

MISSIONS AND THE MESSAGE OF THE MASTER

*A Doctrinal and Practical Treatment
Of Missionary Endeavor*

**BY
BILL NICKS**

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INTRODUCTION

Books on missions by members of the Lord's church, especially books which deal with the more "technical" aspects of missionary work, are not numerous. Much more needs to be written by New Testament Christians so that students of missions can learn mission methods, cross cultural communication, etc., without having to "weed" out unscriptural doctrines, terminology, and philosophy.

This book is one that will help fill this void. Not only is it written by a faithful, knowledgeable Christian who is well versed in, and loyal to the Word of God, but one who has studied missions and culture at the graduate level, and has tested classroom learning by hard experience of several years duration in the African mission fields.

Although I would disagree with some of the positions stated regarding a Christian's relationship to the civil state, I believe the chapter "Cross-Cultural Communications" is the finest I have read on the subject. It should be read by every prospective foreign evangelist before he goes into the field.

Bill Nicks, the author of this volume, has preached the gospel faithfully for more than forty years. Several years were spent in the African nations of Nigeria and Liberia. Brother Nicks has drawn heavily on his firsthand experiences to illustrate the principles presented in his book.

The book is factual but written in a clear, readable style. I believe the book will be invaluable for use in missions courses in churches, schools of preaching, and Bible colleges. I predict it will have a long and useful existence

Introduction

among God's people. I am happy to commend it to your reading.

Rod Rutherford
Teacher of Bible and Missions
East Tennessee School of
Preaching and Missions
Knoxville, Tennessee

P R E F A C E

Perhaps it is presumptuous to think there is a need for another book in the field of missions, or to think the author is capable of filling that need. However, as a teacher of Missions and with a background of several years of labors in the Lord's Vineyard, it was felt that there is a need to combine Biblical teaching with mission experiences, so the result is **MISSIONS AND THE MESSAGE OF THE MASTER**. It is a combination of missions from both doctrinal and practical aspects, or at least it is intended so to be.

Churches need to think of various doctrinal issues before seriously launching out into fields beyond their borders. For example, what can be done to plant the same kind of churches, identical with those in the New Testament? How will our missionaries relate to the newly formed churches? What role can several American churches play in cooperation to fulfill our mission to save souls, without endangering the autonomy of any church? Also, what plan do we follow in order to affect the growth, nurture and development of the new congregations established?

These and many others from a cultural and practical viewpoint must be considered when undertaking the difficult but glorious task of spreading the good news to those who have not yet heard. The author has not only recalled his years in the West African and American fields of labor, but has consulted many sources to contribute what others have said on the various subjects treated. We are the heirs of all generations, and should not hesitate to study the experiences and thoughts of others. In this way, we can avoid their mistakes, and profit by their learning.

Preface

Needless to say, the author's work can be greatly improved, so it is my hope the book will be read by tolerant eyes who will overlook mistakes. I owe much to many who have been of assistance. My supporting congregations in West Africa over a period of eleven years were so very tolerant and considerate. The Procter Street Church in Port Arthur, Texas and the Cox Boulevard Church in Sheffield, Alabama were our sponsoring churches. However, many other churches cooperated, too numerous to mention, lending their aid and moral support. Much help was given by fellow missionaries both preceding and contemporary. Howard and Mildred Horton, Elvis and Emily Huffard, Eugene and Glenna Peden were among our predecessors in the Nigerian field who were very helpful. A visit to the Hortons after their return convinced us of the need and filled us in on the details of our destined work among the Iboes.

On the field we worked with the Lucien Palmers, living with them in a small house for ten months, nine of us. We will ever be grateful for their kindness. Also, we had the pleasure of working with the Wendell Brooms, the Burney Bawcoms, the Sewell Halls and the James Finneys. Later, among the Iboes, we worked with the Jim Masseys, and the Rees Bryants, while our contemporaries among the Efiks were the John Beckloffs, the John Featherstones, the Leonard Johnsons, the Wendell Brooms, Tommy Keltons, Joe Crosses, Leslie Diestelkamp, Eugene Pedens, and the John Rosses. Bob Prater and June Hobbs were among the single missionaries, and later among the Iboes, Nancy Petty, our nurse at the hospital. We had the

Preface

pleasure of working with two doctors who lived and worked side by side with us: Dr. Henry Farrar and family, and Dr. Tom Drinnen and family (in Liberia). Contemporaries in Liberia were the David Underwoods, and Jerry Langfords and the Tom Drinnens.

My special gratitude goes to my colleague at the East Tennessee School of Preaching, Rod Rutherford, who spent 14 years in the mission fields of Africa and Tasmania. He graciously read the manuscript, offering valuable suggestions, and corrected some of the errors. Also, my thanks to Mrs. Sara Johnson for typing the manuscript and making copies of it for publication. She also numbered the pages and composed the Bibliography. I could not close without expressing gratitude to my wife, Gerry, with whom those years in the field and at home were spent in service to the Master. She has truly been a "helpmeet" and without her the writing of the book could not have been possible. I want to thank J. C. Choate, who encouraged me to continue writing this book for publication.

Bill Nicks, ETSOPM
Knoxville, Tennessee
May 12, 1986

PUBLISHER'S STATEMENT

By the time I was in college, the name of Bill Nicks was already well known to me. Later I read their reports as he and his family served in Nigeria and Liberia as missionaries. I greatly admired them then and I still do.

After coming home, the Nicks worked with several churches in Tennessee and Bill served as the Director of East Tennessee School of Preaching at Knoxville for some time. He continues on the faculty to this day.

My wife and I met Bill and Gerry when they became associated with the East Tennessee School of Preaching. In 1983 we were on a Mission School program together at Cincinnati, Ohio. During the course of the school, I heard Bill give some excellent material on missions so I encouraged him to prepare a book on the subject. He told me that he was already writing one, and now I am delighted to issue the finished product.

This book gives some historical background on missions as well as discussing methods and offering numerous practical pointers for the benefit of future missionaries. I personally rate it as an outstanding work and I hope it will be widely used in the classrooms of churches and colleges both as a textbook and as a reference book. I would also highly commend it to elders, to those preparing to do mission work, and to Christians in general. I feel that one of our main needs in mission work, both foreign and local, is to educate our brethren on the methods, problems, and opportunities of world evangelism. This book will help to fill the void if we can only get brethren to read it and to make application of it.

Thank you, Bill, for writing this book and we wish

Publisher's Statement

for you and Gerry many more fruitful years in serving the Lord and in preparing young men to take the gospel to others.

J. C. Choate
Winona, Mississippi
July 1, 1987

TABLE OF CONTENTS

CHAPTER	PAGE
I	The Missionary Message of the Bible 1
II	Missions in the 1980's and 1990's (Part One) 13
III	Missions in the 1980's and 1990's (Part Two) 47
IV	Church Organization and Missions 67
V	Church Cooperation and Missions 86
VI	Cross-Cultural Communications 115
VII	Racism 185
VIII	The Practice of World Evangelism 208
IX	Missionary Teams and Their Supporters 222
X	Medical Missions 242
	Bibliography 272

CHAPTER I

THE MISSIONARY MESSAGE OF THE BIBLE

Our Lord said to his disciples, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:19f). He came to "seek and save that which was lost" (Luke 19:10), and spent his life trying to lead men out of darkness and into the light of the kingdom. He announced the prerequisites into His kingdom, the church, just prior to his ascension, and just a few days before the establishment of the church: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:15, 16).

Far from being the last word on the subject of missionary activity, the great commission is the beginning of the fulfillment of God's plan of the ages. The entire Bible is a missionary message, and the very nature of the gospel itself should be convincing to even a superficial student that we have a task as Christians to take the gospel to all the world. The whole tenor of the Bible should move us with a burning and fervent desire to help fulfill God's purpose through the ages.

These words just prior to the Lord's ascension into heaven should be adequate to move the church to action

Missions and the Message of the Master

with the saving power of God. The last words of anyone are regarded by us as serious charges. Jesus was saying to his followers in essence, "I have come to seek and save the lost, and now that I am leaving to continue my work of redemption from God's right hand, I am charging you with the continuation of the task which I have begun during my ministry. I am counting on you, to whom I have revealed myself, and to all those who believe on me through your word, to show love for your fellow human beings by taking this message to them. In that way you will save both yourselves and those who hear you" (I Tim. 4:16).

Surprisingly, among those who profess to follow Jesus, there has been and remains opposition to missions. Martin Luther said, "If the Lord wished the heathen converted, he would arrange for it himself." John Calvin said, "Whatever missionary work there is to be done is the business of the State." Others even of our present day feel that missionaries are merely intellectuals of the West trying to control the "third world." They feel it is a form of "imperialism" in which Westerners are trying to get a foothold in other countries for business reasons. Our reply is simply that the church is not the state or government, but it is the Kingdom of God, a spiritual institution charged with the task of sharing a message with lost and dying men. Without the knowledge of Christ, the Son of God, there is no eternal hope for those who die without faith in Him (Mark 16:16, John 5:39f). The church is not ruled over by Kings, Presidents, Prime Ministers and Governors, but by Christ from His throne.

The very nature of the gospel, not the Great

The Missionary Message of the Bible

Commission only, should move us to exhibit our love to other nationalities and tongues. It is the "power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith" (Rom. 1:16f). Jesus said, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4:35). "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:37f). For many centuries our Lord had planned for the great moment when in God's proper time the gospel could go to the entire world. Many events prove that God "is no respecter of persons" (Acts 10:34). His apparent favoritism toward the Jews was merely preparation to bring Christ into the world in order that God might bring into fruition the plan for the church, which was "according to his eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10).

As we follow the unfolding of God's scheme of redemption, we observe the promise made to Abraham, culminating the seven-fold promise, "in thee shall *all* the families of the earth be blessed" (Gen. 12:1-3). We cannot help but notice that God wants all peoples of all races and nations to be blessed by the seed of Abraham. When Christ, the seed, came, one of his apostles said, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one

Missions and the Message of the Master

man in Christ Jesus" (Gal. 3:28). It was no accident that the "seed of woman" began to bruise the serpent's head (Gen. 3:15), and to "bring to nought him that had the power of death, that is, the devil" (Heb. 2:14). God planned it "according to the eternal purpose which he purposed in Christ Jesus" (Eph. 3:11). From Genesis to Malachi is the unfolding of God's plan to lead to Christ; "the law is become our tutor to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

During Christ's personal ministry, he taught his disciples, "I am the good shepherd . . . I lay down my life for the sheep. And *other sheep* I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:14-16). It was hard for his Jewish disciples to conceive of a God who "so loved the world that he gave his only begotten son that whosoever believeth on him might not perish but have everlasting life" (John 3:16). Even Peter, who had been given the keys of the kingdom (Matt. 16:18, 19), did not fully understand the implications of "go teach all nations" (Matt. 28:19) until the Lord by a miracle sent him to the house of Cornelius and convinced him and the six Jews with him that Gentiles were to be given the same privileges as the Jews, and that no distinction be made between them (Acts 15:7-9; 2:39; Matt. 28:19; Joel 2:28). Peter concluded, "I perceive that God is no respecter of persons" (Acts 10:34). Before that time, Jewish people were unable to understand that Jesus came to "break down the middle wall of partition" that separated Jews and Gentiles (Eph. 2:14-16). When

The Missionary Message of the Bible

Jesus was in his home town of Nazareth, the people were receiving his message well as they heard him tell of the Old Testament prophecies being fulfilled in himself (Luke 4: 16-22). But when he used as proof that he could not work miracles because of their unbelief, the examples of the widow of Zarephath in the days of Elijah and Naaman in the days of Elisha, they were all filled with wrath and cast him out of the city (vss. 23-29). The cause of their wrath was obviously his references to Gentiles receiving the blessings of God's prophets rather than the hardened Jews. Racial prejudice is a terrible sin of pride, and will keep anyone from seeing the universality of God's love to man.

A demonstration of how difficult racial prejudice is to overcome is seen in the great apostle Peter. He knew that God had made no "distinction between us and them, cleansing their hearts by faith" (Acts 15:9). He had joined in with other Jewish Christians in the decision not to compel circumcision on these converted Gentiles (Acts 15: 22-29). Yet later he ate with some Gentiles. When he saw Jewish Christians (not Jews who rejected Christ, but Jewish Christians) approaching, he hypocritically withdrew himself, "fearing them that were of the circumcision" (Gal. 2:11-13). Paul rebuked Peter for this hypocrisy. Not only Peter, but the other Jews in this meeting did also dissemble, "even so much that even Barnabas was carried away with their dissimulation." Paul affirmed that this conduct was not walking "uprightly according to the truth of the gospel." Could it be that we American Christians have the same spirit of pride? Could it be that our color, our race, or our nationality, our progress and our prosperity loom so

Missions and the Message of the Master

large in our minds, that it prevents the taking of Christ to other races, colors and nations? May we never forget the wonderful love of God in Christ that broke down the wall separating men, and united us in the one body of Christ.

A surrender to Christ means a life of self-denial. "It is no longer I that liveth, but Christ that liveth in me" (Gal. 2:20). Missionary work is not the province of a few enthusiasts, nor is it a sideline, neither is it the speciality merely of those who have a "bent" in that direction. Being a missionary is the distinction of a Christian! We are saved to serve. Our attitude must be that of Paul, who said, "Woe is unto me if I preach not the gospel" (I Cor. 9:16), and "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish" (Rom. 1:14).

There are signs that we need to reevaluate our thinking. When churches do not wish to have missionaries to speak about their fields, and elders prevent good brethren from giving funds for mission programs, when mission subjects in our colleges are not given proper attention, and missionaries struggle to get a few minutes to speak about nations to which they have dedicated their lives, when a missionary announces that he is going overseas to spend several years in foreign work, and some good brother replies, "you have a good personality; you can get a job in this country. Why do you have to go over there?" When these things are evident, we are made to wonder if we have really impressed the brethren with the great purpose of the church, and with the missionary message of the Bible. Of course, one doesn't have to go overseas to be a missionary. But our task is to preach the gospel to the whole world,

The Missionary Message of the Bible

not a mere part of it.

This Herculean task will require the combined efforts of the entire church. Every member must be involved in the effort, both in saving the lost at home and abroad. Not every one could and should go. We realize there are some who do not have the physical or psychological stamina to undertake such work. We should not take the position that *anyone* could go, nor should we make the qualifications so high that almost no one could go. But with good judgment elders can send families that want to go and are capable of dealing honestly and boldly in the mission effort. We are the most prosperous nation with perhaps over 80% of the wealth of the entire world. Yet we have only 8% of the world's population. We also have 96% of the preachers of the world preaching to people of our own nation. We are placing the heaviest numbers at the lightest end of the log! There is a need for more to scatter to the uttermost parts where the fields are ripe unto harvest. The time may even now be later than we think. Our Lord is counting on us to accomplish His work for Him.

The answer to the question of "Who?" is: "Everyone who is a Christian!" One of our missionaries in raising funds for overseas work approached brethren in this manner: "I'd like to ask each of you to give ten dollars on the travel fund essential to getting us to Africa. If you don't want to do that, I'd like to make this suggestion: You go, and I'll give you ten dollars!" He may have been lacking in judgment a bit, but no one could accuse him of lacking zeal. Another brother had a favorite expression in trying to stimulate interest in funds for missionaries: "If you

Missions and the Message of the Master

can't go across, then *come* across!" Those who can't find the time to go, can at least pray for and give encouragement and financial aid to those who are willing to leave home and go. Giving is what Christianity is all about. Jesus for our sakes became poor that we might become rich (II Cor. 8:9). He cared for our lost souls. Do we care for the lost? "Life is not lost by dying; life is lost by not caring, day by dragging day." Paul cared for his lost Jewish brethren. He had "great sorrow and unceasing pain" in his heart and could "wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh" (Rom. 9:1-3).

There are several reasons, as high as heaven and as holy as God, why you should be a missionary. First, because saving souls is the ONE great mission of the church. This is what Jesus authorized (Matt. 28:18-20; II Tim. 2:2). All benevolent work and edification must blend with this all important purpose. Mere philanthropy, without the blood of Christ, can never save souls. This is the *social gospel*. It is modernism. But it is just as wrong to remove all social elements from the true gospel, stripping it bare of good works of healing the sick and caring for the widows and orphans. "And he healed them all" (Matt. 12:15). He fed the five thousand (Matt. 14:13-21). He healed the lame, blind, dumb and maimed (Matt. 15:30). Yes, he confirmed His deity, but also "he had compassion on them" (Matt. 14:14). When the Christian doctor takes his x-ray, scalpel and suture to the mission field and performs acts of healing the sick in the name of Christ, he is also preaching the gospel. Preaching and

The Missionary Message of the Bible

healing are interrelated, as are preaching the gospel and visiting the fatherless and widows in their affliction. In so doing, we are "letting our light so shine that men may see our good works and glorify the father who is in heaven" (Matt. 5:16). Luke was called the "beloved physician" because in rendering such acts he caused men to love him and also to love the gospel he preached (Col. 4:14).

Second, because the lost world is growing worse by the minute. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). "... but while men slept his enemy came and sowed tares also among the wheat, and went away" (Matt. 13:25). The devil is busy sowing tares while our eyes are "heavy with sleep" (Matt. 26:43), as were those of Peter, James, and John in Gethsemane. It will not help to get to the judgment and say to the Lord, "we might have preached the gospel to the world if" "Of all sad words of tongue or pen, the saddest are these: 'it might have been'." We have the medicine (gospel) for the epidemic (sin) in the world. It is a sin not to take it.

Shall we whose souls are lighted with wisdom from
on high,
Shall we to men benighted the lamp of life deny?
Salvation, O salvation, the joyful sound proclaim,
Till earth's remotest nation has heard Messiah's name.

The fact that denominations have tried for years and have failed to penetrate deeply into the bulwarks of heathenism should not deter us. Wrong organizations,

Missions and the Message of the Master

wrong attitudes and wrong doctrines can never succeed, but if we plant pure, undenominational Christianity with pure and loving hearts for the lost, the Lord will allow it to spread like wildfire all over the foreign world.

Third, every Christian should regard himself as a missionary in order *to save himself*. "Take heed to thyself and thy doctrine, continue in these things, for in doing this thou shalt save both thyself and them that hear thee" (I Tim. 4:16). I am not worried about what is going to happen to the heathen as much as I am about what will happen to us if we do not take the gospel to the heathen. "The church that persists in shelving the missionary question is pronouncing its own doom." An artist was asked to paint a picture of his conception of a dead church. His picture did not as we might expect show a rundown building, but the very finest of modern architecture, space and tapestries. But in the vestibule was a little black box with cobwebs round about it. The box was marked "For Missions." We are "lukewarm" and thus spiritually dead if we are indifferent to the major task of the church, the saving of the lost. In saving others, we save ourselves.

Too long has too much of the work been left to too few. As never before we need to lift up our eyes to the fields white unto harvest. We pride ourselves in increased mission activities in mission efforts until we contrast our few hundreds with denominations' thousands. Why should error show more zeal for its vain causes than we who have learned the truth by the grace of God? Are we not too complacent? Consider the countries in which we have not one worker. Envision the Brahman in Asia rubbing clay on

The Missionary Message of the Bible

his body from early morning to noon; the ju-ju worshipper in Africa sacrificing chicken or goats to his spirits; the penitentes of Philippines beating himself blood red. Each one of these is trying to find *salvation* from sin! But each one is ignorant of the Christ whom we know to be the only hope for their salvation. "The heathen in their blindness bow down to wood and stone."

There is needed more dedicated families who will go to the fields and show as well as tell the story of Christ. Often parents are selfish and want to keep children and grandchildren near them. When my family announced to my father that we were going to Africa in 1955, he could have said something like, "Well, you can go to that God-forsaken place, but don't take my grandchildren with you." Instead he said, "Well, son, it is just as close to heaven from Africa as from America, and maybe a little closer." He met his death in a tragic accident while we were there. Little did we then know that we were safer in Africa than he was in the traffic here. We need to train our young people for the task of taking the light to others, and pray for them when they go, then send them all the supplies we can for a successful work. But what is needed mostly is dedication to the task of saving the world, the kind exhibited by Dr. Alexander Duff, a medical missionary of the past century. After spending many years in India, he came home to try to inspire some young men of his native Scotland to go and take up his mantle. None of the young men responded to his plea at a large gathering. He said, "When Queen Victoria calls, many of you respond, and enlist in her army, but when King Jesus calls will none of you

Missions and the Message of the Master

answer?" In the midst of his impassioned pleas, he suffered a light attack. He fell. They took him out, telling him he could not finish. He insisted he be allowed to go back. He with help resumed his stand before the audience and said, "If none of you will go to India, I, an old man, will go back to India, and lie down by the river Ganges, and die there, just to let the people of India know that someone cares for their souls." After he said this, several hands went up, and they went.

Who of us will say, as did Isaiah after he was cleansed, "Here am I, send me?"

CHAPTER II

MISSIONS IN THE 1980's and 1990's (Part One)

Jesus came to "seek and save the lost" (Luke 19:10). After he was crucified and risen, he charged his church to "go teach all nations, baptizing them, . . . teaching them . . . *unto the end of the world*" (Matt. 28:19f). This work was to continue uninterruptedly until his second coming. In the parable of the pounds, the nobleman went into a far country. Upon his departure he gave his servants money and said, "occupy (KJV; trade, ASV; do business, NKJV) *till I come*" (Luke 19:13).

The principles that governed missions in the first century, governs missions in the 1980's and 90's, and succeeding centuries, if the Lord tarries that long.

My particular fields of labor, extending over the past 42 years (as of January, 1984), have been the United States of America, and West Africa. Although I have traveled in Europe, the Middle East, and the Caribbean, and in a limited way have preached to some of its people, engaged in campaigns in Europe, and talked to missionaries in those fields, yet my particular labor has been Tennessee, Michigan and Texas in the States, and in West Africa: Nigeria and Liberia. On a limited scale, I have visited and talked with brethren also in Ghana, Sierra Leone and Ivory Coast. It was my privilege, along with an elder from Michigan, to survey the Gambia, in view of sending in missionaries,

Missions and the Message of the Master

which later was done.

Stateside members of the body of Christ can profit greatly by visiting various mission fields of the world. By observing the diversities of languages and customs, we can be made to appreciate them more, and understand the problems connected with reaching them with the gospel. "Third world countries" (developing nations) are particularly ripe fields for the gospel, and are fascinatingly receptive to efforts to help them understand God's word. Some, perhaps nearly all, of such countries have recently obtained independence from colonial powers. They, as do we, wish to pursue their destinies without interference or pressure from other world powers. In spite of unstable governments, coup d'etats, and other problems that plague these nations, they have made remarkable progress since independence has been granted them. For example, Nigeria has been courageous in launching out into their original monetary system, a decimal system consisting of naira (similar to our dollar), and kobo (our penny). They have changed to a system of government modeled after the U. S. (Legislative, Judicial and Executive). They have changed to the metric system, and are now, since 1972, driving on the right side of the highways. Their road systems are greatly improving, though they leave much to be desired. They have, and perhaps will continue to have "growing pains" in the changeover from colonial rule to self-rule. Their civil war (1967-1970), though taking a terrible toll in lives, including starvation of several millions of children and their death of *kwashiakor* (malnutrition), has resulted in one Nigeria. The threatened secession of the

Missions in the 1980's and 1990's
(Part One)

Eastern region (named Biafra during the war) was quelled, and now they are divided into 19 states, with central government located in Lagos, the national capitol.

From the standpoint of those of us who lived in their fields, we found the national people to be hungry for education of all kinds. This includes not only liberal arts, but also they have a hunger for Biblical knowledge. It is noteworthy that the two nations most responsive to World Bible School correspondence lessons have been Nigeria and Ghana. They are very eager for any kind of literature related to the Bible. They may not always have this hunger, but it seems the time to strike with the greatest effort to teach is when such conditions prevail. Perhaps the greatest reason is in their feeling that if they are to govern themselves they must be prepared. Thus, they are hungry for progress economically, socially, politically, and this hunger carries over into a desire on the part of the common people for religious progress. When the Restoration plea was presented to them, many could see this would free them from the bondage of ecclesiastical powers that had imposed their human traditions upon them. Of course, these powers had left some good. For example, the colonial power had brought law and order politically, and the ecclesiastical power had through its missionaries been a blessing in education, translation of the Bible into their languages, and other benefits. But, by and large, another nation from the outside has a draining effect, not only on the economic front, but it seems to drain the will of the people. Freedom gives them a fresh, new outlook, a newborn desire to make

Missions and the Message of the Master

progress. Hopefully, we can convince them the gospel in its purity is a hallmark of progress. Only retrogression can follow in the wake of worn out creeds, and arrogant human super-organizations which rob local churches of their autonomy.

WORLD POPULATION GROWTH

As we look at our responsibility for world evangelism in the two decades before the 21st century, it will be helpful to consider world population growth from the beginning of time until 2020 A. D.

From Adam until the year 1835 A. D. (at least 5800 years) population reached 1 billion.

From 1835 until 1935 population reached 2 billion (1 billion per 100 years).

From 1935 until 1967 population reached 3 billion (1 billion per 32 years).

From 1967 until 1977 population reached 4 billion (1 billion per 10 years).

From 1977 until 2020 population is expected to reach 8 billion, which means that in the 43 year interim from 1977 until 2020 the population of the world will *double!*

What are some implications which may be drawn from these figures? One of them is that about three-fourths of this 8 billion people will be Afro-Asiatics. This in turn means that we, the white race, will be outnumbered. Since we have the greatest economic ability and the greatest number of New Testament Christians this places upon us

Missions in the 1980's and 1990's
(Part One)

the greatest responsibility. This also means that we must prepare well for the great task abroad. Young people must be trained in Biblical study and languages, in foreign languages of the mission fields, in human relations, and in every branch of learning possible. It stands to reason that the more experienced and the more equipped our foreign missionaries are, the more good they may accomplish.

A word of caution is in order at this point. We should not get the idea that no one should go until he is a "finished product" of our educational institutions. Some of the best work has been done by men of average education, men who were not highly trained in world culture, anthropology, and other subjects considered important from a missionary viewpoint. Others have spent almost a lifetime in school, yet have never developed the real zeal which must be characteristic of the missionary, the *urgency of going*. Still others, apparently well qualified, went to the foreign field and failed due to their desire to export domestic disputes, or our own cultural expedients. These expedients were in other parts of the world, and in most cases, irrelevant to a successful work in the spread of the gospel, and in fact, are hindrances.

WHAT CAN WE LEARN
FROM THE FIRST CENTURY CHURCH?

Paradoxically, we make progress in religion by going backward, that is, by going back to the infallible word and its pattern for the New Testament church. This must be

Missions and the Message of the Master

accompanied by going back to the ideal man for our life pattern. In both, we are going backward to learn the *ideal plan*, and the *ideal man*. If we duplicate as nearly as possible the church according to the New Testament pattern, and in our lives as nearly as possible strive to attain the life and attitudes of Christ, we can bless the foreign lands. If we export from our own shores mere human traditions, we bring little improvement over the already cumbersome denominational systems that have cursed the religious life of our foreign friends. In a world torn by division and lust for power, and wrecked by crime and other lusts one fact stands out with crystal clarity, namely, that Christ and him crucified is the panacea for the problems of earth. The gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). The Christ we cannot share, we will not keep.

In order to ascertain the essential ingredients of our task, we have but to examine closely the words of Christ in the Great Commission of Matt. 28:18-20 and Mark 16:15f.

1. *Go*: This is the marching order for the church of the Lord. In the early church we learn that there was no one method to use in carrying out the command to "go." They went by ship (Acts 13:4; 27:2). They went by chariot (Acts 8:28-31). They went afoot (Acts 8:30; 20:13). They went by horseback (Acts 23:24). They even went by basket (Acts 9:25)! We conclude by these facts, that any method used in achieving the execution of the command to go is acceptable. It is often expedient to go by plane, since ships take long and waste much time, and perhaps become more expensive, all things considered. But

Missions in the 1980's and 1990's
(Part One)

however one chooses, the end result must be that he does "go." Collectively, we must go "into *all* the world."

2. *Teach*: (make disciples): It makes a difference *what* we teach. We must preach "the word" (II Tim. 4:2). The word must be "truth" (John 17:17). It must be the word we have been assured is "sacred writings" and "scriptures inspired of God" (II Tim. 3:14-17). It must be "sound speech that cannot be condemned" (Titus 2:8). We must teach the "necessary things" (Acts 15:28f). The death, burial and resurrection are the heart and core of the gospel, without which no one can be saved (I Cor. 15:1-3). If we do not preach the word of truth, we will be anathematized and will lead others to ruin (Gal. 1:6-9). We are not allowed to "go beyond the things that are written" (I Cor. 4:6). It also makes a difference *how* we teach. It must be taught "in love" (Eph. 4:15), with "meekness and fear" (I Peter 3:15), and with humility, looking to ourselves lest we also be tempted (Gal. 6:1f).

3. *Baptize*: The pronoun "them" of Matt. 28:19, "baptizing them," refers to those in the nations who have been taught, and of course would exclude those untaught, or those incapable of being taught, as well as those who were taught, but who rejected the teaching. There are three things relative to baptizing people that are necessary to observe: First, the *subjects* of baptism are only penitent believers. "He that believeth and is baptized shall be saved; he that believeth not shall be condemned" (Mark 16:16). "Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye

Missions and the Message of the Master

shall receive the gift of the Holy Spirit" (Acts 2:38). After Philip preached the name of Christ and the kingdom of God to the Samaritans, "they were baptized, both men and women" (Acts 8:12). All of these passages, as well as others referring to baptism, either explicitly state that believers were baptized, or imply the same. Infants were never subjects of baptism, for only the *lost* were to be *saved*. Baptism was to save (I Peter 3:21), but infants are not lost (Matt. 18:1-3; 19:13, 14; Ezek. 18:1-4, 20), thus are not subjects of baptism.

Second, the *action* of baptism is always *immersion*. This is the actual meaning of the Greek word, *baptidzo*. "In the New Testament it is used particularly of the rite of sacred ablution . . . viz. an immersion in water" (Thayer's *Greek-English Lexicon*, p. 94, s. v., "Baptidzo" II). Furthermore, it is explicitly stated in Acts 8:36-39 that Philip and the eunuch "came unto a certain water . . . and they both went down into the water . . . and he baptized (immersed) him. And when they came up out of the water, the Spirit of the Lord caught away Philip." This description could fit neither sprinkling nor pouring. In fact, other Greek words besides *baptidzo* would have to be used to describe sprinkling and pouring (*rhantidzo*, sprinkle, Thayer, p. 561, *katacheo*, to pour down upon, Vine's *Expository Dictionary*, III, p. 195).

Third, the *purpose* of baptism is always *for*, in order to obtain, the remission of sins (Acts 2:38; 22:16; I Peter 3:21; Gal. 3:26, 27). In regard to the phrase *eis aphesin hamartion* (for the remission of sins) in Acts 2:38, Thayer (p. 94, II, b) comments, "in order to obtain the forgiveness

Missions in the 1980's and 1990's
(Part One)

of sins, Acts 2:38." In every case where baptism and salvation are linked together in the New Testament, salvation always follows the baptism, never preceding baptism. Thus, baptism occupies a strategic position between the sinner and his salvation. Jesus had said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). The new birth includes baptism in water, and the new birth is a prerequisite to entrance into the kingdom of God, the church of Jesus Christ (Acts 22:16).

4. *Teach to observe all things:* After one's baptism, he is added to the church by the Lord, since he is a saved person (Acts 2:47, 38). His name is enrolled in heaven (Heb. 12:23). He is a newborn babe in Christ and is to long for the sincere "milk of the word, that he may grow thereby unto salvation" (I Peter 2:1f; I Cor. 3:2). He is to grow so as to be able to take the meat (II Peter 3:18), else he is rebuked for remaining a babe (Heb. 5:12-14). He is to add the Christian graces (II Peter 1:5-12).

Thus, our task is not only to teach the initial principles of the gospel in order to convert, that is, to save the lost from past or alien sins, but also to continue to nurture them in the principles leading to maturity in Christ. Many new converts have been lost because of a failure to develop in the "all things."

THE ESSENTIAL METHODS OF THE EARLY CHURCH

There is no greater source to learn methods of

Missions and the Message of the Master

evangelism than the book of Acts. Here we learn the thrilling account of how the early church succeeded under the direction of inspired men, in spite of unspeakable opposition from both Jew and Gentile foes. The early Christians took the message of salvation to the high, the low, the rich and the poor, men and women in all walks of life were drawn to and obeyed the truth. Missions in the eighties are no different in principle than in the first century. We face people of all kinds. Their needs are the same. The pollution of sin still presents the human predicament of lostness. The same message must be preached since it is the only "power of God unto salvation" and abides forever (Rom. 1:16, I Peter 1:25).

There were certain essential methods employed by the first century church which led to its success. From these methods we can derive valuable lessons.

1. *They were uncompromisingly loyal.* They believed sincerely that Jesus was what he claimed to be: "the way, the truth, and the life," "the door," through whom they could have life abundantly (John 10:7-10), and the "good shepherd," who laid down his life for the sheep. They gave full credit to Jesus when they were arraigned before political and religious leaders for healing an impotent man (Acts 4:5-12). When Jewish leaders recognized the boldness of the apostles, "they took knowledge of them, that they had been with Jesus." When charged not to speak in the name of Jesus, they replied, "We cannot but speak the things which we saw and heard" (Acts 4:13-20). They were intolerant of idols, saying "that they are no gods, that are made with hands" (Acts

Missions in the 1980's and 1990's
(Part One)

19:16). There was no God except "the God that made the world and all things therein . . . he commandeth men that they should all everywhere repent . . . (and) will judge the world in righteousness by the man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:22-31).

In the midst of people who are lost, the same assurance is needed that Jesus is the Way, that Christianity brooks no compromise, and that we have no bargaining councils to dilute the everlasting gospel. They were not fanatical, for all their teaching was based on truth, and sustained, and confirmed by miracles. They knew the truth which Jesus said would make men free (John 8:32). When we "walk in the light as he is in the light," we too can have the same assurance they had (I John 1:7), since we have the word that has been "once for all delivered to the saints" (Jude 3).

2. *They had a universal outlook.* To them, there were no geographical, national, tribal, or racial boundaries. Their Lord had told them to "go into all the world" (Mark 16:15), and they went proclaiming "that God is no respecter of persons" (Acts 10:34). Had not Christ died for all (Heb. 2:9)? Had he not broken down the middle wall of partition (the old law, Eph. 2:14-16; Acts 15:7-9)?

Our attitude must be the same. Could it not be possible that one of the hindrances to our evangelism in the 20th century has been our failure to heed this method? Had we taught strongly enough against racial prejudices, and racism, perhaps we would have raised a generation not

Missions and the Message of the Master

afraid to mingle among the Africans and Asiatics, etc. It should be understood that the gospel is not for Americans only, nor Europeans, but for the whole world (Rom. 15:19; I Cor. 9:12, 14-18).

Of one the Lord has made the race, through one has come the fall.

Where sin has gone must go his grace, the gospel is for all.

3. *They were devoted to belief in certain essential principles.* They believed implicitly in Jesus as the Son of God, "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ" (Acts 17:3). They also believed in God as the one to be sought, "for in him we live and move and have our being; as certain even of your own poets have said, For we are also his offspring" (Acts 17:28). They accepted fervently the word of Christ as the rule to guide this life, and commended those who "received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11). They also "commended them to God and the word of his grace, which is able to build you up and give you an inheritance among all them that are sanctified" (Acts 20:32). They believed in the church as the body of the saved (Eph. 5:23). Since it represented the "fulness of Christ," they would never have implied that salvation could be had before being a member of it, or outside of it (Eph. 1:23). They not only believed in the

Missions in the 1980's and 1990's
(Part One)

man Jesus, but also in his plan which he revealed through men for salvation in the church (Eph. 3:21). It is common in our day to hear men speak of the church as though it were some sort of afterthought, or option which we may either accept or reject. Early Christians taught believers in Christ the necessity of faith, repentance and baptism, which placed those who were obedient into the body, the church, and that the church is the place to grow and develop into the likeness of Christ (Acts 2:38, 47; 8:25-39; Col. 2:6f). Surely, if this method worked then, it will work today. If we are wise, we will know that man's needs are the same, and the gospel is still the same. We will not try to be wise above that which is written in sacred scripture, but will, like the early Christians, preach "the truth in love" (Eph. 4:15). They preached that "there is one body," and "but one body" (I Cor. 12:12, 20), and so must we.

4. *They were dedicated in life.* They were "crucified with Christ" and considered it was no longer they that lived, but Christ living in them by faith in Him (Gal. 2:20). They walked worthily of their calling unto which Christ had called them by the gospel (Eph. 4:1; II Thess. 1:13f). They were assured that, if they proved worthy, they would "walk with him in white" (Rev. 3:4), and "sit down with him in his throne" (Rev. 3:21).

Sanctification is also used in the New Testament of the separation of the believer from evil things and evil ways. This sanctification is God's will

Missions and the Message of the Master

for the believer (I Thess. 4:3), and His purpose in calling him by the gospel (vs. 7); it must be learned from God (vs. 4) as He teaches it by His word (John 17:17, 19), and it must be pursued by the believer, earnestly and undeviatingly (I Tim. 2:15; Heb. 12:14). For the holy character (*hagiosune*, I Thess. 3:13) is not vicarious, i. e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ (Matt. 11:29; John 13:15; Eph. 4:20; Phil. 2:5, etc.).¹

No doubt, the absence of this method in the age of space technology and its scientific advancements has hindered efforts on the part of the church to convert men and women who are lost to Christ. Such scientific knowledge is good to a point, but cannot of itself heal broken hearts before an open grave, nor lead a soul into a godly life. The only power to save the lost is the gospel of Christ as preached and taught by men and women who have Christ in their lives and hearts and are bearing the fruit of righteousness in their lives. Have we given "great occasion for the enemies of the Lord to blaspheme" (II Sam. 12:14)? Without this vital method, any other kind of method is a bubble that will burst. Any kind of clever gimmick, apart from the undergirding of holiness of life will fail. With this trait, and devotion to the truth which spawns it, along with fervent zeal to go and send men into fields ripe unto harvest, there is sure to be reaping from the "Lord of harvest" (Matt. 9:38).

Missions in the 1980's and 1990's
(Part One)

5. *They were independent in congregations.* When churches were established, they could function without organization, but were not regarded as complete until organization was complete. We may compare the church to a physical body in this sense. It may function without arms and legs, but it is not a completely organized body. "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed" (Acts 14:23). Paul left Titus in Crete to set in order "the things that were wanting, and appoint elders in every city, as I gave thee charge" (Titus 1:5). Then he proceeded to give qualifications for elders (*presbuteros*). In verse 7, he used the word *episkopos* (bishop, overseer), thus identifying these two as the same office. In Acts 20:17-28, an additional word is used for the same office. "And from Miletus he sent to Ephesus, and called to him the elders (*presbuteroi*) . . . take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops (*episkopoi*), to feed (*poimainein*, to shepherd, tend, or feed) the church of the Lord." Peter also uses these three words interchangeably to describe the eldership (I Peter 5:1-4). In Phil. 1:1, Paul addresses the church at Philippi with its bishops and deacons (*diakanoi*). The deacons are servants, or ministers under the direction of elders who oversee the work of the church. Their qualifications are described in I Tim. 3:8-13, along with the elders. Other works in the church are evangelists and teachers. Evangelists are described, along with their qualifications in I Tim. 4:6-16;

Missions and the Message of the Master

5:21-25; 6:7-14, II Tim. 1:8-14; 2:1-26; 3:14-17; 4:1-8; Titus 2:1-15; 3:1-11).

Each congregation of the first century church was an autonomous, or self-governing body. There was no super-organization to impose laws, creeds or customs upon them. Each congregation, with its elders, deacons, ministers, and teachers was an entity within itself, functioning under Christ, with his word as the final authority. It follows that there was no one-man-eldership in any congregation, inasmuch as there was a plurality in each, nor were the plurality in any congregation given jurisdiction to rule over another congregation (Acts 20:28). Not until the apostasy was there a pope, cardinals, archbishops, and other offices unknown to the New Testament, and its simple organization for each church. There was no such thing as a diocese with bishops ruling over more than one congregation. Using the illustration of a picture window, if a rock is thrown through it, the whole is destroyed. But if it is panelled with separate units of glass, the same rock would only destroy one pane. In like fashion, under the New Testament system of organization, when one church apostasizes, the others are unaffected, but if the churches are tied together into a superorganized structure over the churches, such tying together under one head would bring down the entire universal body, in event of an apostasy.

When missionaries go into foreign lands under the direction of some local congregation, they duplicate the type of church organization that is characteristic of the sending church. If they are following the New Testament

Missions in the 1980's and 1990's
(Part One)

pattern, the church on the mission field, as well as from the sending church, will be locally autonomous. (See our further discussion in the next chapter on "Organizational Problems").

6. *They were brotherly in spirit.* They were taught by the Lord to have the "servant" attitude, as opposed to the "lord" attitude (Matt. 20:20-28). If one wishes to be *great* in the kingdom, he must become a minister (*diakonos*), but if he wishes to be first, he must become a bond-servant, or slave (*doulos*). Only Christ is to have the preeminence (Col. 1:18). When Diotrephes desired to have the preeminence, trouble came (III John 9-11). While elders are to rule, they are taught to "rule well" (*kalos*, "well, rightly, suitably, with propriety, becomingly" - Bagster, p. 211). Those elders who so rule are "worthy of double honor." While evangelists are to preach the word, they are not to exalt themselves with titles such as reverend (Psa. 111:9), or father (Matt. 23:9). It may be said that while we are "to esteem them (that labor among you, and are over you in the Lord, and admonish you) exceeding highly in love for their work's sake," yet the ones given this esteem deserve it through humble service, not honorary titles (I Thess. 5:12).

Some good things for all leaders to remember in our day, as we look back to the perfect life and the perfect pattern to guide us, are these: 1) Our Lord, who had every reason, due to his authority given him from above, to act in an authoritarian manner, stooped to wash the disciples' feet (John 13). 2) As an inspired apostle, Paul

Missions and the Message of the Master

could have so acted, but often he would "beseech, beg" his brothers, rather than dictatorially commanding (Rom. 12:1; Eph. 4:1). In this manner, he placed himself in an inferior, rather than a superior, position. 3) The inspired writings teach us, "be of the same mind, having the same love, being of one accord, of one mind: doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself, not looking each of you to his own things, but each of you also to the things of others" (Phil. 2:2ff). Only in following these principles can we have qualities of lowliness, meekness, longsuffering, and forbearance, which bring about a brotherly spirit. "Love the brotherhood" (I Peter 2:17).

7. *They were spiritual in atmosphere.* They lived and breathed the spirit of worship (*proskuneo*, kissing the hands toward). They grew into teachers by daily meditation upon the living word (James 3:1; II Tim. 2:15; I Tim. 4:13; I Peter 2:1, 2). Each was taught to manifest a prayerful dependence upon God (I Thess. 5:17, "Pray without ceasing"). When Peter was in prison, the church was earnestly praying for him (Acts 12:12). The object of their worship was God, to whom they addressed their praise in spirit and in truth (John 4:24). They praised him in Psalms, hymns, and spiritual songs (Eph. 5:19), because the word dwelt in them "richly" (Col. 3:16). The warmth of their fellowship (*koinonia*) was evident in the way they shared together in expenses necessary to doing the Lord's will (Phil. 1:5), such as supporting missionaries like Paul, rejoicing and weeping with one another (Rom. 12:15), giving of their means every first day

Missions in the 1980's and 1990's
(Part One)

of the week (I Cor. 16:1, 2), and observing the communion of Christ's death and shed blood (Acts 20:7; I Cor. 11:23-33). They were taught "not to forsake the assembling of themselves together" (Heb. 10:25). They gave *daily* Bible teaching (Acts 5:42; 6:2; 2:46; 17:11), and daily study. All these acts were to be done "from the heart" (Rom. 6:17f; Col. 3:16; Eph. 5:19), and "with the spirit and understanding" (I Cor. 14:15). Their devotion was expressed as homage paid to the God of heaven through the Lord Jesus Christ.

No doubt we can see, as we look backward to their perfect plan of God, that many mistakes have been made in our efforts to evangelize. We have beautiful church buildings, built at great cost and sacrifice, but often they go unused except for four or five hours per week. Even then, half the attendance on Sunday will be absent at the evening hour, and half those will be absent on Wednesday night, in the average situation. Until we return to the spiritual atmosphere of the first century, and spend more time in prayer and devotion to God, and in the teaching of His word, we will not succeed in evangelism. Only the truly spiritual minded can beget others who are spiritual. We must use our church buildings and activate our people more fully in study, prayer and good works. Then God's power will enable us to look to fields that are white unto harvest (John 4:35).

8. *They were benevolent in aim.* Their thoughts were directed upward to God, and at his instructions they were directed also outward to the poor and needy. They

Missions and the Message of the Master

were taught to give "with liberality" (*haplotes*, Rom. 12:8, "simplicity" as manifested in generous giving, liberality, II Cor. 8:2; 9:11, bountifulness, 9:13, liberal)². They were taught, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Gal. 6:10). It was regarded as pure religion and undefiled "to visit the fatherless and widows in their affliction" (James 1:27). They were taught to be industrious and work to provide for their own families (I Tim. 5:8), but also to have above that an amount to "give to him that hath need" (Eph. 4:28). If any would not work and produce, they were condemned as "busybodies," and were told, "if any will not work, neither let him eat" (II Thess. 3:10-15). Those who did not obey this instruction were to be disfellowshipped. Throughout the early church, there was an air of mercy toward the poor and unfortunate (Matt. 5:7; Luke 9:11; Acts 28:8f; Col. 4:14). This fact caused the pagans to say in amazement, "see how those Christians love one another."

One feature of the work in Nigeria that has blessed it, and led to the establishment of many congregations has been our benevolent work. Not only have missionaries given of their time, effort and money to help the sick and unfortunate, but concerted efforts have been made on the part of many to establish a permanent means of caring for the sick. As a result, we have in full operation since 1964, when Dr. Henry Farrar came over for that purpose, the Nigerian Christian Hospital. Dr. Farrar, a faithful and devoted Christian, with his family, have given several years

Missions in the 1980's and 1990's
(Part One)

out of their lives to the African people, and are dearly beloved. When the *dibia* (Ibo for doctor) walks into the wards, his very presence, smiles and warm affection for the people are therapy, apart from his skills in diagnosis and surgery. Many other doctors and nurses have joined in this effort, along with missionaries, in a joint effort in evangelism and benevolence, with the aim of saving African souls. We cannot omit the quality of mercy in efforts to evangelize the world. It is true that we cannot heal as Jesus healed, nor can we teach as he taught, but we can exhibit love and mercy in our efforts to carry out the mission of the church. Dr. Farrar had plaques on the walls of the hospital: "GOD HEALS: WE DRESS THE WOUNDS." Giving glory to God for labors to exalt Christ is apostolic in origin (Acts 4:13-21; 3:16). "Holistic" medicine deals with the whole man. We believe we are dealing with men in that fashion under the direction of Christ, helping and healing both physically and spiritually.

9. *They were missionary in zeal.* Although the word "missionary" is not in the New Testament, it is generally considered to be synonymous to "evangelist." This is the sense in which it is used in this book. (See discussion on this in the chapter, "The Missionary Message of the Bible"). The early church was truly missionary. The church in Antioch sent out, under instructions of the Holy Spirit, missionaries to evangelize the Roman Empire, Europe and Asia Minor, and North Africa. From Acts 13 to the end of the book there is a record of the missionary endeavors of Paul and his co-laborers. This was as Jesus had

Missions and the Message of the Master

planned it (John 4:35f; Mark 16:15f). Larger churches, through their missionaries, helped smaller churches (Acts 11:22; II Cor. 11:8). They helped financially (II Cor. 8:1-5), and they helped through literature (tracts) Acts 15:22f; 28-31. This was church cooperation, both in evangelism and in benevolence. When scattered by persecution, all members preached and taught wherever they were scattered (Acts 8:4). As a result, churches sprang up in many places, and spread throughout the then known world. In Col. 1:23, Paul could say from the Roman prison that the "gospel which ye heard, which was preached in all creation under heaven, whereof I Paul was made a minister." This chosen minister of Christ to the Gentiles (Acts 26:16-18) was abundant in his labors to spread the gospel throughout the Roman Empire (II Cor. 11:23-30). Help was sent to places needing evangelism even when help was not requested. The church in Jerusalem sent Peter and John to Samaria (Acts 8:14ff), to accompany the work Philip had begun. Paul said to the weak church in Corinth, "I robbed other churches, taking wages of them that I might minister unto you" (II Cor. 11:8). Often he made tents with his own hands rather than be charged with the wrong motivation (Acts 18:2-4).

In our day, the church must scatter, unless we wish to wait until the Lord does the scattering for us, as was true in the days of World War II. In that instance, good came from evil, in that many GI's and others engaged in the war effort who were members of the body of Christ taught the gospel and planted churches abroad. Compared to our numbers and ability, our efforts at present are feeble. We need to be challenged anew to take the whole gospel to the

Missions in the 1980's and 1990's
(Part One)

whole world. It is just as wrong to have knowledge without zeal, as to have zeal without knowledge (Rom. 10:1-3).

10. *They were optimistic in hope.* In the midst of great opposition, they were confident God would bless their efforts. The Lord had pronounced a blessing upon those persecuted for righteousness' sake (Matt. 5:10-12). Peter stated that the church is called to suffer for truth as Christ suffered, "leaving us an example that we should walk in his steps" (I Peter 2:21). Paul stated amid the persecutions suffered in Ephesus, "But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, *and* there are many adversaries" (I Cor. 16:8f). We might have said, "*but* there are many adversaries!" Paul, however, knew that it was his lot to suffer for truth, and he rejoiced that he could do so, "for when I am weak, then am I strong" (II Cor. 12:10).

Not only were they optimistic about the prospects for present successes for the sake of the kingdom, but their main motivation for hope was with reference to the life to come. They felt, since the body would be raised at the second coming of Christ, they would be miserable if "we have only hoped in Christ in this life" (I Cor. 15:19). Their hope "was reserved in heaven for them" (Col. 1:5), thus they lived "in hope of eternal life" (Titus 1:2; I John 2:25). This led them "not to sorrow, as the rest who had no hope" (I Thess. 4:13-18), but to rejoice in the hope of "ever being with the Lord."

This hope is still entertained by children of God of the 20th century. How wonderful to be able to trust in the

Missions and the Message of the Master

"precious and exceeding great promises" through which we have become "partakers of the divine nature, having escaped from the corruption that is in the world by lust" (II Peter 1:4). Christians do not worry about atomic explosions or terrible calamities that may befall, since they are in possession of the "peace that passes understanding" which Christ gives (John 14:27, Phil. 4:7).

11. *The New Testament was written in the language of the common people, that is, in Koine Greek.* There had been two periods leading up to the Koine period:

a. *The Formative Period:* From antiquity as the second oldest branch of the Indo-European languages (Sanskrit being the oldest) unto the period of Homer (900 B. C.).

b. *The Classical Period:* From Homer (900 B. C.) to the Alexandrian conquests (c. 300 B. C.). The Attic dialect, with elements of the Ionic, Doric, and Aeolic, was supreme, and all developments of Greek later were based on the Attic.

c. *The Koine Period:* From 330 B. C. to 330 A. D. This was the period of the common or universal Greek, believed to have been caused by extensive colonization, close political and commercial affiliation of the separate Greek tribes, religious interrelations with Zeus as the supreme deity as they mingled together at periodic celebrations, and the Alexandrian conquests (334-320 B. C.). When Rome conquered this Hellenized territory, she became Hellenized by its culture and language, thus the civilized world adopted the Koine Greek. Paul could

Missions in the 1980's and 1990's
(Part One)

write Romans to the center of the Latin world in the Greek language.

There was a time when the scholars who dealt with the original text of the New Testament regarded its Greek as a special Holy Ghost language, prepared under divine direction for the Scripture writers . . . But beginning with Winer in 1825 there came a revolution in the views of New Testament scholarship relative to this matter. As a result of the labors of Deissmann in Germany, Moulton in England, and Robertson in America, all question has been removed from the conclusion that New Testament Greek is simply a sample of the colloquial Greek of the first century; i. e., the Koine Greek. The inspired writers of the New Testament wrote in the ordinary language of the masses, as might have been expected.³

The Septuagint translation of the Hebrew into Greek Old Testament was formulated during this period, 285 B. C. Although there are some traces of Hebrew idioms from the influence of the Hebrew Old Testament and the Septuagint, in the Greek New Testament, it is generally believed that the Septuagint is not as intensely Semitic as formerly supposed. Since Aramaic was the native language of Palestine when the New Testament was written, no doubt the New Testament was affected by it, but only a few Hebraisms may be found. Some examples are in Matt. 19:5; Luke 1:34, 42; 20:12.

Missions and the Message of the Master

Since the Lord chose for the New Testament of Christ to be written in the language of the common people, we may draw the implication that He wants his will translated in languages understandable to the people in their language. Thus, we have modern translations which update our language from the language spoken in the 17th century. These are justifiable when they represent the original Greek and Hebrew languages correctly. Also, it is our duty on the mission field to see that churches and individuals have ample copies of the Bible in their own tongues and dialects. Even when we are speaking the same language, we must know how to communicate:

There will be in most congregations many who have little knowledge either of doctrine or the Bible. The common Christian words can scarcely be understood by those who know little of the temple sacrifices, Hebrew history, or Pauline conceptions. If the minister uses the words that seem most natural to him, he will be speaking in an unknown tongue. Halford Luccock said that when we preach in a way that does not communicate, we excommunicate.⁴

On the mission field, it is imperative that one engage in language study of the language spoken by most people with whom he will be working. This can be one of his most valuable assets in communicating the timeless message of Christ to lost and dying men, the ability to speak to them in their own common language.

13. *Another feature we deduct from a study of the*

Missions in the 1980's and 1990's
(Part One)

New Testament is that the early church in their outreach to others first contacted already religious people. On Pentecost, the church began among people who had been under God's law given by Moses for 1500 years. When the apostles took the message to the Gentile world, the usual custom was to go first to the synagogue where there were people who believed in God, whether Jews or proselytes. When the gospel first went to Gentiles, it was to Cornelius, a man who was "devout, and one that feared God with all his house" (Acts 10:2). When on European soil the first time, Paul first went, in the absence of a synagogue in Philippi, to the riverside where some Jewish women were praying (Acts 16:13-15). These were the most likely prospects for conversion to Christ.

In Africa, we taught people who had been oriented to denominational teaching, the same as the kind present in our country. We could often find honest people among them who could appreciate the simple plea of a return to pure and simple New Testament Christianity. Many did change. But then it was also true that we could go into villages where Christ had not been preached, and where raw paganism existed. Such people are often receptive to the gospel. In one village I visited, I explained to the chief of that village that I would appreciate his help in preaching to his people, that is, by his permission and his introduction to his people. He said, "You mean you want to start a church in this village?" I replied that this would be the result if the people believed in Jesus as God's Son. He then said, "Well, I will be glad to help you." In that

Missions and the Message of the Master

place, over 140 people obeyed the gospel in the next two weeks. It is hard to know before trying just who will be receptive to the gospel and when, but usually the best and most likely prospects are those who have already accepted the truth that God is, and that the Bible is His inspired word.

14. *They gave daily Bible teaching to those recently converted and also in efforts to evangelize those who were untaught.* After the conversion of 3000 on Pentecost, "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers . . . And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart" (Acts 2:42, 46). "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ" (Acts 5:42). Furthermore, they had a "daily ministration" of goods for the needy (Acts 6:2). The Bereans were called noble because "they received the word with all readiness of mind, examining the scriptures daily, whether these things were so" (Acts 17:11). The Hebrew writer told the Christians to "exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin" (Heb. 3:12f).

Practical experience in Africa shows daily teaching to be successful. The people while in denominations had been accustomed to daily prayers at their assemblies each morning at 5 a. m. I have met with churches of the Lord in the same fashion many times before they would go to their farms to work. It was a good opportunity to impress

Missions in the 1980's and 1990's
(Part One)

on them some Bible truths for the day. Some would even have evening prayers. We started the Nigerian Bible Colleges in order to meet the need to train men daily for preaching to the churches. This proved effective. Perhaps one of our greatest shortcomings in the U. S. is a failure to practice this. We have expensively constructed buildings which are not used but four or five hours per week. There needs to be more activity surrounding the local church, both to evangelize the community and in the edification and benevolence among members.

15. *They practiced vocational evangelism.* Wycliffe translators tell us there are yet 2,000 tongues into which the Bible has not been translated. Even though some of these are remotely situated tribes, yet their aggregate totals two hundred million people, almost the population of the U. S. A. They also report that only one-third of the people of the world have been evangelized. This means that of the 4.8 billion, only about two billion have heard of Jesus.

To impress on us the stupendous task of world evangelism, the Christian Service Corps, in their Question and Answer Booklet, report:

The clock is ticking. Every two seconds five babies are born; 135 per minute; 8100 per hour; 194,000 per day. The highest rate of population growth is in predominately non-Christian areas. But the church throughout the world is growing only one-tenth as rapidly as the overall population. As a result, statistically speaking, Christianity is becoming

Missions and the Message of the Master

more of a minority faith. In 1900 Christians constituted about 35% of the world's population. By 1960 the Christian population had declined to 30%. By the end of this century Christians will make up only 20% of mankind.⁵

If we duplicate the New Testament church of the first century, something must be done to stir up the entire membership to become involved in the task. The apostles and evangelists of the first century did a relatively small portion of the work of spreading the word; mostly it was done by the average members. Even so, when the occasion called for it, men like the apostle Paul wrought tents for a living so that he might not burden the weak and struggling church (Acts 18:3, 20:34, I Thess. 1:9). Evidently, from the Peace Corps experience, there are many who would accept the challenge, even at a sacrifice, if we can present it to them as a dire need.

Mitchell gives the following as Positive and Negative aspects for the vocational missionary:

POSITIVE:

1. He can get into countries that would be closed to persons applying for permission to enter as church supported missionaries.
2. He can make contacts that the "official" missionary would find it difficult to make.
3. He may have more status, especially in those nations where there is a state church and an anti-clerical

Missions in the 1980's and 1990's
(Part One)

spirit.

4. He may be seen as a satisfied customer, rather than a paid representative.

5. He may find people less defensive and more open with someone they do not consider a professional preacher.

6. He is not a financial burden to the church.

7. He may find it easier to develop the indigenous principle if he himself is giving the example by providing his own support.

8. Many women can get into the mission field as vocational missionaries, who find it difficult to obtain church support.

9. He does not have the pressure for immediate success that some missionaries have felt which has perhaps forced them into methodological mistakes.

10. He has great personal satisfaction in earning his own way.

11. The worker pool is, of course, vastly increased.

NEGATIVE:

1. He may be isolated and overcome by loneliness.

2. He may suffer from a lack of supervision.

3. He may lack adequate training.

4. His time is definitely limited.

5. He may find it difficult to obtain working funds necessary to the effort in which he is engaged.

6. He may find it difficult to devote the time to

Missions and the Message of the Master

language study that he would need.

7. He may find his freedom to work is sharply curtailed by government or company restrictions that are imposed upon him.

8. He may be transferred at the will of his employer.

There are many skills which are needed in developing nations. Usually, countries receiving applications for teachers, engineers and other areas of service, such as medical workers, will readily grant visas, since such people can help them to train their own people to do work that is essential to their progress. Rees and Patti Bryant have been engaged in the employment of the Nigerian government, along with several younger Americans, as teachers in their government school. They are allowed to teach Christian Religious Knowledge, and other courses, and at the same time it gives them opportunities to evangelize. They are at present in Plateau State, an area largely untouched by our evangelism of the 1950-1975 era, a period during which approximately 1000 churches were established. In addition, there are American government jobs overseas available. I have met several government workers from the U. S. while doing work as a missionary in Liberia and Nigeria, and as I passed through cities like Rome and Paris. These government workers would be very faithful in attendance at services, and in various aspects of the work of the church where they lived.

Among advantages of U. S. workers abroad, they are exempt from U. S. income taxes if they remain outside the

Missions in the 1980's and 1990's
(Part One)

U. S. as long as 18 months. One may send for a pamphlet from the U. S. Chamber of Commerce entitled, "Employment Abroad, Facts and Fallacies." Helpful information will be given to those interested in working abroad.

One great advantage in this direction in our work in Nigeria has been in the realm of benevolence. Many doctors and nurses and other trained workers have volunteered their services and have gone for periods of one month to two or three years. Retired people are especially good prospects for such work. The Nigerian Christian Hospital, located on 115 acres, along with our school there, has regularly attracted good doctors like Dr. Maurice Hood, Dr. Frank Harmon, Dr. Howard Auscherman (radiologist), Dr. Robert Whitaker (Wales), Robert Mahaffey, Victor Vadney, Dr. Bill Young, Dr. Charles Hawes and their wives, some of whom are nurses. Also single nurses like Nancy Petty, Iris Savio, Janice Bingham, Patty Woods, Lola Bowen, Linette Brazell (Jamaica), and Breda Ryan (Ireland). There is a Board which serves to encourage this work in Nigeria, with Glenn Boyd as President. Funds are raised to keep supplies and people going to help this 100-bed hospital in the bush of Nigeria, near Aba, Imo State.

Missions and the Message of the Master

FOOTNOTES - CHAPTER II

¹ *Expository Dictionary of New Testament Words*, W. E. Vines, III, p. 317 (London: Oliphants, 1970).

² *Ibid.*, p. 333.

³ *A Manual Grammar of the Greek New Testament*, Dana and Mantey (New York: McMillan Co., 1955), pp. 1-15.

⁴ *Preaching the Good News*, George E. Sweazey (Englewood Cliffs: Prentice-Hall, Inc.), p. 149.

⁵ *Vocational Evangelism*, Carl Mitchell, Harding University, n. d.

CHAPTER III

MISSIONS IN THE 1980's and 1990's (Part Two)

In many respects, the Great Commission is the same in the 1980-90's as in the first century. Its people are no different in that all are still lost, without hope without the blessed gospel of Christ entering their hearts. Also, now as then, there is the necessity of sacrifices on the part of God's people to share the message of salvation with the lost world. We, the church, still need to feel the urgency of taking the gospel to those who have not yet heard. "Untold millions are dying untold."

Yet, it is also true that there are different conditions in the last two decades of the 20th century, differences that need to be noted as we consider our task of taking the gospel to the world. First, we consider the conditions in the secular world, that world in which we must live, yet not allow it to engulf the church. Truly, the world belongs not in the church, but the church must live in the world.

There is a worldwide inflation, running rampant, and no end seems to be in sight. This makes commodities harder to obtain, travel more expensive, and life generally a bit more complex. When U. S. dollars are devaluated, citizens, including missionaries, receive an automatic decrease in salary. Some other countries were hit even harder

Missions and the Message of the Master

as the yen and the marks of Japan and Germany, as well as the naira of Nigeria, benefitted by U. S. dollar devaluation. There is a bright side to the coin, and that is the general increase in salaries of workers to cope with inflation. Thus, inflationary times should not discourage us. We make more, and as a consequence must give more, as well as pay more for commodities.

Another problem that is faced in our world is the presence of the "iron" and "bamboo" curtains. Russia and its Eastern European Satellites, as well as Cuba and some African countries (Ethiopia, Angola, Uganda) are propagating Communism on a worldwide scale. China and its satellites, North Korea, Viet Nam, etc., constitute a large portion of the world population and are strongly Communist. This means that the millions under the domination of these Communist countries are bombarded daily with Atheism, threats of extinguishing all religion, and every effort to prevent Christian literature and Bibles from entering their lands.

In spite of the strong deterrent to the gospel that these "curtains" pose, it must be remembered that God did not draw such curtains. They are still part of the "world" Jesus died to save (John 3:16). Therefore, courageously such churches as Minter Lane in Abilene, Texas, sponsor Stephen Bilak in Slavic broadcasts from Western Europe, which regularly beam behind the iron curtain and reach multiplied thousands of souls. Responses indicate there are many who have not bowed the knee to this Atheistic philosophy. The Bammel Road church in Houston has for years raised funds to print and distribute literature

Missions in the 1980's and 1990's
(Part Two)

in Vienna, Austria, to distribute behind the iron curtain into Eastern Europe. Workers like Bob Hare, Otis Gatewood, Stephen Bilak, and others have made trips with Bibles and literature to keep the small and struggling groups alive with hope. Some workers are in Hong Kong and there are several Chinese congregations. Jim Waldron, Jack McGee, and others have made periodic trips into mainland China with Bible and spiritual encouragement. Often these Bibles are confiscated by the immigration officials, but a few are allowed to pass. We can only pray that God will open doors wider for entrance into these areas that desperately need Christ and his blessed gospel. Meantime, efforts should be doubled to prepare men and women for entrance into these Communistic areas when the time is ripe and the "iniquity of the Amorites is full." Languages and customs should be learned in preparation for work among these highly populated areas. M. H. Tucker recently announced intentions of entering Hong Kong in August, 1984. Laurel church in Knoxville and Northeast church in Detroit have for several years supported and/or sponsored workers in Hong Kong. Such works need encouragement. Following is taken from "China For Christ: A Strategy for China prepared for Churches of Christ, " by the Laurel Church of Christ, Knoxville, Tennessee:

Phase I: This initial phase is critical in laying the foundation for future work in China. There are presently four congregations of the Church of Christ in Hong Kong. Three of these (Wah Fu, Tsuen Wan, and Kwun Tong) are

Missions and the Message of the Master

connected financially to the Northeast church in Detroit, Michigan, and the fourth (Wan Chai) to the Laurel church in Knoxville, Tennessee. These congregations are growing, and we feel should be self-supporting as soon as they are able . . . The Mei Foo congregation purchased a building (flat) in Tsuen Wan district. Present planning is underway to help these brethren pay off their building with the specific goal of their becoming self-sufficient. A new apartment has been purchased for the Wah Fu congregation's preacher, stabilizing this work as well as caring for the needs of their preacher (Peter Cheung) and his family . . . Reaching one billion souls in China will never be an accomplishment of the American brethren alone and should not be . . . We are fortunate to have a good Bible college (Four Seas) in Singapore, where we can send people for full-time study and training . . . Rather than duplicate this good work by starting our own school in Hong Kong, it is to our advantage to send our people to Singapore where they can live cheaper and still remain in Asian culture. A part-time Bible study curriculum will be offered in an evening school in Hong Kong for those who cannot go full-time . . . No foreigners, especially those of European descent, are allowed to preach or teach freely in China. It is, therefore, imperative that preachers of Chinese descent be prepared to carry the gospel into China. The people who are the closest ethnically and culturally are those living in Hong Kong, on the Chinese border. They will eventually become a part of mainland China in 1997 when the British claim on Hong Kong expires and China resumes full sovereignty (Communist China has announced

Missions in the 1980's and 1990's
(Part Two)

their full intention to regain complete sovereignty over Hong Kong by or before 1997). The stronger the Christians in Hong Kong become, the greater our impact on China will be. This is why we place such great importance on the church in Hong Kong in the initial phase.

Phase II: The second phase will concentrate on the collection, review, translation, retranslation, proofreading, and printing of the best brotherhood literature available. Writing and development of new materials by Chinese brethren is a must.

Phase III: The third phase is a large scale printing and distribution program of the translated materials throughout the Chinese community.

Phase IV: The fourth phase is to establish new congregations in Hong Kong's densely populated areas where present congregations are inaccessible to new converts in these areas.

Phase V: The fifth phase is a continual, organized program of sowing seed (the word of God), making contacts, and following up through Bible studies inside the border of mainland China.

Phase VI: The sixth phase is the recruitment of new team members, both Chinese and American, to fill specific needs to accomplish our purpose and plan.

Missions and the Message of the Master

As an indication of the interest in the gospel of people behind the "bamboo" curtain of mainland China, following are some unedited excerpts from letters received by missionaries in Hong Kong from people contacted in mainland China:

My sister and I are both studying the books that you gave us. I have read the New Testament already and find myself to be more knowledgeable. But nearly all my classmates disbelieve the Bible . . . After lot of debates, some of them became interested in Bible and ask me to give them books to read.

I heard that you work in the world bible school. I like to know something about Christ. But I haven't got any books about it to read. If you don't mind, would you please mail some pages about Christ to me in the envelope. I will study every day.

I have sent all bibles to my friends, and they are not enough for me to send to my other friends. They asked me to get more. But you have gone back to Hong Kong and the customs office don't allow me to get so many bibles, for the government don't believe Christ . . . I know you like Chinese people very much.

It is noteworthy that in 1983, more than a million dollars in food was collected from churches in the states and sent to brethren in Poland who were suffering during their crisis in Poland with the Communist regime who opposed their Solidarity movement. As a result of this

Missions in the 1980's and 1990's
(Part Two)

benevolence to brethren in need, the Church of Christ in Poland has received government recognition, with freedom (as much as can be expected in a Communist country) to worship.

Before leaving work being done to reach people behind the iron curtain and bamboo curtain, two efforts via radio are worthy of mention. One is work being done by World Christian Broadcasting Corporation over KNLS, the "New Life" station, a station operated by brethren with operations from Alaska and headquarters out of Abilene, Texas. Following is an excerpt from a letter by Robert E. Scott, President of World Christian Broadcasting Corporation, in February, 1984:

It is cold here in Alaska . . . really cold. I am starting this letter while I'm here to check our short-wave radio facilities. I wish you could have stood with me just now under the massive curtain of antenna cables suspended between the giant support towers . . . each as high as a 30-story building, supporting the antenna, which sends signals halfway around the earth for 13 hours each day to China and the Soviet Union. To the east of these towers is a smaller antenna. As tall as a 12-story building, it beams broadcasts over the North Pole into Europe every day. These broadcasts do not require prior consent from these Communist countries. They can forbid missionaries. They can ban Bibles or other printed materials. But shortwave broadcasts are not

Missions and the Message of the Master

stopped at borders nor denied entrance visas.

Also, from a letter by Norman Rhodes of World Radio, West Monroe, Louisiana, dated February 24, 1984, it is stated they had received funds sufficient to "retire the debt and get some ahead on the Czechoslovakia broadcasts." They also, by raising funds among brethren, like World Christian Broadcasting, help provide programs in many parts of the world, including the Philippines. They recently funded the contract for Grenada broadcasts for 1984.

A third problem facing us in the task to evangelize in these last two decades of the 20th century is that of the non-Christian religions. There are only three world religions believing in Jehovah God, namely, Christianity, Judaism, and Islam. One needs to know the people among whom he labors, their customs, and particularly their religious beliefs. Jewish people and Moslems believe in God (called Allah by Moslems), but do not accept Jesus as the Son of God. Hindus, Buddhists, Shintos, Zoroastrians, Sikhs, Jainists, Taos, and Confucianists are religious people having no belief in Jehovah God nor in the Christ. Although some writers contend that all religions say the same thing and eventually wind up at the same place – God, it is not a true concept that all religions are basically the same. For example, to Jews, Christians and Moslems, salvation means the survival of a person in heaven after death, whereas Hindus and Buddhists believe not to survive after death is their objective, a state of extinction. Christians believe in the Trinity, but Jews and Moslems believe in a single God,

Missions in the 1980's and 1990's
(Part Two)

yet all three reject the idea of a transmigration of the soul and, therefore, believe that each individual has only one life on earth, thus must take that one life seriously as the only chance to please God. Because of their belief that one is born and reborn time and again on earth, Hindus and Buddhists are far more tolerant, since they believe they have plenty of time in their various lifetimes to make matters right.

Following is a chart on various world religions, taken from the book "Understanding Non-Christian Religions," by Josh McDowell and Don Stewart (San Bernardino: Here's Life Publishers, 1982), p. 14. The chart is helpful to distinguish world religions as to their origin and basic beliefs:

<u>Religion</u>	<u>Date Founded</u>	<u>Founder</u>	<u>Deity</u> ¹	<u>Sacred Books</u>
Judaism	c. 1800 B.C.	Abraham	Yahweh (Jehovah)	Law, Prophets, & Writing
Hinduism	c. 1500 B.C.	None	Brahman & many others	Vedas
Shinto	c. 660 B.C.	Not known	Nature-gods	Ko-Ji-Ki & Nihon-Gi
Zoroastrian	c. 660 B.C.	Zoroaster	Ahura & Mazda	Avesta
Taoism	604 B.C.	Lao-Tze	The Tao	Tao Te Ching
Jainism	500 B.C.	Mahavira	Originally none; now Mahavira	Angas
Buddhism	560 B.C.	Guatama	Originally none; now Buddha	Tripitaka

Missions and the Message of the Master

<u>Religion</u>	<u>Date Founded</u>	<u>Founder</u>	<u>Deity</u>	<u>Sacred Books</u>
Confucianism	551 B.C.	Confucius	Heaven	The Classics
Christianity	4 B.C.	Jesus Christ	Yahweh (Jehovah)	Bible (Old & New Test.)
Islam	570 A.D.	Mohammed	Allah	Koran
Sikhism	1469 A.D.	Nanak	True Name	Granth Sahib

If one prepares to go to a country in which non-Christian religions predominate, he must be thoroughly familiar with the religious beliefs of the people among whom he labors. There are many books available on major religions of the world.

In my travel to Africa in 1955, I and my family stopped in Tripoli, Libya, and visited for a short time with the C. M. Rhodes family, missionaries there at that time. I learned how difficult it is to work in a Moslem dominated area. Hostility toward Christianity is so strong one cannot visit Moslem homes for the purpose of teaching them, for proselyting in such cases is illegal. One cannot place ads in the newspapers to advertise the church. At that time, Wheeler Air Force Base was stationed in Tripoli, a U. S. base. Some Americans had helped with the work of the church who were in government service. That no longer prevails since Libya's present premier (Gadafy) is radically opposed to the U. S. Religious freedom in such countries is practically nil. Even before Gadafy, Bob Douglas was deported from Benghazi, Libya, for trying to win Arabs to Christ. He then moved to Cairo, Egypt, during the Nasser administration. After being there a short time, he was deported from Egypt for the same reason, being

Missions in the 1980's and 1990's
(Part Two)

given 48 hours to depart from the country. His work in Egypt was not in vain. When I came through Cairo in 1969, my wife and I had the pleasure of visiting with brother Kharkar Girgis and family. He told us he was converted by brother Douglas, who had visited him when his young son was killed by the Metro (a trolley type suburban train in Cairo). Brother Douglas taught the Girgis family, and they left the Coptic church for pure New Testament Christianity. There were many Russians in Egypt in 1969, but since that time relations between the U. S. and Egypt have become normalized, and all Russians have left Egypt.

Brother Evertt Huffard worked, with his family, several years among Arab people in Jordan and Israeli. He reported that in the situation of his experience Moslems were easier to convert than Jews. The difference in his experience and that of brother Douglas may be that Arabs of the subjugation to Israel were not in control of the government, and thus were more receptive under such conditions. There would have been less likelihood of persecution against them for changing religions in that circumstance as opposed to that where there was less freedom of religion. In fact, in Israel, we have the Galilee Christian School, near Nazareth (at Eilabun). It is the only place perhaps in the world where (at the time I visited in 1969) the Jewish government (Israel) helped financially a school operated by Christians (from the U. S. A.) to teach Arabs (Palestinian Arabs).

We do not know how God in his all-wise providence will use oil discoveries in Arab countries to open doors for

Missions and the Message of the Master

evangelism among Moslems. It makes a good opportunity for vocational evangelism when U. S. oil workers go abroad to serve in such countries. This is at least one solution to the problem of reaching them.

Another circumstance that poses a problem for evangelism in the world is that of Roman Catholicism. Rome is still the seat of this monstrous organization. For the first time in five centuries, the Pope is not an Italian. The present Pope is Polish. The struggles of the Polish people in their Solidarity movement in opposition to the oppression of their communist government have made the Pope a sort of leader and hero to them, and to Catholics around the world. However dazzling may be their leader, this fact cannot undermine the truth that the Roman Catholic church is an apostate body, with all of its ritualism, pomp and ceremony, its deceptive mass, celibacy and false claims regarding Peter and the virgin Mary. The evil effects of this system are seen more clearly in some cases elsewhere than in our own country. Take, for example, their doctrine of penance, which leads to self-torture:

The Franciscan priest must learn to crush the desires of the flesh by fasting, self-denial, and even physical pain. Many Americans have read of the ascetics and hermits of the early and middle ages of Christianity who mortified the flesh by wearing hair shirts, fastening chains about their waists, and sleeping on boards or in bare coffins. But it might surprise these Americans to know that in the senior

Missions in the 1980's and 1990's
(Part Two)

seminaries for Franciscan priests in the United States there hangs, inside the door of each cell or bedroom, a scourge or whip. It is made of several strands of heavy cord, each knotted at the end. Each Monday, Wednesday, and Friday evening at 5:45 o'clock, we closed the doors of our cells; to the chant of the "Miserere" we disrobed and "scourged our flesh to bring it into submission." The Superior patrolled the corridors to listen to the sounds of beating - the assurance of compliance.²

Flagellation, however, has never been practiced by the rank and file of Roman Catholics, but in the Philippines the fanatical

"Flagellantes," at the Lenten season each year can be seen in processions, carrying heavy crosses, chanting Latin hymns, and beating their bodies with a scourge until the flesh is raw and bleeding, in a blind hope that through that kind of suffering merit will be stored up and their souls will be released sooner from purgatory. How can an intelligent and professedly Christian priesthood allow such things to continue?³

Our New Testament teaches that the Lord, with "the breath of his mouth," will put an end to the "man of sin" who "sitteth in the temple of God, setting himself forth as God" (II Thess. 2:3ff). We take it that the truth as

Missions and the Message of the Master

preached by God's servants is to be the destructive force of all error, including Roman Catholicism. This means that the Lord is counting on us to take the message of Christ to Catholic dominated countries, as well as to those dominated by non-Christian religions. There is evidence that there are large, open doors in Catholic countries in South America. In an article in *Christianity Today*, December 1, 1978, entitled, "Conversion Fever Breaks Out in Bolivia," it was stated that "Bolivia is in the throes of an awakening." At the end of a two-week crusade held in three principal cities, La Paz, Santa Cruz, and Cochabamba, 19,000 Bolivians "professed Christ publicly, 93% of whom were Roman Catholic." This was a denominational effort, but demonstrated the receptivity of people who have had their orientation only in Roman Catholicism. The indications are that they are tiring of the system which has held sway over them for centuries. It was further stated that, "among the Aymara people there has been a revival for the last eight years. Catholic churches have closed doors in many villages." It was reported that there are thriving congregations among Evangelical Friends, Baptists, Nazarenes and Assemblies of God.

Our own brethren went as a team of fourteen families in 1960 to Sao Paulo, Brazil. They recorded their efforts in 1978 in a book called, "Steps Into The Mission Field" (Firm Foundation, Austin). It is interesting to read of their problems in this large city and how they coped with them to overcome culture shock, learn the Portuguese language, and lay the foundation for a successful work among Brazilians. They evidently took a very positive

Missions in the 1980's and 1990's
(Part Two)

approach. In "Project Breakthrough," adopted in October, 1962, they conducted a meeting in a rented theater, winding up with an overflowing crowd of 850 in the 800 seat theater. This resulted in 7 baptisms, 13 home studies, and over 1,000 contacts for follow-ups (pp. 254-256).

Another problem faced in our century is the difficulty in obtaining resident visas to live and work in some countries. Some are harder to enter with permanent visas than others. Usually, if you are prepared and have something to offer, they are glad to have you. Most third-world countries need teachers and skilled artisans, such as doctors and nurses, to help them train their own people. When we entered Liberia in 1969, Mrs. Evelyn Scott, Assistant Immigration Officer in the Department of Education, through which department missionaries had to be cleared, said, "In former days we allowed missionaries to enter with a third-grade education. But that day is past. Now, we require that not only the missionary, but also his wife have a Bachelor's degree at least." I had more than that, but because I was not aware of their requirement beforehand, I had brought no credentials. So it became necessary for us to write to the schools we had attended and have them send transcripts to present before we could obtain resident visas for our work in Liberia. However, if a person had many years of teaching experience without a degree, she affirmed they would accept the experience sometimes in lieu of the degree.

In the event one wished to enter as a vocational evangelist, he should apply not as a missionary, but as a

Missions and the Message of the Master

teacher, doctor, nurse, oil worker, or whatever occupation one's skill may qualify him or her to perform.

Another problem facing missionaries abroad is the prejudice, even hostility, toward foreigners (particularly in some cases, Americans) working in their country. Although this should not deter our efforts abroad, it is good that we be aware of how some people in some foreign countries react. Quoting a Nigerian, Desai says, "Yes, we want to give back to the white man his name as well as his religion. He needs religion more than we do." A native South African stated, "The glory of God and the profit of England has always been, one might say, synonymous terms." Mbonu Ojike, said to be a member of the "Christian" church for over 25 years, said, "For the good of humanity, a gradual withdrawal of Western missionaries from Africa is highly desirable." Others are quoted by Desai as saying, "The missionary came here and said, 'let us pray,' and we closed our eyes, and when we responded 'amen,' at the end of the prayer we found the Bible in our hands, but lo and behold, our land had gone into the hands of missionaries."⁴ Perhaps in early days some lands were acquired by missionaries and others. This led to the Mau-Mau rebellion on the East coast of Africa (Kenya). Since that time, colonizers prevented foreigners from purchasing land. To my knowledge, no land in Nigeria is owned by missionaries or business men. Such land that is needed for schools or businesses, which are for the benefit of the African people, are allowed only on a lease basis. Before independence in Nigeria was obtained in 1960, we secured land, 15 acres, for a school among the Ibo people. Earlier,

Missions in the 1980's and 1990's
(Part Two)

approximately the same was allowed for a school among the Efik tribe. In each case, there was a lease for a certain number of years. If it was not used for the purpose intended, it was to revert to the village.

The greatest body of religious people, even to this day in Africa, is that known technically as animists. These are spirit worshippers, sometimes known as ju-ju in West Africa.

The real vital religion of the African people is a 'body of customs and beliefs, coherent, firm and deep-rooted generally known as the cult of the dead, or ancestor worship.' The ancestors are spiritual beings who are responsible for the living. They are invisible members of the society who live in the spirit world, and who continue to have an interest in the living.⁵

Although in the past 30 years there were many animistic shrines dotting the roadsides of Nigeria, they are less frequently seen today, no doubt due to the increase in knowledge, both educationally and spiritually, especially in the knowledge of God's word. But there are still many of these in modern Africa. Sacrifices of goats, fowls, and palm wine are made in these shrines.

Such religion is characterized by what an American would term as "strange, backward," and indeed what the Bible would call "ignorant worship" (Acts 17:23). However, the backwardness of some in a country does not

Missions and the Message of the Master

justify a missionary who enters such a land to brand all as such in a blanket statement. There are many enlightened people in every country, and even among the pagans, some of them are often the most receptive to the gospel. Albert Schweitzer, the famous European organist, who later turned medical missionary and established Lambarene Hospital in Gabon, West Africa, snobbishly held the following viewpoint:

The negro is a child, and with children nothing can be done without the use of authority. We must therefore, so arrange the circumstances of daily life that natural authority can find expression with regard to negroes, then. I have coined the formula: 'I am your brother, it is true, but your elder brother.'⁶

John Gunther, who visited many countries in Africa before writing his monumental work, "Inside Africa," stated that Schweitzer did not encourage Africans to be free, that he was rather dictatorial in his attitude. He criticized Schweitzer for the following statement:

The idea of the rights of man was formed and developed . . . when society was an organized and stable thing . . . In a disorganized society, the very well being of man himself often demands that his fundamental rights be abridged.⁷

It is galling to Africans to have foreigners tell them their rights need to be "abridged." Especially since most

Missions in the 1980's and 1990's
(Part Two)

colonized countries have obtained their independence, they are sensitive to such remarks. Perhaps it is such attitudes that have led some African leaders to make remarks like, "Christianity is preached but not practiced in Africa" (Kenneth Kaunda). "Christianity as it is practiced in Africa is purely a Westernized Christianity and looks awkward in African society" (Mbonu Ojike, in Introduction to Gunther's book).

A good motto for all missionaries in a foreign land is, "never bind customs of your own country, only seek to bind them to Christ and his will." In fact, if a custom in a foreign land where you labor does not transgress the will of God, there is no reason to speak against it. If there are God-dishonoring customs like polygamy, we must teach as did the apostles, "We must obey God rather than men" (Acts 5:29). Africans will often sternly defend their customs, even if they are cruel to their people. Jomo Kenyatta had this to say about female circumcision:

The missionaries who attack the 'irua' of girls are more to be pitied than condemned, for most of their information is derived from Kikuyu converts who have been taught by these same Christians to regard the custom of female circumcision as something barbaric and savage, worthy only of heathens.⁸

Thus Kenyatta defends Clitoridectomy, or circumcision of females, among the Kikuyu tribe. Perhaps in ancient times, the Chinese leaders were equally strong in

Missions and the Message of the Master

their defense of the custom of the binding of the feet of women, a custom which practically crippled them.

FOOTNOTES - CHAPTER III

¹*Deity* is used loosely here. It may mean a traditional concept of God (as in Judaism); an impersonal supreme Power (as in Hinduism); or a founder, reverence for whom has developed into devotion or even worship (as in Buddhism).

²*People's Padre*, by Emmett McLoughlin (Boston: Beacon Press, 1954), p. 17.

³*Roman Catholicism*, by Loraine Boettner (Phillipsburg: Presbyterian and Reformed Pub. Co., 1962), pp. 276f.

⁴*Christianity in Africa as Seen by the Africans*, by Ram Desai (Denver: Alan Swallow, 1962), pp. 11-17.

⁵*Ibid.*, p. 20.

⁶*Inside Africa*, by John Gunther, p. 30f.

⁷*Ibid.*, p. 732.

⁸*Ibid.*, p. 88.

CHAPTER IV

CHURCH ORGANIZATION AND MISSIONS

"We see at once the difference between the apostolic organization of the church and the organization which we exported from England."¹ Roland Allen, an Oxford graduate and Anglican missionary to China from 1895 to 1903, could see that the excessive burdens of super-organizations, when exported abroad, would not succeed. He was a missionary sent out by the SPG (Society for the Propagation of the Gospel), an arm of the Anglican church, of which he was a High Churchman priest, nurtured in the understanding of its traditions. One can sense Allen's frustrations as he wrestled with the problems brought on by exporting the traditions of the Anglican church and its missionary society into China. His books, "Missionary Methods: St. Paul's or Ours?", "The Spontaneous Expansion of the Church," and "The Ministry of the Spirit," written from 1903 to 1943, have become popular in the religious world by mission students especially. He is said to have predicted to his son that his books would not come into their own until the 1960's.²

In pointing out that the missionary society is a harmful appendage, he says,

It is not surprising then that men, seeing the chaotic state of our missionary organization, and

Missions and the Message of the Master

groaning under its innumerable appeals, should begin to demand that the Church be her own missionary society. That demand must issue in a reconsideration of the nature of the Church and her organization in relation to missions, and the discovery that her organization is in its essential characteristics the organization of a missionary body.³

Not only was he concerned with the missionary society, but also the very ecclesiastical organization, which was "far removed from the Apostolic Church," whether at home or abroad, with its bishops over dioceses, autocratic priests over parishes, with their titles, "Chief Pastor," and "Father in God."

What Roland Allen learned in a difficult way is the same truth that our own Restoration leaders, Moses E. Lard, David Lipscomb, Tolbert Fanning and others had learned in the mid 1800's, namely, that the church is its own missionary society and is able as God planned it to take the gospel to the world, without the encumbrances of other rival agencies. That the missionary society in Allen's day did rival the church of England is obvious. When the bishops sent from England established their type of organization

but the organization of the native Christians under the missionary societies did not cease. One society might proclaim itself the mere handmaid of the church and desire that all its work should be directed by the bishop; but another might claim to

Church Organization and Missions

direct its own missionary operations in its own way. Where this was the case difficulties inevitably arose, for there were in fact two ecclesiastical organizations in the same place.⁴

He pointed out that the delegates sent out to India in 1921 by the CMS (Church Missionary Society) recognized this serious difficulty. They said:

The outstanding fact in our present Church Missionary Society administration is that in the great majority of the dioceses it is quite outside diocesan control. It is impossible for such an organization to be other than a divisive influence in the diocese, for as an inevitable result there are two authorities, on the one hand the bishop and his office and his councils, on the other hand the Church Missionary Society secretary and his office and his committees, and the more strong and efficient the Church Missionary Society secretary, his office, and his committees, the more divisive will be their influence . . . It will be obvious that when the dioceses are controlled by Indian bishops, as in many cases they will be with the coming extension of the episcopate, the cleavage indicated and the antagonism resulting will be even more apparent.⁵

It is no wonder Dennis Clark said,

In this decade missions need to return to Biblical

Missions and the Message of the Master

concepts and the Biblical terms of 'evangelist,' 'pastor,' and 'teacher.' The word 'missionary' could well be left to rest on the history shelf, and the word 'evangelist' restored to its Biblical dignity and importance.⁶

Can we not safely say that one great reason denominationalism has largely failed in its efforts to evangelize the world is due to its exportation of un-Biblical organizations, divisions, human creeds, and un-Biblical doctrines? Rather than let these frustrating experiences of denominations in their efforts to press their traditions abroad discourage us, let us be more than ever determined to take the true doctrine, the "sound doctrine" (Titus 2:7f, 1), with the proper scriptural organization of autonomous churches, and the same pattern of the first century church in all respects, including the Biblical ethics. The experience of Allen, Soltau, Nevius and other denominational missionaries abroad should convince us of the extreme importance of the organization of the New Testament church.

It should rather be noted that problems which they confronted with their ecclesiastical organizations will not bother missionaries who go forth to export the same kind of organization in the U. S. A., when such organization is patterned after the simple structure of the first century church, namely, a plurality of elders and deacons over one, and only one, congregation, with the elders functioning as overseers and shepherds of that local body, and deacons as servants in that local body, and all the saints functioning as Christians under the direction of the elders. That kind of

Church Organization and Missions

organization will work overseas, anywhere in the world, as well as at home, because that is the kind God in his wisdom planned. I have personally seen the bad effects of the bishop-diocese-priest-parish system of the CMS church in Nigeria. It had no appeal to the common man, and is losing ground as Nigeria has obtained her independence from Britain, and now the Anglican system is a historical relic. Most Nigerians seek that which will be adapted to their own needs. The church of the Lord, which is universal in scope (see Chapter I), is adaptable to any nation at any time, since it is the wisdom of the eternal Spirit.

As a further condemnation to the Anglican system, Allen shows that their organization did not function in matters pertaining to authority and discipline.

In our dealings with our native converts we habitually appeal to law. We attempt to administer a code which is alien to the thought of the people with whom we have to deal, we appeal to precedents which are no precedents to them, and we quote decisions of which our hearers do not understand either the history or the reason. Without satisfying their minds or winning the consent of their consciences, we settle all questions with a word . . . If a missionary explains to his converts that some act is not in harmony with the mind of Christ his words fall on deaf ears: if he tells them that it was forbidden in a council of such and such a date, they obey him; but that is the way of death, not of life; it is Judaism, not Christianity; it is papal, not Pauline . . . Paul must

Missions and the Message of the Master

have deliberately preferred strife and division, heart-burnings, and distresses, and failures, to laying down a law. He saw that it was better that his converts should win their way to security by many falls than that he should try to make a short cut for them. He valued a single act of willing self-surrender, for the sake of the Gospel, above the external peace of a sullen or unintelligent acceptance of a rule.⁷

In further contrasting the system under which he labored with that under the administration of the Holy Spirit in the days of Paul, he showed how unity was achieved then in these four ways: 1) Paul taught unity by taking it for granted. 2) He used to the full his intermediary position between Jew and Greek. 3) He maintained unity by initiating and encouraging mutual acts of charity. 4) He encouraged the constant movement of communication between the different churches. Antithetically, he said,

Today unity is maintained in our missions by a very different means. We have had a long and very bitter experience of schism at home, and all our missions have been planted and organized with the fear of schism ever before our eyes. Our attitude towards our converts is largely the result of this fear, and our methods are largely the offspring of it. We have not established abroad anything that can be compared with the church in the Four Provinces. We have simply transplanted abroad the organization

Church Organization and Missions

with which we are familiar at home. We have maintained it by supplying a large number of European officials who can carry it on, with the idea that sooner or later we shall have educated the natives to such a point that, if they eventually become the controlling power in the church, the change will be nothing more than a change of personnel. The system will proceed precisely as it did before, natives simply doing exactly what we are now doing. In other words, we have treated unity mainly as a question of organization.⁸

As I see it, the problem facing Allen and other denominational missionaries was not one of method, that is, in the sense of mere expedients which we usually term methods. Their major problem was in a faulty organization which spawned an autocratic influence of missionaries on the nationals. This attitude and control could never work. This can be seen in his discovery that their organization did not fit the New Testament pattern, but which discovery did not influence any change in the superstructure of the Anglican traditions.

St. Paul's churches were indigenous churches in the proper sense of the word; and I believe that the secret of their foundation lay in his recognition of the church as a local church (as opposed to our 'national churches').⁹

He believed that in the Anglican history the

Missions and the Message of the Master

missionaries had not trusted in the power of the Spirit to indwell the converts, and had, on the contrary, trusted only in themselves to direct them. That is why the foreign churches looked to the missionary for everything in dependent fashion.

He (the missionary) is assisted by a number of native clergy, catechists and teachers whose work it is his duty to superintend. These again will look to him for guidance and encouragement, and probably for definite and particular orders in every conceivable circumstance that may arise, even if they do not depend upon his initiative and inspiration to save them from stagnation. In the central station he will almost certainly find a considerable organization and elaborate establishment which the native Christian community has not created and cannot at present support without financial aid from abroad. He will find that they have been more or less crammed with a complete system of theological and ecclesiastical doctrines which they have not been able to digest. He will find an elaborate system of finance which makes him in the last resort responsible for the raising and administration of all funds in his district. He will find that as regards baptism, the recommendation of candidates for office in the church, and the exercise of discipline, the whole burden of responsibility is laid upon his shoulders alone. He will find in a word that he is expected to act as an almost uncontrolled autocrat subject only to the admonitions

Church Organization and Missions

of his bishop or the directions of a committee of white men . . . He cannot ignore that situation . . . He can keep ever before his mind the truth that he is there to prepare the way for the retirement of the foreign missionary . . . He disappears, the church remains.¹⁰

It is obvious that evangelists of the church of Christ do not face the same problems as those we have seen which Roland Allen lifted up his voice against. Yet, we can learn from him because there were other matters relative to dealing with converts on the mission field about which he thought deeply, and which face us. We will discuss those in other chapters. In this, the problem of organization, I found to be a major one which affected nearly every phase of the work in Nigeria and Liberia.

For example, we engaged in a training program to develop young preachers. We did our utmost to plant within their hearts the spirit of pure New Testament Christianity, unmixed with doctrines and commandments of men. In spite of that, their background was such that they tended to revert to the old denominational ways. After graduating from a two-year program with us, one of our young men began to work with a young church among the Ibo people. He invited me to come and speak to them on one Lord's day. As he introduced me, he referred to himself as "the minister in charge." That may sound harmless, but in view of the work we had done to disabuse their minds of the "evangelistic overseer" attitude, I asked him what he felt he was in charge of. He was a little embarrassed when I

Missions and the Message of the Master

approached him about this privately, but as his former teacher I sought to help him start on the right foot with his congregation. On some occasions, there were brethren, reverting to their old ways, who wanted me to come and audit, or examine the books of the church. It was necessary to explain on such occasions that I was their brother, not their father, and that I did not occupy a position of "diocesan bishop," but merely their helper.

In my judgment, the extreme care all of the missionaries used in Nigeria to plead for strict adherence to the New Testament, not only in organization, but in all respects, is the reason why a great movement took hold in the 1950-1980 period, resulting in over 1,000 congregations. Mistakes were made on our part, but not due to any arrogation of authority to be over the churches. We earnestly wanted churches that would be able to govern themselves, support themselves financially and be able to take the light of the gospel to their own people. We looked forward to the day we could leave with a good conscience and look back upon brethren whom we had loved and helped by Bible study and prayer together to reach such a state of maturity that they could carry on without the aid of missionaries, or foreign financial aid.

There are some denominational writers who pay lip service to the idea of purity in organization, but who are shackled by their sectarian organizations. Harold Lindsell, conservative writer and former editor of *Christianity Today*, says,

Compartmentalism helps to encourage the

Church Organization and Missions

development of a hierarchy and ecclesiasticism in which one segment of the church becomes the overlord of God's flock. This incipient evil is one of the permanent tensions of the church, and Romanism has succumbed quite easily to this evil. The correction of such abuses is not the elimination of the offices of bishop and deacon. Once again there are two extremes: one is ecclesiasticism, the other is anarchy without visible organization.¹¹

While this sounds good, it does not indicate that Lindsell is for a return to primitive Christianity in all respects, for observe how his idea fosters sectarianism:

The church of Christ is not sectarian. It knows no barriers of denominational attachment. In it will be found men and women who are Baptists, Presbyterians, Methodists, Lutherans, Episcopalians, yes, and even some who are Roman Catholics in name. This church of Christ, which is a spiritual body, includes the communion of saints, and is invisible. It is never to be equated with a visible church or churches for in the membership of the invisible church are found only those who have truly been regenerated. Not all who associate themselves with a visible church will actually be regenerated people. But the existence of the invisible church, which has in it all true members of the body of Christ, does not lessen the importance nor diminish the functional usefulness of the visible church or churches . . . The

Missions and the Message of the Master

missionary motive and imperative are intertwined inextricably with Biblical doctrine of the visible church as constituted by God in terms of its real nature and function.¹²

In reply to this line of reasoning, it is obvious to the student of the New Testament that there is one body (Col. 1:18) and *but one* body (I Cor. 12:20). There were no differing denominations in the first century, sects warring against one another. Each member was a "branch" in the "vine" (John 15:1-6). The branches were not denominations teaching different doctrines, but were individual members of the same body. This body was not to be schismatic. All were to speak the same thing, be of the same mind and judgment and no divisions among them (I Cor. 1:10-13). Division was condemned as a work of the flesh (Gal. 5:19-21). If anyone taught a different doctrine from that which was revealed by Christ through his apostles whom he inspired with the Holy Spirit, he was not to be "received into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (II John 9-11). Those who preached a different gospel "other than that which ye received, let him be anathema" (Gal. 1:8f). The apostles prophesied that departures from the true doctrine would come (I Tim. 4:1-4; II Tim. 4:2-4; Acts 20:28-32; II Thess. 2:1-12), but that this would be the test to determine whether they would be approved of God, or if false teachers, disapproved (I Cor. 11:19). The word used in I Cor. 11:19 is *hairesis*, translated heresies, or factions. It is also used in Acts 24:5, when Paul was

Church Organization and Missions

accused by Tertullus, the Roman lawyer, of being a "ring-leader of the *sect* (or, heresy) of the Nazarenes." Paul, far from admitting that he was sectarian, or a heretic, replied, "But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets . . . that there shall be a resurrection both of the just and unjust" (24:14f).

Thus, there was no such idea as an "invisible" church, constituted of differing sects, for all churches were "visible" and the aggregate constituted the "one body." Each body was separate and independent of the others, but each was endeavoring "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). This was maintained by observing diligently the elements of unity: the one God, one Lord, one Spirit, one faith, one baptism, one body, and one hope (Eph. 4:4-6).

While it is not in the purview of this work to enter extensively into the subject of the history of the church, the falling away, the later events leading to the restoration of pure New Testament Christianity, it is our purpose to show, in addition to the above Biblical evidence that churches were united and independent, autonomous units, the extra-Biblical evidence from reliable historians.

The first is from John Lawrence Von Mosheim (1694-1755), about whom it was said in his day,

We may have had . . . pulpit orators, who, among the many unsuccessful imitators of Mosheim's method, have even rivaled him . . . but in ecclesiastical

Missions and the Message of the Master

history, the merits of Mosheim are so decisive and peculiar, that I will not venture to compare him with any of his predecessors, or his successors, in this department of learning. - J. R. Schlegel, pupil and translator . . . He is our first real historian in church history. - Schroeckh . . . Mosheim's compendium is excellent, the method admirable, in short, the only one deserving the name of an ecclesiastical history. It deserves, and needs, frequent notes. - Warburton.¹³

With this fitting introduction of Mosheim, we can more fully appreciate his comment regarding first century churches:

All the churches, in those primitive times, were *independent* bodies, or none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves, frequently had the honor shown them, to be consulted in difficult and doubtful cases, yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon day, that all Christian churches had *equal rights*, and were in all respects on a footing of equality. Nor does there appear in this first century, any vestige of that *consociation* of churches of the same province, which gave rise to *ecclesiastical councils*, and to *metropolitans*. Rather, as is manifest, it was not till the second century, that the custom of holding ecclesiastical councils began, first in Greece, and thence

Church Organization and Missions

extended into other provinces.¹⁴

Mosheim's footnote on this subject is quite apropos:

It is commonly said, that the meeting of the church in Jerusalem, which is described in Acts 15, was the *first Christian council*. But this is a perversion of the import of the term *council*. For that meeting was a conference of only a single church, called together for deliberation: and if such meetings may be called ecclesiastical councils, a multitude of them were held in those primitive times.¹⁵

"Church government in the New Testament applies only to the local bodies."¹⁶ As F. W. Mattox says regarding this subject:

The congregations of the Apostolic period were independent, autonomous groups. Each group with its elders was independent from any other authority because each followed the same God-given instructions. The "conference" in Jerusalem, described in the 15th chapter of Acts, was not an ecumenical council . . . it was not of the modern council or synod type as seen in the fact that the Jerusalem church had not sent out invitations and that, at the most, representatives from only one other congregation were present. Further, Paul later pointed out that he had not received any instruction from those of Jerusalem different to what was revealed to him

Missions and the Message of the Master

(Gal. 2:6; 1:8). It should be noted that there was no surrender of independent congregational government.¹⁷

One of the problems facing missionaries will be the need to teach new converts, especially those just out of denominations with improper organization, the basics of church organization. Often they will want to have a "pastor" system; that is, a one-man overseer of a congregation, or over many congregations. They may also be instrumental in forming organizations as super-bodies over the local churches, which have the effect of taking the autonomy from the local church. The missionary must realize how vastly important it is for the young churches, their ministers, and later their elders and deacons, to understand the New Testament teaching on this subject.

What we have tried to point out in this chapter regarding Roland Allen's day is that he fought against missionaries having such an organizational system which would place them 1) over the church, 2) over the school, 3) over the national church or school financial matters and other affairs. We should have no such problem since we have no such system. The U. S. evangelist abroad is a brother, not a father, and he works with, not over the nationals. He helps them attain their independence by training and trusting in God to help.

Like any other age, the last two decades of the 20th century need emphasis on basic teachings of the Bible, because these constitute God's perfect plan. Those of us who are engaged in restoration of the Lord's church have always

Church Organization and Missions

emphasized this. The modern world does not need new doctrines and commandments which men have invented, but needs the ancient teachings of Christ and the apostles. These ancient and inspired teachings appeal to Bible-loving and reverent people of all nations. Furthermore, when our lives "adorn the doctrine," and we go forth with love for the souls of men, they sense that we care for them and the eternal welfare of their people.

FOOTNOTES - CHAPTER IV

¹*The Spontaneous Expansion of the Church*, by Roland Allen (Grand Rapids: Eerdmans Pub. Co., 1962), p. 120.

²*Ibid.*, p. iii.

³*Ibid.*, p. 114.

⁴*Ibid.*, p. 121.

⁵*Ibid.*

⁶*Missions in the Seventies*, Dennis E. Clark (London: Scripture Union, 1970), p. 73.

⁷*Missionary Methods: St. Paul's or Ours?*, Roland Allen (Grand Rapids: Eerdmans Pub. Co., 1962), p. 118f.

⁸*Ibid.*, pp. 135f.

⁹*Missionary Methods*, Allen, p. vii.

¹⁰*Ibid.*, pp. 152ff.

¹¹*Missionary Principles and Practice*, Harold Lindsell (Westwood: F. H. Revell, 1955), p. 22.

Church Organization and Missions

Footnotes Continued

¹²*Ibid.*, pp. 36f.

¹³*Institutes of Ecclesiastical History*, Ancient and Modern, Vol. 1, by John Lawrence von Mosheim (New Haven: A. H. Maltly, 1832), Translated by James Murdock, p. 4 (Translator's Preface).

¹⁴*Ibid.*, p. 86

¹⁵*Ibid.*

¹⁶*International Standard Bible Encyclopedia*, p. 654, s. v., "Church Government," 2. "The Local Sense."

¹⁷*The Eternal Kingdom*, F. W. Mattox (Delight: Gospel Light, 1961), p. 50f.

CHAPTER V

CHURCH COOPERATION AND MISSIONS

We have seen that God has endowed every church with sufficient organization to function completely as an entity, without rulers above them merged into an ecclesiastical organization called a "church." Each local body, with its elders (bishops) and deacons, evangelists and saints (Phil. 1:1), is autonomous and capable of carrying on its own affairs pertaining to worship, discipline, edification, evangelism and other activities authorized. Christ made it plain that his "kingdom is not of this world," (John 18:36), therefore it is not a part of the civil government, nor is it to be interfered with by the government, except as it may touch upon the civic life of the community. Christians are to be good citizens of the government (Matt. 22:15-22, Rom. 13:1-7; I Peter 2:13-16), and are in the world, though their life is not to partake of the evil of the world (I John 2:15-17; John 17:15).

While it is true that each church is independent of every other, yet we are not to assume there is to be no interaction among congregations. Looking to the New Testament as our guide,

cooperative relations were entered into by New Testament churches. Examples and indications may

Church Cooperation and Missions

be found of such in Rom. 15:26f; II Cor. 8 and 9; Gal. 2:10; Rom. 15:1; III John 8, etc. The principle of cooperation effective in those cases is susceptible of indefinite expansion. Churches may cooperate in matters of discipline, by seeking and giving counsel, and by respecting each others' disciplinary measures. In the great, paramount business of evangelizing and teaching the nations, they may cooperate in a multitude of ways. There is no sphere of general Christian activity in which the churches may not voluntarily and freely cooperate for the betterment of the world, the salvation of humanity.¹

The church in the past 35 years has especially been faced with this problem, and has emerged with a better understanding of cooperation. It is true that there are some who view cooperative efforts with alarm, and no doubt there have been some abuses. However, any good thing can be abused, as we wish to further point out in this discussion. It is eminently scriptural and right for churches to cooperate in benevolence, evangelism, discipline, and other phases wherein God has commanded us to act. We are to "love the brotherhood" (I Peter 2:17), not merely our own home congregation. It is harmful to oppose cooperation.

Although congregations were complete and independent in their government, this did not preclude their cooperating in Christian service or in the spread of the gospel. The details are not given, but relief was sent from Antioch to Judea during the famine

Missions and the Message of the Master

under Claudius (Acts 11:28-30). The congregations of Macedonia had fellowship in ministering to the saints (II Cor. 8:1-4). The congregations of Galatia and Achaia also cooperated in sending relief to Jerusalem (I Cor. 16:1-3).

The cooperation among brethren pertains to the *work of the church*.

EVANGELISM

The church is a place of work and growth. God planned the church that we should be unto the "praise of his glory" (Eph. 1:12). We give God praise and honor when we "make known through the church the manifold wisdom of God" (Eph. 3:10). We glorify him by letting our light so shine "that men might see our *good works* and glorify our father who is in heaven" (Matt. 5:16). That is the reason we are commanded to "grow in grace and knowledge of the truth" (II Peter 3:18), and to "work out your own salvation with fear and trembling" (Phil. 2:12). It is also for this reason that we are to "put away all guile, wickedness, hypocrisies and envyings, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (I Peter 2:1, 2). It is also for this reason that we are to "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labors are not in vain in the Lord" (I Cor. 15:58). In all of these things we exhibit God's wisdom through the church by

Church Cooperation and Missions

demonstrating the value of godliness of character and good works.

The one grand purpose of the church, so far as its outreach to man is concerned, is to save souls. If we do not see this, or keep it in mind, we might very well become enmeshed in many activities without purpose. It is possible to become like the Jews of Paul's day who "had a zeal for God, but not according to knowledge, for being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God" (Rom. 10:2, 3). Christ came into the world to "seek and save the lost" (Luke 19:10; I Tim. 1:15). When he built his church (Matt. 16:18), he commanded his followers to "go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned (Mark 16: 15, 16; Matt. 28:19f). If we are true believers and followers of Jesus, we will work under his headship (Col. 1:18) to accomplish his work.

The church is like a mighty army marching against its foes, not with carnal weapons (II Cor. 10:4f), but with the sword of the Spirit, the word of God (Eph. 6:17). There are various means to be used to rescue captives from Satan, and to aggressively fight against the "world rulers of this darkness" (Eph. 6:12). The two general means which the Lord wants his church to use in evangelizing the world are: 1) Word, and 2) Deed. Notice in the following two passages the emphasis on these two means: "If any man *speaketh*, speaking as it were oracles of God; if any man *ministereth*, ministering as of the strength which God

Missions and the Message of the Master

supplieth" (I Peter 4:11). "In all things showing thyself an ensample of *good works*; in thy *doctrine* showing uncorruptness, gravity, *sound speech* that cannot be condemned . . ." (Titus 2:7, 8).

IN WORD

Since the Lord commanded the church to go and preach the gospel to the whole world, we must take into consideration the fact that the command to "go" is a *generic*, or general term which does not specify the manner of going. The fact that early Christians traveled by different methods indicates that the mode of travel is a matter of indifference, and that any choice would be acceptable. This is why we may travel today by car, plane, bus, cycle or merely walk. We should use the most expedient way, that is, the way that is wisest under the circumstances.

We learn from this example that when God's word is *generic*, we are allowed choice, but when God's word is *specific*, we have no choice. Examples of specifics are: wood in the ark (gopher wood); animal for sacrifices (lamb); elements on the Lord's table (bread and fruit of the vine); music in worship (vocal music, or singing); manner of baptizing (immersion), etc.

When Jesus gave Peter authority to preach the gospel for the first time he said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). To "bind" means to "pronounce to be obligatory, or

Church Cooperation and Missions

unlawful and prohibited" (Bagster). To "loose" means to "to declare free of privileges, or in respect of lawlessness" (Bagster). Thus, Jesus through the apostles, as revealed in the New Testament, made some things obligatory, prohibited some things, and gave us freedom in some things. It is sinful to "loose" what God has bound, and equally sinful to "bind" what God has loosed. It is also sinful to pontificate in those areas in which God has given us freedom of choice to decide as to methods or manners of operation in carrying out his commands.

When God commanded Noah to build an ark (Gen. 6:14), he specified the kind of wood (gopher wood). This was binding upon Noah. There was no choice allowed. But regarding the tools for work on the ark, such as hammer, nails, saw, cart, etc., there was no requirement, thus God loosed the kind of tools to be used in construction of the ark. Noah was allowed choice to use the most expedient methods known to him. This realm of expediency was allowable only in instances in which God had given man the liberty of choice. For example, pine wood was excluded on the basis of "no choice allowed." Metal hammers, in addition to wood hammers, were included on the basis of "choice allowed."

When God commanded Israel to offer a sacrifice for Passover, he specified a lamb, therefore the lamb was binding and "no choice allowed" (Ex. 12). But he did not specify the method of killing the Passover lamb. The kind of weapon for killing the lamb allowed choice, and selection of the most expedient manner of obeying the command. He bound the lamb; he loosed the manner of killing

Missions and the Message of the Master

the lamb.

When Jesus gave the great commission (Mark 16:15, 16), he bound baptism as a prerequisite to salvation from sin, which always follows baptism in the New Testament. He bound immersion, which is the meaning of *baptidzo*, and plainly described as a "coming unto the water, going down into the water, baptism, then the coming up out of the water" (Acts 8:35-39). But he loosed the kind of water, whether running or still, warm or cold. Some were baptized in pools, as those on Pentecost in Jerusalem. Some, as the eunuch, were baptized no doubt in running streams along the roadside. In our modern indoor baptis-tries, water can be warmed during the winter, for all such details are "loosed" and there is freedom in the area of expediency, which violates no law of God.

In the worship of the church, we are commanded to sing (Eph. 5:19; Col. 3:16, I Cor. 14:15). This is a specific method of making music. Because it is specific in nature, instrumental music is excluded from worship, even though there is no negative "thou shalt not play a piano, organ or other instruments of a mechanical nature." Adding another kind of music would be as sinful as adding another kind of wood in the ark, or another kind of animal for sacrifices. However, when we use song books, songs with notes to help sing the proper tunes, we are not adding to God's word, but we are allowed choice. God bound the singing, he loosed the methods involved in this specific, such as notes, books, pitchpipe, song leader and other aids to singing. At this point, let us observe there is a great difference between an aid and an addition,

Church Cooperation and Missions

between a coordinate and a subordinate. God allows aids for doing the thing commanded; he forbids additions to his word (Deut. 4:2; Rev. 22:18, 19).

Let us use one illustration, along with the principles stated above, to make the applications. Suppose a farmer wants his cow to graze in a certain field. He places a stake, or tether, in the middle of the field, and tethers the cow to the stake with a rope long enough for the cow to reach the outer extremities of the field. If he makes the rope too long, the cow will go into the other man's field. If he makes it too short, the cow will be deprived of all the good grass in his own field. The truth is like that. If we make the truth too long, denominational and modernistic errors are the result. If we make the rope too short, then we forbid the liberties which Christ allows in matters of opinion or judgment. On the one hand, we sin by adding to God's word (II John 9), and on the other hand we sin by refusing to allow what God allows (I Tim. 4:1-4).

When we apply these principles to the teaching of God's word, we observe that the thing taught is specific, that is, the gospel of Christ (Mark 16:15). However, there are many expedients which may be employed to teach the gospel of Christ. Among them are: blackboards, chalk, flannelboards, charts, loudspeaking equipment, including microphones, etc., radio, television and different kinds of lesson books. These are aids in doing the thing commanded, teaching God's word. Also, we are allowed the liberty to divide the people of the local church into classes for the purpose of teaching God's word according to the level of each person's understanding. This is commonly called

Missions and the Message of the Master

"Sunday School," "Bible Class," or "Vacation Bible School," etc. There have been "forbidding brethren" who have taken the position that it is unscriptural to divide into classes for the purpose of teaching, using women to teach children and other women. The argument is often made, "it is a sin to divide the assembly." Yet, already there are natural divisions, some needing milk, and some meat (Heb. 5:12, 13). Dividing into classes for teaching is simply a recognition of divisions that are natural, very much as our school systems do. For example, we do not teach in our schools the complex subject of calculus to first grade students, who are separated into classes suited to their understanding. There is nothing in the Bible to indicate that such divisions are wrong, nor that it would be wrong to provide rooms in buildings for the classes. The generic command to "teach them to observe all things commanded" includes these measures. Classes are expedients to carry out the Lord's command. Also, Preacher Training Schools fall into this category. The church is commanded to "commit (the same) unto faithful men who shall teach others also" (II Tim. 2:2). Although women are not allowed to "teach over the man," which forbids her to be a public preacher, she is commanded to teach young women and children (I Tim. 2:12; Titus 2:3-5). We must train men to preach the gospel.

The task of the church is great in preaching the gospel to the whole world. Let us pray that it will not be burdened by "foolish and unlearned questions" which should be avoided, "knowing that they gender strife" (II Tim. 2:23).

Church Cooperation and Missions

TEACHING THE ALIEN SINNER

The whole church is to engage in the effort of preaching the gospel to the lost. The early church, all of them, "went everywhere preaching the word" (Acts 8:4). That is why the church grew in such great numbers. Each felt as did the apostle Paul, "I am debtor both to the Greeks and to Barbarians, both to the wise and to the foolish" (Rom. 1:14). They were ready to preach the gospel both "publicly and from house to house" (Acts 20:20). They did not sit idly and boast of what the preacher is doing, or what the congregation is doing, for they knew that "each one of us must give account of himself unto God" (Rom. 14:12). The judgment will be individual (Matt. 25:14-30). "For we must all stand before the judgment seat of Christ to receive the things done in the body, whether they be good or whether they be evil" (II Cor. 5:10). The souls we have won for Christ will be our glory and joy (I Thess. 2:19f). Those we have influenced for Christ are our work in the Lord (I Cor. 9:1), and we will suffer loss if that work is lost (I Cor. 3:10-15). We must not only save the lost, but do our best to encourage the saved to continue always "to abound in the work of the Lord" (I Cor. 15:58).

EDIFYING THE SAINTS

The church must not only save the lost, but it must keep the saved ones saved through edification, or building up the body of Christ (Eph. 4:12-16). They must be fed on the sincere milk of the word (I Peter 2:1f). They must

Missions and the Message of the Master

be taught to "exercise themselves unto godliness" (I Tim. 4:7; Heb. 5:12-14). The word in its purity must be preached and error must be exposed (II Tim. 4:1-4). Properly organized Bible schools with trained teachers in each congregation, and adequate facilities, such as rooms, blackboards, etc., will be helpful in accomplishing the task of edification.

BENEVOLENCE

We have seen that the primary work of the church is to save souls, and that there are two general ways to accomplish this great task: by words and deeds. Often the work of the church is divided by some as three categories: 1) Evangelism, 2) Edification, and 3) Benevolence. However, it is good to be cautious so that none of these will be disassociated from the grand purpose of the church, namely, saving souls. That is why I have emphasized that evangelism is saving souls. Benevolence is saving souls by our *deeds*. We are not only to teach, but also to minister, or serve (I Peter 4:11f). In this way, our lights shine when "men see your good works and glorify the Father in heaven" (Matt. 5:16). The word "benevolence" means "doing good, kind or charitable activities." Jesus went about doing good (Acts 10:38). His apostles did likewise, helping the weak (Acts 20:35; Gal. 6:10).

BENEVOLENCE TOWARD THE UNSAVED ALSO

When Jesus came to the earth, the Jews were helping

Church Cooperation and Missions

only their brethren. Jesus rebuked them, as he did in the parable of the Good Samaritan (Luke 10:25-37), and as he taught in Matt. 5:43-48. He showed them that love must be extended to enemies, that they may be sons of the Father in heaven. If love is shown to brethren only, Jesus exclaimed, "What do ye more than others? Do not even the Gentiles the same?" Even heathen people help their own, but Christianity expects more of its followers. Christians must, like their God, love the world, all people of the world (John 3:16).

Even Israel of old were commanded not only to help their own poor among themselves, but also the "stranger, fatherless and widow within thy gates" (Deut. 14:29; 16:9-11). Neither are Christians to help their brethren only. In Gal. 6:10 we are instructed to "do good unto all men (Greek *pantas*), and especially toward them that are of the household of the faith." Of course, we are to give preference to brethren in need, and there is an emphasis in the New Testament on duty to "one another" and helping the "saints." But also there is emphasis on helping all. We are not told to help brethren *exclusively*. In I Thess. 5:14 we are told to "be patient toward *all men*." It can be readily seen that the theory that the church may help only the saints is fallacious. In fact, "saints only" is as wrong as "faith only."

Some think they have destroyed this point by saying that individuals who are Christians may help the ones who are not Christians, but the church cannot do so. They say Gal. 6:10 ("do good unto all men") applies only to the individual Christian. But by their practice they make

Missions and the Message of the Master

Gal. 6:6 apply to the church ("let him that is taught in the word communicate (give) to him that teacheth in all good things") since they pay the preacher from the corporate treasury of the church. Their error is seen by observing that Gal. 1:2 addresses this epistle to "the *churches* of Galatia."

But do not all Christians constitute the church? If all Christians are commanded to do certain acts, then the church is also commanded to do it, for the church is composed of all Christians. They are equal one to the other. It is true that special commands to certain classes of Christians do not apply to all. For example, elders are commanded to be "the husband of one wife" (I Tim. 3:2). Obviously, this requirement of elders could not possibly be met by all Christians, such as women and children. But we must imitate their faith (Heb. 13:7), therefore, when we marry we men must be "husbands of one wife." Some men choose not to marry for special reasons known to them, as did the apostle Paul. In such cases, they could not meet this class qualification for elders. Therefore, this command is not to all Christians, hence not to the church. But the next requirement of elders is sober (Greek, *nephalion*), which is required of all Christians (I Thess. 5:6, I Peter 1:13). Therefore, it is correct to say the church must be sober, since all Christians are so commanded.

It follows that if all members of the church are required to show a benevolent attitude toward their fellow man, then the church must do so. Let us take, for example James 1:27, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their

Church Cooperation and Missions

affliction, and to keep oneself unspotted from the world." Does this passage apply to all Christians as individuals? Yes, it requires that each of us 1) show a positive love and benevolence toward widows and orphans who are afflicted by rendering aid. It also shows 2) that we each must negatively abstain from fleshly lusts and keep ourselves from sinful activities. It may be regarded as a summary of the Christian life, encompassing both positive duties to be performed, as well as negatively the things we must refrain from doing. May the church then practice such pure and undefiled religion? Yes, the church *must*! It is then proper for the church to provide a home for the homeless, and sponsor substitute parents for the parents that have died, or have by neglect forfeited their right to be parents. In this case, the church has benevolently restored a lost home and provided for the needs of orphans. Of course, individuals may adopt orphans, but the church may also care for them when there is such a crying need for both physical and spiritual care of the unfortunate. Arguments that parallel such a home to the missionary society are not tenable. The elders are over the church (Acts 20:28), but parents are over the home (Eph. 6:1-4). If it is right for one church to do so, it is manifestly right for churches to cooperate in the carrying out of this command.

We have seen that there are two general ways to save the world: 1) by word, or teaching, and 2) by deeds. Our study of benevolence regards the second of these. It is necessary for us to see that benevolence must spring from holiness of life. We are to be holy (Greek *hagios*, meaning to be separate, or different from the sinful world) because

Missions and the Message of the Master

our God is holy (I Peter 1:15f). Because God is holy, he cannot expect less of his children. We demonstrate holiness of life by abstaining from fleshly lusts, by fitting and becoming behavior and by good works (I Peter 2:11f). We are to live "soberly, righteously and godly in this present world" (Titus 2:11f). The words, holy, saint and sanctified are all from the same root word and carry the idea that God wants us to be different people, not peculiar in the sense of eccentric, but in that our lives are dedicated to the holy purposes God has for his church, and by so doing we give him praise, glory and honor due him. The necessity of holy living and godliness is understood when we consider that this present earth and all that is in it shall be burned up (II Peter 3:10-12). We look for "new heavens and a new earth, wherein dwelleth righteousness" (vs. 13). We are therefore to be "living epistles known and read by all men" (II Cor. 3:1f).

CHURCH COOPERATION IS SCRIPTURAL

There are some who argue that churches may cooperate in benevolence, but not in evangelism. It is strange that one would make this argument since evangelism largely refers to the soul, or eternal spirit of man, whereas benevolence largely refers to physical aid. The soul, however, is more important than the body and its needs, since it is never-dying. The body will go back to the dust from which it came (Eccl. 12:7), but the spirit to the God who gave it. It should be unnecessary to say that the soul and body can not be divorced, since God joined them together. That is

Church Cooperation and Missions

why benevolence is important, since helping people in their physical needs often softens their hearts and leads their souls to salvation in Christ. But it is not reasonable to contend that the churches may cooperate in that which pertains to the body, but cannot cooperate in that which pertains to the saving of their souls.

The following nine points are scriptural proof that churches may cooperate in evangelism and/or benevolence. Two helpful sources of study in connection with this issue are: 1) the Woods-Porter Debate, and 2) Lectures on Church Cooperation and Orphan Homes, by Thomas B. Warren. Brother Woods has done much to enlighten our brotherhood on many issues through his debates and his works as director of the Open Forum during the Freed-Hardeman Lectures, as well as his present editorship of the *Gospel Advocate*. Brother Warren has also contributed much to our thinking by his debates and writings. The ideas presented will be the result of help received from these brethren. To say that one church may not help another church at all in doing its work is to make a law God has not made. It is parallel to the teaching of those who "forbid to marry and command to abstain from meats" which Paul terms "doctrines of demons" (I Tim. 4:1-3). Those who say the only way churches may cooperate is in each one doing its own work are saying that one church may not help another church at all, and are therefore forbidding cooperation.

1. It is clearly the duty of the church to spread the truth, saving souls through evangelism (Matt. 28:19;

Missions and the Message of the Master

Phil. 2:15f; I Tim. 3:15).

2. Every congregation has a right to plan to meet this duty by assuming responsibility of one or more specific works. Thus, they have the right to plan, or "will" to do what the Lord requires (Phil. 2:13; II Cor. 8:10f).

3. They then have the right and duty to do it, that is, to act upon the plan (II Cor. 8:10f).

4. Before any church has the oversight of a specific work, the churches are equally related to that work. For example, in evangelizing Karns, before such evangelism takes place, all churches stand on an equal basis in reference to Karns.

5. However, if one church actually assumes oversight of this as a project for their evangelism program, churches are no longer equally related to that particular work. For example, if Highland View in Oak Ridge assumes oversight of evangelism by pitching a tent, renting a building or in some way providing for conducting a gospel effort in Karns, other churches occupy a different position with reference to the evangelism of Karns in this particular building or tent. No one would deny elders of a church the right to undertake such specific oversight of this effort to extend the borders of the kingdom (Acts 20:28; I Peter 5:2; Mark 16:15f).

6. Another church may give assistance to Highland View to aid them in the accomplishing of this work at Karns. They might help financially, or by the loan of chairs, or furnishing members to do personal work, singing, or follow-up work. It is ridiculous to say that the work of each church is so exclusive that every other church is forbidden

Church Cooperation and Missions

to help a church in any specific work which they have undertaken. In the New Testament we read of churches helping other churches, so we conclude that church cooperation is the spirit of Christ. They helped other churches when they were in physical need (Acts 11:29f). Also, churches helped in spiritual matters, as may be clearly seen from the following passages (Acts 15:23-32; II Cor. 11:8; 8:13f). To say that churches cooperated in benevolence (relief) but not in evangelism (preaching) is just not true.

7. Elders may have oversight of a specific work which is beyond their ability. Obviously, the elders of Judea were unable to meet the need during the famine, yet they received help from Antioch and distributed that which was brought through Barnabas and Saul (Acts 11:29f; II Cor. 8:1-5; 9:1-15).

8. This work did not have to be some emergency as a drought, tornado or flood, etc. Jerusalem sent help to Antioch (Barnabas as a teacher) when there was no such emergency (Acts 11:22-24). The apostles and elders at Jerusalem sent letters (written teaching) to Gentile churches in Antioch, Syria and Cilicia (Acts 15:22-32).

According to some, a church could not even send a Bible, tracts or a hymn book to another church without violating the autonomy of the receiving church. It was not so in the New Testament.

9. Back to the illustration in Numbers 5 and 6, when Highland View undertakes the evangelism of Karns, the churches at New York Avenue and Laurel have the right or liberty not to help in this specific work. The reason is the fact that New York Avenue or Laurel have no specific

Missions and the Message of the Master

obligation with reference to that work. There can be right or liberty only where there is no particular obligation. Helping Highland View would not be the *only* way for New York Avenue and Laurel to fulfill their obligations as evangelizing churches. They could assume other works in other places that would be equally worthy. No church must make a law saying their method of evangelism or particular program is the only scriptural way. But if some church in the area of Knoxville should say that Highland View is unscriptural in renting the tent or building at Karns in order to evangelize, such a church would be formulating a creed, for such laws are based on their opinion, and not on the teaching of the Bible. Any church should give an evangelizing church its good wishes and moral support, even if it does not choose to actively or financially participate. So long as God's truth is being taught and God's name is glorified, we must be thankful for the efforts being put forth by others to fulfill their mission.

Churches may cooperate in evangelism and benevolence. When God has not given a specific plan, we are allowed the judgment to do what he has commanded in the most expedient way in the realm of our own judgment. It is true that cooperation can be abused, but so may many other good things that are right within themselves. But the abuse of a good thing does not argue against its proper use. We must avoid the abuse, but at the same time try not to destroy all cooperation simply because of the possibility of abuse.

PREACHERS AND THEIR SUPPORT

Principles we have been treating may also be applied to the preacher, his work and support. First, let us observe that an evangelist (from *euangelidzo*, to preach the good news, or gospel) is simply a gospel preacher. Paul said to Timothy, "do the work of an evangelist" (II Tim. 4:5). An elder (*presbuteros*), or pastor (*poimen*), or bishop (*episkopos*) may preach, but the functions of an elder and an evangelist are not the same, nor are their qualifications (I Tim. 3:1-12; Titus 1:5-11). There were always a plurality of elders in each local church (Acts 14:23; Titus 1:5; Phil. 1:1). The elders, pastors and bishops were one and the same office, as seen in their interchangeable use in Acts 20:17-28 and I Peter 5:1-6. Thus, the preacher is not a one-man "pastor," a term used among denominational circles frequently. To fail to recognize this is to ignore the proper organizational structure of the church, and to corrupt its purity. Also, it gives undue prominence to one man in the church and clothes him with undue power. In turn this lends to unscriptural titles, as "Reverend," "Right Reverend," etc.

The church has a responsibility to support the preacher financially. Paul said those who preach the gospel should live of the gospel (I Cor. 9:14), and that "the laborer is worthy of his hire" (I Tim. 5:18). Those who are taught are to pay the preacher (Gal. 6:6), but a strong church may help a weak church (Rom. 15:1). Paul "robbed other churches, taking wages of them" while he labored at Corinth (II Cor. 11:8).

Missions and the Message of the Master

The Bible does not tell how much a preacher should be paid, nor how long he is to stay at a given place. This is left to human judgment. Brethren should follow the golden rule (Matt. 7:12) and treat the preacher like they would want to be treated if they were in his position. He should be treated financially like the average person of the congregation where he labors, at least this is a good rule of thumb in considering the question of how much to support him. If the preacher gives full time to his work, sowing spiritual things, he has a consequent right to reap carnal things (I Cor. 9:11-14). Brethren in Christ are usually good to a preacher who is unselfish and zealous. He can teach the brethren to be unselfish and zealous by his example as well as by his words. He can do much to strengthen the church by training men to be elders, deacons, teachers, and preachers of the word of God. However, if he becomes dictatorial, like Diotrephes (III John 9f), and does not allow brethren a voice in church decisions, he can do much harm. He is not to follow the denominational practice of being "the pastor in charge." With courage, but also with humility, he is to preach the word (II Tim. 4:1-4), not to preside as a "one-man bishop" over the church. The fact that in the area of organization was the first point of departure from the faith, as observed by the student of church history, which led to the apostasy into Roman Catholicism, is sufficient evidence that we need to exercise caution at this point. Let us teach our preachers at home and abroad to beware of this danger.

How is the preacher to be supported? Since the New Testament gives several examples of how preachers were

Church Cooperation and Missions

supported, we cannot select one way and contend that it is the *only way*. Let us observe some different ways:

1. A preacher may support himself. Paul did so at times (I Thess. 2:9; II Thess. 3:8). It is honorable to work, even if one is a preacher. In fact, some of the best preachers are men who have been reared in and adjusted to hard work, physical or mental labor.

2. A preacher may be supported by others. Three men: Fortunatus, Achaicus, and Stephanas added help to Paul (I Cor. 16:17). A. M. Burton, a wealthy man in Nashville, Tennessee, for many years supported the great black preacher in his labors over the country, which resulted in thousands obeying the gospel. That great black preacher was Marshall Keeble, a household word among faithful Christians.

3. One congregation sent through Epaphroditus to Paul (Phil. 2:25). Often when we labored abroad in West Africa, a brother would bring over help from a supporting congregation. This could be in the form of money, or in necessary equipment for the work.

4. Several churches sent help through more than one messenger to a preacher (II Cor. 11:8f). Such has been the experience of all missionaries.

5. Preachers, or teachers, received help from several churches who sent the help by means of several messengers (II Cor. 8:16 - 9:5; Rom. 15:27). The ones to receive this help were the poor among the saints at Jerusalem, which included some who had ministered spiritual things, or preachers of the word.

Missions and the Message of the Master

Preachers were therefore helped in several different ways, and it is generic in respect to how they are supported. If we try to bind one detail, such as the use of Christian messengers to the preacher, then the use of the most common method of getting help to the preacher, the mail system, would be excluded. The U. S. or foreign mail services are not only non-personal messengers, but also non-Christian messengers. Does this not show the folly of trying to find one way when the scriptures give in a generic manner several different methods? Usually those who argue "one way" in regard to preacher support use the mail system, and in so doing are using human institutions as messengers, such as the governments and private corporations. Of course, it is proper and right so to use them, but those who contend that support must be direct, and that there is only one way (the examples of the Bible), rule out the mail systems as a logical consequence of their contention, since such would be a violation. Obviously, the Biblical examples of how preachers are supported are optional, allowing choice.

This false logic of preacher support which demands only one way arises from an assumed distinction between evangelism and benevolence. It is contended that we may cooperate as churches in benevolence, but not in evangelism. Such a contention demands that we place the body above the soul, and of greater importance. The Lord puts the kingdom and his righteousness first (Matt. 6:33; 1 Tim. 4:8). Surely, if churches may cooperate in helping relieve physical needs (benevolence), they may also cooperate in getting the message of salvation to lost souls (evangelism).

Church Cooperation and Missions

We have seen in our study that the primary mission of Jesus and the church is that of saving souls. God has bound benevolence and evangelism together, and man cannot "put asunder what God hath joined together" (Matt. 19:6).

The only passage which authorizes a church treasury is perhaps to be found in I Cor. 16:1f. "To lay by in store" (from *thesauridzo*, implying a common store house or treasury) authorizes members to give to a common fund "that there be no gatherings when I come." But this passage refers to collection for benevolence. If brethren can use this as their authority to collect funds for church buildings, paying the preacher who teaches them, paying for song books, seats, lights and other such things in the realm of evangelism, does this not show that by practice all brethren regard benevolence and evangelism as joined together? May we not be led into strife about words to no profit, but seek to teach brethren that evangelism and benevolence have been joined together by the Lord. If so, there will be no contentions over how preachers get their support, whether direct or indirect. Let's pay them, for they are worthy servants!

ABUSES IN THE WORK OF THE CHURCH

We have seen that what God has bound we must bind, and what God has loosed we must loose. We cannot make a specific out of a generic, or vice versa. We are forbidden to make laws where God has not made them. Those who forbid marriage and command abstinence of meats are said to teach the "doctrine of demons" (I Tim. 4:1-4).

Missions and the Message of the Master

Therefore, it is just as wrong to make laws as to break them. Those who made the law that Titus must be circumcised were called false brethren who were trying to "bring us into bondage; to whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal. 2:4f).

Here, we shall point out that the use of any good thing which God allows can be abused. But because some do abuse these good things does not mean that the things in themselves are sinful and wrong. It simply means that the abuses need to be corrected.

1. Elders are good because God ordained that they be the overseers of the congregations. But this good becomes bad when men are selected who are not qualified (I Tim. 3:1-7; Titus 1:5-11). If such men become dictatorial and force their opinions on the brethren, opinions which are oppressive and unreasonable for brethren to accept, then the good thing God designed for our success and happiness has become bad by abuse.

2. Located preachers are scriptural and good because we read of such in the New Testament. It matters not how long he stays at a given place, nor whether he is paid that makes his work scriptural. The thing of importance is *what he does* while there. He may abuse his position by becoming "the pastor in charge," the "Reverend," or other such unscriptural titles which indicate not only his lack of humility, but also his lack of knowledge of the holy scriptures. If he becomes covetous and greedy of filthy lucre (I Thess. 2:5), and does not care really for the

Church Cooperation and Missions

state or condition of the church (Phil. 2:19-23), he would turn by abuse that which is good into something wrong.

3. Literature, or printed gospel teaching in the form of tracts, books, lessons, etc., are surely good tools with which to work. They help in teaching the gospel. If it is scriptural to preach a sermon (orally), then it is surely also scriptural to preach it by the printed page (written). But this good thing becomes abuses when the printed matter teaches error, or if it fails to honor the Bible as the source of the information, thus making the man and his human wisdom the authority. But as long as he rightly divides the Bible and gives God the glory by imparting His word, the literature is a useful method of teaching.

4. Gospel meetings are a good thing in themselves. In Nigeria this is a term that has a special meaning and which we had to point out to the brethren as dangerous. A group of churches would send representatives to a certain place. They would meet at a designated time and assess congregations, make rules and laws such as who their preachers might be, etc. We pointed out that there is nothing wrong with brethren meeting to sing, pray, preach, discuss problems, etc., but then they should go home without forming organizations which charge dues and force decisions on churches which they should themselves make. We plead for the autonomy of each local church. This is the sacred right of each congregation which no one can or should take away from them. It is good fellowship to meet together for lectures, workshops, etc., but may none of them ever become instruments of "power

Missions and the Message of the Master

structure" to lead churches into apostasy. We must work to maintain the autonomy of each local church.

5. Church cooperation is surely a good thing. No church should be so filled with its sense of independence that it would exercise no concern or desire to cooperate with other congregations. Often two or three or more congregations can do much more to evangelize a new community, or nation, than one congregation. And some works would be impossible for one congregation, such as a radio or TV program, especially a network broadcast which is very costly. But when one church assumes responsibility, other congregations may help this congregation to accomplish the task.

We can avoid abuse of church cooperation. How can it be abused? Like any other good thing, it can be abused. If in cooperation, churches form an organization which rules over churches, making decisions the independent churches should be making, then such is an abuse. Usually this happens when men love power and wish to have control. This abuse can be corrected by preaching against it, and refusing to have a part in that which corrupts the organization of the church. Even if the church assuming the oversight does not overrun other congregations and does allow them the liberty of their own voice, it would still be forced to withdraw their support if they did all possible for correction of this abuse, but failed to convict the gain-sayers.

A congregation may assume responsibility for a Bible training program, or preacher training school. They may invite teachers to have a part, and also invite students from

Church Cooperation and Missions

several congregations to participate. Other churches may help this congregation perform this good work. In such case, there must be an orderly arrangement regarding teachers, courses to be taught, how much help given the students, where the classes will be held, and other details. The elders who have oversight of this program may delegate authority for such an orderly arrangement. It would be an abuse of this good program if such teachers began to make this headquarters where dues must be paid by the churches, thus forcing the churches. Also, it would be an abuse if such an arrangement were regarded as the only method of training teachers. This method should not take the place of the program which each faithful congregation should have in order to build up its members on their most holy faith (Jude 20). The Lord has taught us to take the things we have learned and "commit thou unto faithful men who shall be able to teach others also" (II Tim. 2:2). This authorizes the church to engage in training men to preach the gospel. Jesus authorized it in the Great Commission (Matt. 28:19f). If we teach all things we have been commanded, and we have been commanded to "go teach all nations," then we must of necessity teach them to go into all the world with the gospel. Surely, churches may cooperate to achieve these worthy goals. If so, and doing all things in love, we can take the message of Christ to a dying world in our generation.

FOOTNOTES - CHAPTER V

International Standard Bible Encyclopedia, p. 655.

The Eternal Kingdom, op. cit., p. 51.

CHAPTER VI

CROSS-CULTURAL COMMUNICATIONS

IBO CULTURE AND CUSTOMS¹

The Iboes of Nigeria, West Africa, are lovely people. One never forgets their friendliness, their hospitality as represented by their word, "Ibiella." This is the greeting one gets when he enters their compound. It means "Welcome!" They are no different from any people in other parts of the world in this respect. When we show friendliness to them, they retaliate in kind. On the other hand, if we approach them with resentment over their color, their poverty, their lack of knowledge of English, or "American mores," we may expect them to appear unfriendly. In such cases, that is not their unfriendliness, but our stupidity.

The Iboes suffered terribly during the Biafran conflict. They were the defeated ones during their Civil War (1967-1970). Although they are proud of the bravery of their soldiers, most of them are now glad that there is one Nigeria, and they are, as a rule, loyal to their country. They have adjusted well to the new conditions. The Federal troops of occupation worked hardships on them after their war. There were about 2,000 soldiers encamped on the hill opposite Onicha Ngwa and the School-Hospital Compound. The officers commandeered some of the buildings on the

Missions and the Message of the Master

campus, and those of us who came in after the war were aware of the authoritarian style of these soldiers, and could feel with the people of Imo State the resentments that such treatment brought. However, it was short-lived, and they soon were dispersed.

Iboes are basically a humble people, and have been as responsive to the teachings of Christ as any other tribe in their land. They are an industrious people. They are good farmers and good traders. They have a distinct loyalty to tribe, language and family. An Ibo brother, after being helped through school, will help his brothers to have an education. They are good to help the other members of their family. They are taught this from childhood. It is not uncommon to see a very small child of six or seven years of age babysitting (carrying on back or hips) a younger brother or sister.

Ibo preachers who have been trained at our Bible College at Ntigha Onicha Ngwa have proved to be loyal to the truth. They are willing to make sacrifices as a rule, cycling many miles to preach and to conduct lectures to teach their fellow tribesmen. They display reverence and fervor in their worship to God, and like other members of their race, have a natural talent to sing, even without a knowledge of music principles.

Just like those of us in our country, they have some customs and ways of which they are not so proud. There were in former days those who would wear no clothing. There were those who would, among pagans, offer human heads as a sacrifice to gods, and in rare cases, would eat human flesh in order to dispose of evil people. These

Cross-Cultural Communications

customs have gone out of existence. With enlightenment, especially with a knowledge of God, one sees the passing away gradually of pagan shrines, which formerly dotted the roadways, and at which places offerings of sacrifices were made to their animistic spirits. There were, and still are lingering in some places, the ever-present "ju-ju," which describes their animistic belief of the past (and still prevails among some). A tree could be sacred, and dare not be cut down, even if in the middle of the road, if such tree were a "ju-ju" tree. There are still among them the "native doctors" who take advantage of the people by charging high prices for superstitious remedies, like tying a string around the waist for diarrhea, or claims of being able to cure madness, gonorrhea, etc. Usually, this kind of doctor will ridicule modern medicine and "European doctors." There are many fine doctors, however, among them who have gone to school to study medicine and have become well-trained doctors and surgeons, well-respected by the medical world. Likewise, there are many wonderful young ladies who have been trained as nurses and do a grand job at the hospitals and other places where their services are in demand. Education has made rapid strides in Nigeria. They are proud of their TTC's (teacher training colleges) and colleges, such as the large one at Nsukka, about 44 miles from Enugu.

An interesting custom among some Ibo women is that after their babies have been delivered (more and more are delivered at the hospitals, though formerly by midwives at home), the women for about a month stay in the kitchen and are fed pepper soup. This is believed to staunch the

Missions and the Message of the Master

flow of blood. It seems to have some effect on their babies who feed from their mothers, but those who survive seem to do well. Another custom among women, perhaps rare, is that of "marrying" a younger woman. An older woman, unable to have children, will so "marry" a younger woman in order that the child born to the young lady (by some arranged lover) becomes the property of the older woman. Perhaps polygamy is the most deeply ingrained custom which reaps the most bitter fruits of any other custom. We can only teach Christian principles and pray that this, too, will pass away.

THE ROLE OF CULTURE IN MISSIONS

What role does the study of cultures have in missions? It is simply a tool to assist the missionary in making known his message to people whose culture is different from that of his own. If one had to choose between a knowledge of the Bible and a knowledge of cultures, he should certainly choose a knowledge of God's word. This is the absolute essential in preparation for going to any field to teach men the way of truth and holiness. A knowledge of cultural anthropology can never replace the Spirit's work in the life of the missionary, nor in his work. After all, the God who created man knows more about the mind and life of man than the man knows about himself. The Bible is the greatest book on anthropology or psychology. It is certainly the best book on how and what to communicate to men so as to be saved.

But a study of cultural anthropology can do at least

Cross-Cultural Communications

four things to equip the missionary with an effective strategy:

1. It gives the missionary understanding of another culture.
2. It aids the missionary in entering another culture.
3. It facilitates the communicating of the gospel in another culture.
4. It aids in the process of implanting the church in another culture.²

This incident happened to the author while serving in Nigeria. My interpreter and I came to a rotten bridge across a river. It was in the backwoods, but it would be much closer to our appointment than going around another way by about 15 miles. I was driving and had to make the decision. Is this bridge safe to cross? The saving of time spoke to me that we should attempt it. But my cautious nature said, "If you drive your car on that bridge, it will surely sink into the river!" My interpreter who had only ridden a bicycle all his life and not accustomed to the weight of a car (it was a Chevrolet pickup truck), said, "Let us cross the bridge. God will not let us fall into the river." My comment was, "God has also given us some common sense to see that a bridge is rotten and cannot hold the weight of a car."

We do not expect God to overrule when we transgress his natural laws. That is why we do not put our hand on a red hot stove, or jump in front of a moving vehicle. There is an underlying order in nature which we must

Missions and the Message of the Master

respect. Even so, there is an underlying order in human behavior. True science is an effort to discover God's order both in the natural world and in human behavior. Cross-cultural communication, or cultural anthropology, is one of the behavioral sciences. In his preface to "Customs and Cultures," Eugene Nida says:

Effective missionaries have always sought to immerse themselves in a profound knowledge of the ways of life of the people to whom they have sought to minister, since only by such an understanding of the indigenous culture could they possibly communicate a new way of life. On the other hand, some missionaries have been only "children of their generation" and have carried to the field a distorted view of race and progress, culture and civilization, Christian and non-Christian ways of life. During some ten years as Secretary for Translations of the American Bible Society, I have become increasingly conscious of the tragic mistakes in cultural orientation which not only express themselves directly and indirectly in translations of the Scriptures but in the general pattern of missionary work.³

Since this work pertains to the doctrinal as well as the practical aspects of missions, we will deal mainly with those matters which affect doctrine and practicality. It will be helpful to avoid doctrinal error to observe the historical development of anthropology.

A BRIEF HISTORY OF ANTHROPOLOGY

Herodotus (484-425 B. C.) is credited with the honor of being the first to write and study about the cultures of others than his own. His work is not considered as being systematic. Tacitus (55-120 A. D.) wrote a treatise on the origin and locality of the Germans, but neither the writings of the Greeks or Romans made much impact on the world in the study of cultures. William Robertson, a Presbyterian minister, wrote the first systematic presentation of cultural evolutionism and cultural determinism. In his "History of America" in 1877, he used three stages of evolutionary typology: savagery, barbarism, and civilization. Treating his findings under the heading "national character," he introduced a concept later taken up by Ruth Benedict and Margaret Mead.

In 1860 Adolf Bastian's first book appeared, to be followed the next year by Sir Henry Maine's *Ancient Law* and J. J. Bachofen's *Mutterrecht*. In 1864 Fustel de Coulange's *Ancient City* was released. The next year McLennan's *Primitive Marriage* appeared. Sir Edward B. Tylor's *Primitive Culture* came in 1871. Each of these classic works took the focus from theories of history and philosophy that represented the thought patterns of the theorist's culture and related them to the peoples about whom the theorist was writing. It was this shift, from the theorizing culture to the cultures about whom the theories dealt, that signaled the emergence of a new

Missions and the Message of the Master

and developing discipline—anthropology.⁴

The concept of cultural evolution was well entrenched by the time of Charles Darwin's "On the Origin of Species" (1859) and "Descent of Man" (1871). Though he cannot be the author of cultural evolution, his work reinforced the views of early anthropologists. "What he did do for anthropology was to establish man as a study worthy of the natural sciences and to press anthropology studies toward an empirical science."⁵

Lewis Henry Morgan expanded on the work of Robertson, developing his three stages into a nine-point scheme of evolution in *Ancient Society* (1877). They were lower savagery, man before fire and speech; middle savagery, development of speech, control of fire, and hunting and fishing subsistence; higher savagery, introduction of the bow and arrow; lower barbarism, invention and use of pottery; middle barbarism, domestication of plants and animals; upper barbarism, iron as tools; lower stages, middle and upper stages of civilization. Thus, evolutionary thought permeated anthropological thought with society moving each time to a higher stage of development. E. B. Taylor stated that religion moves from animism and the soul concept to ghost and ancestor worship to nature worship to polytheism to monotheism. J. G. Frazer, who wrote *The Golden Bough*, said that man first invented magic, then turned to religious belief when magic failed him. These views are speculative theories of men and stand in opposition to Biblical teaching that God created man, and that religion was first monotheistic (Jehovah) and descended

Cross-Cultural Communications

to polytheism when man turned to idolatry (Rom. 1: 18-32).

Frank Boas is regarded as the father of American anthropology. A German geographer, Boas set forth principles known as cultural determinism. He stated man was molded as plastic into what his culture made him to be. He attacked any form of racial, biological or geographical determinism, but insisted that while culture was a "historical confluence of multiple influence and borrowings," yet it was a coherent system that molded and shaped the individual born into it. He developed reliable methods of observation and recording, used the system of phonetic recording which paved the way for students of linguistic training in anthropology; he also emphasized the use of vernacular conversation and the report of ethnographic observations in the field. He taught these principles to students at Columbia University in the U. S. from 1896 to 1937. From his classes came noted anthropologists such as Sapir, Ruth Benedict, Margaret Mead, Leslie Spier and Clark Wissler.

"Diffusion" is the term given to the highly specific thinking that phonetics is the basis of language study, and to be applied to the larger culture in the form of "traits" and spread from one culture to another. Wissler, Spier and Sapir advocated the diffusion approach in America, while Germans Wilhelm Schmidt and Fritz Graebner, and Britishers G. E. Smith and W. J. Perry held this view in Europe. Schmidt, a German Catholic priest, is best known for tracing all religious expression to a monotheism as expressed in the Bible. Smith and Perry, who

Missions and the Message of the Master

concentrated in Egypt, held to a sun centered approach, known as the "Pan Egyptian" approach, implying that all traits originated in Egypt with no separate inventions of such traits elsewhere in the world.

Other approaches, such as the configurational school (culture and personality) and the psychological anthropology have been introduced. Ruth Benedict's "Patterns of Culture" (1934) represents the former; works by Mead, Kardiner, Wallace, Linton and Hsu represent the latter. From these have come concepts such as those of the modal personality, or national character, and cultural patterns in human behavior.

But by no means are all anthropologists evolutionists. Louis Luzetak is the most noted Catholic and Eugene Nida the most noted Protestant anthropologist. As I view it, the role of the Christian anthropologist is to wade through all of these, both in speculative thought and Christian, to find out what may be of value to us in evangelism. It is our duty to reject the speculative and use all the good in either system of thought, in harmony with Biblical principles, for the advancement of the cause of Christ. Nida has served as a translator with Wycliffe Bible Translators and with American Bible Society. Charles Kraft, Marvin K. Mayers, and Charles R. Taber are editors of *Practical Anthropology* and are among those leading the development of ethno-theology. Among the writers in that journal are Jacob Loewen, Robert B. Taylor, William D. Reyburn, William Smalley, James Buswell, Alan Tippet, Paul Hiebert and Donald Larson. These men, along with Dean Arnold and Donald Wilson in archaeology and physical anthropology,

are giving a Christian perspective to the field of anthropology.

CULTURAL RELATIVISM

It is a basic hermeneutical principle that a distinction must be made between custom and law. Baptism into Christ is a law of God (Acts 2:38; Gal. 3:26f), but the holy kiss of Rom. 16:16 is a custom. Laws are binding, customs are not binding. Christianity is absolute and adapts to any culture. In a sense, we may say that customs are relative, only in the sense they are matters of human judgment, and do not conflict with the law of God. However, the law of God transcends all cultures and cannot be bent in order to fit the cultural situation. Rather, the culture must bend and yield to fit the truth of God.

There is much confusion in this regard, so we wish to delineate between that cultural relativism that is sinful and that which is permissible. Obviously, we live in a multicultural society. After the defeat of Hitler and his monocultural theory of the Aryan master race, the world swung to an opposite extreme that all cultures are equal and are one. Non-Christian member nations of the United Nations proclaim, "Our culture is as good as yours," and the magazines, such as National Geographic are founded on the principle of cultural relativism. It would be wrong in their judgment to speak ill of any culture or criticize them for their weaknesses. At the very time in our history when Africans and Asiatics, third-world countries, come in droves to the "promised land" of America for study, professors of

Missions and the Message of the Master

our universities are proclaiming our western civilization decadent, not as good as the Montagnards of Vietnam. Nigeria is copying our political democratic system, our education, health and manufacturing methods, yet cannot maintain civil government and have shifted over to military dictatorships. This is obviously due to a lack of maturity at this present time, although given time they may succeed. But in the west, cultural and ethical relativism are the order of the day. Contributing to this mood are the godless philosophies of humanism, Marxism, scientism, positivism and secularism. They believe man is on his own and religion is no more than man's search for the Absolute and are in no sense a matter of divine revelation. Since, in their judgment, all religions are man-made, and each has some good and some bad ideas, some truth and some error, this sets the stage for cultural relativism and ethical relativism.

Christianity has enough plasticity that it allows its adherents to adjust to various cultures of the world, but it is not vacillating to the point of having no norm by which its devotees take no stand. In making such adjustments, the missionary must be careful to remain true to the divine revelation. Only apostasy can follow in the wake of compromise of truth to culture. Cultural relativism is defined as:

the approach to an interpretation and evaluation of behavior and objects by reference to the normative and value standards of the culture to which the behavior or objects belong.⁶

MARITAL CUSTOMS THAT SHOULD BE TOLERATED

Over against the above definition of cultural relativism is that of *ethnocentrism*:

the practice of interpreting and evaluating behavior and objects by reference to the standards of one's own culture rather than those of the culture to which they belong.⁷

It is possible for a missionary to be horribly ethnocentric. It is because of national pride and provincial self-conceit that would cause him to look with utter scorn at variations of local customs when no principles of Biblical truth are violated. First, let us observe that marriage is a total commitment of husband and wife for life (Gen. 2:24; Matt. 19:4-6; I Cor. 7:39). God has always hated divorce (Mal. 2:16), but Jesus allowed one exception to the general rule, fornication (Matt. 19:9). Temporarily, he tolerated divorce and polygyny during a period in which men's hearts were hard (Matt. 19:8), "but from the beginning it hath not been so." Thus, Jesus returned to God's original plan for marriage, with but one exception. The first polygynist in the Bible was Lamech, descendant of Cain (Gen. 4:16-24). Such departures from God's will led men into the condition in which "the thoughts of their hearts were only evil continually" (Gen. 6:1-7). This caused God to be sorry that he had made man and necessitated the flood to destroy man for his wickedness.

It would be wrong to try to impose Western customs,

Missions and the Message of the Master

e. g., in India, when it is their custom for parents to make the choice for the bride and groom. While it is the western custom for the husband and wife to make their own choice, who could say that the eastern custom would violate, generally speaking, any truth? There are diverse ways for forming marriages, but there are rightful variations in the manner of formation of the homes.

Then there is the matter of maintaining the family. In Nigeria, the suitor would approach the parents of the girl, and pay a bride price, often in installments. Not until the completion of the agreed bride price could the groom take the girl to be his bride. This would often be started when the girl was very young, perhaps 7 to 10 years of age. She would be regarded as his "intended." Sometimes, a man in poverty would not be able to pay the full bride price until he was in his thirties. It is difficult for one who is accustomed to the American ways to adjust to this procedure, but when one understands it is an economic device to maintain the home, he must respect the customs of his adopted society. Unless God's moral laws are violated (Acts 5:27-32), all must respect the laws and customs of his society (Rom. 13:1-6; I Cor. 9:19-23, I Peter 2:13-17).

As a missionary wife in Korea several years, Joyce Hardin points out that cultural differences may be more difficult for the woman since such are more noticeable and more frustrating from the viewpoint of home and the normal living situation. Her mature judgment is that:

cultural adjustment or empathy can be fostered by a systematic study of the culture, beginning with

Cross-Cultural Communications

an understanding of one's own cultural milieu and then moving into an anthropological study of the new culture itself. The acceptance and use of new customs, as well as becoming adept in the native tongue, will aid cultural adjustment As the missionary (woman) conscientiously reaches out to the new culture and to the people of that culture she will find that adjustment will follow naturally and easily.⁸

Sororate marriage is practiced among most tribes of North American Indians. It is a practice which demands that if a husband's wife dies, he is obligated to marry her sister in order to continue the family. This is to be distinguished from sororate polygyny, to be discussed as an adjustment that would be improper to make.

Other similar types of marriage, such as Levirate marriage as practiced in Old Testament times (Deut. 15: 5-10; Matt. 22:23-33), would need to be understood by the missionary. Elopement is not peculiar to America, but is practiced by the ones finding their marriage against the rules of their society. For example, among the Kurnai of Australia

the marriage rules make it almost impossible for a young man to take a wife. The old men dominate the society and have first choice of the young girls. A young man and woman often elope to marry. After they have their first child, they may return to their village, where they receive a ceremonial "beating" and are accepted as legitimately married.⁹

Missions and the Message of the Master

Other variations include the compound type of extended living conditions. Often in Nigeria one finds a living arrangement where two or more related nuclear families share a household, including grandparents, parents and grandchildren. It may extend horizontally to include cousins and other married relatives of the same age group. Or in especially large compounds, it may extend both horizontally and vertically. This is a different living situation from that of a polygamous compound.

Among the Navaho Indians of North America, the newly wed couple lives in the household of the bride's family. This pattern of residence is called *matrilocal* residence. Among the Siane of New Guinea, the newly wed couple takes up residence in the village in which the groom was born and raised. This pattern is called *patrilocal* residence. Among the Hopi Indians of North America, the newly wed couple joins the household of the bride's uncle, her mother's brother. This pattern is known as *avunculocal* residence.¹⁰

These variations of culture are taken into consideration because they obviously imply situations where no principles of truth are at stake.

MARITAL CUSTOMS THAT REALLY MATTER

When my family moved among the Iboes of Nigeria to bring the gospel to them in 1957, we had no quarrel with

Cross-Cultural Communications

over 95 percent of the cultural components of the people. They slept in beds with mattresses, ate meat and vegetables, raised corn, beans, yams, cassava by planting and cultivation, cooked their food, used wood for fires, married, had children and loved association with friends. Some of these were different slightly in methodology than that which we had practiced in our culture in North America, but basically were the same. When we converted people to the Lord, the Christian people continued to practice the same cultural traits as the non-Christians in 95 percent of such traits. Therefore, the church was no different from the pagan population, right? Wrong! The balance of the traits demanded that Christianity change some cultural traits, and utterly abandon some others. For example, it was the custom in one village that, when a chief died, his wives (usually chiefs were polygymous) were expected to parade publicly in the market *naked*, in respect and reverence for their dead husband. It was my privilege, at the request of one of the sons, a student in our Bible College, to appear before the older brothers and appeal to them not to require the student's mother, who had also become a Christian, to carry out this cultural trait. I explained that it was contrary to the conviction of a Christian because it would be a shame to her (Gen. 10-13; I Tim. 2:12; Rev. 16:15). At the same time, I explained that she could show her respect for her husband in other ways, so I appealed for them to *modify* this custom, which they did for this particular woman. Another custom the student asked me to beg them to, not change, but *abandon* for his sake, was offering of an animal sacrifice to ju-ju (pagan belief in animism). To

Missions and the Message of the Master

this, they exempted him from payment, but they did not abandon their own practice. They only exempted him when it was explained that our Lord Jesus had been offered once and for all as a sacrifice for our sins (Heb. 9:25-28). In the one case, a custom needed to be changed, or improved, another needed to be abandoned altogether. There was nothing wrong with showing reverence or respect for a dead husband, but there was a direct clash with Christian principle to offer a sacrifice to a pagan spirit.

The most difficult problem encountered in West Africa was that of *polygamy*. This culture trait had become so entrenched through many centuries that it did not, nor I predict will not, go away for a long time. It will require the practicing of monogamy on the part of many Africans as a result of Christian conviction for many years, and teaching their children this as a matter of conviction, so that in other generations polygamy will die as an out-moded symbol of an uncivilized state. Polygamy is woven into their economy, since money was paid for the brides, and they become part of the work force of the compound. Some of my African friends who are strong Christians violently oppose polygamy as what they call "female slavery." Many of them were brought up by a father who had many wives, and they were acquainted first-hand with the bickering, the jealousies, the partiality, the envyings and quarrelings which such a household breeds. Polygamy was not a command in the Old Testament, but was a tolerance of God during a period of time when "man's heart was hardened" (Matt. 19:8), and which Jesus added by way of explanation of a new order, "but from the beginning it

Cross-Cultural Communications

hath not been so" (Matt. 19:8b). Even in the moonlight age of the Mosaic economy, God forbade them "to multiply unto themselves many wives" (Deut. 17:17). Jesus returned to God's original plan in the Garden of Eden (Gen. 2:24), and forbade not only the multiplying of wives, but forbade divorce, making marriage a permanent institution until death, with but one exception (fornication) Matt. 19:1-9.

The first polygamist to appear on the Biblical scene was Lamech, the descendant of Cain (Gen. 4:16-24). Such sins by Cain's descendants caused such a worldwide condition of evil that it grieved God that he had made man, and necessitated the flood to destroy man from the face of the earth (Gen. 6:1-7). Sarai, Abram's wife, evidently did not realize the trouble she was inviting into her home when she proposed to her husband, "Please, go in to my maid; perhaps I shall obtain children by her" (Gen. 16:2). After Hagar conceived and bore Ishmael, immediately, even before the birth of the child, Sarai became jealous and despised her maid. When Isaac was born later, Sarah saw the son of Hagar "whom she had borne to Abraham, scoffing" (Gen. 21:8-14). This led to the sending away of Hagar and Ishmael. God has shown mankind through his word and human experience that His plan of monogamy is the only way for a happy and successful family. The polygyny of Jacob, David and others depict the same human problems when God's plan is violated. One of the consequences of David's sin with Bath-sheba from the Lord through Nathan was, "I will take your wives before your eyes and give them to your neighbor, and he shall lie with your

Missions and the Message of the Master

wives in the sight of this sun. For you did it secretly, but I will do this thing before all Israel, before the sun" (II Sam. 12:11f). This was fulfilled when David's own son, Absalom, to indicate his rebellion, "went in to his father's concubines in the sight of all Israel" (II Sam. 16:22).

In the New Testament, why did Paul require the elder and the deacon to be "the husband of one wife" (*mias gunaikos andra*)? Marriage had deteriorated in the days of the apostolic church. The Jewish law had allowed divorce, and the tragedy of it was that the woman had no rights. Josephus said, "With us it is lawful for a husband to dissolve a marriage, but a wife, if she departs from her husband, cannot marry another, unless her former husband put her away."¹¹ Justin said, "it is possible for a Jew even now to have four or five wives."¹² Josephus further said, "By ancestral custom a man can live with more than one wife."¹³ Perhaps these cases of polygyny were unusual among Jews, but divorce was not unusual. The school of Hillel allowed divorce for most any cause, through a loose interpretation of "uncleanness" in Deut. 24:1.

In a case of divorce by consent, in the time of the New Testament, all that was required was two witnesses, and no court case at all. A husband could send his wife away for any cause; at the most a wife could petition the court to urge her husband to write her a bill of divorcement, but the court could not compel him to do even that . . . A brake was put upon this process by legislation . . . A Jewish wife always brought her husband a dowry which was

Cross-Cultural Communications

called *Kethubah* . . . A man had unrestricted use of the *Kethubah*, so long as he remained married to his wife, but on divorce he was absolutely liable to repay it . . . This checked divorce; but the Jewish system was vitiated by the fact that the wife had no rights at all.¹⁴

The Gentile world was even more dreadfully degenerate in marriage. There is ample evidence that long marriages were the exception rather than the rule. Roman poets and historians speak of seduction as the "spirit of the age."

Ovid and Pliny had three wives; Caesar and Antony had four; Sulla and Pompey had five; Herod had nine; Cicero's daughter Tullia had three husbands. The Emperor Nero was the third husband of Poppaea and the fifth husband of Statilla Messalina.¹⁵

It is plain to see that Christianity initiated a new virtue into the world, that of chastity and marital loyalty. Grunlan and Mayers say that missionaries misuse I Tim. 3:1, 12 by applying them to all Christians when they are applicable only to elders and deacons.¹⁶ This sort of reasoning implies a double standard, one for church leaders (often erroneously called "the clergy"), and one for the ordinary member of the church (often erroneously called "laymen"). The New Testament knows no such distinction between "clergy" and "laity." In fact, all are required to so highly esteem and obey the elders that they will "imitate their

Missions and the Message of the Master

faith" (I Thess. 5:12f; Heb. 13:7, 17). Monogamy is not a requirement for church leaders only, but a universal requirement for all.

Grunlan and Mayers, while admitting they do not know what Paul is referring to in I Tim. 3:2, 12, state that missionaries even more seriously misuse this passage in the light of the cultural situation of Paul's day. They affirm that

Paul, most likely, is not even dealing with the issue of polygyny but rather with the nature of the marriage relationship and possibly with the issue of divorce and remarriage. How can we know what Paul is or is not referring to in these passages? The cultural situation in which Paul wrote can shed some light here. For all practical purposes, polygyny was not being practiced by the Jews, the Greeks, or the Romans of Paul's day. Because polygyny was not an issue in Paul's day there is no reason to believe that Paul was referring to polygyny.¹⁷

To be fair with Grunlan and Mayers in this regard, they "personally believe God's ideal is one man and one woman," but they make an unnecessary and dangerous concession to polygyny in the above comments. Their statement in the footnote that many Jewish, Greek and Roman families are mentioned in the New Testament, with not one being polygynous, is true, but this merely shows the effect of Christianity upon the Jewish and Gentile world. That is why Paul could say, "such were some of you, but you were washed, sanctified and justified

Cross-Cultural Communications

in the name of the Lord Jesus Christ and by the Spirit of our God" (I Cor. 6:9-11). And it is all the more reason why Paul required church leaders, yea all Christians, not to "have fellowship with the unfruitful works of darkness" (Eph. 5:11) by corrupting their marriage, either by polygyny, or by divorce and remarriage. How could Christianity change the world except by an infallible, absolute and universal standard of righteousness for all time? "Let each man have his own wife, and let each woman have her own husband" (I Cor. 7:2).

Quoting from Murdock (1949), Grunlan and Mayers say, "half the world's societies practice polygyny as the preferred form of marriage, another third permits polygyny, and only a little over an eighth practice monogamy exclusively."¹⁸ But whether the basis is economic, political (I Kings 3:1), or social, the practice cannot be regarded as a matter of indifference, in the light of the New Testament.

Some customs regarding marriage must be tolerated. In a village in Nigeria among the Efiks, the groom indicates his taking a bride by jumping off of a rather high pillar, located in the center of the village. This is a harmless custom, but in our judgment, polygyny does not fall into that class. The Biblical considerations make sororal polygyny (a man marrying a woman and her sisters, forbidden in Lev. 18:18), polyandry (one female with more than one husband, practiced in some parts of Tibet and among the Todas of South India, as well as the Kalapalo Indians of Brazil), and fraternal polyandry (all the sons of a family sharing the same wife) in conflict with God's laws of marriage. Other terms refer to equally perverted forms of

Missions and the Message of the Master

marriage. Group marriage refers to a household in which several men and women have equal access to one another sexually and legally. This is similar to "wife-swapping," a recent aberration of marriage in the United States. Group marriage is said to be practiced among the Nayer of Africa.¹⁹ *Serial polygamy* refers to the practice of having several mates one at a time, a practice also common among many in the States.

Although it is not a common type of marriage, we found one case of a bizarre nature in which an elderly woman claimed a younger woman as her "wife." The wife would be let out to different men on a sort of lease basis, but any children born to such a wife would be claimed by the elderly woman "husband."

Nigeria recognizes two kinds of marriages: 1) Marriage according to *native law and custom*. In this instance, a man may have as many wives as those for whom he can pay their dowry. Most marriages among the Ibos and Efiks were according to this standard. Polygamy will continue to survive as long as this prevails. 2) Marriage according to the church, or government. In such cases, the marriage is registered in record books, and it becomes illegal for one to have more than one wife at the same time. This seemed to be the greatest deterrent to polygamy, so we encouraged churches to have record books and encouraged their members to have church weddings, rather than the traditional native law and custom marriage. Some older couples among members of the church who had the traditional marriage, but who had not gone into polygamy, wanted to have, even at the 15 or 20 year period into their marriage, a

Cross-Cultural Communications

church ceremony, not only to proclaim their testimony against polygamy, but to set an example for the younger ones to marry according to the church. Chuku Ogwuru, a young preacher student whom we had trained, wanted in the year 1958 a church wedding at Umudosi, near Aba, Nigeria. It was my pleasure to perform the ceremony in that church, in which he was united with his wife, Violet. It was a simple and beautiful ceremony which was not as costly as was often the eating and drinking characteristic of native law and custom ceremonies. Chuku and Violet are still faithful Christians with several children, and have set a good example for other young Nigerian couples.

A perennial problem that missionaries in the Caribbean and some other cultures face is the situation of women bearing children, often to different men, without the benefit of marriage. This presents a different type of problem to that of polygyny, and is more akin, it seems to me, to polyandry, since the woman has a variety of "lovers." In Liberia, a man may have a "city wife" and a "country wife." The wife in the city is civilized to a greater extent than the country wife, and provides him with a facade of proper home life for church and social functions in the city. The "country wife" provides him with an escape from the city life. In either case, the need is for Biblical teaching that will stabilize the home, and provide love and trust, which are essential to Biblical marriage. No compromise with culture or custom can be justified in such cases, since children of such marriages are robbed of a stable father who is true to one wife.

Mayers makes a distinction between cultural

Missions and the Message of the Master

relativism and ethical relativism:

Cultural relativism is distinct from ethical relativism and is to be carefully distinguished from it. Ethical relativism implies an abandonment of principle and the accompanying irresponsibility within one's own life experience. Cultural relativism implies, rather, the maintenance of principle, the development of such principle, and total responsibility within one's own life and experience.²⁰

He points out that Biblical absolutism must not be merged with cultural absolutism. This occurs when missionaries with a monocultural attitude assume that the way they do things is the only way God would have it be done not only by them but also by everyone else. Any variation from the missionaries' pattern "to sociocultural nuances would result in abandonment of absolutes."²¹ Some professional anthropologists hold to Biblical relativism and cultural relativism, but this is the fault of the professional. It is not necessary for him to be so disturbed with the consequences of Biblical relativism and cultural relativism that he becomes completely relativistic. One can teach members of a given culture to know God fully and completely within the bounds of his culture without changing to the culture of the missionary. At the same time, both the missionary and the national can hold to absolutes, since truth loses none of its truthfulness when expressed in varieties of forms. "So long as the sociocultural expression is approached crossculturally it can be recognized

Cross-Cultural Communications

as truth as well. The moment truth is wed to one cultural expression there is a high potential for 'falsehood' in any other culture."²² This is especially true since any given culture is always changing. If culture identifies truth with its own cultural expression of it, there is an even higher potential for falsehood.

"THOU SHALT NOT STEAL"

"Thou shalt not steal" is an ethical absolute recognized by nearly all cultures. As an example of the need to recognize some relative aspects of this absolute, the following illustration is given:

An American missionary couple went to British Columbia to minister among the Kwakiutl Indians. The work was not progressing as rapidly as the couple had hoped, and the village chief was not cooperative. When their first child, a handsome son, was born they named him after the chief, thinking this would flatter him and gain his cooperation.

Much to their surprise, when they announced the baby's name, the Indians branded them as thieves and forced them to leave the village. The couple did not know until too late that the Kwakiutl Indians consider a person's name private property. It is one of their most prized possessions. No one takes another's name unless it is willed to him.²³

In this instance, the missionaries were following their

Missions and the Message of the Master

own standard of culture in North America, thinking it was the same in British Columbia. But that which is not regarded as theft in North America was taken as such in British Columbia among a certain tribe. It is just this sort of thing which causes culture shock, since all the props are knocked out from under those who enter into an entirely new cultural situation. A knowledge of culture and how to adapt to varying situations will help tremendously in avoiding the shock which causes rejection of the new culture, and a failure to empathize with the new environment.

Another difficulty may arise over the varying divisions of property. Our own division of property is private and corporate. When an individual owns, it is private property; if it is purchased by an organization or political entity, it is corporately owned and therefore public property. In a certain foreign country, a North American had purchased a tricycle for his child. The child left it outside the boundaries of his own property. Their national maid took it to her little girl for her to play with, whereupon the American accused the maid of theft. However, in that country, anything found outside the stated boundaries of a property site may be used or abused by anyone. The maid was acting according to the laws and expectations of her own society when she took the tricycle. She had found it on a trail, so did not view it as theft. But according to the North American's view, her actions were viewed as theft and she was summarily dismissed from her job, or was so scandalized that she quit the job. Both societies held to the absolute that it is wrong to steal, but what was

stealing in one society in this instance, was not in another. A person moving into such an area should be fully aware of its culture, instruct his household not to leave any possessions outside the carefully marked boundaries of his yard, and try to establish good relations with some highly respected member of that society, so that he might work out return of his possessions in the event that some property like an automobile had to be left along the roadside in time of trouble.²⁴

WHAT IS MAN?

Since anthropology is the study of man (*anthropos*), we must determine the object of our study as to his constitution and origin. The Bible teaches that man is a triune being consisting of body (*soma*), soul (*psuche*) and spirit (*pneuma*). It teaches there is a distinction between soul and spirit (Heb. 4:12). Mankind inherits his physical organism from his parents, since after the original creation God set in motion by his Spirit the law of procreation, with the command to "multiply and replenish the earth" (Gen. 1:28). It is clear that man is superior to all the animal world, since he is the crown and glory of God's creation, having been created "in the image of God" (Gen. 1:27). Since God is a Spirit (John 4:24), this could not refer to man's physical nature, but rather to his spirit, which has the power of rational thought, moral choice, aesthetic enjoyment and a sense of something above him to worship. This is the immortal nature of man, the part of him which survives the body and lives on after death.

Missions and the Message of the Master

God is the "Father of our spirits" (Heb. 12:9), having formed "the spirit of man within him" (Zech. 12:1). Daniel was "grieved in my spirit in the midst of my body" (Dan. 7:15).

The word *soul* has a variety of meanings. It has a biological meaning, "and man became a living soul" (Gen. 2:7). The animal world also became "living souls, or living creatures" (Gen. 1:20, 24). The word *soul*, in this sense, refers to any one of God's creatures that has the "breath of life" (Gen. 2:7). But it is a mistake to conclude that when one's breath leaves him in death, the spirit is equated with the breath, and leaves in the sense of becoming non-existent.

The second meaning of soul (*psuche*) refers to man's spiritual soul, which is his immortal nature (Matt. 10:28). Charles T. Russell, founder of Jehovah's Witnesses (formerly International Bible Students Association), restricted the meaning of *nephesh* (Hebrew equivalent of Greek *psuche*) to its biological definition and tried to make it the full meaning. He stated, "man does not possess a soul, he is a soul." It is true that when Adam's breath left his body, the corpse was a dead soul (Num. 5:2), the breath having left his body. This is the body that at death is buried and will be raised at the second coming of Christ (I Cor. 15:42-55). But it is equally true that man possesses a soul. Let us observe:

1. Man *is* a soul (Rom. 13:1; Acts 2:41; I Pet. 3:20).
2. Man *has* a soul (Psa. 103:1; Gen. 35:18; I Kings 17:21; Rev. 20:4, 6:9-11).

John saw the "souls of them that had been slain for the word of God, and for the testimony which they held" (Rev. 6:9). These souls were dead for they had been slain. They were living after death. These souls had been possessed by those who in their embodied state lived on the earth and were faithful servants of God, but now were in a disembodied state in the Hadean realm of Paradise, where righteous spirits dwell awaiting the final resurrection and judgment (Luke 16:19-31; Acts 2:27; Luke 23:43). Russell and Rutherford taught that death means destruction in the sense of annihilation, but "eternal destruction" in Matt. 10:28 does not mean non-existence, or extinction. Destroy is translated from *apolouso*, and is also translated "lost" in Matt. 10:6 and Luke 15:32. The sheep and the prodigal son were both lost, but were not annihilated. The prodigal son was also "dead" but at the same time was alive. Thus, one can die and not be annihilated (Gen. 2:17; Matt. 8:22; Rom. 6:11; 7:4; Gal. 2:19; I Tim. 5:6; Rev. 6:9). Extinction is not a synonym for death, nor is separation, though separation is often an accompanying factor of death. Paul was separated from Christ while in the body, but he was not dead (Phil. 1:23). Jesus and the thief went to Paradise, where they were separated from the Father (Luke 23:43; John 20:17). The rich man was in Hades separated from God, but not dead in the sense of being extinct (Luke 16:23). One can be dead in one sense, but alive in another. Death is the absence of life, regardless of the kind of life considered (James 2:26). The second death of Rev. 20:14 (and Rom. 6:23) means separated from God, but alive forever.

Missions and the Message of the Master

To sustain his doctrine that "the dead are unconscious between death and the resurrection at the second coming of Christ,"²⁵ Russell used Psalms 6:5; 115:17; 146:4; Ecclesiastes 9:5, 10. It is characteristic of false teachers to isolate passages from their context. As an example, Russell bore down on the words in Ecclesiastes 9:5, "the dead know not anything," but failed to observe that in 9:6 it is said, "neither have they any reward in anything done *under the sun*." Thus, the meaning in these verses is obvious: they no more have knowledge of nor reward for anything done *on the earth* after they have departed in death. The reason is, as Job said, "For when a few years are come, I shall go the way whence I shall not return" (Job 16:22). Rutherford, the successor of Russell, also taught the doctrine of soul-sleeping, yet at the funeral of Russell in 1916, Rutherford said, "He is not dead. He has been instantaneously changed and is now with the Lord."²⁶ His denial of the Bible doctrine of the immortality of the soul led to the denial of another fundamental doctrine, the resurrection of the body at the second coming of Christ. Rutherford perverted that doctrine to teach at Russell's funeral that the resurrection is even now in effect! (See John 5:28f; I Corinthians 15:22-26).

In most instances the word soul is used in a non-physical sense of the saving of the soul. It is definite that such passages as Hebrews 10:39; 13:17; James 2:21 and James 5:20 cannot refer to the physical life or body, but to the eternal nature which abides after death. "Obtaining the end of your faith, even the salvation of your souls" (I Peter 1:9), and "seeing you have purified your souls in

Cross-Cultural Communications

your obedience to the truth" (I Peter 1:22) are references to man's immortal soul. They would be equated with a "meek and quiet spirit" (I Peter 3:4) and "let us cleanse ourselves from all defilement of flesh and spirit" (II Cor. 7:1). In such passages, soul (*psuche*) and spirit (*pneuma*) bear the same meaning. The context in each case clearly reveals their meaning.

It was reported that during the first United Nations meeting in San Francisco in 1945 that progress was retarded in international relations largely due to the fact there were such divergent views as to what constitutes man. The Communist world holds an atheistic view. To them, man is little more than an animal with a larger brain. Many Orientals, such as the Hindu people of India, hold to the cyclical view of history. According to this view, all that has happened before will happen again, and an individual may experience thousands of periods (*kalpas*) or reincarnation and having as the end, or goal, of extinction in Nirvana (the Hindu heaven). To them, truth is relative consisting of many kinds. To focus attention on the wide divergence between the Christian and the Hindu culture, largely brought on by the varying views of man, observe the following:

The task of bridging this gap is truly great. What about the Hindu who believes that the ideal life is the renunciation of the world and a life as a hermit or holy man in ashes and rags? How is he going to view the U. S. missionary who lives in a substantial home, drives an automobile, wears nice clothes and

Missions and the Message of the Master

seems to have plenty of money. The American claims to be a religious teacher, but he is enmeshed and enslaved to materialism. The American cannot be a reliable religious teacher. The holy men of India are the ones like Mahatma Gandhi who have renounced material things and who live in austerity . . . Holy men have a begging bowl for a living; missionaries have bank accounts and endless foreign income. Holy men are celibate, missionaries indulge in sex. Holy men are totally dedicated to the gods; missionaries say so too, but they have cars and go on furloughs.²⁷

Missionaries who go forth to proclaim the unsearchable riches of Christ in this late date in the twentieth century must not only fully understand the Biblical view of man, but also be aware of the cultural differences posed by varying views of man.

THE ORIGIN OF MAN

No study of man is complete without a study of his origin. There are two views as to man's origin: creation by God as recorded in Gen. 1:27f and 2:7, 20-22, and the theory of evolution, the view that man evolved through a long process of millions of years from lower forms of animals to his present state. There are two kinds of creationists: fiat, or by God's decree in six days; and progressive creationists, as set forth by Bernard Ramm in chapter 3 of his book, "The Christian View of Science and Scripture"

Cross-Cultural Communications

(London: Paternoster Press, 1955), pp. 45-85. There are also two kinds of evolutionists: organic, representing the atheistic position; and theistic, representing the position of those who believe God created the original life cells, but evolution is the process which took over from there. However, there is no way that Christianity can be true to itself and to God's word unless it accepts wholeheartedly the Genesis account of creation in six literal days. The theistic evolutionist and the progressive creationist want the best of the Bible and the best of evolution, but in doing so must make a great compromise of truth to evolution. The theistic evolutionist wants to embrace the entirety of the evolutionary process; the progressive creationist wants only the geological time period which is demanded by the evolutionist.

The question of the origin of man is not one for any one branch of science, such as biology, biochemistry, geology, psychology or anthropology to answer. Origin does not belong within their purview, but it is rather a philosophical question to be synthesized from all branches of learning.²⁸ The view most in harmony with all true epistemology is the divine revelation/historical account given by the inspired man Moses in the book of Beginning (Genesis). It is not a matter that can be resolved by putting man in a test tube and coming up with a scientific answer of that kind. With all due regard to the advancements made by science in the past 50 years, and we are grateful for them and for the many efforts put forth to improve our standard of living, yet we must avoid the trap of "scientism," the view that science contains all the answers, to the

Missions and the Message of the Master

exclusion of divine revelation. The Bible makes it plain how creation took place: "by the word of God" (Heb. 11:3, Psa. 33:6, 9; Neh. 9:6, Col. 1:16f, Ex. 20:11).

Had it not been for the evolutionary theory, likely no one would have ever tried to make the days of Genesis anything other than ordinary solar days. But time is needed so badly by the evolutionist to prove his theory that he stretches the meaning of days into long geological ages. It is true that the word, *yom*, (Hebrew for *day*) often means a longer period of time, but the context makes it clear when such is the case (Psa. 95:8; Jer. 46:10). But the word means a 24-hour period in nearly every case where it is used. Without exception it means a 24-hour day in the following cases:

1. When *yom* is used with "morning and evening" (Gen. 1:4, 5, 8, 13, 19, 23, 31). "The Hebrew words for 'evening' and 'morning' occur over 100 times each in the Old Testament and always in a literal sense."²⁹ The only reason anyone would have for interpreting *yom* in Genesis 1 as an epoch, or age, would be to sustain the theory of evolution. One can readily see how desperate they are to postulate millions of years of time for the sake of their sacred cow.

2. When *yom* is used in the plural (*yamin*), as in Ex. 20:11, "for in six days the Lord made heaven and earth, the sea, and all that in them is . . ." This passage in Exodus substantiates what is given in Genesis 1. "Similarly, the Hebrew plural for days (*yamin*) is never used in Scripture for any time period except literal days."³⁰

Cross-Cultural Communications

3. When *yom* is used with a numeral, as in Gen. 8:3, "and after the end of 150 days the water decreased." When one studies from the Old Testament of the days of Moses, he is made to understand that in their culture, the word was understood to mean a literal 24-hour period of time (See also Ex. 20:11; Num. 13:25).

4. When *yom* is considered from a chronological viewpoint: The events of Genesis 1 are out of order if a long process of evolution occurred:

Plants were created on the third day, but the sun was created on the fourth day. If these were geological time periods of millions of years, then how did the plants survive without the sun? And again, insects were created on the sixth day. Many plants and insects need one another to survive, such as the Yucca plant and Yucca (Pronuba) moth. How did these plants survive for millions of years without their needed companions? . . . this is a serious problem both for progressive creationists and theistic evolutionists.³¹

5. When *yom* is used as the 6th day on which Adam was created, who lived through the 7th day. On the 8th day, Adam was in the Garden of Eden. According to the day-age theory, Adam lived during the 6th, all of the 7th, and part of the 8th geological "age!" This would, according to their figures, comprehend many thousands of years. Yet Adam lived only 930 years (Gen. 5:5).

Missions and the Message of the Master

Since the scripture says, "For in six days the Lord made heaven and earth" (Ex. 20:11), and other scriptures referring to creation state that God "spake, and it was done," why should one try to figure thousands of years in the creative process? "Is anything too hard for the Lord?" (Gen. 18:14). Truly, "theistic evolution (and progressive creationism-B. N.) is theological treason. And as far as atheistic evolutionists are concerned, it is evolutionary treason. A theistic evolutionist is really a man without a country in this specific field of study."³² Indeed, the theistic evolutionist must reinterpret not only the Old Testament, but the entire Bible, since Jesus and the apostles confirm what Moses and other Old Testament prophets taught in this regard (Matt. 19:4; Mark 10:6; John 1:1-3; Col. 1:16f; Heb. 11:3; Acts 17:24ff).

As to the date of creation, it does not seem that the Lord intended for man to have a definite answer to this question. Bishop James Ussher in the 17th century, the Archbishop of Ireland, figured the date of creation of man at 4004 B. C. This date is printed in the margin of many King James editions. He arrived at this figure on the assumption that accounts in Genesis 5 through 11 are complete chronological genealogies. Although this may seem to be the case, the facts do not sustain his calculations exactly. Genesis 5:32 and 11:26 seem to indicate that Shem, Ham and Japheth and Abram, Nahor and Haran were triplet sons of Noah and Terah. But consideration of other facts would indicate otherwise; for example, Abram was likely the youngest of Terah's sons, since he outlived them all. He probably was not born until Terah

was approximately 130 years old (Gen. 12:4; Acts 7:4) for Terah was 205 years old when he died, and Abram was 75 years old when he left Haran after his father's death (Gen. 11:32). The evidence indicates that the genealogies were not to establish chronology but lineage. This is further borne out in I Chron. 7:20-27 where eleven generations are listed from Ephraim to Joshua, but in I Chron. 6:1-3 only four generations are listed in the genealogy from Levi, Ephraim's uncle to Moses. The evident purpose of genealogies was to establish lineage. This was important, as seen in the New Testament, in order to prove that Jesus Christ could be established as "King of Kings and Lord of Lords," and the Messiah prophesied from times of old. In Matt. 1:2-16 four wicked kings are left out (Ahaziah, Joash, Amaziah, and Jehoahaz). Matthew must have, as an inspired man, known about them, but he was not trying to establish the chronologically exact time, but rather to prove Jesus was from the proper lineage to establish his claims. If this is not so, why would he say, as he did in Matthew 1, that Christ was "the son of David, the son of Abraham?"

It appears that the word begat (KJV) or the phrase "became the father" (NASB) in Hebrew is not always used to indicate a literal biological link (Archer 1964:187). In several instances grandfathers are spoken of as having begotten a grandson. For example, Matt. 1:8 (KJV) says Jehoram begat Uz-ziah, but we know from II Chron. that Jehoram begat Joash who begat Amaziah who begat Uzziah. In I

Missions and the Message of the Master

Chron. 7:13, Bilhah's grandsons are spoken of as her sons, as though she begat them.³³

We can hold to the Bible as the inspired word of God without trying to bend it to suit our prejudices regarding creation. Great contemporary men of our day, such as Henry M. Morris, Bert Thompson, and others, men of learning in scientific fields, hold to the belief that the earth was created, and that the earth and man are relatively recent, within perhaps the 10,000 year period. One does not have to concede to the evolutionist the time he demands in order to be in harmony with true science. The God of the Bible, who revealed it through "holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21), also is the creator of the physical laws of our natural world. It is only reasonable that the truth about each would be in harmony one with the other. It is only when men began to speculate in either field that inconsistencies are seen. We need to approach the study of both with absolute honesty. The scripture frowns both at speculation in science (I Tim. 6:20) and speculation in religion (II John 9).

KNOWLEDGE OF CULTURAL BACKGROUND HELPS BIBLICAL INTERPRETATION

In I Sam. 24:3 it is said that "Saul went in to cover his feet" and in Judges 3:24 the servants of Eglon presumed that "surely he covereth his feet in the summer chamber." These are the KJV renderings of the word *sakak*. In that day men wore long robes. In order to relieve themselves,

Cross-Cultural Communications

the robes would be dropped and "cover the feet." Thus, to cover the feet would be a sort of euphemism. Recognizing this, the translators of both the RSV and the NIV render the passages "to relieve himself."

In Genesis 31 Jacob had fled from Laban, his father-in-law, and had taken his family and his possessions, crossed the Euphrates and "set his face toward the hill country of Gilead." Laban had not known Jacob was intending to run away. While he was gone, Rachel stole the household idols. Laban followed in furious pursuit. Why was he so anxious to recover the idols? According to Nuzi culture, the possession of the household idols determined the right of inheritance. Rachel wanted them in order to assure her sons and Jacob would inherit the property of Laban. Laban, in turn, wanted them to assure his own sons that right. Thus, Rachel deceived her father and put them in "the camel's saddle and sat upon them" (31:34) so that when Laban searched for them he could not find them. Her plea to him was, "Let not my lord be angry that I cannot rise before you, for the way of women is upon me."

In Rev. 3:14-22 we read the letter to the church at Laodicea. Understanding the cultural background of this city helps greatly to understand the passage. According to William Ramsay, the traveling historian, Laodicea had qualities

that contributed to make it essentially the successful trading city, the city of bankers and finance, which could adapt itself to the needs and wishes of others, ever pliable and accommodating, full of the spirit of compromise . . . In the Gate are a remarkable

Missions and the Message of the Master

series of hot springs, and warm mud baths, some in the bed of the Maeander, others on its banks . . . In such a situation it only needed peace to become a great commercial and financial centre . . . It was also a manufacturing centre. There was produced in the valley a valuable sort of wool, soft in texture and glossy black in color, which was widely esteemed . . . In connection with the temple of the Phrygian god Men Karou, the Carian Men, there grew up a famous school of medicine . . . the coins bearing the names of leading physicians of the school . . . as a type either the serpent-encircled staff of Askelpios or the figure of Zeus . . . the medicine quoted as Laodicean seems to be an ointment for strengthening the ears made from the spice nard . . . but a medicine for the eyes is also described as Phrygian . . . having the form of a tabloid made from the Phrygian stone, while Aristotle speaks of it as a Phrygian powder.³⁴

It is easy to understand the language of John to Laodicea in the light of this background. The city was devoted to commercial interests and the church had partaken of its nature. The church felt it "had grown rich and had need of nothing." It could not see its real condition: poor, blind and naked. The only way to see it is to stop trusting in itself and seek the true riches. The banks could only give them false money; Jesus could give them "gold refined by fire." It would have to be bought through the price of dedication, suffering, perhaps even martyrdom.

Cross-Cultural Communications

They must see that its manufacturers of fine wool and clothing could not truly cover their shame of nakedness; Jesus would give them garments of righteousness, only for a price, that of dedication to His cause. The physicians and pharmacists could not heal the blindness with the salve made from the Phrygian stone; Jesus alone could open their eyes with the light of truth. They were like tepid water, nauseating to the taste, neither hot nor cold.

THE GOSPEL IS ADAPTABLE TO EVERY CREATURE

Sometimes when old truths of the gospel are presented, the charge is often made, "You are answering questions no one is asking; you are not relevant!" But what is the meaning of *relevant*? "Having significant and demonstratable bearing upon the matter at hand." Relevance: 1a: "relation to the matter at hand; 1b: practical and esp. social applicability . . . 2: The ability (as of an information retrieval system) to retrieve material that satisfies the needs of the user" (Webster's Ninth New Collegiate Dictionary, pp. 994f). The gospel as God gave it to man is adaptable to man as God made him. Men of the 20th century have the same needs as men of the first century. The hearts of men need to be changed. Sin abounds now just as it did in the apostolic days. The same facts must be believed, the same commands obeyed, the same promises must be trusted. Truth is eternal and we do not need a new message, for the "faith has been once for all delivered" (Jude 3). It is folly to tamper with that which is perfect (Gal. 1:6-9; Psa. 19:7; James 2:12).

Missions and the Message of the Master

The need of the hour is to do our best to show men that this gospel will adapt to their own needs in their own cultural setting. The Bible is intercultural in that it fits every need of every culture. Cultural forms are not important in and of themselves. We must discover the meaning behind the given cultural form in the scriptures, for that is what is absolute and authoritative. For example, Paul often traveled by horseback, perhaps by chariot, by ship or by foot. This was his cultural setting. The important truth behind this cultural setting is that he was obeying the command of Christ to "go into all the world and preach the gospel" (Mark 16:15). When we look for the same cultural form that conveys the same meaning to us in the 20th century, we go by automobile or by airplane principally. But the important truth is that we take the same gospel Paul preached, regardless of our cultural form, for that is the absolute truth, the form is relative in the sense that it is changeable. In Nigeria, a preacher may go preach Christ on his bicycle, his cultural pattern, or if he can afford it, by motorcycle. Thus, we have a combination of Biblical absolutism and cultural relativity. Let us be careful to observe that this does not mean *ethical* relativity. Principles never change, but customs may change.

The way we feel about truths in the gospel determines our values, those strong concepts which influence the selection between available modes and means of action. Why is it that a young couple will encounter marital difficulties and obtain an early divorce; then remarry; another young couple confront the same difficulties but seek counsel and work it out toward better marital relations? Is it

Cross-Cultural Communications

not because of the difference in values? Why are we "for" some things, but "against" other things? It is because of our values! As examples of values one can cite the following:

the pride one has in connection with something, the opinion held by one's acquaintance or friend or associate regarding the individual's possessions or actions, physical comfort or lack of concern about physical comfort, the importance of stylish dress or of an automobile or of two automobiles, or the possession of a boat. Some values which are held by Americans rather generally are: industriousness, thrift, ambition. We also value labor-saving devices, speed and shortcuts, owning our own homes, and being independent of relatives . . . The values of a society guide the people in the patterns of behavior. Thus, the maintenance of the accepted values of a society is important. To some extent the loss of values or of some values can contribute to the disorganization of a society; so the maintenance of values is to some degree necessary even to the existence of the society.³⁵

ATTITUDE OF CHRIST TOWARD CULTURE

Surely Christ came to slake the thirst of men for truth and righteousness. He introduced the new creation (Col. 1:15) into which all men might be translated, having been delivered out of the power of darkness (Col. 1:13). He was "born of woman, born under the law" (Gal. 4:4).

Missions and the Message of the Master

He came into the world in a definite period of time and in a certain culture (Luke 2:1 - 3:22). It was in the days of the Roman Empire (as Daniel had prophesied - Dan. 2:44). Caesar Augustus was Emperor, Quirinius was governor of Syria, and people of Galilee had to come to enroll for taxation. Joseph and Mary came to Bethlehem, being of the house of David to enroll. Their child, Jesus, was born in a stable and wrapped in cloth and laid in a manger, since there was no room in the inn. Shepherds came to see the babe, having heard the song of the angels. Wise men from the East came, led by a star. The parents of Jesus followed Jewish customs, such as circumcision on the eighth day, presentation of the babe to the Lord in Jerusalem and offering of a sacrifice of two turtle doves. This showed their poverty since it was the offering of the poor. His parents were among the working class of carpenters. The prophet Simeon and the prophetess Anna thanked the Lord and blessed them and proclaimed Jesus would be "a light for revelation to the Gentiles, and the glory of thy people Israel." The child was subject to his parents in Nazareth and grew physically, intellectually, morally and spiritually. At the age of 12, he amazed scholars of the law in the temple with his understanding and his answers.

Later during the reign of Tiberius Caesar, Herod Antipas was tetrarch (governor) of Judea. Herod Antipas had married the daughter of the King of Arabia, but persuaded Herodias, the wife of his brother Philip, to live with him. Their daughter, Salome, niece and step-daughter to Herod Antipas, danced before him. Stirred with wine and lust, he promised her any desire. Prompted by an

Cross-Cultural Communications

embittered mother, whom John the Baptist had rebuked, she asked for the head of John. The weak governor yielded and had John beheaded. John had preached Jesus as the "bridegroom" and had humbly stated that Jesus must "increase but I must decrease" (John 3:29f). Jesus had walked all the way from Galilee to the Jordan to be baptized of this messenger of God, and thus to "fulfill all righteousness" (Matt. 3:13-17).

It was into this kind of world that Jesus came, a world of lust, wickedness, marital infidelity, and desire for power, but also a world of the poor and humble, the down-trodden and defeated, the meek and lowly. One thing they all had in common was a desire for happiness. Jesus came that they "may have life and have it abundantly" (John 10:10). In some ways he adapted to the culture of his day, and in others he sought to ignore it, still others to abolish certain wicked practices. He was relevant to his times in that he sought to satisfy their deepest needs. Sin had separated man from God (Isa. 59:1, 2; Rom. 3:23), but Jesus came to bring about a reconciliation of man unto God. This he did in "one body unto God through the cross, having slain the enmity thereby" (Eph. 2:13-18). He not only made it possible for man to be on friendly terms again with God through his cross, but also he reconciled man to his fellow man. He abolished the middle wall of partition separating man, the old law, and inaugurated an entirely new system, the church purchased with his own blood (Acts 20:28).

We cannot really see the greatness of the gospel unless we envision the terrible condition in which the world

Missions and the Message of the Master

was degraded when Jesus came. There was a cruelty that enslaved men and women, holding the power of life and death over them. There was the cruelty of crucifixion, of exposure of infants, and the enslavement of women, who had absolutely no rights. Jesus did not come just to the Jews, but to be the Savior of the whole world. It is true he sent his disciples only to the lost sheep of the house of Israel (Matt. 10:6), but he envisioned the "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and they shall become one flock, one shepherd" (John 10:16). He was more than a prophet, apostle and High Priest (Heb. 3:1). Like the apostles and prophets, he taught men, but unlike the Levitical high priests, he was made "not after the law of a carnal ordinance, but after the power of an endless life . . . a priest forever after the order of Melchizedek." He is able to save from sin because "he ever liveth to make intercession for them" (Heb. 7:16f, 25). Being a prophet, like Isaiah he was interested in the peace and welfare of his own city of Jerusalem (Matt. 23:37). He was not only interested in pointing men to an eternal kingdom after this life (Matt. 24:36f), but he was concerned with temporal judgment, such as those on whom the tower of Siloam fell (Luke 13:4) and the destruction of Jerusalem, over which he wept (Matt. 24:1-34). He taught that there was nothing greater in value than the soul of man (Matt. 16:26), but he also showed compassion for the bodies of men and healed them (Luke 6:19). He had a higher and nobler purpose than merely to minister to the bodily ailments of men. One occasion of miraculous healing was a demonstration

Cross-Cultural Communications

that he was God, and had the power to forgive sins also (Luke 5:17-26). If through him the lives of men could be led to God, he would accomplish his purposes, by giving men the ultimate purpose for living, that of giving God the glory (Eph. 1:12). But in teaching men to give God the glory, he would in turn be showing them to "seek first the kingdom of God and its righteousness" above all things of life.

Yet in teaching men to place the kingdom before the "things," he did not teach them to scorn altogether worldly goods. The fact we are to be concerned with an other-worldliness does not dispense with a concern for a this-worldliness. The kingdom of Christ has both an eternal and a temporal aspect. Jesus established the kingdom, or church (Matt. 16:18; Acts 2:1-47), and all the saved ones, those who submit to his reign in obedience, are translated "into the kingdom" (Col. 1:13f). We are in the kingdom now, and it is a definite reality (Rev. 1:9; I Tim. 3:15). But we have not yet "laid hold" of our goal, but "press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:13f). We know that "to live is Christ, and to die is gain," but we also know it is profitable to "live in the flesh" in order to bring forth fruit (Phil. 1:21-24).

What was the attitude of Jesus in the cultural setting of his day toward the possession of worldly goods? It is true that he told the rich young ruler to "sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me" (Matt. 19:21). But this was a necessary surgical excision in one case and not typical of the average. The house of Mary, Martha and Lazarus,

Missions and the Message of the Master

in whose house Jesus often visited in Bethany, seemed to be one of some substance (Luke 10:38-42; John 11:1). The parables Jesus told indicate he did not demand absolute poverty, but rather a wise use of that which one possessed. The Good Samaritan had a beast (comparable in our culture to a car), and some extra money. A denarius was a days' wages (Matt. 20:9, 13), but the Samaritan gave two denarii to the innkeeper for his care of the man in need, the equivalent of three weeks' care (Luke 10:33-35). After Jesus had encountered the rich young ruler, he said to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" When his disciples were puzzled, he said, "Children, how hard is it for them that *trust in riches* to enter into the kingdom of God!" (Mark 10:23f). Paul emphasized this principle in I Tim. 6:9f by denouncing those who are "minded to be rich" and who have "the love of money, a root of all kinds of evil."

The main thrust of the teaching of Jesus with reference to our possessions is the avoidance of covetousness (*pleonexia*). This word is never used in a good sense in the New Testament. It is true that the KJV translation of I Cor. 12:31 renders, "But covet earnestly the best gifts," but this is from *zeloute*, which is rendered in the ASV and the New KJV, "desire earnestly the best, or greater gifts." In Luke 12:15, Jesus said, "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." He was prompted to teach this in response to one who asked him to bid his brother to divide the inheritance with him. The immediate response of Jesus was, "Man, who made me a

Cross-Cultural Communications

judge or a divider over you?" It was as though he was saying, "I have not come to settle every mundane quarrel over earthly possessions. There are courts for such matters if necessary. I have come to give the principles, from which you must make the application to your life." Of course, Christians are not to be involved in court battles over such things (I Cor. 6:1-11). But there is justification for an appeal to civil authorities in the event of fraud or injustice (Acts 25:10-12). To further warn his disciples against covetousness, Jesus taught them the parable of the rich fool, whose great mistake was using his goods and properties for selfish purposes, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God reminded him that the very ground he contended was his own would this night claim his body in death, for "this night thy soul is required of thee; and the things which thou hast prepared, whose shall they be?" (Luke 12:16-21). "You have it for only a short time, then your children who survive you will use it, but both you and they will have to answer for the disposition of material wealth that My natural laws have made possible for you. Is it you who made the sun to shine and the rain to fall on your crops? Did you arrange the seasons so that the harvest could appear? Your great mistake is in a failure to reckon with your creator, and forgetting that spiritual values outweigh material values." This parable confirmed what Jesus had taught in the sermon on the mount: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven,

Missions and the Message of the Master

where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also" (Matt. 6:19f). Perhaps there is no greater lesson which Jesus taught than this which will modify any culture, lifting it to a higher standard. Where the teaching of Christ has not gone, there is greed and avarice, where the doctrine of Christ has spread, there are its fruits: eleemosynary institutions that care for orphans, widows, the aged, the infirmed, the insane, and all the unfortunate and handicapped. In some pagan-dominated sections of Africa, there may be seen on the streets mad people who drink from mud holes, who steal from merchants without a realization of their crime, and who are maltreated by the public. Yet where the love of Christ goes, families take care of their unfortunate loved ones, or there are public institutions established to care for them.

What the missionary must sense, when he sees such desperate needs, is that his work is vastly important in that he is sowing the seed of the kingdom which will, when coupled with his good example (I Tim. 4:16), not only save the souls of men and fit them for eternal life, but will also bear fruit in this life to permeate a culture with the "living bread which came down out of heaven" (John 6:51). Without this influence, all the soup lines, nor all the humanitarian good works can ever lift a society to support themselves with proper values. There is no substitute for genuine Christianity. There is no place in the world for hypocritical Christianity, which pays lipservice to Christ, but ignores the principles which Jesus taught for the betterment of the whole world. The very words of Jesus still are ringing out,

"Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

HOW FAR SHALL WE GO WITH CULTURE?

Missionaries are agents of change. All cultures are changing, and the all important question is, "in which direction?" Shall the country in which the missionary works be dominantly influenced by the philosophies of Communism, Catholicism, sectarian or charismatic teaching? This change has been called *acculturation*. It is defined as "those phenomena which result when groups of individuals having different cultures come into continuous firsthand contact, with subsequent changes in the original cultural patterns of either or both groups."³⁶ Grunlan and Mayers define it as, "the process by which individuals acquire the knowledge and skills that enable them to more or less function in a second culture."³⁷ To be effective on the mission field one must learn to adjust to the host culture while maintaining his Christian principles, and consequently his self-respect. Howard W. Law points out three results of acculturation:

1. Acceptance, i. e., taking over the greater portion of another culture assimilating both to the behavior patterns and to inner values of the new culture.

2. Adaptation, i. e., combining original and foreign traits either in a harmonious whole or with retention of conflicting attitudes which are reconciled in everyday behavior according to specific occasions.

3. Reaction, i. e., where a variety of contra-

Missions and the Message of the Master

acculturative movements arise, with emphasis on the psychological factors involved, i. e., the part played by the class, role, status, and personality differences of the people involved.³⁸

The first feeling one has upon arriving in a new culture is that of fascination with the differences. Soon he becomes acquainted with the real world and observes the bribery not characteristic of ways at home. He hears polygamous men try to persuade his daughter to "be my wife." His next reaction is frustration, and if he is not very careful this will lead to culture shock. His first thought is to go home, but he doesn't wish to give up and become a quitter. Another thought is for him to adopt the ways of the nationals in entirety. But some of these are anti-Christian, so it is out of the question for him to blindly accept their culture without trying to understand them. Furthermore, the African or Asiatic does not expect the American to become just like them. They know we are foreigners to them, and they expect us to act the part. They do appreciate it when we are kind, considerate and understanding of their ways, and show a genuine interest in helping them. They do not appreciate our withdrawal from them, or the displaying of an attitude that we find them so repulsive as not fit for our association. If we only associate with fellow missionaries, or fellow Americans, we defeat our purposes in being in the foreign nation as emissaries of Christ. The only sane and sober attitude is to so identify with them so as to "win a hearing." An experienced worker among foreign people has said: "know yourself, know the people,

participate in the lives of the people not as a benefactor but as a co-laborer, be willing for the people to truly know you, and love the people.”³⁹

In his classic work, *Christ and Culture*, Richard Niebuhr dubs Tertullian and Leo Tolstoy as “radical Christians,” i. e., advocates of the radical position of Christianity. He points out that the Mennonites are present representatives of this position since they renounce all participation in politics, refuse to be drawn into military service, but follow their own distinctive customs and rules both in economics and education. He says that Tolstoy “indicates every phase of culture: state, church, property system, philosophy, sciences and arts, all come under the same condemnation . . . Tolstoy was not content to withdraw from these institutions and the customs of society, and live a semi-monastic life. He becomes a crusader against culture under the banner of the law of Christ.”⁴⁰ While Tolstoy and the Mennonites have some ultraconservative views of Christianity, it seems that Niebuhr makes culture a sacred cow. He exalts the position of existentialist A. Ritschl, who had two foundation stones to his theology: 1. “Not revelation and reason, but Christ and culture . . . the church is not the foundation of Christ, but Christ is the founder of the church . . . 2. All the work of culture has its sources in the conflict with nature, and its goal is the victory of personal and moral existence.”⁴¹ In my judgment, Niebuhr has gone too far in his efforts to show the Christ of culture. His position of “cultural Christians” pays lipservice to Christ as presenting Jesus as the “true high priest, the incorruptible judge, the reformer with the passion for the good of

Missions and the Message of the Master

the common man; and at the same time they encourage the forces that are fighting against secular corruption." He sees the danger in this position, then explains it:

To all this it will be objected that culture is so various that the Christ of culture becomes a chameleon . . . Doubtless, this objection has much validity. What similarity is there between the . . . supernatural hero of a Christianized mystery cult and "Comrade Jesus" who "has his red card?" Yet Christ has many aspects. Christians have found kinship between Christ and the prophets of the Hebrews, the moral philosophers of Greece, some Stoics, and Spinoza and Kant.⁴²

While we would not advocate withdrawing from all religious institutions as did Tolstoy, we would advocate no fellowship with religious groups who "go onward and not abide in the doctrine of Christ" (II John 9). And we would have no kinship with existentialists who have revolted against reason, and who do not regard the Bible as the infallibly inspired word of God. Such positions would lead to a blending with a non-Christian host culture which would be unhealthy for the Christian, and would compromise his own principles based on the infallible teaching of Christ. While we would not withdraw altogether from politics in the sense of attacking its institutions (rather we would be cooperative as far as consistent, Acts 5:29), yet we could have no part in violence of coups, or in anything that would tend to merge church and state.

WHAT WAS THE ATTITUDE OF JESUS TOWARD THE STATE?

Jesus forever settled the question of the relationship which the Christian sustains toward the civil government: "Then render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Luke 20:25). He set the example in this respect by paying the didrachma (half-shekel) for himself and for Peter (Matt. 17:27). It makes no difference if rulers are extreme, even criminal, the Christian is nevertheless obligated to submit to the "higher authorities" (*exousiai*), which are appointed by God (Rom. 13:1).

No particular form of authority is specified: imperial, monarchical, oligarchical, republican, democratic. Whether this authority is exercised in a noble or in an oppressive manner, whether it was attained in a legitimate or in an illegitimate way, neither limits nor qualifies the Christian's position. One implication is plain: anarchy is not according to the will of God.⁴³

Romans 13 follows a context in which Paul is explaining the civic duties of Christians. The last verse of chapter 12 says, "Be not overcome of evil, but overcome evil with good." Evil cannot be conquered by evil; it must be conquered by good. He had been discussing the love for one's enemies, which is commanded of all Christians under all circumstances. Rom. 13:1-7 should not be isolated from its context. It is laying down no law for the

Missions and the Message of the Master

state, but for the Christian. It is clear from Rom. 13:1-7 that the death penalty for criminals who rebel against the civil government is sanctioned. But whether an individual state inflicts the death penalty is left to the judgment of those who bear the responsibility of government. It is true that in the Mosaic age, God inflicted the death penalty, but Paul is speaking for himself in Acts 25:11 as a Roman citizen: "If then I am a wrong-doer and have committed anything worthy of death, I refuse not to die; but if none of those things is true whereof these accuse me, no man can give me up unto them. I appeal unto Caesar."

The very fact that the civil government is called the minister of God (*diakonos*) in Rom. 13:4 does not suggest something so sacred about the government that the Christian must submit regardless of the thing required. The principle is laid down in scripture both by precept (Acts 5:29) and example (Dan. 3:16-18; 6:10-18), that God comes first, even before civil authorities. Since every soul (*Pasa psuche*) is subject to the governing authorities (*exousiais hyperechousais*), if this includes carnal warfare, it is mandatory for every able Christian to fight against and kill his fellow man. It is also an obligation for the enemy forces who are Christians to do likewise, since the gospel is universal. In this case, Christians fight against Christians. James says the cause of such a condition is "your lusts that war in your members" (James 4:1). During the Civil War in the U. S.,

both sides used Rom. 13:1-5 to justify killing in the war. The citizens of the Confederacy used it to

Cross-Cultural Communications

prove that they had a right to slay the citizens of the North, and the citizens of the Union used it to justify their killing the citizens of the Confederacy . . . Was not the Union a "power that be" the same as the Confederacy? By submitting to either government the Christian was rebelling against another "power that be." This dilemma led Lipscomb to believe that something was wrong with men's interpretation of this scripture.⁴⁴

It is a certain Biblical fact that God is the sovereign ruler of the universe and exercises providential rule over all the nations of the world (Dan. 4:17; see also Psa. 22:28; Acts 17:26; John 19:11). It is not inconsistent with his righteous character to use wicked men to accomplish his good will in the world. Observe:

1. He "raised up" Pharaoh, one of the most wicked rulers ever to live, to show forth in him the power of God and publish his name abroad (Rom. 9:17; Ex. 9:16).

2. Although the Assyrians did not know it, God used them to chastise idolatrous Israel, and be the "rod of my anger" (Isa. 10:5-7).

3. God used the Babylonians, led by the wicked king Nebuchadnezzar, to punish the Assyrians, calling Nebuchadnezzar "my servant" (Isa. 10:12, 24, 25; Jer. 25:9).

4. God's servant, Nebuchadnezzar, was also used to punish Judah and take its citizens captive for seventy years (Hab. 1:5-17; Jer. 25:8-11).

5. God then used the Medes and Persians, whom he

Missions and the Message of the Master

called "my sanctified ones," to destroy Babylon under Cyrus and Darius (Isa. 13:1-5, 19f).

6. Then he used the "rough he-goat," Alexander the Great, who led the Greeks to defeat the Medes and Persians (Dan. 8:21, 5-8; 2:39).

7. The final kingdom of Daniel's prophecy was the Roman kingdom, whom God used to destroy the Greek empire. The Romans were called by Jesus in a parable "God's armies" (Matt. 22:7; Dan. 2:40).

8. God used Judas as his instrument to "deliver up Christ" (Acts 2:23, Matt. 10:4). This was by God's foreknowledge (Psa. 41:9; John 13:18). But Judas sinned (Matt. 27:4).

9. God used the Roman army under Titus to destroy the city of Jerusalem in A. D. 70. In the parable of Matt. 22:2-14, Jesus called them "his armies," indicating the fulfillment of God's purposes. Could a Christian have joined in this?

Even the devil obtains authority from God (Job 1:12; 2:5-7), but this does not imply that we may with impunity aid him in accomplishing his mission. Thus, the fact that the government is empowered by God to bring fear upon the evildoer, and that Christians cannot resist them, does not mean that the Christian may serve this "minister of God" in a punitive role with the sword as an avenger of wrath. In fact, there is a clear line of demarcation between the government and the Christian, as seen in the pronouns "he" and "thee" (Rom. 13:4). Clearly, refusal to obey laws of any government that conflict with God's laws

Cross-Cultural Communications

cannot be included in the prohibition to resist the rulers. "Nowhere in this context is the Christian commissioned to function in the role of an instrument of God's wrath."⁴⁵

It is clear that war is an activity of the civil government, and does not belong in the realm of Christian activity. The example of Christ, his gentleness, coupled with his command to Peter to put up his sword (Matt. 26:52), and his general opposition to force, even at the cross (vs. 53), made Christians of the first few centuries, and even many today, to refuse participation in carnal warfare. In this regard, Guy N. Woods says,

When Peter sought to defend the Lord with a sword he was rebuked for his pains; and in bidding him sheathe it, he forevermore made it clear that his followers are not to fight with carnal weapons in his behalf. But if men are forbidden to fight in his defense, in whose defense may they properly fight?⁴⁶

Since it was a difficult matter for the apostle Peter to understand the spiritual nature of the Kingdom of Christ then, and others (Matt. 20:20-28; Acts 1:6), the Lord made it plain that a rebel against the Roman government would not only bring upon himself the wrath of God, but also the wrath of the civil powers. But those who were subject to earthly rulers would not only enhance the peace, but in some times of trouble would have their protection (Acts 22:25-29; 23:12-35).

Some argue from the silence of the scriptures that, since Cornelius and the jailer (Acts 10; 16) were not

Missions and the Message of the Master

commanded to leave their military positions, the implication to them is that such occupations are acceptable to the Lord. We are reminded here of those who argue from this viewpoint in favor of instrumental music in worship. When a case of conversion is mentioned, the proper change of life style is implied (I Cor. 6:9-11). Simon had to give up his sorcery (Acts 8:12-23), and likewise anyone involved in any occupation conflicting with principles of Christianity, as they learned from Christ, would abandon such. Does the fact the Bible is silent on the centurion giving up his slaves (Matt. 8:8f) imply that Christ endorses slavery? As history bears out, Christians in post-apostolic days were opposed to Christian participation in carnal warfare:

Early second-century literature gives no direct evidence in regard to Christian participation in military service. The general statements which do occur imply a negative attitude. They reflect the Christian abhorrence of bloodshed and a general Christian affirmation about peace . . . Only in the early 170's do we find the first explicit evidence since apostolic times to the presence of Christians in the military service⁴⁷

In John 18:36 Jesus explained the nature of his kingdom: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Would anyone argue that the political kingdoms of men are greater than the Lord's

Cross-Cultural Communications

kingdom? Surely, no reasonable Christian would think of doing so. Then, if a Christian is forbidden to fight with carnal weapons for the Lord's kingdom which is greater than an earthly kingdom, he could not fight with carnal weapons for his earthly government which is of lesser importance, and will some day "come to nought" (I Cor. 2:6).

The careful student will see that this discussion has a definite bearing on cross-cultural communications. When the missionary is working in a foreign nation to his own, the governments may be at cross purposes. For example, when we were working in Nigeria in the 1970's, Israel was at war with Egypt. My own nation was aiding Israel, but Nigeria sent a force of men to fight with Egypt against Israel. My recommendation to young Christians of Nigeria was the same as to young men in my own country. Submit to your government as far as you can do so consistent with Christian principles. Refuse to bear arms and kill your fellow man. Who among us is able to determine if a war is "just?" Romans 13 was written to citizens of the most cruel and aggressive nation imaginable. If it justifies Christian participation, it does so under an aggressive nation, as well as a defensive nation. In his "Address on War," Alexander Campbell reported the findings of an investigation into the real causes of the wars waged by Christendom from Constantine to the 19th century:

Twenty-two were for plunder and tribute; forty-four for the extension of territory; twenty-four for revenge or retaliation; six for disputed boundaries; eight respecting points of honor, or prerogative; six

Missions and the Message of the Master

for the protection of extension of commerce; fifty-five civil wars; forty-one about contested titles to crowns; thirty under pretence of assisting allies; twenty-three for mere jealousy of rival greatness; twenty-eight religious wars, including the Crusades – not one for defense alone; and certainly not one that an enlightened Christian man could have given one cent for, in a voluntary way, much less have volunteered his services or enlisted into its ranks.⁴⁸

Imagine if you will World War III (God forbid!). An American pilot who is a Christian is commanded by his superiors to bomb targets in Poland. He knows he has brothers and sisters in the Lord in that land, but now because it is a command of the government which he has chosen to assist in carrying out their politics, to kill those innocent people, they are innocent because they did not make the war, nor did he. Yet thousands of slain and maimed, widows and orphans, anguished mothers and sisters lie in the wake of that Christian pilot's destruction. But the worst thought is that thousands go into eternity with cursings and paroxysms of fury toward their enemies to be judged by Him who humbly pleads, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven" (Matt. 5:44f).

It is no wonder that even the most militaristic of the devotees of war are among its strongest opponents. Napoleon said, "War is the trade of barbarians." The Duke of Wellington, who conquered Napoleon, said, "Men of nice scruples about religion have no business in the army or

Cross-Cultural Communications

navy.” Gen. William Tecumseh Sherman, after his pillage through Georgia during the Civil War, said, “War is hell!” F. D. Srygley, who fought in the Civil War, said, “War is a terrible thing . . . It was a mistake and a failure as all wars are. It is only man’s wickedness which makes such evil necessary.”⁴⁹ Among the strongest opponents of war also are a host of men dedicated to the restoration of pure New Testament Christianity.⁵⁰

FOOTNOTES - CHAPTER VI

¹The author wrote this for the *Orientation Booklet of Nigerian Christian Hospital* in 1982.

²Grunlan, Stephan A., and Mayers, Marvin K., *Cultural Anthropology: A Christian Perspective* (Grand Rapids: Zondervan Corp., 1979), p. 23.

³Nida, Eugene A., *Customs and Cultures* (New York: Harper and Row, 1954), p. xi.

⁴Grunlan and Mayers, *op. cit.*, p. 62.

⁵Grunlan and Mayers, *op. cit.*, p. 64.

⁶Grunlan and Mayers, *op. cit.*, p. 282.

⁷Grunlan and Mayers, *op. cit.*, p. 282.

⁸*Guidelines for World Evangelism*, George Gurganus, ed., s. v., "Women in Missions," Joyce Hardin (Abilene: Biblical Research Press, 1976), p. 217.

⁹Grunlan and Mayers, *op. cit.*, p. 159.

¹⁰*Ibid.*, p. 163.

¹¹Josephus, *Antiquities of the Jews*, 15:8, 7.

Footnotes Continued

¹²Justin Martyr, *Dialogue With Trypho*, p. 134.

¹³*Antiquities*, *op. cit.*, 17:1, 2.

¹⁴*The Daily Study Bible, Letters to Timothy, Titus, Philemon*, William Barclay (Edinburgh: St. Andrew Press, 1956), p. 89.

¹⁵*Ibid.*, p. 90.

¹⁶Grunlan and Mayers, *op. cit.*, p. 273.

¹⁷Grunlan and Mayers, *op. cit.*, p. 273.

¹⁸*Ibid.*, p. 162.

¹⁹Grunlan and Mayers, *op. cit.*, p. 161.

²⁰Marvin K. Mayers, *Christianity Confronts Culture* (Grand Rapids: Zondervan, 1974), p. 231.

²¹*Ibid.*, p. 232.

²²*Ibid.*, p. 233f.

²³Grunlan and Mayers, *op. cit.*, p. 21.

Missions and the Message of the Master

Footnotes Continued

²⁴Mayers, *op. cit.*, pp. 230f.

²⁵*Russell-White Debate* (Cincinnati: F. L. Rowe, 1912), p. 34.

²⁶*Studies in the Scripture* (Brooklyn: International Bible Assoc., 1926), pp. 15-22, Vol. I.

²⁷Gurganus, *op. cit.*, s. v., "Culture and Communication," pp. 45f.

²⁸Bill Nicks, *Christian Evidence vs. Modernism* (Winona: J. C. Choate, 1981), Chapter 3 on "Evolution," pp. 26-40 (New Delhi, India Printing).

²⁹Henry M. Morris, *Biblical Cosmology and Modern Science* (Nutley, N. J.: Craig Press, 1970), p. 58.

³⁰Henry M. Morris, *Evolution and the Modern Christian* (Grand Rapids: Baker Book House, 1967), pp. 60f.

³¹Dickson, Roger E., *The Fall of Unbelief* (Winona: J. C. Choate, 1982), p. 196.

³²*Ibid.*, p. 201.

³³Grunlan and Mayers, *op. cit.*, p. 271.

Footnotes Continued

³⁴William Ramsay, *The Letters to the Seven Churches of Asia* (Minneapolis: James Family Pub. Co., reprint, 1978), pp. 413-430.

³⁵Howard W. Law, *Winning a Hearing* (Grand Rapids: Eerdman's Pub. Co., 1968), pp. 84-86.

³⁶*Ibid.*, pp. 135f.

³⁷Grunlan and Mayers, *op. cit.*, p. 281.

³⁸Law, *op. cit.*, p. 136.

³⁹Nida, Eugene A., *Message and Mission* (New York: Harper and Row, 1960), pp. 168f.

⁴⁰Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951), pp. 60f.

⁴¹*Ibid.*, pp. 95-107.

⁴²*Ibid.*, p. 107.

⁴³Lenski, R. C. H., *The Interpretation of St. Paul's Epistle to the Romans* (Minneapolis: Augsburg Pub. House, 1936), p. 786.

Missions and the Message of the Master

Footnotes Continued

⁴⁴West, Earl I., *Search for the Ancient Order*, Vol. II (Indianapolis: Religious Book Service, 1950), p. 215.

⁴⁵Jackson, Wayne, *The Christian and Civil Government* (Stockton: Courier Pub., n.d.), p. 5.

⁴⁶Woods, Guy N., *Commentary on Peter, John and Jude* (Nashville: Gospel Advocate, 1954), p. 385.

⁴⁷Jackson, *op. cit.*, p. 14. Quoted from Everett Ferguson, *Early Christians Speak*, pp. 221f. See also Philip Schaff, *History of the Christian Church*, Vol. II, p. 43.

⁴⁸Campbell, Alexander, *Popular Lectures and Addresses* (Nashville: Harbinger Book Club, reprint, n.d., orig., 1861), p. 357.

⁴⁹F. D. Srygley, *Seventy Years in Dixie* (Nashville: Gospel Advocate, 1954, reprint), pp. 350-353.

⁵⁰Bill Nicks, chapter on "Restoration and the Civil War" in *Restoration Then and Now*, ed., M. H. Tucker (Knoxville, TN: East Tennessee School of Preaching and Missions, 1983), pp. 180-194.

CHAPTER VII

RACISM

"All Ibos will lie and eat human flesh." "All Efiks will lie and eat human flesh." These two statements were made to the writer during the 1950's when he worked among both tribes. The statements made about each other represent a common human frailty of generalization concerning people who differ from us in race, language, and ethnic characteristics. In the case above, the two men were of the same race, but were of different African tribes, and spoke different languages. My reply to each was to the effect that, since I had worked among both tribes, I had not found this to be a general rule, and that each tribe had its good, bad and indifferent among them.

While there is proof of race in appearance of the Negro, Mongolian, and Caucasian, with their different colors, there is no proof that genes transmit anything more than physical characteristics. There is no evidence that such genes are linked to genes which determine mental capacity.¹

It is a common concept among most, particularly those who boast of their purity of race, their "blue-bloodedness," that heredity is of utmost importance. This is due to confusing race with ethnic qualities. Race is what we get by heredity; ethnic qualities are learned. The confusion leads to an exaggerated belief in fixed human

Missions and the Message of the Master

characteristics, though racial features may change only gradually, ethnic qualities that are learned may be lost in the next generation. Anthropologists say there are two outstanding points about race: 1) Very few human beings belong to a pure stock. Most men are mongrels, racially speaking. 2) Most human characteristics ascribed to race are undoubtedly due to cultural diversity and should be regarded as ethnic, not racial.²

Christianity demands that we make a judgment of men, to be sure, but not based on color of their skin, rather upon their moral and spiritual attributes. "By their fruits ye shall know them" (Matt. 7:20). Through the years the church has been influenced by concepts derived from our historical and geographical position. If we do not analyze what has caused our racial attitudes which are the cause of strife and hatred, we can never see the need to make any corrections. Let us see a few points in our background that have influenced our thinking.

HISTORICAL BACKGROUND

Racism is the dogma that one ethnic group is condemned by nature to congenital inferiority and another group is destined to congenital superiority.³ It cannot be shown, either Biblically or scientifically, that one race is either superior or inferior to another. Arnold Toynbee says modern race feeling began about the last quarter of the 15th century. Five factors contributed to a considerable degree to the race and color conflict: 1) The discovery of America, 2) the establishment of trade routes to India,

Racism

3) the development of the slave trade, 4) the industrial revolution which contributed to the wealth and prestige of the white peoples of Europe and America, and 5) Darwin's doctrine of evolution and the survival of the fittest, which was "warmly accepted by the people of European stock who saw no reason to doubt that they were the fittest of all."⁴

Before the Civil War, C. C. Pickney made an address to the Agricultural Society of South Carolina (August 18, 1829), in which he advocated religious instruction to black slaves for two reasons: 1) To impress brethren in the north who objected to slavery, and 2) to make the Negro more docile, industrious and honest.⁵ This was a dangerous policy upon which to venture, inasmuch as the gospel could not forever content the white man in his claim of superiority, nor the Negro in his condition of oppression and servitude. Obviously, the plantation owners of wealth and influence were primarily concerned with economic interests, while the religious interest of the slaves was secondary. "Seldom in the history of man has simony been proposed with so much gentility."⁶

As early as 1715 it was thought that an exclusively Negro church might become a center for conspiracy. The *Laws Concerning Servants and Slaves* for the colony of North Carolina forbade any slave owner to permit any Negro to build on his land a meeting house for worship or any pretense whatsoever.⁷ What then may seem to be a "fine tradition of the Old South" proves to be a diplomacy whereby the white Southern "Christian" could claim a divine decree with a Biblical basis for slavery, thus easing

Missions and the Message of the Master

his conscience by giving the Negro the gospel, and at the same time serve the end of preventing insurrection against slavery.

Even though white Southerners kept the Negro in a servile status, it is to be noted that they continued to include their slaves in common worship. On the other hand, the North began to segregate free Negroes from whites in the Colonial days. Artificial distinctions arose, not between masters and slave, but between whites and freedom. In fact, segregation, as we know it today, is of rather recent origin.

More than a decade was to pass after Redemption (the end of the era of Reconstruction) before the first Jim Crow law was to appear under the law books of a Southern State. Even as late as 1898, the idea of segregation was ridiculed in the *News and Courier* of Charleston, S. C. . . . By 1910, nearly all of the Southern states had perfected in custom and law an almost complete ostracism of the Negro. The earliest date established by Woodward for the beginning of racial segregation in the South was 1877, with the withdrawal of the Federal troops and the 'acquiescence of the rest of the country in the South's demand that the whole problem be left to the disposition of the dominant Southern white people.'⁸

In the North, segregation by separation of the churches into Negro and white churches occurred by the voluntary withdrawal of the Negroes. Forced by embarrassments to which he had been subjected in mixed churches by

"segregation within" churches, the Negro withdrew, then later the elaborate patterns of segregation were to arise in both church and secular society.⁹

Before the crystallization of segregation among Southern churches of Christ, some of the greatest preachers the church has known lashed out against the Southern Christians for racism. Tolbert Fanning, David Lipscomb and E. A. Elam advocated mixed congregations. David Lipscomb not only preached to blacks, but felt that every Southern church should be integrated and that blacks should be encouraged to attend every service of the church.¹⁰ When a Texas church refused membership to a black, Lipscomb was justifiably indignant: "Our treatment of the Negro at best is that of criminal indifference and neglect," and to repel him is an outrage that is intolerable. Especially a champion race prejudice was not typical of Southerners of "gentle blood, refined feelings, cultured hearts or educated minds," but of the "unrefined, narrow-minded, low-born and ill-bred." Closing his attack in the *Advocate* of February 21, 1878, Lipscomb said,

For our part, we would much prefer membership with an humble and despised band of ignorant Negroes than with a congregation of the aristocratic and refined whites in the land, cherishing such a spirit of defiance of God and His law.¹¹

While the views of Lipscomb, Fanning and Elam may not have been shared by the majority of members of churches of Christ, they were held by that courageous few

Missions and the Message of the Master

who were touched by both a love for the fundamental principles of the message of Jesus, and for the dignity of their fellow man. They did not fall into the mistake of seeking Biblical justification for an evil practice, but faced the important issues of their day, often with dissent, but always with cool logic in their interpretation of the scriptures, yet with warmth for the downtrodden.

THE WORLD SITUATION

Communists say, "Religion is the opiate of the people." When they see a nation suffering from racial and economic exploitations, they capitalize on the situation, saying, "See, Christianity is being true to itself." In our view, Christianity is made to contradict itself when South Africa, for example, pursues its course of apartheid (racial segregation). Their duplicity in trying to take religion to the Bantus, for political expediency, reminds us of the failure of the South in the same course toward the Negro before the Civil War. Yet, South Africa stated, "Good mission policy is good Government policy, and forms the basis of sound racial policy."¹² The death of Steve Biko, a black activist leader who was in police detention, stirred a world outcry, which prompted Alan Paton, South African author, (*Cry, the Beloved Country*, 1948), to plead for love and compassion among the leaders of South Africa, and that failing, to express pessimism: "Sometimes you think of apartheid as a fort. Often it is seen as a prison. But it is really a grave the Afrikaner has dug for himself."¹³

Racism

Not only South Africa, where 4.3 million whites rule 18 million blacks, but Zimbabwe, whose 6 million blacks were (when Rhodesia) governed by 270,000 whites, have accentuated the anti-white feeling in Africa, part hatred and part contempt. Now under Zimbabwe, the black majority is in control. After holding on to Colonial power too long, European countries granted in the 1950's and 1960's freedom to their far-flung empires in Africa. Yet the fires of distrust linger, and when Russia or Cuba cry, "Imperialism! Racism!" African countries seem to flip over toward the Communist cause. Countries with pro-Soviet governments are Angola, Mozambique, Ethiopia, People's Republic of the Congo, Benin and Guinea.¹⁴ This is a double-edged sword that could boomerang, since white-racism may be the charge against the Soviets by the Mongolian Chinese on their borders.

Racism is the cause of riots, wars, and bloodshed, because it has the capacity to inflame passions irrationally. Closer to home, we have seen the racial riots of the large cities, powder kegs set to go off at the slightest provocation. More than a hundred American cities were burned on account of racism. The very existence of the Nazi Party, the White Citizens' Council, the Black Muslims, the Ku Klux Klan, and the Communists proves the doctrine of special privilege is still alive. Based on hatred for others, this doctrine espouses the notion that there is an elite based on color, class, politics, nationality, sex, or religion, and that others are destined to be servants, or live in the ghettos. The resultant pattern of our customs has been for churches to practice segregation, although schools were

Missions and the Message of the Master

desegregated by Supreme Court order in 1954. White preachers who take a solid stance on the racial question are often forced to move on, since their views are rocking the boat of customs. Two outstanding Negro preachers were desirous of attending a debate held at a white church. They were met "at the door by an usher and told that it was not an integrated meeting."¹⁵ These black preachers were *brethren* in Christ, yet were not permitted to enter. They do not believe in black power, nor in white power, but in gospel power. They believe white men have done some wonderful things for the Negro, but also that white men in many cases have done "awful things that have scarred some black people for life."

The sin of racism needs to be exposed for what it is, a failure to respect the black man as a bona fide member of the human family, a failure to defend his elemental rights, a failure to admit him freely, openly as a child of God into the body of Christ. We regret that the State had to lead the way by law, and establish from without that which insensitive hearts had not obeyed from within. Some will still offer the cliché, "You cannot legislate morals." The State may rightfully tell us they are not trying to legislate our morals, but to restrain our immoralities. No law can compel the white to love the Negro, nor the Negro to love the white, but the proper law, when it is enforced in the right manner, can reduce the ill effects of injustices toward the Negro.

CAUSES OF RACISM

1. *Prejudice.* Christian love demands we distinguish between a social privilege and a civil right. It is not prejudice in its derogatory sense to prefer companionship with friends of "like precious faith," nor to avoid those whose manners tend to "corrupt good morals" (II Peter 1:1; I Cor. 15:33). After all, Jesus preferred the company of John, Mary, Martha, and Lazarus rather than that of Herod and Pilate. Because one does not want to have Negroes as close friends, or to marry them, does not warrant the conclusion that Negroes must be denied the rights that belong to humans. It is surely a gross perversion of Christianity to deprive him the rights of a neighbor, and that of a brother in the Lord. The Bible does not speak of white church, or black church; such phrases should disappear. It speaks of the church, a melting pot, a common denominator, in which all find one common faith, and one hope through the blood of the one Lord, who "tasted death for every man" (Heb. 2:9). Christianity and psychology agree in the fact that men are not born prejudiced. We are not born with pride and arrogance, but this is learned in the social setting. Jesus uses babies as emblems of purity, not sinners (Matt. 19:13, 14). And the prophet Ezekiel said, "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither the father bear the iniquity of the son" (Ezek. 18:20, KJV). Prejudice enters the heart when pride enters. God gives us the capacity to love or hate, become humble or haughty. Our black brothers become a test to determine whether we will, along with the world, be swept

Missions and the Message of the Master

by social pressures to hurl epithets at someone unlike ourselves, or whether we will accept him for what he is. It is a sin to judge by outward appearances, for "God looketh upon the heart" (I Sam. 16:7). Paul said we should "henceforth know no man after the flesh" (II Cor. 5:16). The answer, then, to prejudice lies not in the object, the Negro, but is to examine the heart of the subject, the white man, who has the prejudice because he has not learned to beat down pride within his own will, the disposition to "think of himself more highly than he ought to think" (Rom. 12:3). Racism is "a new way of separating the sheep from the goats . . . it is the new Calvinism which asserts that one group has the stigmata of superiority and the other those of inferiority."¹⁶

In its extreme form prejudice is to the religious and racial bigot what alcohol is to the alcoholic. Both feed upon prejudice. When taken away from them they lose their identity and panic into emotional insecurity. Prejudice, as are all sins, is ultimately a sin against God — in fact, it is a perverted and foolish expression of one's will to be God. Nietzsche said, "If there were a God, I could not endure not being he."¹⁷ He plainly said what many men feel, unconsciously perhaps, but who possess it because they "refused to have God in their knowledge . . . being filled with all . . . (among other sins) haughtiness" (Rom. 1:28-30). Hitler was the outcome of the doctrine of Nietzsche. His *Mein Kampf* argued against the Semitic race, 6 million of whom he slaughtered because they were hated by the "pure" Aryan race.

In contrast to the spirit of prejudice, the man of God

Racism

being in Christ is a "new creature; old things are passed away, behold, they are become new" (II Cor. 5:17). Being "born of water and the Spirit," the man of God is led by a power outside himself. That power is "the law of the Spirit of life in Christ Jesus" which enables him to walk "after the Spirit and not after the flesh." It is by this Spirit that he is enabled to "put to death the deeds of the body," such as the old man of pride and prejudice; to "live after the flesh" is death. "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:1, 4, 12-14; John 3:5). The greatest power in heaven and on earth is his ally to help him conquer, namely, "Christ in you, the hope of glory" (Col. 1:27). And, "Greater is he that is in you than he that is in the world" (I John 4:4).

2. *Discrimination.* Suppose your child should awake some morning and have to face the world as does a Negro child. She is a Girl Scout and goes to sell cookies. She knocks; a man comes to the door, calls her a "little nigger," and tells her he will buy nothing from her. He orders her away. She comes to you and asks you the meaning of this. As an adult you try to shield her tender heart from the world of reality. One occasion finds her at a neighbor's house playing with children in her new community. She asks for a drink of water. The neighbor picks up the dog's bowl, draws water from the hydrant, and hands to her to drink.¹⁸ How hard it would be for anyone so treated not to develop feelings of hostility and resentment, and how difficult even for a Christian to overcome, with forgiveness toward those who had so treated her!

When we discriminate on the basis of race or color,

Missions and the Message of the Master

we are violating a fundamental Biblical principle, the command not to "hold the faith of the Lord Jesus Christ with respect of persons" (James 2:1). To show respect of persons is to indicate we are not godlike, for "God is no respecter of persons" (Acts 10:34). It required a miracle to convince Peter of this fact; today no miracle will be performed, but only the transforming power of the love of God in our hearts, as we respect His will.

3. *Segregation.* Discrimination deprives the Negro of the right to have that which rightfully belongs to him; segregation deprives him of the right to belong. Although there were some repercussions after the Civil Rights Act of May 17, 1954 tore down legalized segregation, the fact that over 1100 schools were integrated in the next two years proved the wisdom and the effects of the law. The "cumulative result of three and a half centuries of the bondage of slavery and its equally inhuman successor, segregation,"¹⁹ had reaped a harvest of crime and ghetto-slums, juvenile delinquency, school dropouts, broken homes, illegitimacy, and dope addiction. But, thanks be to God, He has made it possible for better things to come. There is yet much to be done in the Lord's church.

4. *Stereotyping.* Discrimination deprives the Negro of the right to have, segregation of the right to belong, but stereotyping deprives him of the right to be. When we evaluate an entire group of people by the lowest member in that group, or indict the Negro race of the frailties and vices seen in a particular Negro, this is what is known as stereotyping. We do not like it when the world judges the church by its weakest member, nor would we like to be

Racism

classified as an "ugly American" simply because of the misdeeds of one American abroad. In our literature, humor, entertainment, or advertisements, it is not fair to debase the Negro to a subhuman level. To so depict him as one who is inferior morally and mentally, uncultured, criminal, and equipped only for menial tasks is to degrade the Negro and manifest racial pride and prejudice. It is hypocritical of us as white men to affect a warm and kindly affection for the Negro, but not respect him as an equal human being and brother in the Lord. Nor is it fair to make all Negroes heroes like Hank Aaron and O. J. Simpson. Negroes possess the common frailties of man and would be the first to admit that there is poverty, ignorance, and disease among them. He is a man like we are men, and "we have all sinned and fall short of the glory of God" (Rom. 3:23). "Beneath the right to have is the right to belong; beneath the right to belong lies the right to be. The highest and deepest cry of the soul of man is not 'Let me have!' nor 'Let me belong!' but 'Let me be!' Stereotyping is the symbolic denial of the right to be."²⁰

INTERRACIAL MARRIAGE

The fundamental principle to observe in respect to interracial marriage is that prohibition of marriages in the Old Testament were not, as often used by those who wish to establish a Biblical base for segregation, based on racial grounds, but on religious or moral grounds (Deut. 7:1-3; Josh. 23:3-13; Ezra 9:12; 10:10, 11; Heb. 10:30; 13:23-31). God did not disapprove of Moses' marriage to a

Missions and the Message of the Master

Cushite woman (Num. 12). Rather, He punished Miriam with leprosy because she and Aaron had criticized the marriage and had obviously been jealous of Moses' authority. It may be said that God neither favors nor disfavors interracial marriage.

In Lev. 24:10-23, the context clearly indicates the son of the Israelite woman by an Egyptian man was put to death, not because he was the son of an Egyptian man, but because "he blasphemed the name of the Lord, and cursed." God taught His people to discriminate, not against race, but against those of any race who were blasphemous or immoral. Even Christ himself had within his ancestry Ruth, the Moabitess, the great-grandmother of David. Rahab, the Canaanite harlot, who by faith received the spies from Joshua, was an ancestor of Jesus on His mother's side. Would the "pure blood" advocates implicate our Lord of impurity because of His background?

We are forced to accept the validity of interracial marriage, although we do not advocate it. Marriages are made in heaven and worked out on earth by two people who love one another. More than romantic love, however, is necessary for marital bliss. A mutual respect for Christ and the church and the Bible as God's Word are infinitely more valuable than a mere sex-induced emotion. Also, there is another essential ingredient for a successful and blissful marriage: a degree of common interest and ideals, "For man's life is not intended merely for his own sake, that he may be happy . . . God and fellowman must somehow be found in the scheme of man's life."²¹ It is never right to marry as a protest, or demonstration. Marriage must

be because of love and "until death do us part." One can in other ways show his unprejudiced disposition, instead of reducing marriage to the level of a social experiment. "A Negro does not have to marry a Caucasian, nor does a white have to marry a Negro just to prove one's love for another race In a day when marriages are easily entered because of the easy-out called divorce, there is the danger that interracial marriages may be entered into inadvisedly, with tragic consequences." ²²

BIBLICAL BACKGROUND

1. *The Image of God.* After God said, "Let us make man in our own image, after our own likeness," and gave man dominion over all the animal world, we read, "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26, 27, KJV). The Negro, the Mongolian, and the Caucasian alike were made in the image of God, "made a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Psa. 8:4-6, KJV). What does it mean that we are created in the image of God? Surely it means we have personality like God has personality, is a person; but what is involved in personality?

Any being that can say to himself: 'I am, I ought, I will,' is made in the image of God The 'I am' can be equated with self-consciousness, the 'I ought' with the sense of moral accountability, and the 'I

Missions and the Message of the Master

will' with the power of self-determination, which is essential for moral responsibility.

There is, however, at least one other element in the image-of-God concept which needs to be emphasized. James Orr, in defining the image, touches on this element. He not only stresses the self-consciousness of the human person and the sense and power of moral responsibility, but he adds the 'capacity for fellowship with God.' This capacity for fellowship with God is particularly important and possibly comes closest to an adequate definition of the meaning of 'the image of God.'²³

To have fellowship, there must be communication. God speaks to us through His word; we speak to Him through prayer. Fellowship not only looks upward to God, but outward to fellow man. The *koinonia* was a joint participation, a sharing together in blessings, sufferings, or obligations. In communion around the Lord's Table, there was fellowship (I Cor. 10:16). Also, in sharing expenses for taking the gospel to the lost, there was fellowship (Phil. 1:5). What is our definition of fellowship as it pertains to race? Can we not see that fellowship in Christ is a-racial? In many congregations at this late date, if a brother comes in who, by a quirk of genetics, has a black face, would he not be unwelcome? When the little children are bussed in from the black neighborhood in order to teach them the gospel, our prejudices really begin to act up. We are afraid they will contaminate our children, our building. Some will say: "It is not their color; it is the chaos!" Of course, they

are excited over the newfound interest which white people should have had in them all the time. And, naturally, since they are from homes that have not been encouraged to mingle with white churches, the children are often untaught. But when are we going to feel an obligation to our black brothers to offer the hand of fellowship? Are they not also made in the image of God?

2. *The Sin of Ham and Curse of Canaan.* Does the curse placed upon Canaan teach the perpetual servitude of the Negro? Only a little over 100 years ago in our Southland, preachers were proclaiming from the pulpits that the Bible advocates slavery, and that God sanctioned conditions then prevailing. Needless to say, the Bible was being misinterpreted. Noah's words were prophetic: "Cursed be Canaan; a slave of slaves shall he be to his brethren" (Gen. 9:25). The sin was committed by Ham, but the curse was placed upon Canaan, his son. It was not placed on Ham's other sons: Cush (Ethiopia), Mizraim (Egypt), or Phut (Put). They were fulfilled in the days of Joshua and later Solomon, when Canaan's descendants, the Canaanites, were partly exterminated and partly reduced to slavery (Josh. 9:23; Judges 1:28; I Kings 9:20, 21).

It is generally agreed that the Canaanites were not black. In the main, they moved into Asia Minor and at least as far east as the Tigris and Euphrates valley Other descendants of Ham went south into Africa, but not the Canaanites 'since the terms of the curse were fulfilled with regard to the descendants of Canaan only, the Negro is not

Missions and the Message of the Master

included within the compass of the curse, and the curse has no relation to the color of the Negro's skin.'²⁴

The name Ham could mean dark, black, warm, or hot, so there is no proof of the argument that the Negro is under perennial servitude because of this Old Testament incident.

3. *God Is No Respector of Persons.* Peter was a Jew. Like all other Jews, he looked with a discriminatory attitude toward Gentiles. Christ gave him the "keys of the kingdom" to announce gospel terms to Jews on Pentecost, and to Gentiles at the house of Cornelius. God appeared both to Cornelius and to Peter to get gospel preacher and prospect together. God told Peter in the vision on the housetop to "rise, Peter, kill and eat" (Acts 10:13). This meant he was to call no man ceremonially unclean. When he preached to Cornelius and his house, it was a thing heretofore unheard of for a Jew to thus humble himself. Six Jewish brethren were with Peter. The baptism of the Holy Spirit on the Gentiles convinced Peter and the six other Jews that God "is no respecter of persons" and the Gentiles were to be baptized into Christ. Peter later said God "made no distinction between us and them, cleansing their hearts by faith" (Acts 15:9). With His death on the cross, Christ had "broken down the middle wall of partition" (the old law), to "reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:13-16). How weak was Peter when later at Antioch Paul had to rebuke him to the face for withdrawing himself

Racism

hypocritically when Jews discovered him eating with Gentiles! We are Gentiles, and we shudder to think of what we would have missed had Paul and other Jews not had courage to take the gospel to our ancestors. But do we see these racial points so clearly when applied to the black-white problem?

4. *Of One Blood.* On the Athenian Areopagus Paul said, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26, KJV). All men spring from a common source. God is a universal God; all men are brothers. The best way to show we believe God is our Father is to have love for our brothers, His creatures (I John 4:7-12). "Blood" is a variant, omitted in the ASV. Whether Paul is saying that we have one common father, or one common family with Adam as our forefather, the oneness of the human family is apparent. God has a spiritual family, His church, in which the highest type of brotherhood may be enjoyed. We were made to "drink of one Spirit" when we were all "baptized into one body" (I Cor. 12:13). We are now to exhibit "unfeigned love of the brethren, loving one another from the heart fervently" (I Peter 1:22). There is especially no room for racial discrimination, "for there is neither Jew nor Greek . . . bond nor free . . . male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

CONCLUSION

Pastors and preachers and pew should cooperate to seek wholesome company of people of other ethnic groups.

Missions and the Message of the Master

We should be sincere in such social contacts. We must not cultivate such friendships merely for the sake of building up our attendance, although church membership may hopefully be the result.

In Nigeria, we often worshipped with brethren who drank from a common container around the Lord's Table. Never for a moment did we consider refusing to partake of the common cup in Christian fellowship due to cultural or color differences. More than any other reason for attacking every citadel of pride, every senseless pattern that stunts the soul, is that racism renders our efforts for world evangelism non-effective. For how can we really love our black brothers across the seas, and take Christ to them, while hypocritically denying fellowship to our Negro brethren at home?

NOTE: This chapter was written for the East Tennessee School of Preaching Lectures in 1978.

FOOTNOTES - CHAPTER VII

¹Gordon W. Allport, *The Nature of Prejudice* (Garden City, NY: Doubleday and Company, 1958), p. 107.

²*Ibid.*, p. 111.

³T. B. Maston, *Christianity and World Issues* (New York: The MacMillan Co., 1957), p. 92.

⁴*Ibid.*, p. 91.

⁵Kyle Haselden, *The Racial Problem in Christian Perspective* (NY: Harper and Row, 1959), p. 35.

⁶*Ibid.*, p. 36.

⁷*Ibid.*, p. 26 (Quoted from John S. Bassette, *Slavery and Servitude in North Carolina* (Baltimore: Johns Hopkins University Studies, 1896), p. 50.

⁸*Ibid.*, p. 28 (Quoted from C. Vann Woodward, *The Strange Career of Jim Crow*, p. 16).

⁹*Ibid.*, p. 29.

¹⁰David Lipscomb, "A Trip to Maury and Hickman Counties," *Gospel Advocate* (Oct. 24, 1878), p. 661.

Missions and the Message of the Master

Footnotes Continued

¹¹Quoted from *Restoration Quarterly*, Vol. 19, No. 2, 1976, David Edwin Harrell, Jr., "From Consent to Dissent," p. 109.

¹²Kyle Kaselden, *op. cit.*, p. 39 (Quoted from *Digest of South African Affairs*, April, 1956, Issued by State Information Office).

¹³"Cry the Unheeded Message," Richard L. Worsnop, *The Oak Ridger*, Oak Ridge, TN, Nov. 18, 1977.

¹⁴*Reader's Digest*, Nov., 1977, "Russia's Ruthless Reach Into Africa," David Reed, p. 171.

¹⁵*20th Century Christian*, July, 1968, "Black Power? White Power?" by Eugene Lawton, p. 19.

¹⁶Haselden, *op. cit.*, p. 83 (Quoted from Ruth Benedict *Race, Science and Politics*, Modern Age Books, NY, 1940, p. 5).

¹⁷*Ibid.*, p. 85.

¹⁸*20th Century Christian*, July, 1968, "Respect of Persons," J. P. Sanders, p. 21.

¹⁹Andrew Schulze, *Fire From the Throne* (St. Louis: Concordia Pub. House, 1968), p. 59.

Racism

Footnotes Continued

²⁰Haselden, *op. cit.*, p. 143.

²¹Schulze, *op. cit.*, p. 138.

²²*20th Century Christian*, *op. cit.*, Carl Spain, p. 43.

²³T. B. Maston, *The Bible and Race* (Nashville: Broadman Press, 1959), p. 4.

²⁴T. B. Maston, *op. cit.*, pp. 112, 114.

CHAPTER VIII

THE PRACTICE OF WORLD EVANGELISM¹

Our Lord's commission to "go into all the world and preach the gospel to every creature" (Mark 16:15) will provide a challenge to God's people as long as the world stands. Charged with this tremendous task, motivated by love for the lost, faithful followers of Christ are awakening to the need to implement this command to carry the blessed gospel to hungry souls of earth.

Behind compassion for the lost must be a deep conviction that those without Christ really *are* lost. He who goes into "fields white unto harvest" (John 4:35) believing the fields need no harvesting will bear no fruit. His mission will amount to no more than that of a Peace Corps worker. Not only would he strip historic Christianity bare, leaving a bloodless system of ethics with no atoning power, but his "social gospel" leaves no room for compassion for lost souls who are plunging into eternity without salvation.

We know of nothing more stifling to the mission efforts of the church than liberalism. If it is countenanced by a congregation, that church can never more have the desire to evangelize. Let us consider how it has affected other religious groups in what is called the ecumenical spirit. Popes of former days declared, "outside the Roman Catholic church is no salvation or remission of sins" (Boniface VIII, 1302). At the 2nd Vatican Council, 1964, it

The Practice of World Evangelism

was declared, "sincerity to one's religion may attain salvation." Karl Rahnre, Roman Catholic scholar, states, "Non-Catholic religions serve as legitimate faiths where Christianity is not known." Dr. A. M. Ramsey, Archbishop of Canterbury, and one of the six Presidents of the World Council of Churches, said at New Delhi in 1961:

Heaven is not a place for Christians only. Those who have led a good life on earth, but found themselves unable to believe in God will not be debarred from heaven. I expect to meet some present-day atheists there.²

As an example of how liberalism has affected those of us pleading for restoration, the College of the Bible in Lexington, Kentucky, is a great lesson for us. After the faithful brother J. W. McGarvey passed away, he was succeeded by Hall L. Calhoun, who became Dean, while the President of Transylvania University was placed over the College of the Bible also. Brethren Fortune, Bower, and Snoddy, teachers at the College of the Bible, were accused by students of "spreading the results of destructive criticism and Darwinian evolution among their classes." A heresy trial resulted, during which President R. H. Crossfield, who had a large part in bringing these teachers to the faculty, defended them before the Trustees; he claimed that "if anyone was on trial, he was that person." Brother Calhoun defended the dissident students, was forced out, and returned to the church of Christ (Central, Nashville).³

The basis upon which Richard M. Pope, teacher at the

Missions and the Message of the Master

now Lexington Theological Seminary, defends the actions of his predecessors is that they were trying to "relate constructively their faith to the new world of science, including evolution."⁴

What bearing does this have on mission work? Statistics show that when liberalism gains control, such groups "have not increased their missionary personnel at the same rate as the average North American increase."⁵ The merger of Christian Churches (a branch of Disciples of Christ) and Congregational churches in 1931 showed 495 missionaries operating in 1936. "By 1960 the number had shrunk to 364, a decline of slightly more than 25%, as contrasted with the almost 250% increase in the general average."⁶

The United Christian Missionary Society of the Disciples of Christ show in their Fact Book of 1950-65 a steady decline from 1954-65 in numbers of churches established and also no consequent rise in missionary personnel. In about the same period, in contrast, churches of Christ have grown from approximately 427 missionary families in 1979 to 515 in 1985.⁷

Another factor that troubles us is that some modern missionaries go forth having been trained in modern Mission Seminaries to spread fallacious ideas. One of our brethren in Zambia, who had been so trained, wrote a chapter in a book to honor Dr. Donald McGavran, one of his teachers at Fuller Theological Seminary. Among other things, he said that a lack of growth among churches of Christ in Zambia in the past was due to a "weak theology of the person and work of the Holy Spirit" and thus a "lack of awareness of the presence of the Holy Spirit in their midst

The Practice of World Evangelism

and in the program of evangelism.”⁸ This would not be bad of itself were it not for the Pentecostal view of the “presence of the Holy Spirit” as exemplified by the following:

A fourth factor which is accelerating the discipling of the Tonga is the impact of healing as a result of Christian prayer. At least two villages have become interested and then receptive to the “words of God” after someone in the village was healed when Christians prayed for him. By giving God all of the glory, the witnessing Christians convinced their friends and relations that their God is the one with all power and that his is the best way.⁹

It is tragic that brethren can be seduced by either liberalism or neo-Pentecostalism. I do not believe this brother is typical of the many good ones among us who go forth to do great work in other countries. Those who are so deceived are not contributing to the growth of true churches, but rather to the spread of error. We must “contend earnestly for the faith” (Jude 3) and hold fast to the “pattern of sound words,” (II Tim. 1:13) which were revealed by the “Holy Spirit sent down from heaven” (I Pet. 1:12). This includes the full or plenary inspiration of the scriptures (II Tim. 3:16, 17) and a recognition that miraculous gifts have ceased. Indeed, if we could speak in tongues, we would need no interpreters in foreign lands, and if we could affect instantaneous healing in answer to prayer, we could dispense with hospitals.

The most crippling of all in heathen lands is the loss

Missions and the Message of the Master

of convictions regarding the lostness of man outside Christ. Jesus said, "I am the way, the truth and the life. No man cometh to the Father but by me." He is not merely one of the ways (John 14:6). His apostles sought to replace other faiths by proclaiming "though there be gods many . . . and lords many . . . yet to us there is but one God . . . and one Lord Jesus Christ" (I Cor. 8:5, 6). Paul commended the Thessalonians for "turning unto God from idols to serve a living and true God" (I Thess. 1:9, 10). He took issue with any who would teach or serve any other than the "One Lord, one faith, one baptism, one God and Father of all" (Eph. 4:5, 6). He also taught the cessation of miracles after the "perfect" or complete revelation had been confirmed (I Cor. 13:8-10, Eph. 4:11-16). There is no Biblical justification for promising poor, diseased Africans, or anyone else, healing of the body instantaneously in answer to prayer. This is an abuse of the promise of the Spirit to Christians. Ours is an indwelling measure, but unaccompanied by miraculous gifts (I Cor. 3:16, 17; 6:19, 20).

The major point to make in concluding this section is that while liberalism has led "Christendom's" denominations to slacken their missionary pace, the challenge becomes even greater to churches of the Lord to send men to fields ripe unto harvest. In Liberia (1971) with a population of two million, there were over 800 missionaries of all kinds. This is a ratio of 1/2500 people. In Nigeria in 1974, when we left, there would not be a ratio of 1/150,000. With its 90 million people, over half of whom are Moslems, Nigeria would not have over 500 missionaries

The Practice of World Evangelism

of all kinds. It is more difficult now to obtain visas for mission purposes. One must have a technical skill, suitable for helping a developing nation economically. After getting into the country, one has freedom of speech in most sections to preach Christ. We must seek open doors and enter. Since most groups are declining in their missionary impetus, we must seize the opportunities to "go" with the gospel message. Our beliefs in the inspiration of God's word and in the necessity of preaching it to the lost of earth makes it imperative that we double, not slacken our pace.

THE WORLD'S NEED FOR CHRIST AND OUR PRACTICE

As an indication of the world's need for the gospel, let us reduce it to terms easy for us to comprehend. If the world consisted of 1,000 people, there would be 60 Americans and 940 non-Americans. The 60 Americans would possess half the income; the 940 non-Americans would divide the rest. There would be 330 Christians (loosely speaking) and 670 non-Christians. Of the 330 Christians, 230 would be Catholic and 100 Protestant. Of the 670 non-Christians, 80 would be practicing Communists, 370 would be under Communism, while 220 would not be under their dominion. Of the total 1,000, only 303 would be white, with 698 non-white. With respect to Christ, 500 would never have heard of Jesus Christ. Most of these would be hearing of Lenin, Marx and Mao Tse Tung. With respect to life expectancy, the 60 Americans would be 70

Missions and the Message of the Master

years, the 940 others, 40 years. The 60 Americans and 200 of the 940 others would be relatively well off. Most of the 740 others would be illiterate, poor, hungry, and sick.

May we encourage every congregation to implement a program which will include the support of at least one foreign evangelist. Especially churches which have never supported a man full-time should be urged to launch into a program of their own. It creates enthusiasm in the congregation, motivates more fervent prayers in behalf of the lost of other nations, and is an incentive for more liberal giving. There should be a warm relationship between the supporting church and the missionary family. The line of communication should be open with regular letters of encouragement to the foreign workers, fervent prayers for them, followed by warm send-offs and welcomes. In turn, the foreign workers must regularly communicate with the supporting church with reports of the work, as well as reports of expenses and receipts of his work fund.

This mission program must grow out of *work*. No church can successfully launch a foreign mission program unless it first has shown an evangelistic spirit at home. If compassion has been shown for souls in the immediate vicinity of the church, the same city or country, it is more likely this love will be exercised toward those of other tribes and tongues. After the gospel had gone to the Gentiles of Antioch, the name Christian given, and the evangelistic fervor of Paul and Barnabas had accomplished success through teaching, with "much people added to the Lord" (Acts 11:22-26) only then did the Holy Spirit use Antioch to become a sending church. Paul and Barnabas were then

The Practice of World Evangelism

separated for the mission field "as they (the church) ministered" (Acts 13:1, 2). No church can be used for the Lord to spread the message to foreign shores, unless it is preaching the word, pressing the battle in Jesus' name at home. This involves strong leadership, an efficient Bible School program and an effective personal evangelistic program.

As one reads the book of Acts, he cannot overlook the spirit of enthusiasm that possessed the early church. Against persecution (Acts 8:1; 13:50; 14:5), idolatry (14:11-18), blasphemy (13:45), sorcery (13:8), and imprisonment (16:23), they continued relentlessly to preach Jesus as the Christ, and "churches were strengthened in the faith, and increased in number daily" (16:5).

The only explanation we can give for their zeal and enthusiasm is the fact they were truly dedicated as believers in Christ and wanted to share their faith in His redeeming love with the lost. Paul had *great sorrow* for unbelievers (Rom. 9:2, 3; 10:1, 2). The kind of enthusiasm needed is not an artificial stomping of the feet and yelling at the top of our voices, but deeply dedicated hearts which produce an everlasting stickability in concern for lost souls. Also needed is that kind which does not get discouraged when the missionary fails to report large numbers of visible results. It may be that "subtractions" are more needful at times than additions.

Perhaps no one quality is more essential to the practice of world evangelism than patience (II Pet. 1:6; James 5:7-11; 1:12). We were conscious of some growth while there, but also of a need for patience. Nigeria helped us develop a measure of it. During the last 20 years, 11 of

Missions and the Message of the Master

which were spent on the field, congregations grew among the Ibos, a tribe of 8 million, from 4 to 280 churches, or from about 300 souls to about 17,000. These were promised neither money nor miraculous powers, but only "fellowship with the saints." They were taught to believe in the Deity of Christ, the perfection of His Way, the church, the inspiration of His message, the gospel, and to trust in His exceeding great and precious promise that "all things work together for good to those who love the Lord, even to them that are called according to His purpose" (Rom. 8:28).

When Howard Horton, the first resident missionary to Nigeria, returned in 1954, we visited him and were told of the need for someone to live among the Ibos, since his work and that of others had been confined largely to the Efik speaking people. Living first among the Efik, we launched out, with the encouragement of our supporting church, into Iboland. We first "beat the bushes" and churches began to spring up. We found receptivity. Indeed, "according to World Christian Handbook, the Christian (sic) population of Africa south of the Sahara increased from 20 million in 1950 to 50 million in 1968. It is likely to increase to 100 million by 1990."¹⁰

Churches grew in such number that in 1957 we built a school for training preachers who could speak English and go back to speak to their people in Ibo. The Bible Training College at Onicha Ngwa, near Aba, a city of 150,000, has been a center of evangelism for two decades. It was built by church cooperation. This is why our anti brethren have hated and maligned it. After we extended

The Practice of World Evangelism

our campus to 120 acres and built a hospital for benevolence, also useful for evangelism after the Biafran War (1967-71), the antis stated in their Lagos-based "Gospel Contender" that God had brought the Civil War on Nigeria to destroy the Nigerian Christian Hospital. We did not feel we could betray thousands of brethren who had obeyed the gospel, but who were sick and needy. Our own American doctors, Henry Farrar, Maurice Hood, Charles Haws, Howard Ausherman, John Morgan, Jesse Paul, Dan Blazer and others have served there. We have a staff of 100 African workers, with Americans Nancy Petty, matron, and Joe Cross, administrative consultant, and Dr. Robert Whittaker, Cardiff, Wales, as chief medical officer. In an area where the doctor-patient ratio is 1/75,000 and often more, in stark contrast to our 1/600 in the U. S., we are demonstrating our compassion for our African brothers who lack technically skilled workers. At the same time, God is given the glory, since our signs hang on the walls of the hospital. "God heals; we dress the wounds." A full-time chaplain, trained at our Bible College, Moses Ibeji, serves the bread of life to thirsty souls daily. A board of men in Lubbock, Texas, with Rees Bryant as President, assures the continuity of this benevolent work.

Over 150 preachers, who represent the flower of African youth, have spent two to three years in rigid Bible training at the college. They are faithfully proclaiming God's word in this ripe field. The spirit of evangelism is spreading. When a few churches band together to take the gospel to a new village, members from as far away as 50-75 miles at their own expense travel to help the effort. They

Missions and the Message of the Master

often go from house to house, singing as they go, and have open air lectures day and night. But results are not obtained without momentous problems.

One of these problems is preacher support. Poverty of the people, especially after the war, necessitated raising funds from the U. S. to help faithful proclaimers of the word. The help is usually minimal and they are encouraged to raise food on their farms, usually land provided them by the church. Most preachers' houses are mud buildings, also church buildings. When a concrete block building goes up, this is at the initiative of the African church unaided. A surprising number of them are under construction in spite of inflated costs.

It is unusual if a Nigerian church pays a preacher more than \$30 per month, most hovering around \$15 to \$20. Some of these brethren who preach have families of two to ten children. They cannot subsist on this level without engaging in a trade or getting outside help. I raised from interested brethren last year a sum of money to send these men books, whose every possession had been destroyed by the plunder of war. Some even lost their wives to enemy soldiers, or who were forced into harlotry. How thankful we are that while we had the opportunity, these men were trained to preach the everlasting gospel, and that they are continuing to preach it. In times like these, when foreigners are scarcely allowed visitor's visas, we depend on them to uphold Christ's word of light to their people. We have tried to exercise both caution and compassion by recommending small amounts to help for faithful workers for limited periods.

The Practice of World Evangelism

This leads us to the next great problem of achieving independent churches.

By independent, we do not mean independent of God, nor from assistance and cooperation with one another. But having their autonomous government in each local church, with self-support, these are goals we seek to achieve. Having emphasized that "mission" funds are limited in time and amount, we have stressed that local funds are the answer to permanency in the work of the church, and in its expansion. That the churches continued during the war without this aid from the U. S. and are even stronger after the war is an encouraging sign that the gospel seed has really taken hold. As a baby must cut loose from mother's arms, to stand alone, so must the church, once helped by a parent church, develop to maturity; it is to this end we pray all churches on every field will so develop.

FOOTNOTES - CHAPTER VIII

¹This chapter was written by the author for the Freed-Hardeman Lectures in 1976. *Freedom: Heritage, Accomplishments, and Prospects in Christ*, Freed-Hardeman College 1976 Lectures, pp. 241-248.

²Herman J. Otten, *Baal or God* (New Haven, MO: Leader Pub. Co., 1965), p. 240.

³Richard M. Pope, *College of the Bible*, (Lexington, KY: College of the Bible, 1961), pp. 20-23.

⁴*Ibid.*

⁵Otten, *op. cit.*, p. 246.

⁶*Ibid.*

⁷Missionary Directory, Summer, 1985, World Mission Information Bank, Webb Chapel Church of Christ, Dallas, Texas 75381.

⁸A. R. Tippet, ed., *God, Man and Church Growth* (Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co., 1973), from chapter by Stan Shewmaker, "New Approaches to Mission" (Tonga, Zambia), p. 221.

⁹*Ibid.*

The Practice of World Evangelism

Footnotes Continued

¹⁰Donald McGavran, *Eye of the Storm* (Waco, TX: Word Books, Publisher, 1972), p. 240. Note: Ironically, Donald McGavran, for 34 years a missionary to India under the liberal UCMS of the Disciples of Christ, recently retired Professor of Missions at Fuller Seminary, Los Angeles, in this book attacked the World Council of Churches for "betraying the two billion." He properly chastises them for using the word "mission" throughout their agenda at Uppsala, Sweden, in 1968, yet deviating from the classical definition of the word, namely, carrying out the Great Commission. He says, "whether this amounts to perpetrating a pious fraud or not the reader will have to judge," p. 237. This is truly the compromise of liberalism. They are interested only in what the world is conscious of, and since the world is not conscious of the need for redemption and salvation, liberalism thinks we should drop this for other things.

CHAPTER IX

MISSIONARY TEAMS AND THEIR SUPPORTERS

A few years ago a missionary and his family returned from overseas greatly depressed. I knew this man and his family to be conscientious missionaries who had done a good work. When he arrived back at home, he felt that his home church was partly to blame for his depression. They had contributed to it by sheer neglect. They had not cut off his financial support, but just as important was the moral and spiritual support, which they had neglected to give. This speaks in favor of churches exercising care in the choice of their missionary, letting him spend time with the supporting congregation before going to the mission field, and then keeping up the communication with him as an interested participant in his work while he is on the field. It is likewise essential for the ongoing of his life and work for them to welcome him home when the time comes for him to quit the field and return. They owe it to him to continue his support, at least for a while, until he can be rehabilitated in some new work, either at home or abroad. This is, of course, with the understanding that he has done creditable work, and has maintained moral and doctrinal soundness.

It is the work of the church to preach the gospel to the entire world (Mark 16:15f). In order to accomplish this great task, communication is vital. Although

Missionary Teams and Their Supporters

communication is an old science, much has been learned and many advancements made. Elders and missionaries should avail themselves of all means possible to ensure proper communication, whether by personal contact, ham radio, letters, telephone, telegrams, etc. The church is the body of Christ. Jesus came to seek and save the lost (Luke 19:10), and the church is an extension of Jesus Christ. The local church provides a matrix in which a missionary instinct must be created. It is the source of supply for recruits and resources. A steady stream of missionaries cannot flow to the field until and unless the local churches are functioning faithfully, organizing and planning to that end. There is no room for chance. Every member must be thoroughly grounded in the scriptural nature, mission and task of the home church.

The key to successful evangelism, in light of the relationship of the local church to the missionary, is communication! No two groups should be more closely in touch than elders and their missionaries. Elders should be in close touch with their missionary: 1) before entering the field, 2) after and during the time he enters the field and pursues his evangelistic work, and 3) after he returns home from the field, at least until he is rehabilitated into another field of activity.

COMMUNICATION BEFORE ENTERING THE FIELD

If more churches were really dedicated enough to assume responsibility to see that missionaries were recruited and trained, we would have far more men in the field than

Missions and the Message of the Master

we have at present. Elders and other church leaders must be alert to develop men for the divine task, and be alert to sense interest on the part of young men or women who could devote their lives to the task. As an example, a strong church in Middle Tennessee, Grundy Street in Tullahoma, has for several years been alert to such young men, and when they are found, this church has backed them financially and morally for a period of two years training at the East Tennessee School of Preaching in Knoxville, Tennessee. They show a great, even a fatherly, interest in these young men, and help them find locations after they are trained. They approach seriously the task of the training of these men, inviting them to preach for them, giving them additional benefit of their wisdom, counsel and compassion.

It is a well-known fact that missionaries need well-rounded training. Brother Jack Lewis, instructor at Harding Graduate School in Memphis said in an article on "Zeal With Knowledge:"

Mission work is a battle for the mind of man, and an attempt to change the course of history. To meet this challenge, the missionary will need the best education possible. Formal study is efficient, but is not the only way. Not how he gets it, but the *fact* that he gets it is important. The missionary needs, not mere general knowledge, but special knowledge of God, and His word, Bible languages, etc. This gives him confidence, helps him judge the merits of various translations of the language of those he teaches.

Missionary Teams and Their Supporters

When the writer and his wife entered Liberia to work as a missionary, they were told they must have a Bachelor's Degree, or its equivalent. We had to present transcripts of our college work in the States before we could be acceptable to the Department of Education, through whom missionaries were routed. We were told, "In former days, we allowed missionaries to enter who had no more than a third-grade education, but that day is past. Now we expect the missionary to have a well-rounded education." There were many denominational missionaries in that country of no more than three million people. We were the first resident missionaries of the church of Christ to enter, and had to prove to them our worth.

Elders need to encourage every effort on the part of men who are considering the task of preaching, whether at home or abroad, to be prepared for the greatest work in the world for men to do. (Motherhood and support of such husbands in the field is the greatest work women can do.) They need to develop their devotional life before going, for they will need the strength of dependence on the Lord when they are removed from home and friends to whom they have been accustomed to go in times of stress. They will be fortified for the trying times by a close life to God and His word, and by knowing His plan of redemption and how it relates to man's greatest need.

There are other things which would be helpful for him to know, but perhaps not absolutely necessary. (No one should wait until he is prepared in every respect, for he may never go. Some things can be learned while on the job.) He will need to know the language of the people,

Missions and the Message of the Master

something about the history of the land, and of the culture of the people. He will need to have some knowledge of business administration, and some idea of accounting and typing. He will need to know how to handle money and how to report with reference to its expenditure. He should know something of mission methods and strategy, and how to avoid mistakes of other missionaries by reading and hearing their experiences.

Elders should be aware that not all are suitable candidates for such kinds of work, particularly overseas work. Some are not physically capable. They may need to be near home to receive proper physical care if there is some dire handicap. Others may not be emotionally qualified, though they may be good Bible students. This should be taken into consideration when selections are made.

In light of these considerations, some have felt that psychological testing is a sound way to screen missionaries. This is a debatable subject. Such tests may not be accurate. Further, few people want others to know their innermost inclinations. If elders do decide on such, it is my conviction they should only allow a professional psychologist to administer and interpret the tests. Even then the results should be highly confidential. Elders may think it best to use simpler tests on their own. Here are a few simple suggestions of how they may do this:

1. They may have the person in mind to live with them for a year to observe his work, his family and how they relate to the congregation. During this period of work with the local church, they will be able to tell whether the

Missionary Teams and Their Supporters

proposed missionary family will be capable of handling problems that will arise on the field far away. By close communion with them, visits in one another's homes, and general religious and social gatherings, they will be able to make intelligent decisions as to whether this family is the one they choose to send and support. They will likely develop such close ties they will have trust in them to do the work selected.

2. During a period of time, they may choose to support them in school, preferably a school of preaching, since these schools are preparing men solely for the work of the church, not for the legal or business professions. In this way, they will have the benefit of faculty advice concerning the student's capabilities and temperament. Along with their own observation as the student visits or works with the church, they will be able to make a careful judgment as to the future of their relationship.

3. This may be over-simplistic, but it demonstrates how one elder decided to test a missionary candidate. He asked him to come to his house at 6:00 a. m. the following day. The candidate arrived promptly at 6:00 a. m. and was ushered in by a servant of the family. The elder did not come down until 9:00 a. m. Upon arriving, he greeted the missionary and began to ask him some elementary questions such as, "how do you spell *cat*?" "What is the answer to 7 times 8?" The candidate promptly answered all of them correctly, after which the elder soon dismissed the preacher and told him he would like to see him that night

Missions and the Message of the Master

at 7:30 p. m. at the church building. When the candidate arrived, the elder had assembled all the other elders. This elder explained to them that he thought they had found the proper man for their task. He said, "I invited him to come at 6:00 a. m., a very early hour, but he was prompt. I did not come down until 9:00 a. m., and he waited patiently and uncomplainingly for me. When I began to ask him some very elementary questions, he did not ridicule me nor did he refuse to answer. He humbly answered all of those very simple questions. I guess he trusted that I had a good reason for asking him, and indeed I did. For I sincerely feel he is our man. Anyone having these good qualities can do the work we want him to do. He is PROMPT. He is PATIENT. He is HUMBLE. He is our man!"

Elders need to also be aware of a stress factor involved in leaving one's home for the mission field. There is a certain thrill, it is true, about going to assume new fields of responsibility. There is the exhilaration of a new culture, a new set of people and circumstances, and the new opportunities that lie ahead. But, along with that are also the stresses of both the training period and the actual pulling up stakes and leaving what we believe to be the greatest country, and the greatest people in the world. With all of its faults, in many ways this is true. No doubt everyone should feel that way about his native land due to sentimental attachments, but one should avoid a nationalistic sentiment which would preclude his love and appreciation for another country and another people. When hearts are enlarged by the love of God, we will "love the

Missionary Teams and Their Supporters

brotherhood" (I Pet. 2:17), and every man, since Jesus "tasted death for every man" (Heb. 2:9).

During the training period the candidate has had many supportive individuals from his home congregation, those who have helped in his training, and his own kin. Suddenly, he must depart and leave all these behind to new fields of labor. Just the thought of leaving loved ones behind is stressful. Satan can use these conditions to fill the candidate with stress to the point of changing his mind and tempting him to give up his ideals of world evangelism. This is especially seen during the training period. As an instructor at one of our schools of preaching, I have seen students come with high ideals, but become bogged down in the grind of tests and term papers. It is essential that there be the discipline of study habits developed in the training period which should be carried throughout life. The recollection of the sacred trust which God has committed to us, the gospel, and our "commitment unto Him against that day" (II Tim. 1:12) should motivate us to go forward. Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:52).

The candidate for missionary work must be aware of Satan's stumbling blocks along the way. Paul warned that we should "not be ignorant of his devices" (II Cor. 2:11). There is disillusionment that comes when we face the difficulties of preparation. Then there is the fatigue that goes along with it. If there is a lack of positive reinforcement, and a lack of balance, there will be a lack of faith very likely. There will be of necessity learning difficulties, financial worries, and some wrong attitudes which

Missions and the Message of the Master

both he and others may manifest. He must not allow Satan to deceive him into thinking his efforts are not worthwhile, nor that his growth is not taking place. He may not be able to see his own growth, for it is gradual. In the midst of an overwhelming amount to be learned and the difficulties of integrating this material into a sensible and sane way of life which he must apply to his own Christian life, he may think he will never be able to help others with theirs. But faith is the victory that overcomes (I John 5:4). Also hope is "an anchor of the soul, a hope both sure and steadfast" (Heb. 6:19). His own spiritual growth will help him to overcome these problems.

To help others see the stresses undergone by the missionary candidate before he enters the field, herewith is a chart of "Life Change Units" designed by psychologists which help us understand stress characteristics of certain changes in life styles:¹

<u>EVENTS</u>	<u>SCALE OF IMPACT IN LUC'S</u>
Death of spouse	100
Divorce	73
Marital separation	65
Jail term	63
Death of close family member	63
Personal injury or illness	53
Marriage	50
Fired at work	47
Marital reconciliation	45
Retirement	45
Change in health of family member	44
Pregnancy	40
Sexual difficulties	39
Gain of new family member	39
Business readjustment	39

Missionary Teams and Their Supporters

<u>EVENTS</u>	<u>SCALE OF IMPACT IN LCU'S</u>
Change in financial state	38
Death of close friend	37
Change to another line of work	36
Change in number or arguments with spouse	35
Mortgage over \$10,000	31
Foreclosure of mortgage or loan	30
Change in responsibilities at work	29
Son or daughter leaving home	29
Trouble with in-laws	28
Outstanding personal achievement	28
Wife begins or stops work	26
Begin or end school	26
Change in living conditions	25
Revision of personal habits	24
Trouble with boss	23
Change in work hours or conditions	20
Change in residence	20
Change in schools	20
Change in recreation	19
Change in church activities	19
Change in social activities	18
Mortgage or loan less than \$10,000	17
Change in sleeping habits	16
Change in number of family gatherings	15
Change in eating habits	15
Vacation	13
Christmas	12
Minor violations of the law	11

Of course these figures are adapted to people of the world, but some of them would be applicable to Christians. They are no doubt variable according to the life circumstances of each individual, but it is true that changes bring certain stressful conditions, which is our point here. To apply it to students who were considering foreign work, I asked them on a test which ones of the following factors

Missions and the Message of the Master

would be, in their present judgment, most stressful upon leaving the United States for foreign work: Raising funds, traveling to congregations for support, temporary living conditions, leaving loved ones behind, securing visas, shipping personal effects, getting shots, passports and documents. They placed as number one: leaving loved ones behind. I feel sure if I had asked them to include the period of preparation through which they were going, including the tests, term papers and an overwhelming amount of study, they would have placed these number one on their list of stressful life change units.

Minister's Life of Minneapolis, Minnesota, put out an article called "Stress and Burnout," in which they claimed that 1 out of 5 local preachers is physically or emotionally "burned out." Not that they have quit, but they have lost their zeal for the ministry and are rendered incapable of effective service since they get no joy in their work. They affirm that everything we do causes stress, so a certain amount is unavoidable, since even getting up in the morning is stressful to a certain extent. "Stress is the response your body makes to any demand on it," said Dr. Hans Selye. Dr. Max Leach said, "Anxiety is the common neurosis of the American people. If statistics could be compiled, they would likely show that it is one of the most costly neuroses. Regardless of how it has developed, it can be abolished."²

One of the major factors to be considered in our study of stress is that the human body is limited in its ability to cope with very much of it. Using the chart of LCU's as shown on the preceding pages, and applying

Missionary Teams and Their Supporters

similar stress situations that have occurred in your life, note the following facts submitted by the same authors:

1. A total of 0-150 LCU's over the last twelve months will likely produce no major illness within the next year.
2. A total of 150-199 LCU's means you face a mild crisis and a chance of illness up to 33%.
3. A total of 200-299 LCU's produce a 50% chance of illness within the year after the stress.
4. A total of 300 LCU's means a major life crisis and an 80% possibility of a serious illness.

These figures are not to alarm us, but to help us realize that those who are successful in missionary work are those who have "set their houses in order" and who do not have an *undue* amount of stress with which to contend before going.

COMMUNICATION WITH THE MISSIONARY ON THE FIELD

Once the missionary has departed to fields beyond the borders of home, it is important to have a steady stream of communication from the elders to him. It has been my experience to have the support of congregations whose elders were sensitive to my own needs for communication. I was extremely thankful for this. Had it not been so, I might have cut short my tour of duty to one or two years instead of its being lengthened to eleven years. I have

Missions and the Message of the Master

observed that those missionaries who only received financial remuneration, but no moral support from their supporting congregations, were more easily discouraged and did not make long-term missionaries. It is sinfully negligent to take the missionary and his family for granted. "Out of sight, out of mind" should never be the rule of thumb. Especially the first term of duty overseas is a difficult period of adjustment. Such families are in dire need of supportive letters and packages. They can easily become frustrated and discouraged.

The elders will need to appoint a certain person to be in charge of correspondence. He may be referred to as the *correspondent*. It is better that he be an elder, but perhaps not necessary. His task will involve more than letter writing, although this is one of the important works he will perform. Of course, it will be helpful to him to have a secretary to do the typing for him, though he could do it himself. He will also need to see to it that the banking is done for the missionary, that is, depositing his salary in his name. He will need to see that contributions to his work are acknowledged and deposited in his work fund. He will need to see that necessary supplies and materials hard to purchase abroad are sent. He can help in the handling of shipments of personal effects from and to the States. He might offer to help in arranging travel to and from the field for the family. He also can be helpful in arranging speaking engagements stateside in behalf of the work while he is away, and for the missionary upon his return. He might serve as a go-between with reference to the U. S. government and the foreign Embassy in event of any difficulties.

Missionary Teams and Their Supporters

He can take news which the missionary sends from the foreign field and report this to the other elders and the congregation. He can also inform interested churches of the progress and problems faced in the field. It will be a great service to the congregation and to the Lord's work generally if he publicizes the mission program in the church bulletin, even at times in brotherhood papers, but especially to the business meetings of the supporting congregation and to the church at large.

There is nothing more encouraging to the missionary than to have members of his supporting congregation visit his work on the field, particularly the elders of the church. This is also a great boost to the nationals. Nor is there anything that can stir up the supporting congregation with regard to their mission efforts than to have such elders return and with enthusiasm report to the church what a great work is going on, and for which they are chiefly responsible. This makes the church feel, as rightly it should, that everyone is part of a great team, and the game is being won! We are in a concerted effort to take Christ to the world, and many are obeying the gospel in a culture so different from ours — and all because we care enough to help them. It is worth the money to send the elders, or at least one of them to represent the elders, to the field every two years. If someone complains about the cost, let them be reminded that responsible stewardship demands that we encourage the work we have undertaken. The missionary needs the encouragement, the nationals need it, the elders can oversee the work better since they will gain an insight into problems and opportunities they had never envisioned.

Missions and the Message of the Master

Furthermore, they can now more wisely counsel with the missionary, and intelligently advise him when he writes of problems. They can also relay to the congregation the needs and challenge them more enthusiastically.

It is my conviction that the elders should insist that the missionary bring his family home for a furlough periodically. It is a matter of judgment as to how often. This depends on the field, the man and his needs. When we first went to Nigeria in 1955, it was the custom of British civil servants to serve a period of 18 months and then return home for a six months furlough. Most would leave their children in British schools and be separated from them. We felt it was reasonable to stay a period of two years, then come home for a period of three or four months. This allows the missionary opportunity to renew ties with loved ones, and recharge "batteries" that may have become low of energy. There was the strain of the heat of the tropics and the humidity. We often said it was not so much the humidity as it was the humanity that got us down. The heat could reach over 120 degrees at times, and there was an average rainfall of between 150 and 200 inches in an eight-month period. There was the ever-present mosquito bearing anopheles and its curse of malaria. We slept under mosquito nets each night. One of our missionaries said he heard mosquitoes singing around the net. Someone asked what they were singing. He replied, "I think it was 'There is a Fountain Filled With Blood'!" Perhaps if my elders had said, "Now you are going to the mission field; it is too expensive for you to come home; you will have to stay there ten years without coming

Missionary Teams and Their Supporters

home," I don't know if I would have had the faith to undertake such a work with no prospect of a furlough. I am grateful they understood our needs to return home on certain occasions. It also allowed me time to visit congregations to raise support for Africa and the establishment of a school to train Nigerian preachers, which school is still in operation thirty years later.

It is equally important that the missionary continue a steady stream of correspondence back to the elders. The church should expect him to report at least monthly. In my case, reports included financial statements each month and a general report of problems, events, and progress, but letters were sent more often. The elders sent my reports to interested churches as well as to all members. More than perhaps any other, the missionary can stir people back home to love the foreign field, and its people, and therefore they can develop a love to give to make the ongoing work possible. Some of the stories reported back to brethren in America from Africa that stirred them were reports of their dedication when coming out of paganism, their sacrifices and hardships, and their poverty. The fact they would sit for hours on mud benches with no cushions or backs in order to learn more about God's word would encourage brethren who sat on padded pews in comfortable meeting houses, but who might often complain of the length of the service. When non-Christians would stand in the sun for hours with an umbrella to hear lectures, then would ask questions, genuinely interested in seeking answers to their problems and in regard to eternal salvation, these would also excite our own interest in God's plan of

Missions and the Message of the Master

salvation. Stories of how the pagans would laugh when Christians were baptized, even deriding them, but later these same ones being converted by hearing the solemn teaching at the water's edge, these would stir the hearts of Americans who had never experienced such honesty of heart. It was also a thrill to hear how national Christians would clap with joy and admiration when missionaries would brave the rain and mud to drive miles to an appointment to preach at a bush church. All these kinds of reports need to be communicated to brethren back home.

We mentioned the life change units before entering the field. The elders must also be aware of these stress factors which are prevalent in the mission field itself. Some of them are covered in other parts of this book, such as the cultural adjustment, the new language and the helpless feelings that attend such adjustments. In addition, there is the fact that props the missionary leaned on back home are now taken away, and he has no one to go to for counsel. He is on his own largely. Sometimes there are differences with other missionaries and their families. In some cases, this may be the number one cause of stress, if the families find they are not compatible. "Familiarity breeds contempt" is not necessary, unless the ones the missionary becomes familiar with are contemptible! Some valuable lessons can be gained in close family living with other families, in periods of devotion, and in praising God and working together. In addition to these difficulties, there may be financial problems which arise from inflation in the host country. In some cases, there has been the phenomenon of the devaluation of the dollar while the

Missionary Teams and Their Supporters

missionary is on the field. Some have suffered the loss of income up to 50% due to such occurrences. Elders that are sympathetic and alert will try to make up to the missionary for this loss. Then, there is the disappointment of having some nationals whom the missionary has trusted and relied upon as sound and solid to depart and become affiliated with the world or with some false religion. False teachers may arise among brethren overseas, even as they do at home. When the work is new and not on such a solid footing as in the States, such apostasy is more noticeable and more stressful.

COMMUNICATION AFTER RETURNING FROM THE FIELD

A small boy, who saw how the brethren loved the missionary and demonstrated their care for him when he returned home, was asked what he would like to be when he grew up. He replied, "I'd like to be a returned missionary when I grow up!" That is a good and happy story. But not always do brethren greet the missionary with such loving concern upon his return. Even so, there are many adjustments he has to make upon his return.

First, there is what some have called "reverse culture shock." The missionary has served with unselfish dedication in a far away land. He returns and sees that many brethren have a materialistic spirit, trying to "get all they can, and can all they get." He sees the deterioration of morals in his native land, noticeable among the aspects of decline are the breakdown of homelife, the creeping

Missions and the Message of the Master

permissiveness, the decline from pure speech to cursing and blasphemous remarks on TV and in movies. There is the ever-present fear for his children in an immoral environment, beset by drugs and alcohol. Our own children cried when they started back to school, though they were in junior high and high school. This was due to the fact they had been doing their schoolwork for five years at home, via the Calvert System (correspondence). The sudden change to a new environment, and the many students under an unfamiliar teacher, made for tension in beginning school again.

Second, there is the adjustment the missionary himself must make. He is no longer the conquering hero in a foreign land, he is just one of the boys. This is as it should be, but he has to adjust to his new role. It may not be easy for some. The elders of the supporting church need to know of these things that transpire in the life of a missionary to know how to deal with them. They should support him for a few months, even letting him serve temporarily in the local church, until he can get his life back together and have time for appointments to find a place suitable for him and his family. He will be eternally grateful for their help at this point. He has been off the beaten path and out of circulation. It is a lonely feeling to return like a Rip Van Winkle, and know little about where to turn. When we returned we were treated kindly, and located in a small town where our children could make adjustments more readily. There are certain life change units after returning, such as changes in society, not feeling a part of things, and the feeling that the world is somewhat a

Missionary Teams and Their Supporters

different world than the one you left several years ago. The local church, the elders, deacons and other members can render valuable assistance to the returned missionary family. Visits in their homes, the old fashioned grace of hospitality, is like water to thirsty souls.

If we evangelize the world, there is nothing more important than keeping open the lines of communication between elders and the missionary.

FOOTNOTES - CHAPTER IX

¹Idella M. Evans and Ron Murdoff, *Psychology for a Changing World*, (second edition, New York: John Wiley and Sons, Inc., 1978). Adapted from the scale of Holmes and Rahe, 1967.

²Max Leach, *Christianity and Mental Health* (Dubuque, Iowa: C. Brown Pub. Co., 1957), p. 8.

CHAPTER X

MEDICAL MISSIONS

Dr. Henry Farrar, medical missionary to Nigeria, was once told, "You can't heal like Jesus healed." Whereupon Dr. Farrar replied, "And you can't preach like Jesus preached!"

Truly, the miracles of Jesus in which many were healed were intended to confirm his deity. When he delegated authority to the apostles to deliver his word to men, bringing "to their remembrance all things that I said unto you" (John 14:26), he also was continually "Bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:4). This was the way Jesus "confirmed the word." He "worked with them, and confirmed the word by the signs that followed" (Mark 16:20).

But the miracles of Jesus and the apostles were more than that. They also demonstrated the compassionate spirit of the Son of God and of his apostles. There was much suffering in the world. In a sin-cursed earth it must be so. When Jesus, as a man, experienced pain and suffering like we do (I Pet. 2:21; Heb. 2:9, 14), and was tempted like we are tempted (Heb. 4:15), even though he knew no sin, he knew how to "succor them that are tempted" (Heb. 2:18). His great heart was touched by the agonies and sorrows of Mary and Martha in the loss of their brother (John

Medical Missions

11:17-44), and He raised him from the dead. "The blind and the lame came to him in the temple, and he healed them" (Matt. 21:14). "Great multitudes followed him; and he healed them there" (Matt. 19:1, 2). After he had healed a palsied man, the man with the withered hand, Jesus perceived the Pharisees were taking "counsel against him, how they might destroy him," so he withdrew from the synagogue, "and many followed him; and he healed them all" (Matt. 12:15). It was prophesied of him in Isa. 61:1, "He hath anointed me to preach the gospel unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Luke's account of this verse includes "recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). Surely he who "hath borne our griefs, and carried our sorrows" (Isa. 53:4) must have had great compassion for our bodily ailments, as well as for our sin-sick souls.

It is my firm conviction that miraculous divine healing has ceased. The apostle Paul makes this clear in I Cor. 13:8-10 and Eph. 4:8-16. These are parallel passages that indicate the temporary nature of miracles in the work of confirming the word of God. The gospel was being given part by part, as a writer would write a book, chapter by chapter. During the time the gospel was being revealed through the pens of inspired men, the Holy Spirit was with them in such a manner as to enable them to heal the infirmed, raise the dead, and other miracles:

1. Healing of the lame man at the Beautiful gate in

Missions and the Message of the Master

Jerusalem (Acts 3:1-4).

2. Death of Ananias and Sapphira (Acts 5:1-11).

3. Healing of Aeneas (Acts 9:33-35).

4. Dorcas restored to life (Acts 9:36-42).

5. Stephen's great miracles (Acts 6:8).

6. Philip, the evangelist's miracles (Acts 8:6-13).

7. Paul's miracles, Elymas smitten with blindness (Acts 13:6-12).

8. Healing of the cripple (Acts 14:8-11).

9. Casting the spirit of divination from the damsel (Acts 16:18).

10. Eutychus restored to life (Acts 10:9-12).

11. The viper's bite harmless, and father of Publius and others healed (Acts 28:3-9).

But this power was taken away after the death of the apostles and of all upon whom they laid their hands (Acts 8:14-17). Once the word was confirmed by these miracles, it was forever confirmed. We now have the "faith once for all delivered to the saints" (Jude 3). We have no need of miracles, we have God's permanent law.

I make this plain, as an effort is made to defend medical missions, in order not to be understood as defending a modernistic practice of "faith healing." God does all healing. He answers prayers. But there is no evidence that he promises to circumvent his natural laws in regard to healing any more than with reference to prevention of diseases. For example, good food prevents many diseases. We cannot expect to receive loaves of bread sent down from heaven miraculously in answer to our prayers, "Give us this

Medical Missions

day our daily bread." We understand that we must plant the seed, cultivate the crop, then harvest it, grind the wheat into flour, then bake the bread. When it is on our tables, we say, "Thank you, Lord, for this bread, an evidence of your wonderful grace." But we had to cooperate with God to have the bread. In like manner, we must use all the knowledge that we have and the doctors have to prevent and heal our diseases. When we take the medicine prescribed, we do not pray to the pill, but to God that He might through His providence let his herbs, etc., help us on the road to recovery. When we have surgery, we do not pray to the doctors, but to God that He may use the skills of the surgeon and the medicines he uses, as well as the knife, to rid us of the diseased portions. When we recover, we say, "Thank you, Lord, for providentially guiding all who helped us to get well."

Yes, "Jesus Christ is the same yesterday, today, and forever" (Heb. 13:8), but since He is now our "great high priest" (Heb. 4:14), his law has changed (Heb. 7:12). We are no longer under a new covenant as it was then "in part," but as it is now the "complete law of liberty" (James 1:25; 2:12). Because we receive the Holy Spirit upon obedience to the gospel (Acts 2:38), and the fact that he dwells in Christians (I Cor. 6:19), does not mean that we have the "baptism of the Holy Spirit" as did the apostles on Pentecost (Acts 2:1-8), and can speak in tongues as they did. Nor can any of us impart gifts of the Spirit as they did to enable others to work miraculous wonders (Acts 19:6; I Cor. 12:1-11). The Holy Spirit is no respecter of persons. He will convict anyone who hears and obeys his word as it

Missions and the Message of the Master

is preached by faithful preachers and teachers of the word (Acts 7:51, 8:12, 29-40).

THE RIGHT ATTITUDE TOWARD MEDICAL MISSIONS

First of all we should say that medicine is not an end within itself. It would be futile for the church to send doctors to foreign fields regardless of their religious convictions. For example, if atheistic doctors were sent simply as a humanitarian and philanthropic venture, it would not be in keeping with the mission of the church and the will of the Lord. The church is involved in the saving of souls. As we have previously pointed out, this is done by word and deed. The deed is incomplete without the word, and the word is incomplete without the deed. Doctors and nurses must go as believers in order to make believers of others through their good works (Matt. 5:16). What good is accomplished if people are helped physically but condemned spiritually? Christ has a higher goal for us to accomplish than to form "soup lines" and "hospitals" merely to feed the hungry and help the sick and afflicted. This leads us to the composition of man. Is he merely flesh and blood, or does he have an immortal soul?

The Christian view of man involves the fact that man is a triune being. He is composed of body, soul and spirit (I Thess. 5:23). The body was made from the dust and will return to the dust from whence it came (Eccl. 12:7). The soul (*psuche*) is his animal life, blood, breath, which leaves him at death. Saul "hunted the soul of David to take it" (I Sam. 24:11). Being a generic word, *psuche*, soul can

Medical Missions

also mean spirit (*pneuma*), a specific word always meaning the eternal part of man which never dies, and which flies away at death (Psa. 90:10) to be with the Lord (Eccl. 12:7). It has this meaning in Matt. 10:28, "Fear not him who can harm the body, but cannot harm the soul; yea rather, fear him who is able to cast both soul and body in hell." The spirit of man is not inherited from parents but is "formed by God within man" (Zech. 12:1), and thus is from "the father of spirits" (Heb. 12:9).

God made man in his own image (Gen. 1:26f). But God is a Spirit (John 4:24). A spirit does not have flesh and bones (Luke 24:39). Therefore, the idea that we are "the offspring of God" (Acts 17:28f) means that we have an eternal soul, or spirit, which survives the body. Materialists are mistaken who say that death means annihilation. According to sacred scripture, death is separation of body and spirit (James 2:26).

It is obvious that the supreme purpose of the gospel is to save the soul of man, and thus fit him for an eternal home. But Jesus "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men" (Phil. 2:6f). "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14f). How else could he be "touched with the feelings of our infirmities" than by becoming a man like unto us, and becoming "one

Missions and the Message of the Master

that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15)? Could we really emulate the life and character of the Son of God, and "walk in his steps" (I Pet. 2:21), unless we also are touched "with the feelings of the infirmities" of our fellow man, and use our time, effort, skills and resources to heal the sick and help the needy?

It is a strange anomaly that some in the church contend that churches may cooperate in benevolence, yet oppose any kind of organization which could effectively help the sick and needy, such as (by means of) a clinic or hospital. Yet they oppose cooperation in evangelism, which involves the highest aspect of man's being, his eternal soul! We have contended that such is placing the body above the soul. It is essential to strike a balance to the body and soul of man so that we will not so elevate the soul as to neglect the bodily needs of men. On the other hand, it is possible to give such importance to the body that we neglect the higher nature of man, his eternal soul.

Teaching, preaching and healing are so inter-related in the Bible narrative as to be indistinguishable. Luke traveled with Paul the apostle, and there is every reason to believe that he employed usefully his art. He was not called the "beloved physician" by accident (Col. 4:14). In advancing arguments in favor of medicine, no one should suppose that it is an end in itself It is simply a form of missionary effort which must subserve the one great purpose, which is carrying the gospel to every creature. As a means to

Medical Missions

this end, it is legitimate and has a rightful place in the missionary enterprise. Jesus Himself used healing as a means to gather an audience and bring into a saving relationship people who first were healed and who through this healing looked upon him with gratitude and gladly heard what he had to say. Strangely enough, the healing ministry of Jesus is emphasized more than people suspect and in particular as it stands in the context of the Sermon on the Mount. Before Jesus began this sermon in Matt. 5, he is exercising healing powers. And when he concluded this sermon in chapter 7, he immediately resumed his ministry of healing.¹

Dr. Henry Farrar, with whom the author worked in Nigeria, showed a wholesome attitude toward medical missions:

I have desired to do the work of ministering to those who need it most in a way they will understand. I know that such will open the ears to the message we must preach to them. Our deficiency is not the message, but our trouble seems to be the inability to get people to really listen to it. Of course, the soul is more important than the body, but they are not divorcible in humanity, and no servant of God can look upon the suffering and not desire to help them physically.²

It has been the author's good pleasure to work with

Missions and the Message of the Master

a number of physicians who are Christians, men of God who put the kingdom first. Dr. Farrar placed posters on the wall of the hospital, "God heals; we dress the wounds." The main reason missions from a medical aspect often fall into disrepute is because the "tail wags the dog." In zeal for medical work, it is possible to forget, as doctors sometimes do, that the bodies, on which they are working to better their condition, have souls made in the image of God which even more importantly need strengthening.

The unfortunate predicament into which missions have fallen in some cases is the decline of medical missions to a merely humanitarian service with the tendency for men to think of it as a philanthropic agency.³

MEDICAL MISSIONS: A WELL-ESTABLISHED PRACTICE

Medicine is only one of the ways in which our deeds may reach men with the gospel. As early as 1884, Dr. Horace N. Allen began medical mission work in Korea, but later

transferred his services to the Korean government which had asked him to organize and conduct a government hospital at Seoul Dr. Scranton, on the other hand, started a hospital of their own (mission) An advantage however resulted for mission work from the fact that Dr. Allen cured a wounded prince and thus gained the favor of the

Medical Missions

royal house not only for himself but also for mission work in general.⁴

It has been proved true over and over again that compassion shown in medical missions has broken down barriers which perhaps no other actions could have done.

The great mission field of Korea has often been said to have been opened by a lancet when Dr. O. R. Avison, pioneer medical missionary, opened a boil from which one of the members of the Imperial family was suffering. The interested and unselfish care of the sick, as shown by a Christian physician, is almost unknown in heathen lands and even where more or less modern government hospitals have been established, patients continually marvel at the difference in the atmosphere and in the treatment which they receive from the hands of Christians in contrast with what they receive in government and pagan institutions. In Korea, in one mission station's territory alone, over seventy self-supporting, indigenous churches have been planted as a result of the evangelistic work carried on in one hospital. A regular part of the staff of that hospital was composed of three ordained ministers and three Bible women. One pair of these workers spent one month at a time doing personal work in the hospital, speaking to the patients and visiting with their friends and families who had come with them, and that was followed by two months out in the villages visiting the ex-patients

Missions and the Message of the Master

who had returned to their homes, encouraging and building them up in their newfound faith and preaching to their relatives and friends and establishing groups of new believers. Oversight of these groups was continued until they had purchased or erected their own church building and were ready to make regular contributions to the salary of a minister Every hospital where the missionary doctors and nurses themselves have maintained a keen interest in personal work with the patients has been of untold value. It has opened the way for the entrance of the Word of God into the hearts of those who had heretofore been indifferent, if not hostile, to the gospel.⁵

In most religious groups, missionary medical work has come to be a respected and legitimate method of evangelism "which its proponents have demonstrated beyond possible dispute Livingstone of Africa expressed the wider meaning of the commission in his observation that 'God had only one Son and He gave Him to be a medical missionary'."⁶ He believed missionary work was more than carrying a Bible under one's arm and preaching the gospel by word of mouth. He believed one must show concern for life that now is, as well as to speak sound words of that which is to come, in order to engage in a practical manifestation of the spirit of the gospel.

Indeed, as we have seen, the church needs to utilize talent in the art of healing, as well as in other methods of evangelizing, in order to restore to the world the practice

Medical Missions

of evangelism by word and deed.

BEGINNING MEDICAL WORK IN NIGERIA, WEST AFRICA

During the author's first tour of service from 1955-1960 in Nigeria, West Africa, there was a great need for medical help. In some areas, there was such a shortage of doctors, the ratio was about 1 to 75,000 people. We lived on the border between the Efik and the Ibo people, 11 miles from a township of 150,000 people. This city was Aba, an important commercial town. There was a government hospital in Aba, and about 10 miles from us in another direction was a bush hospital operated by the Medical Missionaries of Mary, a Roman Catholic hospital operated by women. Of course, they were limited in what they could do, but they were to be admired for going out in a tough place, from their native Ireland, in order to alleviate the pain and suffering of a people in distress. We would take people from our nearby villages to these hospitals. We longed for the day when we could encourage some of our people to come to this area and begin to serve the people, alongside other missionaries, and have a team of workers together in word and deed.

Especially when the Asiatic flu epidemic hit our area, there was seen a need to not only serve but to educate the people. Native doctors, in their superstitious remedies, would squeeze out leaves and give them to the people. Such doctors would advertise that with their good luck charms and other "remedies" they could heal elephantiasis,

Missions and the Message of the Master

madness, diarrhea, etc. One of the "doctors" we had befriended noticed that when we took people to the hospital, they would return cured. He became ill with dysentery and sent for me. He had been belittling "European" medicine in order to build up his own practice. But this time, he was sick, and that was different. When I came into his hut, he was cowering in a corner. He begged me not to take him to the hospital. I replied, "Yes, I must take you, or you will die." He finally consented to go, but begged, "Don't let them give me an injection." This is what he had feared, the unknown. I assured him that if he would go with me and take any remedy they prescribed, it would be for his interest and for his recovery. We loved him and wanted him to get well. He did go with me and in four days was home and on the road to recovery. He had amoebic dysentery, and no doubt would have died, as did many others in that tropical country, if he had not had proper treatment. This was a victory for the gospel, and for the kind of enlightened treatment of the body which we stood for. People began to say, "The healer could not heal himself. If he went to the hospital, we will also go."

When we returned to America in 1960, the first person my wife and I called on was a friend of the family with whom I had been brought up in Nashville, Tennessee. He had finished his M. D. at the University of Tennessee and was completing his post-graduate surgery training at the Miner's Memorial Hospital in Harlan, Kentucky. He had wanted for a long time to be a medical missionary, having come in contact with missionaries during his education at Harding College, a Christian school in Searcy,

Medical Missions

Arkansas. He was ready to go at that time. We discussed this with his uncle John Cayce, a doctor and elder at the West End Church in Nashville. Dr. Cayce wisely recommended that Henry, his nephew, go on and finish his FACS (Fellow of the American College of Surgeons). This was equivalent to a PhD in a Liberal Arts education. Henry decided to take his uncle's advice. This turned out for the better since he was much better prepared to help the people four years later.

He kept his commitment and when he came over in 1964, that was the beginning of the Nigerian Christian Hospital. It was built adjoining the Bible College we had established in 1957 at a little village between Onicha Ngwa and Nlagu, called Ntigha Onicha Ngwa. Many little villages all around it depend on this hospital to this day. I remember raising funds for a period of time so that Henry would have something to start with. He used that to buy his first car in Nigeria. Other missionaries worked along with Dr. Farrar from 1964-1967, when the civil war broke out. The Rees Bryants, the Jim Masseys, the Doug Lawyers and others did creditable work in the beginning. Also, other doctors through the years have lent great assistance, even giving of their time and money, as well as skills to the ongoing of this good work. Among them have been Drs. Bob Whittaker (3 years), Bob Mahaffey (2 years), Jeff Jones (1 year), Maurice Hood, Charles Hawes, John Morgan, Frank Harmon, Howard Ausherman, Bill Young, Dan Blazer, David Staggs, George Robertson, Frank Black and Glenn Browning. Many fine nurses have given much time also to work in this hospital, particularly Nancy Petty and

Missions and the Message of the Master

Iris Hays Savio at the beginning. It is now a hundred-bed hospital, with male and female wards, a children's ward and a maternity ward, as well as other necessary rooms. There are several houses for doctors and nurses on this 115-acre tract of land which contains both the Bible College and the hospital. The Proctor Street Church of Christ in Port Arthur, Texas, has for several years overseen the Bible College. The African Christian Hospitals Foundation, set up by members of the church in America, oversee the hospital. Glenn Boyd is currently President of the Hospital Board.

The latest Bulletin of the Hospital Foundation (Vol. 6, No. 1, March, 1986), carried the following short articles depicting the Medical Missions growth. It is entitled, "What Else Is New In Medical Missions?"

Guatemala

Drs. Mike Kelly and Brian Smith and their families are now serving at the Clinica Christiana. The Kellys, of Stillwater, Oklahoma, formerly spent two years at the Cameroon, West Africa, clinic. The Smiths served in Nicaragua and then in Costa Rica along with Dr. Harold (Hop) Paden and family of Bossier City, Louisiana. Richard Reinboldt, who led the Clinica Christiana for more than twelve years, is now in Boston, attending Harvard University, while forming a new team for mission work.

Chimala Mission Hospital, Tanzania, East Africa.

The Chimala Hospital in Tanzania has now been

Medical Missions

in continuous operation by our brethren since 1963. When our brethren went there earlier to begin work in East Africa, the government would not permit evangelistic work without hospital and educational components. Dr. Jerry Mays, now deceased, and Dr. Ron Huddleston were the pioneer physicians at Chimala.

Mr. and Mrs. Bob Stapleton have assumed the administration of the hospital. They desperately need an American medical doctor. It is not unusual for a woman and her baby to die because she cannot deliver, when a C-Section would save both mother and child. If you are interested in helping, contact the Elders, P. O. Box 96, Springtown, TX 76082.

Kenya

Dr. John Morrow and his R. N. wife, Denise, have gone to work along the coastal area of Kenya. They will be living at Malindi and working with the Talleys and Becks, all under the oversight of the Broadway Church of Christ in Lubbock, Texas.

Honduras

Dr. Ania Fernandez of Miami is working periodically in Honduras under the direction of Bob Lewis, Executive Vice President of the Bible School at Catacamas, Olancho. Bob can be contacted at the Alabama Christian School of Religion, 2721 Locust Street, Montgomery, AL 36107.

Missions and the Message of the Master

Health Talents International

HTI is conducting works in Belise and along the Mexican border. The team in Belise is training malaria control workers and has a two-year plan to train workers in every village of Belise. For more information contact Charles Bates, P. O. Box 59871, Birmingham, AL 35259-9871.

Medical Evangelism Campaigns

Partners in Progress, under the leadership of Bill McDonough and Dr. A. J. Thompson, members of the 6th and Izard church in Little Rock, Arkansas, is conducting one and two-week campaigns in the Caribbean. They are conducting four of these campaigns this year and plan to expand each year. They welcome doctors, nurses, dentists, and other medical professionals, and campaign workers of all kinds. Contact Bill McDonough, P. O. Box 228, Little Rock, AR 72203.

Cameroon, West Africa

The clinic in Kumba, Cameroon, is in need of a team of at least two nurses. It would be great if a physician would go. Contact the elders of the Averill Avenue Church, 2715 Averill Avenue, Flint, MI 48506.

Group Goes to Ghana

On March 2 a group of five, accompanied by Jerry Reynolds and Glenn Boyd, will be going to

Medical Missions

Ghana, West Africa, for ten days in an effort to make final arrangements for beginning the new medical work there. Besides Reynolds and Boyd, those going include Mike and Sara Bolton, Mary Ann Brock, Jean Enochs and Janice Bingham. These will form the core of the medical team, with Janice Bingham in charge. Bingham has already served several years in Africa and is highly qualified for this work, holding the B. S. N. and the M. S. N. and is a F. N. P. Jean Enochs holds the PhD in plant physiology, the M. S. N., is a F. N. P. and has completed further study in community assessment and in Bible. She plans to work initially in Belise, but then to join the Ghana team in the second phase of that work, which calls for a group to work among the villages of eastern Brong Ahafo region, north of the initial clinic which is to be in Kumasi, training village health workers in primary health care, along with evangelization. Both Sara Starling Bolton and Mary Ann Brock have served as nurses at the Nigerian Christian Hospital. Mike Bolton is an economist and will fill an important role as financial manager at the clinic.

The need in Ghana is great. It is estimated that 130,000 of the annual 200,000 deaths are easily preventable. Our opportunities for working along with the Ghanaian evangelists are greater than ever before. Through World Bible School, new works are being started constantly. One of our goals is to train the preachers and their wives in primary health care so that they, too, can serve more effectively

Missions and the Message of the Master

throughout Ghana.

Dr. Robert Clark and his family are the latest to commit themselves to medical evangelism. Their field will be Honduras.

This issue of the Bulletin also told of the safety of missionaries in Cap-Haitien, where our clinic is located in Haiti. This was in spite of the recent unrest in that land where several people were killed, many injured and many imprisoned. Rance Fretland, accountant, and his wife Nancy, R. N., had returned to their home in Sugarland, Texas. Jerry Myhan, missionary to Haiti, commended two retired schoolteachers, Jesse Staggs and Leola Pearce, for their Christian maturity and stabilizing effect on the whole team during the past five months in their role as teachers. They returned to Searcy since their school was closed indefinitely.

Other news briefs were to the effect that Henry Farrar had returned to the States from another month at the Nigerian Christian hospital in February. He supervised the medical rotation of his own son, Hank, who is graduating from medical school in May and will specialize in pediatrics. Together they performed 116 major and 29 minor surgeries during the month. This was their "vacation."

Still another news brief was that Dr. Maurice Hood, who has done extensive tours in Nigeria and performed many surgeries, underwent surgery himself in January and was unable to make his scheduled trip to Nigeria in March. This great physician and friend has made many trips over the past 15 years. In November he and his students

Medical Missions

performed 170 surgeries while there. He teaches surgery at a hospital in New York. He was formerly a heart surgeon in Austin, Texas.

A news brief also told of the work of Dr. and Mrs. Glenn Browning who spent the months of December and January at the Nigerian Christian Hospital. Dr. Browning, an orthopedic surgeon, performed corrective surgery on many children, giving them the blessing of straight limbs and better health. Upon leaving they purchased a new VW van for the hospital. Our doctors have been extremely generous with their time and means and skills.

Another one of our clinics that is worth mentioning is one set up by Dr. Tom Drinnen in the country of Liberia. The author and his wife had the pleasure of working with Tom and Nita Drinnen in Liberia in the 1970's. Under the direction of the church in Decatur, Georgia, Tom built a fine clinic building and houses in a little village called Felleh Lah, pronounced (Flay-la). He trained Amos Wesseh and George Tokpa to serve as workers in the clinic. Along with nurses trained in Liberia, they continue to operate this clinic. It would be hard for us to describe the superstitions of the "country devil," the "poro society," etc., that existed all around the area served by the clinic. With the establishment of the church, missionaries living in the area several years, and the work of the Drinnens and the clinic, there has been much progress and enlightenment. Even one of the chieftains of the superstitious past was converted and he has led many of his village to obey the gospel. George Tokpa was from that village and he has had a tremendous impact on his people, including the chief.

Missions and the Message of the Master

Other workers have assisted in these places besides doctors, nurses and preachers. Harry Tritt served admirably as accountant at Nigerian Christian Hospital for fourteen months. Sonny Parkhill has gone on a number of occasions to work in the realm of building and teaching nationals their skills, along with his wife, Hilda. Bob Bentley is the accountant and his wife, Michele, has been an R. N. at Nigerian Christian Hospital for one and one-half years. Reese Scott and his wife, Dean, have gone to Haiti on two occasions to work in and teach his skill of carpentry. Such men and women are down to earth and are loved by the nationals.

Through the World:

In defense of medical missions, Dr. H. M. Scudder, son of Dr. John Scudder, made the following points:

1. The union of preaching and healing harmonizes with the example of Christ.
2. Medical work serves as a happy introduction to Christianity.
3. Physical help aids the reception of the spiritual message.
4. Medical work attracts a daily audience.
5. It gives women opportunities to serve.
6. It supports the preacher.
7. The standing of the physician brings people to his house.
8. It is a peculiar opportunity for manifesting Christian love.⁷

Medical Missions

Boyd quotes Phyllis Garlick as saying that in the early forties of the nineteenth century there were only forty medical missionaries at work in the whole world (Twenty-six from America, twelve from Great Britain, one from France, and one from Turkey or Arabia).

By the early forties of this century their numbers (not including Roman Catholics) had reached a total of 1125 mission doctors and 1500 nurses. Of far greater significance are the corresponding figures for their colleagues of other races: 1025 non-European doctors, 13,000 nurses. Together this medical partnership in the church overseas treats in the course of a year not far short of a million in-patients, while visits from out-patients total nineteen million.⁸

TWO CONCEPTS OF MEDICAL MISSIONS

When Dr. Tom Drinnen was preparing to go to Liberia to work as a medical missionary, he was convinced that the most effective means he could serve was not to place emphasis on curative medicine, but on preventive medicine. Traditionally, western missionary medicine, like all western medicine, has emphasized a curative approach. Doctors believe that there will always be a need for curative care. They also believe that it is essential to educate people so that much of the sickness may be prevented. The World Health Organization has for several years emphasized the spread of health care to the purpose of reaching the entire world by 2000 A. D. Therefore,

Missions and the Message of the Master

Dr. Drinnen's approach was to establish a clinic to which people would come for curative treatment, but he also established a mobile clinic to travel to villages for the purpose of educating people through talks, literature and immunization. This also opened the door for the gospel to be preached to these villages. As we traveled together, the missionary and the medical missionary formed a good team for evangelism. Churches were established in villages that might not have been reached without this concern for the physical welfare of the people.

Have we put too much emphasis on surgery at Nigerian Christian Hospital? I think so. Everything seems to revolve around the surgery theater. Doctors who are not trained to do surgery can begin to feel "second class." I was with Dr. Farrar. I accepted my job for the month which was to take care of the hospital and clinic patients. But I did get the feeling that the greatest respect was afforded doctors who did surgery. I felt this from the "other side of the fence" when I prepared myself and did major surgery cases at NCH in March 1981.

Besides the mystique, there are other reasons that surgery and surgeons seem to take priority at NCH.

A) Surgery (even elective surgery) often takes priority over medical care of the wards and in the clinics.

B) Those that are allowed to do surgery are very limited in number, whereas many (even non-

Medical Missions

physicians) are allowed to do medical work.

C) The surgeon is relatively "untouchable" and of very little help elsewhere while in the theater.

The image of the non-surgical doctor may also be decreased because:

A) The many allowed to do medical care may be poorly trained and supervised (any visiting doctor, medical students, nurses, Nigerian doctors, and Nigerian Hospital workers).

B) The false assumption that medical care requires little thinking because of the "shot gun" approach (too many medicines to too many people).

Certainly medicine and surgery need to work hand in hand. It is especially hard when only one physician is there. Two or more physicians can split up the work. A physician working alone should just allow time for a few elective cases plus the ever present emergency cases. Twenty or more medical cases could be seen while one elective hernia is done. A balance must be reached.

Dr. Frank Black wrote the above lines, which are included in the Orientation Booklet of Nigerian Christian Hospital (pp. 27, 28). He makes further suggestions for upgrading medical care and the importance of it: (dated January, 1982).

A) Limit and supervise more closely those allowed

Missions and the Message of the Master

to administer this care.

B) Ongoing education program for hospital and clinic workers.

C) Discourage "shot gun" treatment approach.

D) Take steps to render the clinic and in-patient service equal in priority with surgery. This has to be done in deed as well as in word by all doctors.

Here is an example of a surgeon who is making an appeal for all surgeons to encourage not only curative surgery, etc., but also primary health care measures which can involve missionaries, nurses, national Christians and preachers in an effort to change the community for better health for every individual.

That this plan is in harmony with the best thinking in medical missions, Glenn Boyd, President of African Christian Hospitals, Inc., former missionary to Germany, concludes:

In recent years much has been said about medical missions, and a new and fitting terminology has come forth. We now speak of wholistic ministries — a ministering to the whole person. The trend is now to go in mobile units into the villages and into remote areas of the third world. Many hospitals have been closed. Development in many areas has become the goal of mission teams. One team with which I am acquainted has been working in Las Cruces, Guatemala. They are teaching nutrition, farming, health care, cooking and carpentry, and are operating a clinic as well. It seems

Medical Missions

that the logical approach to take in any developing country would be that of preventive medicine rather than curative. Since many hospitals already exist, they should be used as bases from which to launch out. Teaching basic health at the home level is the only way to cut down on the tragic disease and mortality rate which perpetuates itself through many of these nations.⁹

To this end, Lori Southerland, R. N., of Lubbock, Texas, wrote the following in *African Christian Hospital Bulletin* of March, 1986, after spending one year at NCH:

This past year was an incredible experience. Many years down the line I will look back at the year 1985 with fond memories.

I spent 1985 at the Nigerian Christian Hospital, dividing my time between working at the hospital and in the villages. Most of my time at the hospital was spent in surgery. I worked with several American surgeons and with the two Nigerian doctors employed there. Dr. Wosu and Dr. Ikeorha both work very hard throughout the year and are always grateful for the help received from the physicians visiting from America.

One of my jobs was CHOP (Community Health Outreach Program). Several of us nurses would visit the surrounding villages, immunizing the children — a very necessary and rewarding work. It was extremely hard to see a child come into the Pediatric ward

Missions and the Message of the Master

disfigured by the complications of measles when one injection could have prevented the disease.

My memories of NCH would not be complete without thinking of the other long-term workers who were there with me. Bob and Michele Bentley, our accountant and his R. N. wife, were a big part of my family, as were Linda Ferguson and Gem Spence, the other single nurses with whom I shared a house. Last but not least is Sonny Parkhill, the builder, who provided us with stories, laughs and entertainment, and on whom we depended as "father" to us all.

One special memory is the Sunday that Linda and I traveled to a nearby village to witness the baptism of a native medicine doctor. He was a man in his sixties who had worshipped juju idols all of his life. He had used animal sacrifices to appease the gods until the preacher in the local Church of Christ made contact with him and taught him the Word of God. Many people were touched by this event, and I am sure that the door was opened to teach many other people in that village.

My life was deeply touched by the Nigerians. The simple lives they lead has helped me to revise my priorities. I saw God provide their daily needs. I saw His providence in the lives of some of the sick children brought to our hospital, who lived only by God's grace.

I thank God for the experiences I have had this past year. I loved my time at NCH and I know that

Medical Missions

my life has been changed as a result.

As I write these words from Lori Southerland, R. N., my mind goes back to 1957, when my wife Gerry would have a line of 20 to 30 people to come to our house for medical help. Not being a registered nurse, but having only home remedies, she was limited, but used the knowledge she had and the means we had to buy medicines to help a distressed people. How thankful we are that as time went on, the Nigerian Hospital has been built, and many of us have served to help it along: Doctors, administrators, nurses, accountants, builders, national workers of all kinds, all to the glory of God and the relief of suffering to our fellow man.

One of the sad features of such work is to see people come to the hospital for treatment too late. Nobody was out there to show them what they might do to prevent the dreaded disease. And often we would have to move their bodies to the morgue and see their people come to place them in their homemade wooden caskets.

All of us are living in a sin-cursed world, and there will always be tragedies, diseases and sorrows. But with love for God and our fellow man, we can follow Jesus as our example, and demonstrate our compassion for others. Jesus did not heal all people in his day. We surely may not expect to do so in our day. But we can meet the test of concern by helping them in times of physical distress with the sincere hope that we might influence them to obey the blessed gospel which will give them a home in another place, where there will be "no more death; neither shall there be

Missions and the Message of the Master

mourning, nor crying, nor pain, any more: The first things are passed away" (Rev. 21:4).

FOOTNOTES - CHAPTER X

¹Harold Lindsell, *Missionary Principles and Practices* (Westwood, NJ: Fleming H. Revell Co., 1955), p. 225.

²Henry Farrar, M. D., in one of his written reports to churches in 1965.

³Harold Lindsell, *op. cit.*, p. 225.

⁴John Aberly, *An Outline of Missions* (Philadelphia: Muhlenberg Press, 1945), p. 188.

⁵T. Stanley Soltau, *Missions at the Crossroads* (Grand Rapids: Baker Book House, 1954, reprint, 1959), pp. 48f.

⁶Harold Lindsell, *op. cit.*, p. 222.

⁷Edward M. Dodd, *The Gift of the Healer* (New York: Friendship Press, 1964), p. 25, as quoted in Glenn Boyd's unpublished doctoral dissertation, Chapter 1, p. 14, "A Brief History of the Theory and Practice of Medical Missions."

⁸Phyllis L. Garlick, *The Wholeness of Man* (James Long Lectures, 1943), (London: The Highway Press, 1943),

Medical Missions

Footnotes Continued

p. 118, as quoted in Glenn Boyd's unpublished doctoral dissertation, Chapter 1, Introduction, p. 15.

⁹Boyd, *op. cit.*, p. 25.

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