do with the predilections of the modern-day academic than with an even-handed scholarly assessment of the historical data. The problematic nature of many of the assumptions that undergird such findings has often been demonstrated. Nevertheless, a large segment of contemporary Pauline scholarship would doubt the traditional chronological reconstruction of Paul's mission, and in particular the "three tours" approach so characteristic of more popular presentations.

Yet it is noteworthy that in the alternative reconstructions being proffered, while the chronology of the Pauline mission is shifted, the pattern of Paul's geographical movement as presented in Acts is left largely intact. This anomaly within the modern inquiry arises from the fact that, whatever the chronology of events, the relevant data derivable from Paul's principal letters on the geographical pattern of his mission correlate remarkably well with the more detailed data available from Acts.

That is to say, in both the letters and in Acts Paul carries out his missionary endeavors in the same sector of the Mediterranean world, in the same provinces, and in the same general sequence. In both sources Paul works in the lands surrounding the northeastern Mediterranean, between Judea and the Adriatic; both sources show him progressing through this area generally from east to west; and both sources see him attending to Syria/Cilicia, Macedonia, Achaia, and Asia, in that order—and also Galatia at some point along the way.

Indeed, the Paul of the letters is explicitly conscious of such a geographical pattern in his mission. In a context in which he anticipates travel westward to Rome and beyond to Spain, he states that already "from Jerusalem all the way around to Illyricum I have fully proclaimed the gospel of Christ" (Rom. 15:19). The distinctiveness of this geographical dimension in the apostle's understanding of his mission can be ob-

scured by its very familiarity. Paul clearly took his mission to be in part a geographically definable accomplishment.

A second distinguishing characteristic of the Pauline mission, evidenced both in the letters and in Acts, is the intentional focus on community formation. Paul saw his mission as more than gospel proclamation and conversion of individuals; through and beyond these endeavors he understood his missionary role to concern the establishment of settled, believing communities. This churchward orientation of his mission is evident not least in his surviving missionary letters, all of which are directed to the stabilization and maturation of newly planted churches. Paul pursued his geographical mission in terms of ecclesial achievement.

In the first decades of the twentieth century Pauline studies came increasingly under the influence of a history-of-religions approach, which emphasized the importance of the Greco-Roman religious context for understanding Paul. This approach affected the understanding of Paul's mission in at least two respects. First, it helped ignite a debate that continues to the present on the relationship of Paul's Damascus experience to his subsequent theology and to his Gentile mission preoccupation. For example, numerous studies attempted a religio-psychological interpretation of the Damascus experience, in which the sudden reorientation to Gentile mission of this erstwhile Pharisee was explained as the compensatory outworking of an uneasy conscience over the harsh exclusivism of Judaism. Such an approach is no longer in vogue, owing to the excessive degree to which modern assumptions must be interpolated into the historical data in order to render such psychological interpretations feasible.

It is now widely recognized that whatever led up to the Damascus event, the interpretive baseline for the event must begin with the fact that Paul experienced it as an encounter with the risen Jesus. And, in light of his own explicit testimony, it is also increasingly accepted that Paul experienced this encounter not as a conversion so much as a call, as a divine summons to a task on the model of OLD TESTAMENT PROPHETS (Gal. 1:15–16). No interpretation of the Damascus Road event and its consequences is likely to prove sustainable which does not recognize that the event was in the first place an encounter/call. That is to say, Paul understood his sense of commission not as derivative of his Damascus Road experience but as constituent to that experience. The complex ramifications of the event for Paul's subsequent life and thought are best accounted for as unfolding from this duality at the heart of the original experience. It was the christological encounter that set in motion Paul's theological reorientation, while it was the call to Gentile

mission that determined the direction of the resulting theological development.

The history-of-religions phase within Pauline studies also stimulated considerable interest in the numerous examples of religious propaganda in the Greco-Roman world, and sought to reinterpret Paul's missionary efforts in light of this larger social phenomenon. Such studies highlighted not only the vigorous Jewish proselyte movement of the period, but also the wandering preachers then common in the Hellenistic world, and the rapid spread of the Eastern mystery religions throughout the empire at this time. Such studies have thrown much useful light on the patterns of religious propagation within Paul's world. At the same time, in attempting to trace a generalized phenomenon of the period, such investigations have tended to accent those characteristics common to all these efforts while obscuring the individual distinctives. In consequence, even today scholarly texts will speak with assurance of multiple first-century movements of religious propaganda, all functioning more or less on the familiar pattern of the Pauline mission.

Recent research has been severely undermining this projection. It is now being noted, for example, that the wandering preachers of Hellenism were not pursuing community formation. Neither was the spread of the mystery religions nor the Jewish proselyte movement furthered by individuals under a sense of divine calling to missionize. And none of these movements interpreted itself in terms of geographical progress. Even for Christianity itself in the initial postapostolic centuries, closer inquiry finds the evidence almost entirely lacking for the figure of the missionary evangelist seeking to plant churches in new geographical areas on the Pauline model. A significant result of this reassessment now in progress has been to clarify more adequately the distinctiveness of Paul's particular mission, and especially to clarify the extent to which the geographical framing of his mandate, and its ecclesial focus, represent exceptional characteristics for missionary perception and outreach in his day.

In the latter part of the twentieth century an increasingly influential sociological approach in New Testament studies produced illuminating contributions on the social dimensions of the early Christian mission. For example, a helpful distinction has been traced between the "itinerant charismatic" preachers of the early Palestinian Christian communities and the more orderly efforts of those like Paul who may be characterized as "goal-oriented community organizers." But more adventurous attempts to reinterpret Paul's missionary outreach itself in terms of modern sociological models for religious expansion, such as millennial, conversionist, or sectar-

ian models, have thus far proved less than persuasive, owing to a general perception that these models are being inappropriately imposed upon the historical data. This field of inquiry is nevertheless promising, and more methodologically sensitive and disciplined studies along these lines should prove fruitful for a better understanding of the varied patterns of religious propagation in the Greco-Roman world.

The Bultmannian school of thought, which dominated Pauline studies in the middle decades of the twentieth century, transmuted the larger inquiry into existentialist categories in ways that rendered the essential issues of Paul's mission largely peripheral or irrelevant. By the last quarter of the century, this whole construct had been duly challenged and displaced, especially owing to the far-reaching reassessments in Pauline studies precipitated by E. P. Sanders in 1977, now mediated most prominently through work by J. D. G. Dunn in what is conventionally termed the "New Perspective" in Pauline studies. The result has been to move the dominant issues of Pauline inquiry at the commencement of the twenty-first century back into territory more congenial to acknowledging and addressing questions relating to Paul's mission and mission thinking.

In particular this shift of perspective has allowed renewed consideration of a significant but less dominant strand of inquiry in twentieth-century Pauline studies emphasizing and exploring the eschatological structuring of Pauline theology. The eschatological nature of Paul's thinking was first effectively accented in 1911 through an influential survey of Pauline studies by the New Testament scholar A. SCHWEITZER, who subsequently gained wide notice as a medical missionary in Africa. Beginning in 1936 O. Cullmann then directed attention to the eschatological nature of Paul's own self-understanding. Building on this, the Danish scholar J. Munck from 1947 on systematically worked out the proposition that all Paul's missionary thinking and endeavors are best interpreted in terms of his eschatological convictions.

Munck demonstrated that the salvation-historical framework in which all of Paul's theological reflection takes place also functions as the determinative framework for Paul's understanding and implementation of his mission. Paul took himself to be a participant in the end-time redemptive events of Old Testament prophetic expectation. More particularly, he understood himself to be a participant in the fulfillment of that part of Old Testament eschatology which expected the inclusion of the nations, the Gentiles, in the messianic blessing. Paul therefore took his own vigorous outreach to be part of the eschatological ingathering of the nations, and his Damascus experience to be a divine summons to

participate in this outreach to the ends of the earth.

The historical characteristics of Paul's missionary outreach are then best understood as those practicalities implicit in seeking to implement such an eschatological assignment, given the realities of Paul's first-century world and his assumptions about that world. Paul sought to actualize the promised "blessing to the nations" by concrete efforts to help form believing communities province by province across his Roman world. This required deliberate travel to the population centers of these provinces. The little gatherings he formed center by center symbolize for him the incorporation of the Gentiles into the messianic community in fulfillment of Old Testament expectation. He recognizes that he is working between the "already" of Christ's redemptive act and the "not yet" of Christ's final triumph, bringing the life of the age to come into the present fallen world. And as a messenger of the Crucified One in this interim time, he knows that he must work amidst all the vicissitudes of the human condition, accepting toil and suffering and being vulnerable to conflict and disappointment. Yet he is sustained by the joyous assurance that God's eternal purpose, to unite Jew and Gentile together in the worship of Christ as Lord, will be fulfilled.

Of course the mission of the apostle Paul must not be used as an exclusive norm for appropriate Christian outreach. The biblical understanding of mission encompasses more than is represented by the particularities of the Pauline model. Yet within the larger scope of the biblical witness Paul does constitute a principal representative of evangelical outreach. And for those prepared to find in his mission a guiding point of reference for appropriate Christian witness in our own day, Paul can serve as an effective reminder of basic components of the biblical perspective on mission. This would include convictions such as:

(1) That Christian mission should be understood and implemented within a theological frame of reference; and that theological reflection may in turn discover a needed relevance, balance, orientation, and dynamic if pursued (as for Paul) within a missiological frame of reference.

(2) That within the eschatological structuring of God's redemptive purpose, the primal mandate for the time between Christ's first and second advents is gospel proclamation to the nations, that within the larger divine economy the core intention for the present interim period is the effecting of this mandate.

(3) That from among the recipients of redemption God may commission selected individuals to a singularly disciplined, proactive, and sustained collaboration in the proclamation to the nations.

(4) That the proclamation of the gospel is meant to be implemented, and its achievement measured, in part by geographical attainment, that a deliberately cross-cultural mission to the unreached peoples and nations of one's world functions under first biblical warrant.

(5) That through and beyond missionary proclamation and evangelism, the planting of believing communities and their nurture to settled maturity in Christ must remain a primary focus of any biblically validated missionary outreach.

(6) That God's redemptive purposes will assuredly be achieved, that he remains sovereign in the course of the missionary proclamation to the nations, and that he will triumphantly accomplish his intention to sum up all things in Christ.

W. PAUL BOWERS

Bibliography. R. Allen, *Missionary Methods: St. Paul's or Ours?*; J. Blauw, *The Missionary Nature of the Church*; D. Bosch, *Transforming Mission*; W. P. Bowers, *Novum Testamentum* 22 (1980): 316–23; idem, *JETS* 30 (1987): 185–98; idem, *DPHL*, pp. 608–19; D. Gilliland, *Pauline Theology and Mission Practice*; M. Green, *Evangelism in the Early Church*; F. Hahn, *Mission in the New Testament*; J. Munck, *Paul and the Salvation of Mankind*; D. Senior and C. Stuhmueller, *The Biblical Foundations for Mission*.

Peace with God. Sharing the Good News that we have peace with God in Christ is the central mission task of gospel-bearers. Both the Old Testament and the New affirm that all peace is of God. Peace is an essential quality of God. The condition of peace is the presence of God. Peace with God is God's will for humanity (*see also* SHALOM).

In the New Testament alone, over ninety occurrences of the word "peace" (Greek: *eirēnē*) and its cognates attest that the gospel is a message of peace with God. A host of heavenly voices announced the birth of Jesus with promises of peace on earth (Luke 2:14). Through him we have peace with God (Rom. 5:1). According to Paul, Jesus proclaimed the gospel of peace to all who were estranged from God and from one another (Eph. 2:11–22). The life and teaching of Jesus, insofar as we can summarize them, have to do with restoring the fullness of God's image and likeness to us so that we, even though marred by sin, may participate in the divine nature through union with Jesus (2 Peter 1:4).

Jesus brought about a new reality in the divine-human relationship. Jesus also announced the inbreaking of God's realm to reorder earthly priorities (Luke 4:18–19). Yet people and social structures have never corresponded to God's purposes as the Bible reveals them. Jesus left tasks undone and dreams unfulfilled. Early Christians expected Jesus to return soon, drawing from a body of Jewish apocalyptic expectation about the impending end of history, a time when the world

as it was known would disappear and God would usher in a new era of peace and righteousness. When this did not happen, they adjusted to living in the here-and-now. Jesus' disciples, the earliest missionaries, proclaimed in word and deed that Jesus Christ has made it possible for anyone to find peace with God. As followers of Jesus, they put on the sandals of peace (Eph. 6:15). While our Lord tarried, the ongoing mission of the church included proclamation of restored peace with God, the state which characterized humanity at the time of creation.

God in Christ engaged in the work of RECONCILIATION and then entrusted the Christian community with the "ministry of reconciliation" (2 Cor. 5:18–20). God forged this reconciliation with humanity, between estranged human beings, and with the entire created order (Eph. 2:14–16; Col. 1). When Christians engage in the ministry of reconciliation, they take part in God's mission as revealed in Christ. In these two passages, as well as Romans 5:1–11 and Colossians 1:15–23, Paul elaborates that God makes peace by the blood of the cross, and that Christ is the head of the church. In Christ all things hold together. Beginning with the cross, God has effected peace on earth and in heaven.

Jesus effected peace between Gentiles and Jews, males and females, free persons and slaves. In effect, he has made peace among all the nations. Announcing this human dimension is also part of the mission of the church. Jesus blessed peacemakers as God's children (Matt. 5:19) and warned disciples against hoarding material possessions and allowing themselves to be tempted by wealth and power (Matt. 6:19–21). A later writer affirmed that true justice is the harvest reaped by peacemakers from seeds sown in a spirit of peace (James 3:18); wealth and power represent the source of conflict and quarrels (James 4:1–5). Christian peacemakers reflect the very nature of the one known as the God of Peace (Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20).

In these few paragraphs, we have begun to lay the groundwork upon which a THEOLOGY OF MISSION is built from the biblical understanding that we have peace with God in Christ. Health, security, long life, healing of broken relations, salvation, wholeness, life in Christ: these have been the basic work of missionaries from the first century until our own. Through self-giving love, death, resurrection, and glorification, Jesus broke the cycle of death and made possible radiant living in peace. Peace with God, therefore, is the basis of all ministry and mission.

PAUL R. DEKAR

Bibliography. D. L. Buttry, *Peace Ministry*; G. Harkness, *The Ministry of Reconciliation*; J. Macquarrie, *The Concept of Peace*; D. Richardson, *Peace Child*.

Prayer

Prayer. Recently God has been awakening the church to the need for less talk about prayer and more actual prayer. Mission and denominational agencies have appointed full-time prayer coordinators whose sole job is to pray and organize prayer. Prayer and praise rallies have been held in urban centers around the world. Annual pilgrimages of praying through cities in the 10/40 WINDOW have been organized, with millions participating. The practice of walking through a target area and praying as prompted by the Spirit (known as prayer-walking) is being developed. More controversially, some advocate the engagement of TERRITORIAL SPIRITS in what has been called strategic-level warfare prayer as a new key to world evangelization. As signs of greater emphasis on prayer, all these efforts are welcomed in the missionary work of the church. At the same time, they must be evaluated not simply on the basis of reported effectiveness, but on fidelity to the scriptural picture of the prayer life of the church.

True prayer begins with God. It is the Lord who invited his disciples to pray (Matt. 7:7–11). It is also a command of God that people pray continually (1 Thess. 5:17). Prayer is the primary means that God uses to accomplish his work. God places prayer burdens on the hearts of his people in order to prompt prayer, through which he works. Historian J. Edwin Orr, after decades of researching revivals around the world, concluded that they both began and were sustained in movements of prayer. The missionary's prayer is not limited to the revival itself; Jesus commanded us to pray for the very laborers to work the fields that were ripe for harvest (Matt. 9:36–38).

Every individual Christian and every local church lives under the command to be devoted to prayer (Col. 4:2). As missionaries pray to the Lord of the harvest, we open ourselves to any attitudinal or behavioral adjustment that God wants us to make. Confessing sin is one important aspect of prayer (Ps. 66:18; Prov. 21:13; 28:9; 1 Peter 3:7). Our humility before God underscores that the purpose of prayer is not ultimately to achieve *our* agenda but the accomplishment of God's purposes in a way that honors his name (James 4:2). His ultimate purpose is the gathering of those who worship him at least in part in response to the missionary prayers and through the missionary efforts of his church.

Jesus' life was characterized by prayer. He prayed before and after the significant events in his life. He prayed when he was overwhelmed with the needs of people. He prayed when his life was unusually busy. His prayer aimed toward the Father's glory (John 17:1, 5), emphasized in the honoring of God's name as the first petition of

the Lord's Prayer (Matt. 6:9). All of mission is to be driven by this supreme goal.

Characteristics of Prayer. Any activity that is stamped with God's full approval is to be motivated by love (1 Cor. 13:1). This will certainly include following Jesus' example by submitting our will to God's will (Matt. 26:39, 42, 44). It also involves imitating his fervency in prayer, and continually dealing with the anger and bitterness in our life and replacing it with forgiveness. This was taught by Christ in his instruction and by his example. It is for this reason that true prayer extends even to our enemies (Matt. 5:44). This type of loving prayer is foundational to the mission of the church, for through it our enemies may be won to Christ.

Of particular importance for the missionary's personal prayer life is the fact that prayer was never intended to be a mechanical discipline. It is an expression of an abiding relationship and of a life of communion with God undergirded by a heart of faith. This faith is placed in the revealed character of God, whose omniscience (Matt. 6:7–8) and goodness (Matt. 7:9–11) enable us to pray with confident expectancy in God's ability to accomplish his missionary purposes. Prayer is to be continual (1 Thess. 5:18) and to pervade all of our missionary work. The trials the missionary faces are not to hinder prayer life but to be used of God to deepen it (Acts 16:25).

Prayer and missions are inextricably intertwined in the Book of Acts. Prayer preceded the Spirit setting aside Paul and Barnabas as missionary candidates (13:2–3) and the missionary journeys themselves. Elders in newly established churches were prayed for and committed to God. The missionary trial of saying good-bye to loved ones is aided by committing them to the care of God in prayer (20:32).

Dynamics of Prayer. Missionaries and mission agencies have emphasized prayer throughout church history. At the same time, however, there is always a temptation to talk about prayer and state that it is important but not to actually pray. Mission agencies can fall into the trap of planning, organizing, leading, and then remembering to pray. Such prayer is really only asking God's blessing on our human efforts rather than seeking to align our organizational identity and plans with his ongoing work in the world and his call in our lives.

On the personal level, God aids the missionary in sustaining our prayer life through the crises we face. True prayer is exemplified by an attitude of helplessness and faith. God uses CULTURE SHOCK, LANGUAGE LEARNING difficulties, relational CONFLICTS, SPIRITUAL WARFARE, lack of RECEPTIVITY, and seemingly insurmountable obstacles to draw us to himself in prayer. He also has given us the HOLY SPIRIT to motivate, guide, and

empower our prayer. In times of weakness the Holy Spirit prays for us (Rom. 8:26–27).

God ordained that our prayer be *persevering* to accomplish his sovereign work (Luke 11:5–8; 18:1–8). God uses persevering prayer to purify his church, prepare it for his answers, develop the lives of his people, defeat spiritual enemies, and give to his church the answer—intimacy with himself. This is especially important for missionaries working where the response to the gospel is limited.

WILLIAM D. THRASHER

Bibliography. P. E. Billheimer, *Destined for the Throne*; D. Bryant, *Concerts of Prayer*; D. A. Carson, *Teach Us to Pray*; W. L. Duewel, *Touch the World Through Prayer*; J. Edwards, *How to Pray for Missions*; O. Hallesby, *Prayer*; S. Hawthorne and G. Kendrick, *Prayer-Walking*; W. B. Hunter, *The God Who Hears*; A. Murray, *The Believer's School of Prayer*; R. A. Torrey, *How to Pray*; C. P. Wagner, *Warfare Prayer and Churches that Pray*.

Qualifications for the Missionary. The most important qualification for the missionary is an attitude of submission and obedience (Phil. 2:5–8). Spiritual disciplines (prayer, fasting, Bible study) are closely related to such an attitude, and thus are primary qualifications for missionary service. Ultimately, missions is a matter of the heart; spirituality is thus a bedrock necessity for one involved in the endeavor. The fruits of the Spirit (Gal. 5:22–23) have specific applications in cross-cultural ministry and are most essential.

In addition to spiritual qualifications, it is also important for the candidate to have sound physical and emotional health. The rigors and stresses of missionary ministry will usually heighten or increase weaknesses. This is especially true in the arena of interpersonal relationships.

In another era, physical hardships in various world areas may have been a formidable barrier to overcome, but in the twenty-first century, getting along with co-workers and working under indigenous leadership represent far greater hurdles. The leaders of many denominations and mission boards cite personal incompatibility as the number one cause of missionary failures. Versatility, humbleness, adaptability, good humor, and a willingness to take orders are especially needed when working in another culture. These psychological qualifications are indispensable.

Increasingly, churches and mission agencies recognize that there must be education for missionary service. This training is being provided at colleges and seminaries throughout the world. Anthropology is a discipline that is invaluable for the missionary. Knowledge about other cultures and customs and the ability to critique one's own culture are very important. Candidates learn about ETHNOCENTRISM (valuing other cultures by their own) and racism (the condemnation of

other groups) and how harmful attitudes like these can devastate the growth of the church.

The prospective missionary should learn how to enter another culture (CULTURE LEARNING), learn another language (SECOND LANGUAGE ACQUISITION), and minimize CULTURE SHOCK. A global perspective should be developed, including a knowledge of WORLD RELIGIONS. A thorough understanding of the Christian faith and the ability to communicate that faith through culturally sensitive EVANGELISM are essential.

Some missionary training programs now include an internship component, in which the candidate is placed in a cross-cultural setting within the home nation. He or she is then guided by a mentor in adapting to different customs and language, while at the same time learning the proper missiological principles in the classroom.

Current strategy and sound doctrine learned in a suitable training program must be combined with submission to Christ and obedience to his will. Only then will “the sent one” be an effective conduit through which God's love can flow to a fractured world.

CHARLES R. GAILEY

Bibliography. P. Hiebert, *Anthropological Insights for Missionaries*; M. Jones, *Psychology of Missionary Adjustment*.

Spirituality. Christian spirituality intersects the Christian mission at three critical points. First, the Christian mission is an extension of and an expression of authentic spirituality. True spirituality includes service in response to the call of God and the brokenness and alienation of the world. Christian spirituality includes sacrificial service for Christ. To walk with Christ is to respond to his mandate to make disciples.

The church in worship becomes the church in mission; a truly biblical spirituality will incorporate mission and one's participation in mission. If we are teaching people to walk in the Spirit under the authority of Scripture, then we will be teaching them and enabling them to participate in mission through sacrificial service and intercessory prayer.

Second, the spirituality of the church sustains Christian mission. Prayer and the disciplines of the spiritual life are an essential source of grace, wisdom, and emotional and spiritual strength in CROSS-CULTURAL MINISTRY. The awareness of call or a vocation to Christian mission arises from one's spirituality. But ideally we fulfill the whole of the missionary task in continuous response to the call of God and the prompting of the Spirit. Whether we speak of the individual missionary, the church engaged in mission, or the mission agency, the work of worship, prayer, meditation, and each of the spiritual disciplines enables the

Tent-Making Mission

church to fulfill its mission with integrity, passion, and joy.

The dynamic relationship between spirituality and mission is obvious in the Book of Acts. For example, the elders in the church in Antioch were in prayer and fasting when they sensed the prompting of the Spirit to set aside two of their number for missionary service (Acts 13:1–2). It is also evident in the life of Jesus, whose confidence in his own call to preach “to the neighboring towns” arose directly out of his early morning prayer (Mark 1:35–38). And in the apostle Paul we see a dynamic connection, especially in 2 Corinthians, between his own journey of faith, prayer, and obedience, and his call to apostolic ministry.

Missionary endeavor is fruitless apart from a vital relationship to God in prayer—not just the prayer of intercession, but also the prayer of communion and contemplation.

Third, mission is calling the nations of the world to a true spirituality: a life lived in submission to Christ and a communion with Christ Jesus as Lord. Mission is more than evangelism; it includes enabling people to respond to the gospel and walk by faith in the fullness of the Spirit. Christian mission is incomplete if it does not include the introduction of new believers to the nature of the Christian experience in communion with Christ and in community with the church. This is part of what it means to make disciples (Matt. 28:16ff.).

But as Christian spirituality develops among a people, it will reflect the historical, geographical, and cultural background of these people, if it is truly an indigenous expression of their Christian faith (see INDIGENOUS CHURCHES).

We cannot demand or expect uniformity when it comes to spirituality. There will be certain normative elements, such as the centrality of Christ, the authority and priority of Scripture, the place of community and the church, and the critical place of personal and corporate holiness. But beyond certain common elements that are essential to a Christian spirituality, the work of the Spirit will be evident in remarkable diversity. In this regard, the Christian community in each land is well-advised to listen and learn from others. Those in the West can learn from those in Africa, who in turn might learn from the spiritual experience and journey of those in Latin America or Asia.

GORDON T. SMITH

Bibliography. D. J. Bosch, *Spirituality of the Road*; M. Collins Reilly, *Spirituality for Mission*.

Tent-Making Mission. The apostle Paul witnessed while he earned a living by making tents in the city of Corinth (Acts 18:3). This is how tent-making got its name. Tent-making mission

has gained prominence in recent years, but tent-makers are not new. They are as old as Abraham, Isaac, and Jacob. While being semi-nomadic cattle-ranchers, they became witnesses to the living God, Yahweh, before the Canaanites. In the early church, persecution scattered believers from Jerusalem to Antioch and beyond. Those scattered went about bearing testimony as they worked their trades. The modern missionary movement sent out people as medical missionaries, social work missionaries, educational missionaries, and agricultural missionaries. They pursued their missionary calling while utilizing their professional skills.

Why has tent-making gathered considerable attention among the missionary strategists during the past decade? The reason is simple: missionaries as missionaries have not been permitted to go where the majority of non-Christian people are. During the past decades, missionaries have gradually been ousted from the countries of their service as communism, totalitarianism, and Islamic regimentation began to spread. Despite the collapse of Eastern European countries, the Berlin Wall, and the Soviet Union, the number of non-Christians in “closed” countries has been on the rise due to the resurgence of traditional religions and ideologies. The movement for reaching the unreached has added value to the acceptance of tent-making as a mission strategy.

Who, then, are these tent-makers? They may be defined as cross-cultural workers with a secular identity called to make disciples within “closed” countries. This understanding is more exclusive than other definitions. They are “cross-cultural workers,” not mono-cultural workers. Christian witnessing to people of the same cultural background is the duty of all believers, and not to be categorized as something extraordinary. “With secular identity” refers to one’s witnessing through one’s occupation. “Called to make disciples” refers to one’s sense of calling as a tent-maker with the *intentionality* to make disciples. Finally, tent-makers as defined here serve “within closed countries” (see CREATIVE ACCESS COUNTRIES).

There are two main areas of dispute among those favoring the tent-making strategy. First, the matter of tent-makers serving “within closed countries.” The preference here for exclusivity is one of strategic concern. It is imperative that tent-makers receive special training with a focus on a special people group. Reaching those behind closed doors stipulates special preparation. Learning the language and culture of the people requires time and discipline. The success of their ministry depends on it. Their service as tent-makers may be prolonged rather than short-lived. Obviously tent-making is applicable in “open” countries. Second is the issue of support

methods. We should not make this an issue to divide those who are advocates of the tent-making strategy.

In Acts 18:1–5, we see Paul supporting himself by teaming up with Aquila and Priscilla as tent-makers. Later when Silas and Timothy arrived in Corinth from Macedonia, Paul devoted himself exclusively to preaching. Paul vehemently defended fully-funded spiritual ministry (1 Cor. 9:1–14). There are various ways of doing ministry. On his part, he opted not to receive church support, *not on principle but for a pragmatic reason*. For he has indeed successfully argued for the legitimacy of accepting church support for his ministry.

What are the qualifications of tent-makers? The tent-makers must be (1) physically, emotionally, and spiritually self-reliant; (2) adaptable; (3) biblically literate; (4) alert to the emerging mission context; (5) trained in meeting needs vital to the people group they seek to penetrate; (6) trained in long-term and low-profile evangelistic skills; (7) equipped with broad new strategic thinking; and (8) prepared with a special strategy for responding to opportunities presented by need.

How does one go about finding a tent-making job across cultures? One must be creative and persistent in job hunting like anyone else. One may consult sources such as InterCristo, the International Placement Network, and the International Employment Gazette. One may look for international employment on the Internet. One may inquire regarding job availability through one's professional association or examine the job listing in a professional journal. Possibilities abound in high-tech fields. Foreign embassies are worth checking. Potential tent-makers may latch on to government or intergovernmental assignments. They may go to work with humanitarian relief and development organizations. TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES (TESOL) is in high demand all over the world. One can serve as a teacher in most fields and at all levels, as a medical doctor, as a nurse, as an engineer, as a farmer, and as a "professional" student.

There are some problems associated with tent-making. For security reasons, the "success" stories are in short supply. Often we hear only of failures, tent-makers coming home due to their inability to adjust to the culture of the host country, family reasons, or inadequate preparation. It is difficult to do the required balancing act between job and ministry successfully. There is often not enough time for ministry because of the job pressures. Tent-makers are to witness through their occupations, but some employers prohibit such witnessing activities. Despite these difficulties, tent-making missions must continue to be explored. The future context of mission as a

whole demands it. Tent-makers are the agents of strategic missions for tomorrow as well as today.

TETSUNAO YAMAMORI

Bibliography. D. Hamilton, *Tentmakers Speak: Practical Advice from Over 400 Missionary Tentmakers*; J. Lewis, ed., *Working Your Way to the Nations: A Guide to Effective Tentmaking*; J. C. Wilson, Jr., *Today's Tentmakers*; T. Yamamori, *Penetrating Missions' Final Frontier: A New Strategy For Unreached Peoples*.

Worship. Today as throughout history, worship and mission are linked inextricably together, for God propels his mission through the drawing of worshipers to himself. God's call to worship him empowers us to respond with his passion to do mission. Thus, worship ignites mission; it is God's divine call-and-response strategy.

Indeed, the Scriptures resound with his global call to worship via mission. The prophet Isaiah, for example, responding in the midst of worship, takes up the call to go (Isa. 6:1–8). Likewise, the Samaritan woman encounters Jesus Christ, the incarnate God. He discloses that the Father is seeking authentic worshipers, people in relationship with him. The woman responds by immediately calling others to come see the man who told her everything she had done (John 4:26). Finally, the greatest call-and-response pattern surfaces when the disciples meet with the resurrected Jesus just before his ascension (Matt. 28:16ff.). Finally recognizing Jesus' true identity, they fall down and worship him. In the context of worship, Jesus gives his crowning imperative, the GREAT COMMISSION (Matt. 28:17–20). The missionary mandate flows out of an intimate relationship with God generated in worship. God's propelling call to go into all the world becomes our response of commitment and allegiance to him. We join him in his passion to call worshipers to himself.

Wherever we have seen meaningful, authentic worship, the church has experienced a new missions thrust. Yet, a radical separation of worship from mission has dominated mission methodologies. DONALD MACGAVRAN once claimed, "Worship . . . is good; but worship is worship. It is not evangelism" (1965, 455). The typical practice has been to call people to a saving faith in Jesus Christ with worship being a resultant by-product. While ignoring God's primary call to worship, missiologists have, however, recognized the need for relevant Christian worship to nurture a Christian movement. Thus, the model of "evangelism-before-worship" has dominated evangelical mission strategies.

Yet God's call to worship him is currently sweeping around the world in great, new revolutionary ways. Along with new openness to new forms and patterns of worship, there is greater recognition of the intimate relationship between worship and mission. Such winds of worship

Worship

empowering mission have been building over the past few decades in relation to renewal movements. In 1939, for example, the Methodist Episcopal Church published a small manual, *A Book of Worship for Village Churches*, for the “great army of Christian pastors, teachers, and laymen who are leading the toiling villagers of India through worship to the feet of Christ” (Ziegler, 1939, 7). The manual resulted from a desire to see the church in India take root in its own soil in tandem with the vast treasures of two thousand years of Christian heritage. Research revealed that where dynamic worship was practiced, changed lives and growing churches resulted. On the other hand, weak, stagnant and ineffective churches existed where worship of God in Christ was neglected (ibid., 5).

More recently, as renewal movements grow in their experience with God, God calls them into mission. The common strategic link of each of these groups is their focus on worship with evangelism as the inclusive by-product: the “worship-propels-mission” model. French Benedictine monks, for example, have entered Senegal with the goal of creating a model of contextualized worship drawn from cultural musical traditions. They have adapted African drums and the twenty-one-string Kora harp to attract Muslims to Christ. Likewise, the Taizé Movement from France is growing through the development of contemplative, worship forms. Facilitated by the burgeoning impact of electronic media and new musical forms worldwide, the growth of a Worship and Praise Movement, originating from such streams as the Jesus People Movement through Marantha! Music and the Vineyard Movement, is forging an openness to new, global worship forms.

Among the most exciting developments are the new mission forces from Asia, Africa, and Latin America. Their distinctive approaches commonly revolve around worship. In Kenya, one of the most dynamic examples of church growth is found at the Nairobi Chapel. The Chapel bases much of its strategy on the development of meaningful worship (especially music) for effectively communicating the gospel to a predominantly university-student based church (Long). The vision does not stop with Kenya; they are reaching out to neighboring Tanzania. In West Africa, Senufo Christians of Cote d’Ivoire are reaching out to their neighbors through their distinctive worship form—song, dance, and drama (King). Christian Inca Indians from Peru are reaching out to Native Americans of North America. Through their deeper understanding of more culturally relevant worship forms, Inca Christians are preaching through the use of Indian storytelling styles. Asians are going to other Asians; Koreans to the Philippines and American Filipinos to Japan. In one case, Taiwans’ Ho-

sanna Ministries partnered with the Korean Tyrannus Team in initiating a series of Worship and Praise activities in 1989. This partnership brought forth a movement of renewal in Taiwan where unbelievers came to Christ and believers dedicated themselves to missions (Wong). They discovered “an intimate relationship between worship and mission” (1993, 3). Worship propelled both evangelism and commitment to do more mission.

With the growing surge of worship empowering mission, we must keep five factors in mind in order to achieve a lasting impact for the kingdom. First, worship must remain worship: we must, above all, seek encounter with God. Worship services should not serve as functional substitutes for evangelism. Rather, we must seek authenticity of interaction with God and developing relationship with him. Genuine worship of the Creator will attract and confront those who long to enter into the kingdom. Likewise, evangelistic programs must pursue evangelism. The two, worship and mission, must remain distinct, yet work hand-in-hand.

Second, we must allow God to transform and make anew his original creation. Contextualization of the gospel is not an option, but an imperative. Throughout the Scriptures and history, we see people worshiping God in ways that were formerly heathen but then transformed with radically new meaning. Service order, length, language, symbolism, prayer forms, songs, dance, bowing, speeches, Scripture reading, and artifacts must be captured to nurture believers and bring the peoples of the world into relationship with the living God.

Third, we are to pursue diversity within the unity of the body of Christ (Eph. 2; 1 Cor. 12): “Diversity (of worship forms) seems to coincide with the periods of effective mission efforts” (Muench, 1981, 104). Foundational mission goals must seek to make Christ understood and known within their own context. The Celtic church, for example, known as a strong mission church, encouraged each tribal group to develop its own worship service pattern. Likewise, worship patterns and forms must vary according to the cultural contexts—including multicultural settings. In order to know God intimately, peoples from differing contexts require the freedom to interact with him through relevant worship forms.

Fourth, there is a great need for research toward developing appropriate worship. We must allow dynamic worship to grow and change as relationship with God deepens. Worship forms are shaped by and reflect our relationship with God via appropriate, expressive cultural forms. There is great need for openness in pursuing, experimenting, exchanging, and documenting experiences in worship. Needed topics of research

should include biblical models of worship that seek precedents for adapting cultural forms, comparative philosophical thought forms, historical models of worship from the Christian movement, uses and meaning of ritual (anthropology), verbal and non-verbal symbols (communication), and comparative cultural worship patterns.

Finally, we must train for worship and worship leading. In keeping with “spirit and truth” worship (John 4:23), missionaries must first of all be worshipers of the living God. Then they are empowered to take up God’s passionate call to bring all peoples to worship him. Besides studying the nature of worship and the numerous patterns and forms that worship can embody, we must train people to lead worship and stimulate meaningful worship cross-culturally. Training for worship must become a major component in the formation of missionaries.

Authentic Christian worship brings people to encounter Jesus Christ. As one looks to God, God

reveals his vision to us. We respond to his call. Thus, worship propels and empowers mission. Ultimately, God calls us to participate in achieving God’s vision as entoned by the Psalmist: “All the nations you have made will come and worship before you, O Lord; they will bring glory to your name” (Ps. 86:9).

ROBERTA R. KING

Bibliography. P. B. Brown *In and For the World: Bringing the Contemporary Into Christian Worship*; J. G. Davies, *Worship and Mission*; R. R. King, *Pathways in Christian Music Communication: The Case of the Sen- ufo of Cote d’Ivoire*; K. W. Long, *Worship and Church Growth: A Single Case Study of Nairobi Chapel*; S. Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God*; P. E. Muench, “Worship and Mission: A Review of Literature” M.A. Thesis, Fuller Theological Seminary; J. Piper, *Let the Nations Be Glad*; A. L. C. Wong, *The Dynamics of Worship and Praise in God’s Mission in Taiwan*; E. K. Ziegler, *A Book of Worship for Village Churches*.