

The Mission Cry of the New Millennium

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Published By:
J.C. Choate Publications
Winona, Mississippi

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Printed in U.S.A.

First Printing: 2000 copies

Typesetting and design: **Alice Holtin**

Cover: **Betty Burton Choate**

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Order From:

J.C. Choate Publications

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Winona, Mississippi 38967

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E-Mail: Choate@WorldEvangelism.org

Web site: www.WorldEvangelism.org

DEDICATION

To Dixie, my beautiful and lovely wife of 40 years, my soul-mate who has faithfully helped me meet the challenges of ministry and marriage. Dixie and I were joined in marriage when we were nineteen years old and have grown up together. My life has been made complete by having her as my wife, my confidant, my friend, and my biggest supporter in ministry and missionary endeavors. She is a talented missionary's wife and foot-soldier of Christ. I have been honored to serve our Lord with her by my side. She is the greatest! I dedicate **The Mission Cry of the New Millennium** to her and pray that it will make a difference for our Master's cause on this earth.

ENDORSEMENTS

Dr. Demar Elam has done a great job, explaining the Pauline methodology in evangelizing the world. **The Mission Cry of the New Millennium** is filled with scripture, wisdom and a burning desire to reach the lost. Every church leader should read and study it. By doing so, he would be convinced that we *can* evangelize the world and this is what the Lord commanded us to do. This is the best book I have read on the methodology in evangelizing the world. Dr. Elam has done a great favor to the church in writing it.

– V. P. Black, Faulkner University, Montgomery, AL

I have known Demar Elam as a brother and close friend for more than forty years. He is a man of deep conviction and dedicated action. His passion for more than twenty years has been work in the mission fields of the world. In his book, **The Mission Cry of the New Millennium**, Dr. Elam contrasts two approaches to mission work – the “paternal” and the “Pauline.” He is a veteran of both approaches and, from his own experience coupled with years of Bible study on the subject, he vigorously advocates the “Pauline” method.

Every eldership involved in mission work and every evangelist who is in the field or contemplating such work needs to read this book. Whether you agree or disagree with Dr. Elam’s conclusions, you will profit greatly from his expertise. If you disagree, you will need to work as hard as he has in order to reach a conclusion that is scriptural. Everyone will profit from studying this book, and I recommend you add it to your reading list.

– Don McWhorter

Speaker for *Bible Talk* television and radio ministry

The Mission Cry of the New Millennium is a powerful book that is destined to have profound affect in mission efforts in the church. It exposes the inherent weaknesses of the paternalistic

approach to mission work, expounds on the indisputable effectiveness of the mission method employed by the apostle Paul, aptly decries the self-centered, fleshly mentality characteristic of many in the church and resounds incessantly with the urgency of embracing the world with its only hope – the cross-centered Gospel of Christ. Every eldership and member of the church would greatly profit from reading this book!

– **Frank Chesser, Preacher**

Panama St. church of Christ, Montgomery, AL

As **The Mission Cry of the New Millennium** shows, Demar Elam is a preacher who loves the lost. He has worked diligently to facilitate the mission efforts of a number of congregations in our brotherhood, including ours at West Hobbs Street. This book is the product of his efforts to apply a sound and effective method to the challenge of evangelizing the world today. His book will benefit mission-minded people in the church and through them will be a blessing to the lost who need to hear God's Word.

Dr. Elam has done an excellent job incorporating an academic and research perspective with a practical, experience-oriented approach to the subject. I think this combination will set this book apart. That it has the academic side will encourage its use as a textbook in our schools. Its practical side will make it more useful to people in the field.

– **Bill Irby, Preacher,**

West Hobbs St. church of Christ, Athens, AL

ACKNOWLEDGEMENTS

This book might not have been written without the initial encouragement, moral support, and gentle prodding of J. C. Choate. He believed in the subject matter and was always there in the background cheering me on to complete it. He has been a model of patience in giving me time and space, as well as being an example of bountiful zeal to preach the Gospel to the whole world.

In the beginning stages, a special friend and co-worker helped me tremendously with the style and flow of sentence structure throughout the entire manuscript, and I will respect his wish to remain unnamed. I am indebted to Frank Chesser, my longtime friend and fellow preacher, for his numerous suggestions regarding clarity. Thanks to Terence Sheridan, my librarian friend at Southern Christian University, for assisting me with three of the chapters regarding style and documentation. Special thanks to Dr. Jimmy Dunn, M.D., my friend and co-laborer in Guyana, a strict grammarian who assisted with his perfectionist expertise. I owe a debt of gratitude to my wife, Dixie, and son, John, who have let me spend countless hours in my home office working away in total absorption in this endeavor without interruption.

The person who has spent the most time assisting in this project is Alice Holtin, who is a secretary in the Open Door Ministry. She is a very talented, skillful and conscientious worker who is largely responsible for me getting **The Mission Cry of the New Millennium** to the publisher. Alice is a true professional who helped do the layout for the book and patiently assisted me in several revisions. Thank you, Alice, and God bless you for your interest in missions.

Lastly, I would like to thank the President of Southern Christian University, Dr. Rex Turner, and his wife, Barbara, for their total confidence in me from the early days of this work. They have given me their trust and support to do the work I have been doing in missions for the past fifteen years. Together, they have helped make the time I've been teaching and working in missions with SCU some of the happiest and most rewarding years of my entire preaching career.

PUBLISHER'S STATEMENT

Who better could write a book on mission work than a missionary? And what better missionary could write that book than Demar Elam? Here is a man who practices what he preaches and what he writes. Demar served as a missionary in New Zealand, and after years of work in Russia, Guyana, and many other countries, is back in New Zealand with his family planting new congregations of the Lord's church. What a missionary! What a life!

I first met Demar when he was living in New Zealand. Later I had some contact with him while he was working with the Forest Park Church of Christ in the Atlanta, GA area. It was during this time that I took a series of his articles and printed two books of them in India. Later when we began the quarterly magazine, *The Voice of Truth International*, he was asked to be one of our staff writers and has served in that capacity since then.

For years Demar has headed the Missions Department at Southern Christian University in Montgomery, AL, where they now have an annual missions leadership lecture program. He also heads the "Open Door Ministry", working with a number of brethren to take the gospel to Russia, Philippines, Iceland, Guyana, and many other countries.

One of the things that impresses me about Demar is his enthusiasm for mission work and the excitement he creates in the meetings and workshops in which he participates. You can't be around him very long without catching the fever to get involved in taking the gospel to others.

Now we have a missions book from Demar that details his understanding of what mission work is all about. Taking us back to the New Testament, he urges all of us to get involved in following that pattern, which will enable us to evangelize the world. I heartily offer my "Amen" to **The Mission Cry of the New Millennium**. My prayer is that this book will be the means of creating in the lives of multitudes of brothers and sisters in Christ a desire to do mission work, and especially that it will motivate the younger generations to go and do likewise.

J.C. Choate
Winona, MS 38967
July 20, 2005

PREFACE

Having been kindly requested to evaluate this book, I expressed thanks and requested guidelines. The following complies with the suggested guidelines.

The Lord blessed me with a BA degree (General Education), a TH.B degree (Bible), MA. degree (Psychology and Counseling), a Ph.D degree (Psychology) and a Litt.D (Bible).

While supporting myself, I started four congregations in the USA. My family and I went to Africa in 1957, and still work in Malawi, Mozambique, and Zambia. It is now 48 years later. Africa is four times larger than the USA, thus evangelism must follow the Bible pattern as described by Dr. Elam if we are to reach the multitudes.

From the beginning we have used the same method as described in Dr. Elam's book, but in one of the most isolated areas of the world. Ninety percent of our "roads" are paths two-to-six-foot wide. Our visits to the States were limited. Our first tour lasted three years, thus little time to discuss or write in the USA.

A few years later I met Dr. Demar Elam during a World Mission Forum in Atlanta, Georgia, and learned we both had been using the same method of evangelism. He was working in some of the most scientifically advanced countries of the world and I in a place where we lived in mud huts those first years. However, the response to the Gospel and the propagation of it by the converted was the same.

Dr. Elam's book, **The Mission Cry of The New Millennium**, explains why the method works in all areas of the world. It clearly defines the "Pauline Method" (often called "The Indigenous Method") which came from God through Christ as is recorded in the Bible. **The Mission Cry of The New Millennium** is more than a book. It is an encyclopedia of information, containing eleven chapters, discussing every phase of the subject from concept to application.

Dr. Elam's great success in using this Bible method, in some of the most advanced countries of the world, is shown in his book. The success of using this same method, in some of the least advanced countries in the world, is shown by our record of 2004.

At the Bible College in Malawi, Africa, during 2004, my son Randy and I, with the college staff, trained 392 preachers and 247 sisters (mostly their wives). The wives averaged two percent higher grades than the men. The 639 we taught went home and conducted 221 Village Bible Schools in three countries, and taught 28,258 students. They were assisted by 1,112 local congregations sending students to these schools, along with their local preachers, teachers and cooks. The schools averaged 127 students each, two-to-three teachers trained at the Bible college, assisted where needed by teachers from the local congregations. There were 262 people baptized, *by the students, during these schools*. This illustrates the message of Dr Elam's book. Brethren, the Lord's method works everywhere in the world, including the USA.

Before making a judgment concerning Dr. Elam's book, Randy and I checked a host of web sites, printing related data. When added to that on hand, it totaled a little over 2000 pages. There was nothing to compare favorably with Dr. Elam's book.

In view of the above, I am of the studied opinion that this book should be in the library of every university, Bible college, preacher training school, Bible school, and every church of Christ. It would enhance the curriculum of the universities, colleges and schools mentioned. I would kindly recommend that it be read by every elder, deacon and preacher who seeks to build a strong church at home and to save the lost abroad.

Dr. James Darrel Judd
Macon, Georgia, 2004

**The
Mission Cry
of the
New
Millennium**

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CHAPTER ONE

PROCLAIM CHRIST – ESTABLISH NEW CONGREGATIONS!

*Two men look out through the same bars:
One sees the mud, and one the stars.*
Frederick Langbridge

What will be the missionary cry of the new millennium? Hopefully, this millennium will see a renewed focus upon Christ as the One and only Mediator between God and humanity. Christians should call for a proclamation of the Gospel, which is about the Person of Christ. Jesus is the heart of the Gospel. In the Good News of God, one witnesses God uniting the human and the divine natures. The Mediator can only be understood from the activity of the Cross. Just a casual reading of the Gospel of John reveals that there is an indissoluble unity between the Incarnation and the Cross. Even though there is a separation between the crucifixion and the Incarnation, the Incarnation has its fulfillment in the crucifixion and the crucifixion has its beginning in the Incarnation.

When individuals respond to the Good News of God's Way of salvation in and through Christ, they discover that Christians congregate in order to continue to proclaim Christ as the Son of God. Wherever Christians plant Christ, there should be concentrated efforts to form congregations to further the advancement of God's kingdom upon earth. The key for evangelizing the world for Christ is to return to the Pauline method of missions. The Church needs to follow Paul's example of proclaiming Christ by establishing new communities of believers into congregations. Evangelizing the world in fulfillment of

the marching orders of Jesus is exciting and challenging. Evangelizing the world demands a stewardship of one's time. It is apparent that those who were heavily involved in missions in the twentieth-century failed in their objective to reach the greatest number for Christ. Hopefully, this century will witness larger numbers hearing about Christ through a more effective methodology of evangelizing the world. This superior form of evangelism, coupled with exposure to a greater number of souls, should result in more local fellowships being established to carry on the work of Christ. As Christians face this new millennium, they can learn from their past mistakes and renew their zeal to evangelize the world. People living today are part of the new millennium and have a new and golden opportunity to complete the unfinished task. Unless Christians in this century are willing to reexamine their concept of missions, they will not turn things around and succeed in winning the greatest number of converts to Jesus.

Not only do Christians need to re-examine their approach to evangelism, but they also need to recapture the priesthood of all believers. The Church needs missionaries in the foreign fields, but, at the same time, members of the Body of Christ should bring back the biblical teaching that all Christians are ministers of reconciliation. As Christians approach this century, there should be a renewed awareness that God has chosen the elect for special responsibility – a light unto the world. For one to be “in Christ” is to be in the Church. All Christians are to be involved in evangelism. In Christ there is no such thing as “individual Christianity.” This mindset of individualism cancels out the true meaning of “in Christ.” There is no such thing as a secret Christian. The Church is the means by which Christianity is passed on to future generations. Most church growth comes from those in the pew, not the man in the pulpit.

With excitement and hope, God's people have set sail into a new century and a new millennium. However, if the Christian community refuses to change the “paternalistic” approach to missions practiced in the last century, the Church is destined to continue its failures in reaching out to the lost in the most effective manner so as to reach the largest number of people for Christ. The question that confronts God's people today is: can believers use the same approach to

missions as practiced in the past and continue to fulfill the wishes of Jesus Christ to preach the Gospel to “every creature” (Mark 16:15), and to “make disciples of all the nations” (Matt. 28:19)?

Many Christians continue to embrace a mission philosophy rooted in the twentieth century which was not the most successful means of evangelism. Evangelistic outreach was defective in the sense that it never contained the key to evangelizing the world. This past missions philosophy, which was accepted, embraced, and practiced by many congregations and elderships within the Churches of Christ, failed in that it clothed itself with a “paternalistic methodology.” This “paternalistic methodology” was unsuccessful because it operated upon faulty principles. For example, a missionary family was selected along with a target country. Next, the missionary was asked to obtain his support by seeking funds from the various Churches to carry out the mission endeavor. When the funds were raised, along with the moving expenses, the missionary’s family was moved to the target nation or city. That missionary family lived and worked in that city for a specified number of years.

This scenario demanded that the missionaries stay in a particular location for a minimum of two to five years. However, this kind of mentality concerning mission work gets worse. On rare occasions, missionaries were to work in the same area for a total of fifteen-to-twenty years, without the goal of relocation to establish other congregations elsewhere. This arrangement resulted in congregations being “spoon-fed” for many years. As a result of this missions methodology, some of these congregations have been on American support for twenty-five-to-thirty years; never becoming self-governing, self-supporting, or self-propagating. Even though the “paternal model” of missions reached souls for Christ, this methodology for evangelism has not proven the most effective line of attack for evangelistic outreach.

Paternalism as defined by Webster, is

- (1) A system under which an authority undertakes to supply needs or regulate conduct of those under its control in matters affecting them as individuals as well as in their relations to authority and to each other (2) a policy or practice based on, or characteristic of, paternalism.

Many missionaries are unaware that they still practice “paternal evangelism.” One observes that mission churches founded and nurtured upon the “paternalistic pattern” frequently fail to reach their goals of either reproducing or supporting themselves. This “paternalistic pattern” has resulted in a dependence upon the missionary to meet every need of the mission Church. Mission congregations have been established and those who established them have taken care of their every need for the next twenty-five-to-thirty years. Unless supporting congregations change their traditional concept of mission work, congregations will continue to witness invalids in the faith. The newly established congregation will not be able to stand on her own. One objective of every missionary should be to assist the new congregation to stand on her own feet, to walk without financial assistance from other congregations, and to run spiritually with a true concept of their own mission.

Churches need to reflect upon the traditional methodology of mission work and its effectiveness for the twenty-first century. Paternalism actually stifles the maturation process of newly established congregations. When the leadership of a recently established work remains in the hands of the visiting missionary, as well as under the guidance of an eldership in America, it creates a state of dependency that is unhealthy for the young congregation. This method of evangelism quickly says to the nationals that they are not trusted to carry on the tasks of evangelism and encouragement within the local fellowship. The paternalistic methodology promotes continual dependency on outside help. The new fellowship of Christians believes that this sort of leadership is essential, and thus they yield to the “paternalistic missionary philosophy,” believing the congregation will not survive without both the supporting leadership and financial assistance of the visiting missionaries. This produces frustration for the nationals and, as a result of this belief system, the growth and development of these churches stagnate.

In light of all the painstaking steps followed in locating the missionary’s family in the target city of the selected nation, one would expect the local congregation(s) behind this missionary activity to rejoice. But this is not always the outcome. Often, within one year from the date of departure for missionary work, the missionary family

returns home from the mission field defeated and discouraged. They did not fit into their new culture, and they failed to adapt to their new surroundings, resulting in failure for the missionaries as well as for the supporting congregation(s). Does that happen every time? No! But it still happens all too frequently. This kind of defeat points to serious flaws in the current missionary approach, even though the flaws were/are not intentional. Even if the missionary family remains in that one city and works the next twenty years, the Gospel has only been taken to one spot on the globe and the rest of the world sits and waits to hear the message of salvation.

Could that missionary family have been better utilized? If a family practicing the paternalistic methodology stayed in the same city for twenty years and worked, would that effort result in a congregation numbering five-to-ten-thousand souls? If one answers yes to this question, one cannot help but speculate where this phenomenon has occurred in the last hundred years.

We are not referring to a missionary like Jimmy Judd who goes to a target city in a target nation and then works out from that city, preaching and teaching in multiple cities. That is a different mission methodology than the one under consideration here. Jimmy Judd practices the Pauline methodology within the boundaries of one country. He is not confined to one city or one congregation. He, like Paul, is a mission on the go; on the move establishing multiple congregations and leaving them to operate their own affairs. Dr. Judd has learned that the Pauline methodology will work in the remotes of Africa or the highly developed and technological societies of the world. Paul's indigenous approach will work in any country in the world today.

Sadly, many congregational leaders (not knowingly) have failed to embrace the methodology used by the apostle Paul and have embraced the a paternalistic approach to missions. Elders are encouraged to look closely at Jimmy Judd's approach to evangelism and the tremendous success he has enjoyed. A paternalistic approach lacks the potential of world conquest for Christ. Paternalism does not have within itself the key to preach the Gospel to the world in the most efficient manner. It is too limited in its overall outreach to the surrounding cities. Over six billion souls live on this planet and there

are simply not enough Christian workers available to locate a family in every city of every nation of the world. This model of missionary endeavor will never allow the community of believers to evangelize the world. Even when this outdated style works to its fullest potential, one observes that only hundreds have been rescued from sins sway and Satan's clutches, not thousands.

Since the Christian community claims to be the people of the Restoration Movement that goes back to the original source (the Bible), one would expect the Church to go back and restudy one of the greatest missionaries in the early Church – Paul, the apostle. Paul provides an example of a better mission methodology than has been embraced by many congregations in this century. Through Paul's preaching and teaching, many souls were baptized into Christ and many congregations established. He was able to write to the Colossians: "...if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister" (Col. 1:23). As one reflects upon the Gospel that Paul proclaimed, one is ever conscious that the Gospel is about God's act in Christ, an act that gives both men and women a new standing before God. Pauline methodology sets forth the most effective manner of preaching the Good News of God's love for sinful men and women in spite of their rebellious nature.

If Paul and his contemporaries preached the Gospel to every creature under heaven, then doesn't it seem logical that the disciples of Jesus today should closely examine, study, and replicate their methodology – the practice employed by Paul and his companions? Restoring the Pauline method of missions needs to be emphasized today. In a study of God's Word, I observed a superior way of doing mission work than I had been taught previously and was practicing in my early missionary activities. Paul, speaking of the faith of the saints in Rome, said: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8). This verse suggests that the Gospel had been taken throughout the whole world. Paul, as he completes his remarks to the Christians at Rome, writes with joy that God's Gospel has reached the nations. Listen to Paul as he writes to the Romans:

Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith – to God, alone wise, *be* glory through Jesus Christ forever. Amen. (16:25-27)

Paul states that through the preaching of Jesus Christ the mystery that had been kept secret had been made known to all nations. Not some nations but to all nations! Paul preached saying:

For “whoever calls on the name of the LORD shall be saved.” How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: “How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things! But they have not all obeyed the gospel. For Isaiah says, LORD, who has believed our report? So then faith comes by hearing, and hearing by the word of God. But I say, have they not heard? Yes indeed: Their sound has gone out to all the earth, And their words to the ends of the world.” (Rom. 10:13-18).

The question is, did Paul say what he meant and mean what he said? Paul stated that the sound of the Gospel had gone out to all the earth and their words to the ends of the world. The point is that Paul and his fellow Christians preached the Gospel to the entire world in their day. What mission method did they use? Is it possible that church leaders today have missed the key to world evangelism by not properly studying and replicating the method utilized by Paul and his colleagues? To follow Paul’s methodology is to embrace the greater approach to missionary activities in the Christian community. The mission cry of the new millennium is a call for returning to the Pauline method of missions – proclaiming Christ and establishing new congregations by going from city to city.

The Mission Cry of the New Millennium is an outgrowth of searching for a better way of reaching the masses of people who are without Christ and, therefore, lost without the hope of eternal life.

When the Soviet Union collapsed and Russia opened its borders to the outside world, Marlon Rutherford and I were among the first to travel into the exile cities of northern Russia and establish congregations in cities where the Gospel of Christ had not been preached publicly during the modern Communist regime. The Russians, in the village of Molly Kanip, told us that we were the first foreigners to come to their village. I said: "You mean Americans?" They replied: "No, you are the first foreigners to ever come to this village." Americans at that point in time were novelties to the Russian people and enjoyed celebrity status in the former Soviet Union.

We distributed hundreds of thousands of Bibles to the people, some of whom stood in long lines to have us autograph the Bible they received. Some asked if they could just touch us. Russia was experiencing a religious awakening of gigantic portions. I believe that after seventy years of Godless Communism, God looked down and said, "That is enough!" And when God says: "That is enough" – you are as helpless as a leaf in a windstorm. The Soviet Union fell and great was the fall of it. Communism was built on the sands of unbelief and without the foundation of truth. It was destined to fall from the day it began. Almost overnight the Soviet Union was history, and that without the firing of a shot. It was not until months later that an attempted coup failed in which a few people lost their lives. That attempted take over quickly failed as Boris Yeltsin, the first democratically elected president of Russia, had tanks open fire on the "White House of Russia" where coup leaders had seized that government building and were holding hostages. This brought an end to the attempted coup as the Russian army, under Yeltsin's leadership, re-established control of the government building and a nearby government television station that had been seized. Marlon Rutherford and I had the pleasure of meeting with Boris Yeltsin. I was afforded the opportunity of informing President Yeltsin of our purpose for being in his country. He stated to me at that time, "I want all Russians to have the freedom to worship God as they desire." At that point in time he had already taken steps to assure that goal. He later took additional positive measures to bring about religious freedom. However, several years later he signed a law that hindered many Russians from enjoying the religious freedom they had

experienced from 1991 through most of his presidency. In a major compromise with those opposing his presidency, he went against his earlier expressed desire for the people of Russia.

In 1991, Russian and Ukrainian universities were pleading for English teachers to come and teach at their universities. Dr. Rex A. Turner, Jr., president of Southern Christian University (SCU), had the vision to see the potential for evangelism if Christians could use the Bible as a textbook. As the Director of Mission Studies at SCU, I traveled to Skytyvkar Russia, the capital city of the Komi region of northern Russia, located approximately 700 miles northeast of Moscow, and offered a contract at Skytyvkar State University to teach English at that University using the Bible as the textbook. They gladly accepted this contract proposal. They furnished classrooms, students, and storage space for Bibles, religious tracts, and various supplies. They granted the use of a large auditorium and allowed lectures on topics such as the existence of God, the Deity of Christ, and the inspiration of the Old and New Covenant Scriptures.

I conducted a series of lectures on: “Why Is There Pain and Suffering in Our World?” This was a major question in the minds of the Russian people at that time. The universities provided interpreters and requested our instructors to teach English, not only to their students, but also to their English teachers. Their teachers had been studying the Queen’s English with the British accent. I had some fun informing them that they were about to be taught English with a Southern United States accent and that they would soon be speaking “Southern English.” Many of the English teachers in northern Russia today will ask you when you are leaving them to return to your home, “When are y’all coming back?”

Large crowds attended the lectures I presented at Skytyvkar State University (SSU). Follow-up Bible studies resulted from those lectures. Those follow-up Bible studies resulted in conversions to Christ and the establishing of the Skytyvkar Church of Christ in the city of Skytyvkar, Russia. Victor Muyaveyo, professor of atheistic evolution, attended the lectures I presented at SSU, and I was expecting some stiff opposition from him during the question and answer session that followed my hour-long lecture. He stood up during the question-and-answer session and stated that the lectures

were excellent. He further said, “The Russian people have heard only one side of this issue (God’s existence), and I am very thankful for these lectures.” He approached me after the questions and answers session and requested that I come to his home for a meal with his family while I was in Skytyvkar. I gladly accepted the offer and visited in his home and enjoyed a lovely meal with Victor and his family.

Over a period of months, Victor willingly studied with numerous Christians that came to Skytyvkar to teach. He obeyed his Lord and was baptized into Christ for the forgiveness of his sins (Acts 2:38). Victor became the Director of the Skytyvkar School of Biblical Studies located in Skytyvkar, Russia. This school was designed to educate and train Gospel preachers and Christian workers in the church. Under the oversight of the elders at West Main Street in Tupelo, Mississippi, the school’s name was changed to “Skytyvkar School of World Cultures and Foreign Languages.” The reason for this name change was so that it would take the pressure off the school as being a Bible school. The Russian Orthodox Church at that time had reasserted itself and placed tremendous pressure on the Russian government regarding the American churches that had come into Russia and were “stealing” their members.

Thousands of Russians were being baptized into Christ and becoming members of the Church of Christ in Russia. The Russian government, being pressured both by Communist elements remaining within their culture and the Russian Orthodox Church, took effective steps to impede the progress of American churches and their workers operating within the Soviet Union. However, the Skytyvkar School of World Cultures and Foreign Languages, under the able leadership of the West Main elders, continues to train preachers and Christian workers for service in Russian congregations. I was privileged to be the first Dean of the school, but due to my travels in many other countries of the world proclaiming Christ and establishing new congregations of the church of Christ, I eventually recommended that Charles Tharp be appointed dean in my place. Charles Tharp, a great servant of the Master, was appointed Dean of this school and has proven to be worthy of the appointment. He has ably led the school for years. Just another word about Victor Muyaveyo is appropriate.

He not only became my brother in Christ, but he also became a very close personal friend.

The opportunity for evangelism in Russia in 1991 was almost overwhelming, as the vast majority of that culture was no longer opposed to Christianity. They were eager to learn what was involved in being a Christian. One woman said, “The reason we are starving to death [Things were very bad for the people at that time, and food was in short supply.–D.E.] is that we have left God out of our lives and now God is punishing us.” Traveling in Russia, Marlon and I realized that the cities of Russia had very large populations. So many cities with such large populations made me wonder how individuals would ever evangelize this massive population using the traditional mission methodology practiced by most congregations within the Churches of Christ. This first journey to Skytyvkar produced numerous conversions to Christ, and, while flying home, we discussed what had taken place and marveled at the challenging opportunity that God had laid before us (1 Cor. 16:9).

Christians need to realize that God, not man, is opening doors of opportunity for evangelizing the world. Disciples of Jesus must look for and recognize the open door opportunities provided by God and be willing to rush through those open doors. Christians must recognize them, pray about them and respond to them. In Acts 14:27, one observes that Paul and Barnabas were returning from their missionary journey: “Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.” Please observe that it was God who opened the door and not Paul or Barnabas.

Writing to the Corinthians, Paul credits the Lord with opening the door of opportunity they enjoyed: “Furthermore, when I came to Troas to preach Christ’s Gospel, and a door was opened to me by the Lord.” Paul states the Lord opened the door for him to preach in Troas illustrating that once again God is the great door opener. Paul asked the Colossians to pray that God would open a door for the Word so that he could speak the mystery of Christ for which he was in chains (Col. 4:3). John, a servant and apostle of Jesus Christ, wrote in the Book of Revelation concerning the opening and closing of doors: “I know your works. See, I have set before you an open

door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.”(3:8). So, Christ had opened a door and no man could shut it. In 1 Corinthians 16:9, Paul speaks of a "great and effective door" that God had opened for them: "For a great and effective door has opened to me, and there are many adversaries." Paul was saying there is a wonderful opportunity for me to do some work here due to this open door. Marlon and I realized that God had opened an incredible door of opportunity, and we needed to have the faith to walk through this door in order to allow God to use us to His glory and His honor.

I prayed, asking God for wisdom to know how to handle this challenging open door of evangelism. I had preached the Gospel in many countries around the world, but had never seen such a wide-open door for evangelism as the one before us. It seemed obvious at that time that we had a major flaw in our mission philosophy and methodology. With this staggering opportunity for evangelism throughout the former Soviet Union (or Commonwealth of Independent States, as it became known) staring us in the face, it seemed certain that the methodology employed during the past fifty years would never allow us to evangelize the reported 469-million souls residing in the Commonwealth. With this perplexing problem before us, I decided to open my Bible and seek instruction from God's Word on this matter. After visiting many Russian cities and seeing their massive populations, I was convinced that there was no effective way to preach Christ to the nations of the Commonwealth of Independent States using the mission methodology incorporated by most of the Churches of Christ.

I knew God's Word would give me the answers to this dilemma. Peter instructs us that "...His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue" (2 Pet. 1:3). I knew that there was an answer in God's Word, but I just needed to study and search the Scriptures for that answer. The answer as to how one should tackle the challenge of this incredible open door for evangelism was in the Bible. I just needed to study, and pray for wisdom.

Knowing that the apostle Paul was second only to Jesus as the world's greatest missionary, I began to study Paul's life and work as

a missionary for Christ. At some point in my studies, it registered with me that Christians teach their children the missionary journeys of Paul and then forget the teachings gleaned from the Scripture regarding the worldwide proclamation of Christ. Within the Churches of Christ, Christians claim to be the people of the Restoration Movement, a movement initiated to restore primitive Christianity, but at the same time, do not seem to have fully restored the missionary methodology of the apostle Paul as described and recorded in the sacred Scriptures. For optimal missionary effectiveness, it makes sense to study the life and missionary activities of Paul.

Shortly into the study of the Pauline method of missions, it dawned on me that we had failed to realize that the key to world conquest for Christ was in Paul's approach to missions. Paul and his contemporaries had preached the Gospel to the world and the key to worldwide evangelism has been right there in the Bible this entire time. For some unknown reason many Christians have failed to recognize the potential in the methodology employed by the Holy Spirit through Paul and Barnabas. As I progressed in this fresh new study of Paul's life and work, it became obvious that the Holy Spirit had given Paul and his contemporaries a method for mission outreach that the majority of the Churches of Christ had not embraced nor practiced during the twentieth century. I now understand that the mission method I had embraced and practiced while living in New Zealand as a missionary did not possess the real key to world conquest for Christ. That realization was painful.

I spent years working with one congregation before realizing that this approach would never produce what Christ had commissioned His followers to do in order to evangelize the world. The methodology I followed did not contain the key to world conquest for Christ. The method of evangelism that I pursued was not harmful, evil, or unrighteous. It was, however, a methodology that was limited in its potential for worldwide proclamation of Christ. It was far too narrow in scope. This realization concerning those years spent in missionary work in New Zealand was a difficult pill to swallow. Nevertheless, those years spent in New Zealand, working with the wonderful congregation in Hamilton, were some of the best years of my life. I had to come to grips with the fact that this mission activity

in Hamilton never had the potential for world conquest.

What I was doing there was so much smaller in scope than what Paul and Barnabas accomplished in their missionary endeavors. I have always had the desire to see the Lord's command to preach the Gospel to the entire world fulfilled. In my heart and in my mind, I engaged in missions with that dream of world take-over for Christ. However, through study and reflection, I suddenly recognized that it was not possible to achieve world victory using the tactics of those earlier years. I further realized that the majority of congregations within the Church of Christ fellowship had leaders and members with a defective technique of mission methodology firmly entrenched in their minds.

If one is to accept and follow the Pauline method of mission activity, it demands a major shift in thinking and practice. It is never easy to inform anyone that what he or she has been doing is flawed and will never get the job done. What one needs to do is to encourage elders to rethink their style of missionary outreach. To call for them to envision the big picture and realize that the key to world triumph for Christ is not in placing an American family in every city of every nation of the world. The missionary work force is so small that the approach that Christians have been trying to use to preach Christ to the world is almost laughable, were it not such a serious matter. How did Christian leaders ever imagine that the Church could fulfill the Lord's command in Matthew 28:18-20 and Mark 16:15-16 by endeavoring to place an American family in every city, every town, every hamlet, and every crossroads in the world? It was, and is, impossible! However, the Lord's family *can* preach the Gospel in every city, every town, every hamlet, and every crossroads by using the Pauline approach; it goes almost without saying, the Church cannot place an American family to live and work in every city.

The Missions Cry of the New Millennium is an outgrowth of my life experiences in mission work and the realization that something is terribly lacking in the methodology practiced by most congregations of the Churches of Christ. This book is written to awaken leaders of the church to the mission challenges of the new millennium. It is written in hopes that elders who, by virtue of their leadership role hold the future growth of the church in their hands,

might acknowledge the failure of the Church this past century to evangelize the world. Hopefully, elders will not only be enlightened to the Pauline philosophy of missions, but will also be inspired to embrace and replicate it in sending missionaries into the harvest in the new millennium. Someone wrote, “Error circles the earth while truth puts her boots on!”¹

Vance Havner, a writer with a pungent pen, wrote these painful words: “Many churches begun in the fires of evangelism now sit in the smoke.” It is time to restore the biblical methodology of Paul, who was called by the Holy Spirit, prayed over and sent out by the church at Antioch, and who declared that the Gospel had been preached to every creature under heaven. Paul and Barnabas gave us a pattern for missionary endeavors that enabled them to preach the Gospel to every creature under heaven in their day (Col. 1:23). Restoring Paul’s missionary methodology today will enable us to do the same thing in our modern world that they did for Christ in their day. They preached Christ to every creature under heaven and it is within our ability to do the same.

Matthew records Christ’s words spoken to His disciples before He ascended: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age”(Matt. 28:19-20). Today, church leaders are searching for more effective mission methods by using technology and high-speed travel to carry out these marching orders uttered by our Commander-in-Chief. The command of Christ, in this pericope, was a global assignment. Ironically, at the outset of the twenty-first century, church leaders are realizing that Christians must look back to first century Christianity for their example of how to approach mission work.

The *Mission Cry of the New Millennium* is written with a positive call for elders to focus on the Pauline method of missions and to truly lead the Church to evangelize the world, thereby fulfilling the great command of Christ to His disciples. Christ told His disciples: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). The task of global

conquest for Christ has not been completed, and the Christian community cannot rest until the Gospel has been preached to the nations. We need elders today who will lead the Church in accomplishing this global task of reaching the lost during the early years of the new millennium.

As our leaders analyze the earlier methods of evangelism that were at most marginally effective, they should reflect upon the words of Fredrick Langbridge: "Let's not see the mud but let's see the stars." The future of the Church is bursting with potential. In this new millennium let us see nothing but stars! Nehemiah, the great servant of the living God, said in ages past: "Then I said to them, 'You see the distress that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach'" (Neh. 2:17). The words of Nehemiah should motivate God's community today to further His Kingdom upon earth. The Body of Christ needs leaders in this new millennium to say: "Come and let us rise up and build the walls of spiritual Zion, the Church of the Lord Jesus Christ."

As Nehemiah reflected upon the sad state of affairs within the kingdom of Israel, he sought to motivate individuals to rise up and build the walls of Jerusalem. Listen to him as he calls attention to God's goodness: "And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they said, 'Let us rise up and build.' Then they set their hands to this good work" (2:18). It is in the same vein that Christians need to become conscious of the responsibility of fulfilling the Great Commission to evangelize the world. Remember, Christ commissioned His disciples to preach the Gospel of salvation to the nations. He promised to be with them to the end of the age (Matt. 28:18-20). Christians should continue to rise up and build God's kingdom. Have you set your hands to the advancement of God's company of the redeemed? Are you preaching the cross as the divine act of reconciliation? "He bore our sins" is that which not only distinguishes Christianity from all other religions, but also drives us to seek and save the lost.

Here is an overview of the following chapters.

Chapter Two – "Understanding Our Contemporary World," gives

insights into today's world and stresses the need for the missionary to be knowledgeable of the contemporary world and the targeted mission countries where he plans to preach the Gospel.

Chapter Three – “Restoring the Pauline Method of Missions.” The need for Christians to embrace the Pauline method of missions is stressed. The apostle Paul's mission model is examined and the reader is encouraged to embrace it. This chapter presents Paul's qualifications and his inspired approach to mission work. The Pauline principles outlined in this chapter support the need to increase well-trained, short-term mobile missionaries rather than increasing efforts to permanently place American missionaries in one city for many years operating a paternal system.

Chapter Four – “Establishing New Congregations” is a step-by-step outline of the Pauline approach to establishing new congregations. How can Christians establish congregations that will not need to be spoon-fed for twenty-five years? This chapter will discuss what is needed to establish and nurture to the point of supporting and propagating themselves indigenous congregations. The work of beginning new congregations is rewarding and some of the most exciting work one can do for Christ. It is like stepping back into the first-century and doing what Paul and those Christians did by bringing new congregations into existence.

Chapter Five – “Motivating, Training, and Activating Foot Soldiers,” discusses the need to motivate, train, and activate foot soldiers for Christ. What can be done to achieve this goal? What are elders doing to get the men/women in the pews to carry the Gospel to the world? In order to get these Christians out of the pews and into foreign lands to preach and teach the Gospel, this chapter deals with compelling and subsequently equipping activate the average member of the Church for mission work. The goal of this involvement is to get the Church to cease to be silent in outreach. Church leaders must emphasize the responsibility of leaving the Church building and going out into the world. This Chapter discusses the priesthood of all believers and defines what is involved in being a New Testament priest (1 Pet. 2:5).

The Church is often in her housecoat, slippers, and easy chair with a “Please Do Not Disturb” sign on the door. Over and over

again, the church is like a car being driven around on some side road where issues are dealt with that are irrelevant to man's basic need of salvation. The Church needs to be out on life's superhighway where the stream of life's traffic is, and where the issue of salvation is paramount in the travelers' lives. This chapter points out the grass roots of missions. The actualization of world evangelism will not be realized without properly training, motivating, and activating the needed workers (foot soldiers) to go to the targeted mission fields of the world.

Chapter Six – "A Seminar to Train Foot Soldiers." This chapter discusses the project that developed a seminar for training foot soldiers. The reason for discussing the project that produced the seminar is to demonstrate that the seminar was properly designed and tested for effectiveness. The project producing the seminar needs validation if leaders are to have confidence in the seminar.

Chapter Seven – "Project Conclusions and Seminar Recommendations." The project discussed in the previous chapter involved developing, conducting, and evaluating a training seminar for campaigners conducting mission work in the post-Cold War countries comprising the Commonwealth of Independent States. The project's goal was to present a seminar that elders and congregations across the United States would consider worthwhile to duplicate for their members. This chapter discusses the conclusions reached from the project. The chapter also points out that the evaluation of the data serves to assure elders that the seminar conducted will be useful as a model. The recommendations for improving the seminar should assist leaders incorporating the seminar for use in motivating, training and activating foot soldiers for battle.

Chapter Eight – "Follow-Up and Edification," discusses the work of edifying newly established congregations and it points out the need of ongoing edification in keeping with the instructions written in Christ's command to evangelize the world (Matt. 28:18-20). The command of Christ was to "go," "teach," "baptize," and "teach them to observe all things." Teaching missionaries what they need to know and enabling them to do the great work for Christ in the world is not to be lightly esteemed. Teaching newly established congregations the ABC's of the faith is vital to the ongoing growth of these babes in

Christ. This chapter presents the Pauline method of mission follow-up and provides a proven approach for properly equipping young congregations. This type training and equipping is a vital key to worldwide evangelism in this day.

Chapter Nine – “Prayer, A Powerful Dynamic in Missions,” stresses the need for prayer if mission work is to succeed. Christ was distinctively the praying Christ. Christ through example taught the absolute necessity of prayer in the life of any individual endeavoring to serve Jehovah. The Word of God is replete with prayer passages that lift individuals up and strengthen them in their love for God and their resolve. This chapter is a discussion of what prayer means to missions and missionaries. This chapter takes a glance at Paul’s prayer life that reveals that he, being an imitator of Christ, was a praying missionary. Every missionary knows the need for prayer and realizes that without that dynamic in their life, they cannot succeed in their role as missionary.

Chapter Ten – “Avoiding Fads that Adversely Affect Missions.” Postmodern thought has impacted the work of the missionary going to foreign countries as well as the work being done by local congregations. Political correctness hinders not only the American churches, but it also hinders the work in establishing and edifying congregations in foreign lands. The fads and gimmicks that Christians employ to market the church at home are also incorporated to market the Church abroad. People in foreign lands should be looking for a Savior to redeem them from their sins and not a “CEO” to provide a better lifestyle, or a “psychologist” to talk them into feeling better about themselves and their salvation or an “entertainer” to thrill them and take their minds off the pressures of life and make their Christian life fun.

Chapter Eleven – “Conclusion,” brings every chapter of the book into final focus. This chapter makes a plea for a change in mission philosophy. The challenge facing the church in the twenty-first century is to change the mission philosophy and practice adhered to by the people of God during the twentieth century. Most people are resistant to change. In other words, a change in mission philosophy will challenge the church of the twenty-first century and, at the same time, will cause anxiety on the part of many Christians.

What a tremendous challenge faces leaders in the church who desire to bring about a shift from paternalism to Paul's method of evangelism. Actuation of anything that appears to be new or different usually meets strong headwinds of opposition. The Pauline method of missions is not new. In fact it is very old. It is only new because it has not been studied and accepted as the key to the fulfillment of the great commission given to the disciples of Christ. The vast majority of congregations around the world have not practiced the Pauline mission method. The conclusion brings everything written in the book into perspective and closes with suggestions for mission activity in the new millennium.

ENDNOTES

¹ Adapted from the quote, "A lie can travel halfway around the world before the truth can put on his shoes." Mark Twain (1835-1910)

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CHAPTER TWO

UNDERSTANDING OUR CONTEMPORARY WORLD

In this chapter, current realities are explored as elements of a complex web of social, political, and economic factors that help shape the lives of people who search for truth in an age of postmodern thought. A study of issues facing humanity becomes important in mission work as evangelists attempt to identify with students to proclaim God's truth as presented in the Bible, His inspired Word. Learning about how people live, and the conditions in which they live helps missionaries relate to their students and to pinpoint a starting place to begin teaching. In establishing common ground or shared values with an individual student, the missionary draws upon his or her knowledge and understanding of broader concerns affecting all people.

During the past two thousand years, external influences have changed society outwardly, but the heart of humanity remains the same. Since the fall of Adam and Eve, sin has corrupted the hearts of people (Rom. 5:12-21). Wickedness takes shape in many forms, but sin is not new (Eccles. 1:9-11). Long ago, God sent a flood to destroy all people except for Noah and his family because Noah was righteous. Moses, who descended from Noah, was inspired by the Holy Spirit and wrote the Book of Genesis. He recounted God's reason for sending the flood by writing: "Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually" (Gen. 6:5). Regardless of cultural changes, public opinions, and advances in technology, humans still sin.

Sin means that people still need the Savior, Jesus Christ, who

graciously offered Himself so that all people would be drawn to repentance and obedience. People need to be reconciled to their Creator and God, and this will never change until Christ's Second Coming (Rom. 6; 1 Cor. 15:12-49). Until then, missionaries will continue to imitate Paul as he imitated Christ because the Gospel transcends time to offer the Good News of salvation to people today. Missionaries are challenged to deal with present realities while persuading people to accept the absolute nature of His Word and the fundamental truth about God's relationship to humanity.

In his book, *God in the Wasteland*, David F. Wells presents a compelling argument for the absolute truth found in God's Word. According to Wells, modernity was, "born in a passion to seek and find absolute certainty,"¹ but has led individuals to become "... spiritual vagrants in the modern wasteland, wanderers with no home to return to."² During the modern age, an on-going debate spawned about whether or not absolute truth existed. Absolutism is defined in Webster's Dictionary as: "advocacy of a rule by absolute standards or principles."³ Absolutists locked heads with empiricists, or people who believe that all knowledge originates in experience. From this debate, another theory took root called relativism. Webster's defines relativism thusly: "a theory that knowledge is relative to the limited nature of the mind and the condition of knowing"⁴ and the idea that, "ethical truths depend on individuals and groups holding them."

Wells defines modernity as a way of thinking and behaving. He clearly defines modernity as "the worldliness of our times."⁵ Current opinions and studied disciplines such as science, philosophy, and psychiatry have lead people to practice unrighteous acts without regard for the authority of Almighty God. Modernists reject God's Word as an absolute standard for determining truth. Paul condemned worldliness in the first century, and missionaries must condemn modernity today. Wells believes that modernity encompasses all aspects of one's life and is lethal. He states that, "Modernity is not simply an issue, it is the issue, because it envelops all our worlds – commerce, entertainment, social organization, government, technology – and because its grasp is lethal."⁶ In today's culture, humanity has "...ended up with much more, but we ourselves have

ended up with much less.”⁷

In *Proper Confidence*, Lesslie Newbigin expresses that modernity was “...born in a passion to seek and find absolute certainty...”⁸ but that this “...quest for indubitable certainty has led us to what seems to be an abandonment of the claim to be able to know truth.”⁹ One may argue that modernity is not new. Before His crucifixion, Jesus and Pontius Pilate had this exchange, “Pilate therefore said to Him, ‘Are You a king then?’ Jesus answered, ‘You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice’” (John 18:37). Pilate answered by asking, “What is truth?” (18:38).

Modernity encompasses relativism, a system of belief that there are no absolutes. Relativism prompts people to ask questions rather than seek answers. Relativism denies objectivity and relies on subjective feelings and circumstances to explain reality. Relativism leads people to create gods and worship idols or to deny completely the concept of a supreme being (Rom. 1:18-32). By denying the I AM THAT I AM (Ex. 3:14), people become complacent about truth and adopt a “live and let live” philosophy, refusing to impose any conviction. Relativism leads to chaos and a breakdown of law and order as humans dispute what they deem socially acceptable rather than accepting humbly what is right and what is wrong based on the wisdom of God, the Creator of all (1 Cor. 1:18-25).

In the sway of modernity, people tend to view religion as optional rather than imperative. In his book, *Postmodern Times*, Gene Edward Veith writes, “We can expect the worldview that gave us a free society (namely that of the Bible) and the postmodernist worldview to conflict, competing with each other for the soul of the new millennium.”¹⁰ In choosing a faith, people may care more about style, convenience, and self-gratification than about truth and submission to God’s will. According to Newbigin, “One does not speak of truth but of ‘what is true for me,’ or perhaps, ‘what is meaningful to me.’”¹¹ The majority of people do not search for authority in religion today but reduce religion to a series of subjective experiences. The church is challenged to function in an era when people believe in God but feel indifferent or complacent about His authority. Newbigin

writes: “How can we develop, in respect of religious belief, minds which are not only open to fresh insights but also equipped with the critical faculty that can distinguish sense from nonsense and reality from illusion?”¹²

Even some Christians keep God at a distance and limit His influence to that of an advisor instead of exalting Him as Lord, Master, and Sustainer. Newbigin probes “Who am I?” as follows: “Who am I becomes an absorbing question, one that would never occur to a person who takes for granted the existence of a real world by which one can orient oneself.”¹³ Wells summarizes that in this climate God is:

... no longer the God of biblical faith or classical Christianity. A God with whom we are on such easy terms and whose reality is little different from our own – a God who is merely there to satisfy our needs – has no real authority to compel and will soon begin to bore us. This is not the God of Abraham, Isaac and Jacob.¹⁴

By-products of modernity have already begun seeping into the church. In a knee-jerk reaction to relativism and new-age religion, some churches are ushering in marketing techniques tailored to the members’ perceived, or felt, “needs.” Meanwhile, these congregations neglect to teach their members selected doctrines which condemn certain lifestyles such as materialism, homosexuality, and adultery (I Cor. 5:9-13). The consumer-driven culture is spilling into spiritual lives and church growth. Wells comments, “An inspired group of marketers might find a way of reviving a flagging business by modifying its image and offerings, but the matters of the heart, the matters of God, are not susceptible to such cosmetic alterations.”¹⁵

Consumerism in the church causes the saved to forget that it is God who is pre-eminent. The modern church is more concerned with its image than reflecting the image of God (Matt. 5:16). Contemporary churches are often unwilling to do God’s business on God’s terms (John 4:24; 14:15-18). Ironically, self-gratification leads to increased dissatisfaction as individual needs overpower the good of the whole and selfishness replaces service. The church’s teachings become empty and meaningless if they are not from the inspired Holy Word, which has the power to convict souls and by which the world

will be judged (John 12:48).

Modernity influences Christians, the church, and its leaders and ministers. Modernity has helped create an identity crisis for ministers today. In *Pastoral Spirituality*, Ben Campbell Johnson writes: “For at least a generation the minister has been caught up in a false professionalism, one that imitates secular counterparts instead of forging an appropriate profession.”¹⁶ Wells distinguishes between the world’s business and God’s business: “The world’s business and God’s business are two different things.”¹⁷ If influenced by modernity, elders and preachers may feel unduly pressured to weaken the Gospel of Christ and soften their preaching. Paul encouraged Timothy to rightly divide the Word of God (2 Tim. 2:15). Paul told the elders at Ephesus, “For I have not shunned to declare to you the whole counsel of God” (Acts 20:27). The Hebrew writer called the Bible a spiritual sword and admonished: “For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. . . . But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil” (4:12; 5:14).

Misunderstanding the biblical definition of love, some ministers have softened their messages to pacify and massage those who can digest only milk and not spiritual meat from God’s Word (Heb. 5:12-14). God is love. Because of His love toward us, He paid a bitter price to purchase the church when He sacrificed His Only Son to die at Calvary (1 John 4:10-11). If God does not intend to keep His Word concerning eternal punishment, why did Jesus die? From what is man redeemed? Ministers who love their brethren and lost souls will proclaim boldly the Gospel of Christ and His eschatological goal so that people can prepare their souls for eternity. Wells describes the foreboding dilemma of modernist attitudes within the church:

It is one of the remarkable features of contemporary church life that so many are attempting to heal the church by tinkering with its structures, its services, its public face. This is clear evidence that modernity has successfully palmed off one of its great deceptions on us, convincing us that God himself

is secondary to organization and image, that the church's health lies in its flow charts, its convenience, and its offerings rather than in its inner life, its spiritual authenticity, the toughness of its moral intentions, its understanding of what it means to have God's Word in this world.¹⁸

Today, post-Cold War societies of the Commonwealth of Independent States (CIS) are embracing free enterprise and religious freedom under the banner of democracy. Missionaries from the West who have embraced modernity will doubtless carry some of these ideas with them and introduce innovations not founded upon Scripture. Some will emphasize their misplaced value on marketing techniques and growth in numbers rather than spiritual growth.

POST MODERNISM, BEYOND RELATIVISM

In *Postmodern Times*, Gene Edward Veith, Jr., asserts that the modern era has ended.¹⁹ In *Two Worlds*,²⁰ Thomas Oden maintains that the modern age lasted for two hundred years. It began with the fall of the Bastille in 1789 and lasted until the Berlin wall, separating East and West Germany, fell in 1989 and foreshadowed the collapse of Communism in the Union of Soviet Socialist Republics (U.S.S.R.).²⁰ The ideology of the modern era that shaped thought during the twentieth century seems less relevant for those who have launched out into a new century and a new millennium. Christianity and modernism are rejected because both assert the concept of imposing any value system on another. Postmodernism presents a new set of assumptions about reality. Veith illustrates this by writing: "Postmodernism is a worldview that denies all worldviews."²¹ Veith continues:

The great intellectual systems of the past (such as Platonism, Christianity, Marxism, science) have always had specific foundations (rational ideals; God; economics; empirical observation). It [postmodernism] seeks to destroy all such objective foundations and to replace them with nothing.²²

Postmodernism fosters the idea that truth is non-existent. Veith quotes Walter Truett Anderson who hailed, "the dawning of this conceptual shift as profound as any in human history."²³ Veith continues,

According to Anderson, this philosophical transition will be

seen in three processes. They are (1) the breakdown of belief; (2) the birth of a global culture; and (3) a new polarization.

Anderson suggests that with no consensus about truth and their ability to become aware of all other belief systems, people will reject the notion that truth exists. He predicts that conflicts and cultural wars will tear at the fibers connecting societies. The postmodern worldview will manifest itself not only by helping to establish new-age religions founded on the doctrine of relativism, but also, by eroding the validity of the Holy Scripture as an absolute standard of truth and authority.

In the postmodern era, relativism seems unchecked by debate in a public forum. Embraced by the media and entertainment industries, relativism circles the globe while the foot soldiers of Christ buckle their boots with the preparation of the Gospel (Eph. 6:13-19). Like rust, unchecked relativism slowly corrodes the girdle of truth before spreading to the armor of God. Without the breastplate of righteousness, the helmet of salvation, the shield of faith, and knowledge of the spiritual sword, Christians are finding themselves unprotected against the fiery darts of the wicked one. Those who withstand relativism and gird themselves with truth are outnumbered in a world filled with iniquity, lawlessness, or even persecution (Matt. 7:7-14).

HOW REALITIES AFFECT MISSIONS

Missionaries need to understand, address, and pray about the external influences affecting their work. James A. Wharton in *Biblical Basis* writes: “We are not in the business of saving people, that is God’s business.”²⁴ Wharton defines ministry: “Ministry to God, in a decisive sense, is ministry to human others.”²⁵ To serve the various cultures of foreign lands, the missionary should be aware of cultural changes at home and abroad. A few of the issues facing the church and evangelists today include the microcosm of metropolitan cities, racism, and technology.

METROPOLITAN CITIES, MICROCOSMS

Large metropolitan cities are characterized by a multiplicity of ethnic and religious backgrounds. In his book, *The Urban Christian*, Ray Bakke endeavors to awaken society to a major shift occurring with population realignment: “London was the head of the world –

now the world is in London.”²⁶ The big cities of the world can be viewed as microcosms. Bakke believes God is shaking our world up in this generation: “The Lord is doing something very unusual in this generation. He seems to be shaking up the world.”²⁷ Bakke argues that metropolitan areas at home and abroad should be considered mission fields because they reflect numerous countries of the world. Cross-cultural evangelistic tools are needed when proclaiming Christ in these cities as missionaries often encounter ethnic or racial neighborhoods that hold to the language, traditions, and customs of their home country.

RACISM AND ETHNIC CLEANSING

Racism is raising its ugly head across the globe. It is the work of individual Christians and the church to help abolish hatred and injustice in our world. In his book, *Martin Malcolm and America*, James H. Cone writes that Martin Luther King, Jr., and Malcolm “...sought the unqualified liberation of African-Americans from the bonds of segregation and discrimination as a people, from a feeling of inferiority and ‘nobodyness’ to an affirmation of themselves as human beings.”²⁸ It is God’s ministry to lift the African-Americans from Malcolm X’s “nightmare”²⁹ and into Martin Luther King’s “dream.”³⁰ The church that fails to reach out to all cultures of the world is in opposition to Christ’s teachings. He came to save all people from their sins (Matt. 1:21; Luke 19:10). Christians must be committed to lifting racial oppression.

Oppression is not limited to racism. It also originates from physical hardships, including poverty and sickness. Industrialization and technology have advanced humanity. In his book, *Who Will Feed China?* Lester R. Brown notes “...that there is now an army of bulldozers cutting their way through the Chinese countryside building highways across rice paddies and wheat fields, leaving the nation with ever less cropland to satisfy its rising demands for food.”³¹ The rapidly rising world population, land scarcity, and the rising demand for food will challenge global leaders and the church in the next century. People need to know that God will provide all physical blessings for those who love him (Matt. 6:26). God has blessed His creation with innovation that can save people from widespread hunger and disease. As agricultural and medical technologies

improve, many Third World countries have promise for a better tomorrow.

THE INFORMATION AGE

The postmodern era co-exists with the information age. The information age is marked by the development of computer chips and fiberoptic technologies. Combined with the personal computer, these technologies paved the way for the widespread use of what is now called the Internet. The Internet and other telecommunication devices, media satellites, and high-speed travel help people communicate quickly. Globalization is a buzzword describing the worldwide scope of political, economic, business, and interpersonal relations.

Leaders of the developing countries are expressing legitimate concerns about globalization. In an article in the *St. Petersburg Times* of St. Petersburg, Florida, former South African President Nelson Mandela was quoted: "Is globalization only to benefit the powerful and the financiers, speculators, investors and traders? Does it offer nothing to men, women and children who are ravaged by the violence of poverty?"³² Indian Finance Minister Yashwant Sinha echoed Mandela's thought by saying: "Unless it is accompanied by equality and compassion, globalization is certain to be a doubtful option. It is important that the poor of the world are not left out."³³ Poverty prohibits many from participating in global communication because of the expense of buying and operating the technical devices. Thus, developing countries now face yet another hurdle in their aspiration to level the playing field of the global economy.

The concept of a global village reflects the feeling that people share a stake not only in the issues facing their community or country, but also worldwide issues such as environmental and educational concerns. Technology allows people to have a vested interest in these issues and to participate in the process of shaping their realities instead of simply observing reality on the news. The Internet engages people in multi-dimensional (two-way, three-way, and so forth) communication. Web sites allow people to express their views and to influence other people they might otherwise never meet. Telecommunications technology allows some people who live in remote regions and/or under closed governments to practice free

speech and to skirt some governmental censorship. University students are often able to access the Internet and forge relationships with people beyond their natural spheres of influence.

Through technology, more average citizens of the former Soviet Union discovered the prosperity of Europeans and Americans. The tide of public opinion began to flow toward capitalism and democracy in hopes of achieving prosperity. The information age attributed to the demise of Communism in the CIS because the government could no longer hide the lifestyles enjoyed by those living in democratic nations.

TWO KEY FACTORS WHICH CONTRIBUTED TO THE FALL OF COMMUNISM IN THE USSR

CHERNOBYL

The April 1986 meltdown at the Chernobyl nuclear power plant contributed to the Soviet people's distrust of government control of business. This tragedy shamed government officials and undermined their stance against privatization, or the right of individuals to operate businesses. During the Chernobyl accident, the nuclear reactor spewed highly radioactive fallout over a vast area of the country. David R. Marples wrote in *Bulletin of the Atomic Scientists*:

The accident contaminated an area of more than 100,000 square kilometers (about the size of the state of Kentucky), and lower levels of contamination affected many parts of Europe, particularly eastern Poland, southern Germany, and Scandinavia. The worst hit regions were in the then Soviet republics of Belarus, Ukraine and Russia."³⁴

The death toll caused by this disaster was somewhere between six thousand and twenty-five thousand.

Emotions ran high as people took to the streets to voice angry protest with the cry of "Chernobyl" on their lips. The plant director received a ten-year prison sentence, and his colleagues received lesser sentences of two to five years. Valery Legosov, the leader of the Soviet delegation to the International Atomic Energy Agency in Vienna, hanged himself on the second anniversary of the accident.³⁵ Guilt, anger, and misery filled the hearts of those living in this region of death and despair.

The Chernobyl accident continues to create problems, particularly

in the Ukraine. For now, some good news for the area is that earlier predictions of widespread leukemia have not come true. Marples reports: "Although it may take as long as 15 years after exposure to develop the disorder there has not been a significant increase in Leukemia in Chernobyl-affected areas so far."³⁶ However, the economic and health woes produced by this disaster will continue for many years to come. The Ukrainian soul was crushed by what happened at Chernobyl. Many believe that God was punishing them for seventy years of Godlessness. Ukraine and the other republics continue to wage a battle for economic survival, struggling with an inadequate supply of energy and enormous health bills.

REAGAN AND STAR WARS

Another major factor contributing to the fall of the Soviet Union was the "Star Wars" plan instituted by the late President of the United States, Ronald Reagan. Reagan held office at a crucial time in Soviet-American relations. He took a strong stand against the Soviets, and his position was not only credible to the American public but to the Russian government as well. In Reagan's first press conference, he stated, "The Soviet Union would lie, cheat, or commit any crime to preserve its own aims."³⁷ Reagan took a hard line by referring to the Soviets as the "evil empire."³⁸ Reagan convinced the Soviets that he would not cater to their agenda, nor would he waiver from developing and implementing the Strategic Defense Initiative (SDI).

SDI would intercept incoming nuclear missiles before they reached the American coast. The concept of this defensive counter attack was nicknamed "Star Wars" by the media. Reagan introduced SDI at a time when the Soviet Union was in deep economic trouble. The Soviets knew they could not compete financially against the massive defense budget backed by American prosperity. Reagan's proposal, coupled with the dire economic structure and political upheaval, made the Soviets realize their need to improve relations with America and Western Europe. The Russian President, Mikhail Gorbachev, invited Reagan to a summit meeting at Reykjavik, Iceland, to "negotiate an end to SDI development since they calculated that they could not afford to match the American SDI Program with one of their own."³⁹ Mr. Gorbachev offered generous arms reductions at the Iceland summit but Reagan refused.

“President Reagan could not give up SDI research because he felt that the concept had forced the Soviet Union to the bargaining table and was a key to a world without nuclear weapons.”⁴⁰

The Soviet Union’s government was unable to keep pace in the arms race. The people faced economic collapse and starvation while plagued by exceedingly high crime rates and alcoholism. The Soviet leadership knew that they could not continue and charted a new and brave course toward democracy and the free enterprise system. Due to the strong nationalism of both Russians and Ukrainians, there was lukewarm support for the CIS. There was a lack of enthusiasm for reinstating the former Soviet system, so it failed.

CURRENT REALITIES IN RUSSIA AND UKRAINE

Missionaries improve their ability to identify with students when they learn as much as possible about life in the country they plan to evangelize. The following paragraphs provide glimpses of the complex political, social and economic issues confronting the CIS. As former secretary of state Warren Christopher said, “In the long run we will only have a good relationship with the Russian government when we have a good relationship with the Russian people.”⁴¹ Missionaries need to prepare themselves to be ambassadors of Christ and help bridge the cultural gap between the CIS and America. A discussion of daily life in the CIS based on personal observation may serve to benefit others who are considering mission efforts in the CIS.

POLITICAL ISSUES

The transition from Communism in the U.S.S.R. to democracy in the Commonwealth of Independent States (CIS) has not been smooth. Communism promoted a society built on modernistic materialism, atheism, and social engineering. After the fall of Communism, Russians grew impatient because the seed of free enterprise germinated slowly. For several years, the Russians struggled without adequate food supplies and other necessities. Prosperity seemed unobtainable, and the people wanted back what they had lost under the free enterprise system. By free elections, the Russian people voted in a communist Duma, similar to the House of Representatives in America. This thwarted the efforts of President Boris Yeltsin to move the country forward as he battled a Communistic Duma bent on returning to the old ways rather than taking steps toward more

privatization and personal liberty. Today, Russia and Ukraine continue in crisis as they undergo political upheaval.

Another political issue involves Russian and Ukrainian relations. Relations between the fifteen republics of the CIS grow weaker as nationalism strengthens. Data collected in the winter and spring of 1992, shortly after the 1991 coup and the subsequent secession of Ukraine from the Soviet Union, marked a change in how these two republics perceive one another. John P. Robinson conducted a study published in *Political Science and Politics*. Robinson's study was a comparative analysis of public opinion in Russia and Ukraine. Robinson's research showed that in 1992, Russians who lived in the Ukraine did not support Russian nationalists who desired to reintegrate Ukraine. In fact, Russian Ukrainians identified more with national Ukrainians than with their heritage. Robinson reports, "...more Russians living in Russia rate their overall social and political problems as more serious than do Russians living in the Ukraine."⁴² Further, "More than twenty percent of self-identified Russians comprise the Ukrainian population."⁴³ The 1989 (all union) census stated that 11.3 million Russians live in Ukraine.⁴⁴

By 1996, John Edwin Mroz and Oleksandr Pavliuk reported:

Five years after independence, Ukraine watches the nationalist turn in neighboring Russia with unease bordering on alarm. Much of the Russian political spectrum, obsessed with reclaiming great power status and reuniting the former Soviet republics, recognizes that Ukraine is the key to its plans and openly espouses re-absorption.⁴⁵

Many of Ukraine's residents are ethnic Russians who desire reintegration with Russia; however, nationalist leader Dmitro Korchinsky said, "Over the dead bodies of Ukrainian nationalists. We will use force to protect Ukraine's national integrity!"⁴⁶ Ukraine has a strong sense of nationalism. While some favor reintegration with Russia the majority oppose such. Mroz and Pavliuk report, "With few exceptions, reintegration with Russia is in the interests of neither the new Ukrainians political elite nor much of the commercial class."⁴⁷ At present Ukrainian President Leonid Kuchma, "...has bridged the gap between the country's Russian-populated eastern half and its more nationalist west, restoring unity to the country and dispelling the

specter of instability.”⁴⁸ Postmodern thought threatens the political systems of the CIS. Veith believes postmodernists threaten the newly freed nations of the former Soviet Union: “While the newly freed nations of the Soviet Empire struggle to make democracy and a free economy work, the postmodernist forces of tribalism threaten them with anarchy or fascism.”⁴⁹

SOCIAL ILLS

Despite the Russian and Ukrainian people’s ability to endure hardship, pessimism runs deep in these post-Communist countries. Russian Prime Minister Viktor Chernomyrdin said, “We did the best we could, but it turned out as usual.”⁵⁰ Pessimism permeates the thinking of those in post-Communist CIS. Richmond continues saying, “According to one, pessimists say: ‘Things can’t be worse than they are now.’ Optimists say, ‘Yes they can.’”⁵¹ Americans are more idealistic and optimistic in comparison to Russians and Ukrainians. Many times, Russians will say, “Not possible,” regarding the issues facing them in life. This negative, pessimistic attitude lends itself to empty postmodern views.

Alcoholism is another widespread social problem. Families are suffering tremendously and some are devastated by alcoholism. R.F. Smith and David Christian write in their book, *Bread and Salt*, “Alcoholic beverages have been part of the Russian diet since time immemorial.”⁵² A.G. Gersevanov in his book said, “When distilled liquor was introduced into Russia several centuries later, the people affectionately called it vodka, ‘Little Water.’”⁵³ The heads of many households throughout the land have destroyed themselves and their families with “the joy of the Rus’,” or “the joy of the Russian.”⁵⁴ Many young Russian and Ukrainian women fear marriage because of abuse resulting from alcoholism. On many mornings, Russian and Ukrainian streets have drunks lying in the snow, having frozen to death the night before. D. G. Bulgakovskii reports, “Ready access to liquor, and the government’s systematic obstruction until 1889 of efforts to form a temperance movement had led to the alcoholization of the population.”⁵⁵ This alcoholization continues to plague Russian society. A Russian proverb says, “More people are drowned in a glass than in the ocean.”⁵⁶ Alcoholism may be associated with the country’s

alarming rise in suicide. A Newsweek article entitled “Giving Up the Fight” reports “that in 1991 one million suicide attempts were made. Suicide is crippling the Russian military. Once a formidable force, the Russian military is now overstaffed, underpaid and plagued by a rising number of suicides.”⁵⁷

Another social reality in the CIS is an increase in crime, including black market trade and prostitution. Douglas Stranglin and Victoria Pope wrote an article in *US News and World Report* entitled “The Wreck of Russia” and they said, “According to the Moscow daily *Komsomolskaya Pravda*, when asked about potential careers, more than half of the adolescent girls rated hard currency prostitution as highly attractive work, the newspaper reported.”⁵⁷ Fran Markowitz in his book review of *Young People in Post-Communist Russia and Eastern Europe* states that contributor Ilynsky, Rector of the Moscow based Institute of Youth Studies, was unconvincing in his arguments that, “each successive generation of Russian youth is worse than the preceding one in the basic indicators of social status and development.”⁵⁹

The Mafia controls many businesses in Russia, deterring American companies from investing in a criminal climate. The *St. Petersburg Times* [Florida] published an article on February 2, 1999, entitled “Russian declares Mafia defeated.”⁶⁰ The article reports how Prime Minister Yevgeny Primakov addressed business and political leaders at the World Economic Forum conducted in Davos, Switzerland. In his speech, he told the audience he took office to clean up Russian business and get the economy moving again. He said he wanted to ensure safety for investors in Russian businesses. He claimed, “We have broken the back of the Mafia.”⁶¹ He reported that the Russian government was granting amnesty for ninety-four thousand prisoners to make room for Mafia criminals whom he called, “genuine criminals.”⁶² Missionaries sometimes unknowingly do business with individuals tied to the Mafia. Although improvements are being made to control the Mafia, their strong presence remains an inescapable reality of life in the CIS. Missionaries traveling in the CIS need to be aware of the dangers and risks of conducting business with this criminal element.

ECONOMIC ISSUES

The reality of implementing a new economic structure remains incomplete. The economies of Russia and Ukraine are intertwined and stability for each depends a great deal on the other. Ukrainians resent Russia's gas monopoly and their threat to cut the supply to Ukraine unless they pay their bill. America, Canada, and Germany have made significant contributions to Kuchma's [Ukrainian president] economic reforms. The international community is pleased with Ukraine's accession to the Nuclear Nonproliferation Treaty and its efforts at economic reform. "Ukraine lags far behind Russia in abandoning socialism."⁶³ Privatization in Ukraine is proceeding but too slowly.

RELIGIOUS ISSUES

In the 14-year period from 1991 to 2005, the response of the Russian people to the Gospel of Christ has changed drastically. From 1991 until 1995, the Russian people turned out in large numbers to hear Christ proclaimed in their cities. They would stand in long lines to sign up for a personal Bible study with a Christian missionary. Almost every citizen in the remote Russian villages would come to auditoriums in the evenings to hear the Gospel proclaimed. In universities throughout Russia and Ukraine, students by the hundreds would fill an auditorium to hear lectures entitled: a) "The Existence of God" b) "The Inspiration of the Scriptures" c) "Why Is There Pain and Suffering in Our World?" d) "The Deity of Christ." Literally thousands of Russians were accepting Christ and being baptized for the remission of their sins. This hunger for, and response to Christ has dwindled. In 2005, fewer people are eager to hear the Gospel preached. Fewer people desire to study the Bible with Christians and of those, an even smaller percentage decide to obey Christ and accept the salvation He offers.

Atheism was deeply rooted in Communism and in the CIS. Since the fall of the Berlin wall, Russia and Ukraine have been the focus of extensive mission efforts. The Gospel of Christ spread quickly from Moscow through northern Russia to the Arctic Ocean. It spread to Siberia and then on to the east coast of Russia and to Sakhalin Island. Russian and Ukrainian governments have allowed Christ to be preached in their land but not without opposition. In the latter part of

1997 and throughout 1998, these governments stepped away from religious freedom. The Russian Orthodox Church re-asserted itself and the government, wanting to appease the State religion, clamped down on foreign missionaries endeavoring to operate within their borders. Many communists still view religion as an evil.

Americans enjoyed celebrity status in the CIS from 1991 through 1995. Russians and Ukrainians enjoyed shaking the hands of Americans, listening to them talk, even getting their autographs. This popularity soon passed as more outsiders, especially Americans, visited the CIS. Russians began to distrust and doubt the motivations of missionaries. Questions arose such as “Why are you here?” and “What is it you are after?” When tourists and missionaries disregard a nation’s norms and customs they offend the nationals (native born individuals). Ukrainians and Russians grope for meaning in their lives and now more and more are filling this void by turning to various sects and Eastern religions. As in most countries around the world today, Occult teachings and Satanism are also on the rise. Olga Iwaniak wrote an article in *World Press Review* entitled, “Ukraine’s Far-Out Sects,” and she stated, “Not long ago, the Crimea was shaken by the ritual murder of a retarded girl by a group of children.”⁶⁴ Other brutal and sinister acts are being carried out in places like Dnepropetrovsk, Donetsk and other cities in Russia.⁶⁵ She continues: “There has been a rebirth of the native Ukrainian faith, tied to the old Slavic religion from pagan times and worshipping the god Perum.”⁶⁶ The Russian sorcerer, Ivanov, has been declared to be god, and many are now giving homage to him.⁶⁷ It is important to note that approximately eight percent of Ukrainians remain atheists. The Ukraine no longer has an official ideology stating that there is no God, yet missionaries need to acknowledge the adversary’s ploys to lead people to believe false teachings rather than the truths found through the study of God’s inspired Word, the Bible.

THE RUSSIAN HOME

In this section, the author draws upon personal experience of traveling in the CIS. Missionaries visiting Russian and Ukrainian homes will usually find this a delightful experience. The hosts go to great lengths to welcome guests in their home. Hospitality is important and giving gifts to each other is customary. The

presentation of these gifts is done with special exuberance and with the anticipation of a response. The response from an American visitor should be “*Bohl shoy*,” or big. Serving coffee or tea without cookies is considered rude manners. Russians and Ukrainians will always serve guests coffee, tea, bottled water, or soft drinks along with cookies and other sweets. After a wonderful meal, the hosts often ask visitors to perform a special talent if they have such.

Like Americans, Russians and Ukrainians enjoy social activities and entertainment. They love nature and enjoy outdoor sports such as skiing, track and field, fishing, and hunting. They also enjoy indoor sports such as ice skating, swimming, and basketball. Further, education in literature, performing arts, and fine arts are emphasized more than in America. Parents strongly encourage their children to do well academically.

Most families live in small apartments with drab exteriors, predominantly painted gray. Similar to American apartments, many units have identical wallpaper, drapes, and layouts. Daily life in Russia and Ukraine is harder compared to an average American’s life. Housing is scarce, and young married couples are often forced to live with one set of the parents until housing is available. Homes are clean and well kept as a general rule.

The wife and mother is a dominant force in family life in Russia. Many of the Russian men are failing to be the leaders of their families. The wife is forced to lead because the husband is abandoning his responsibility. Many of the men are heavy consumers of alcohol and often abuse the wife and children. However, this is not to say that all are like this. Some of the men are dedicated, hard working, and good providers for their families; devoted family men, loving their family and leading their own household.

SHOPPING

Inflation is high in both Russia and Ukraine and the struggle for goods and services is difficult. Frustration and fear result when necessities are scarce or unavailable. Nutrition suffers due to the shortages and the subsequent high cost of meats, fruits, and vegetables. Overall, the availability of staple goods and household items has improved over the past ten years in Russia and Ukraine, but retail businesses seriously lag behind stores in America. Ukraine has

not enjoyed the level of prosperity that Russia has attained perhaps because they adhere to socialism and have resisted change from Communism rather than fully embracing the free enterprise system that has brought prosperity around the world.

NEGOTIATION

Learning to negotiate with both Russians and Ukrainians is important in developing good relations. The Russians are extremely good at negotiating because they are not in a hurry to reply, but in a hurry to listen. Yale Richmond, discussing the Russian's ability to negotiate, quotes a Russian proverb, "Don't hurry to reply but hurry to listen."⁶⁸ Russian negotiators do not normally have available the options to negotiate like their American counterparts. Typically, they operate under strict orders from management, which limits their ability to make on-the-spot decisions. Usually the guidelines make it virtually impossible for them to make a decision contrary to that anticipated and agreed upon by the true decision makers before negotiations began.

Missionaries unaware of this cultural restriction have difficulty trying to negotiate travel plans and arrangements for food, lodging, or transportation. If the negotiators allow the negotiations to move from the anticipated path, the negotiations will often deteriorate or even come to a halt. If an American "successfully" talks the Russian negotiator into a different arrangement, the American may arrive in Moscow with no transportation, hotel rooms, or meals. Everyone loses when this occurs. A Russian proverb reads, "Don't brag about the deal until you get the seal."⁶⁹ The American should not feel confident about the deal or the seal. Many times the Russian contract is not honored. Many Russians believe that if circumstances change the contract is made void, particularly if the arrangement is not profitable for them. The Russian says, "The circumstances have changed creating the need to rewrite the original agreement." Marshall Goldman expressed it this way, "Russia is predictable in the sense that it will continue to be unpredictable."⁷⁰

Negotiations in the CIS should be face to face. Telephone calls are not recognized as an official and proper way of handling business. Negotiations involve a certain protocol that must be followed to establish a good relationship. It is important to understand that

Russians are entrenched in protocol and the “protocol of who sits where at the negotiating table should be observed.”⁷¹ Russians are very status-conscious and will want to know exactly who you are and what rank or position you occupy. In educational circles they will desire to know what degree you hold and what position you have with the university you are representing. If you do not have what they consider to be proper credentials or rank, they will not allow you to meet with their top people but will give you an audience with someone of lesser rank within their organization. The telephone systems in the CIS are inferior to the advanced systems of more developed countries. However, their phone system has improved during the past ten years. This is another reason face-to-face negotiation is preferred in the countries of the CIS. Americans are entering a different style of negotiations than they are accustomed to. Richmond writes, “Russian negotiating strategy reflects differences in thought patterns between East and West.”⁷²

A LOOK AHEAD CHINA

Christians who adopted a wait-and-see attitude toward entering the former USSR have already missed one of the greatest opportunities presented to the church in the last century. Meanwhile, the population of China is pushing for more freedom. China seems to be moving toward a free market economy as it discovers that capitalism is working in its “free cities.” If Communism crumbles in China, religious restrictions in that country might ease giving missionaries a legal right to proclaim the Gospel to millions of people. Missionaries considering and praying for this open door will benefit by learning about Chinese culture sooner rather than later. China, seeking prosperity, might open her doors to the outside world and free enterprise, continuing with a varied form of Communism. Missionaries need to pray and prepare for God to open the door to the largest population in the world.

SUMMARY

In conclusion, the missionary is challenged by urbanization, racism, globalization, technology, and the prevalence of post-modernists’ ready acceptance that there are no absolutes, no standards of authority, and that truth does not exist. Missionaries going to the

CIS must understand these realities when learning about the complex web of political, social, economic and religious issues confronting the people of the CIS. By studying the customs and traditions and by learning about daily life in the CIS, the missionary can better evangelize for Christ by identifying with those listening to God's Word being proclaimed.

Amidst great changes in the CIS, one thing is certain: the ultimate victory belongs to God who offers salvation and redemption to souls lost in the wasteland of sin. The Pauline methodology of missions has resulted in more than 79 congregations being established in Russia, Ukraine and other foreign countries, with more than 8,000 being baptized into Christ. The Pauline methodology works best when the missionary taking the Gospel into a culture understands our contemporary World and the specific culture of the target people.

In Chapter Three, the discussion will focus on the need for restoring the Pauline method of missions. This examination will explore Paul's model of missions. Embracing the Pauline method of missions includes the training of men and women for the task of missions in foreign lands. Pauline methodology requires that short-term mobile missionaries be developed and sent out rather than increasing our efforts to locate or permanently place American missionaries in one city in one foreign country for many years.

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⁵² R. F. Smith, and David Christian, eds. *Bread and Salt: A Social and Economic History of Food and Drink in Russia* (Cambridge, England: University Press, 1984).

⁵³ A.G. Gersevanov, *Op'ianstvev Rossil isredstvakh istrebleniia ego*, (Odessa: 1845), 4-7.

⁵⁴ Ibid.

⁵⁵ D. G. Bulgakovskii, "Rol" pravoslavnago dukhovenstva v bor'be s na rodnym p'ianstvum," *AhRoohz* 10 (1900): 545-64. In June and July of 1889, the Holy Synod in a series of ukezes directed priests to preach against drunkenness. In 1859 the preaching of absolute temperance had been declared "illegal" because it reduced state revenues.

⁵⁶ Richmond, *Nyet to Da*, 119.

- ⁵⁷ “Giving Up the Fight: An Epidemic of Suicide Within the Officer Corps Epitomizes the Plight of a Nation Adrift,” *Newsweek*: 20 January 1997, 38.
- ⁵⁸ Douglas Starnglin, and Victoria Pope, *The Wreck of Russia*, U.S. News and World Report, December 7, 1992.
- ⁵⁹ Fran Markowitz, “Young people in Post-Communist Russia and Eastern Europe,” *Europe-Asia Studies* Book reviews, 48 (Dec. 1996): 1438.
- ⁶⁰ *St. Petersburg Times*, “Russia Declares Mafia Defeated,” Tuesday, February 2, 1999, 2A.
- ⁶¹ Ibid.
- ⁶² Ibid.
- ⁶³ Pavel Klebnikov, “Tinderbox,” *Forbes* 9 September 1996, 158.
- ⁶⁴ Olga Iwaniak, “Ukraine’s Far-Out Sects,” *World Press Review* 43, No. 6 (June 1996), 46.
- ⁶⁵ Ibid.
- ⁶⁶ Ibid., 47.
- ⁶⁷ Ibid.
- ⁶⁸ Richmond, *Nyet to Da*, 149.
- ⁶⁹ Ibid, 158.
- ⁷⁰ Ibid, 161.
- ⁷¹ Ibid, 152.
- ⁷² Ibid.

CHAPTER THREE

RESTORING THE APOSTLE PAUL'S MISSION METHOD

The apostle Paul embraced missionary methods founded upon the Godhead's Divine example of service and open love for humanity. Paul upheld Christ as the perfect example of righteousness and sacrificial love. Early in his role as an apostle, Paul taught and assembled with fellow disciples of Christ in a city named Antioch. According to Acts 11:27, "...the disciples were first called Christians in Antioch."

Missionaries are Christians who sow the seed of the Gospel, or Good News of God's plan for salvation, in places foreign to them. Today, missionaries strive to imitate Paul's approach to missions. They learn about Paul's methods in the Book of Acts and through the epistles, or letters, Paul wrote to congregations of the church, including the church at Corinth in Greece and the church at Ephesus, the chief city of Asia.

Paul's letters were God-inspired because he was an apostle (1 Cor. 1:1; 9:1; 15:7-9; Gal. 1:1, 11-16; Rom. 1:1). According to Acts chapter two, the apostles received a special measure of the Holy Spirit. Later a man named Saul, who zealously persecuted the church, was blinded by God on the road to Damascus. God directed him to the house of Judas where he was given the special measure of the Holy Spirit and where he was baptized into Christ by Ananias (Acts 9:17-18). The apostle Saul became known also as Paul (Acts 13:9). God spoke through Paul; therefore, the letters Paul wrote have God's authority (1 Cor. 1:21-22). The Holy Spirit told all of the apostles what to say and to write, allowing them to participate in

God's ministry to exalt Christ and prepare souls for His Second Coming. Paul admonished Timothy to rely on the Scriptures:

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Tim. 3:15-17)

Jude wrote that the Gospel had been delivered once for all time (v. 3). The apostle Peter reveals that the Scriptures are the product of the Holy Spirit: "...for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (II Pet. 1:21).

The Holy Spirit is part of the triune Godhead. Trinitarianism is the doctrine that God, while being one in essence, exists in the form of three persons – as God the Father, as Christ the Son, and as the Holy Spirit the Comforter. These are three distinct personalities and not three manifestations of one personality. The Trinitarian theory is supported throughout God's Word. Three examples given in the Bible reveal how the Godhead operates. In the beginning, the triune Godhead designed, created, and organized the world and all that is in it. God the Father spoke (Gen. 1:1-26). Jesus the Word executed (John 1:1-14). The Holy Spirit organized, beautified, and finished what the other two personalities in the Godhead had begun (Job 26:13; Gen. 1:2).

The definite article in Matthew 28:19 indicates that three distinct persons are under consideration. The passage enunciates the triune Godhead: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The Bible student can find a third example of Trinitarianism in Matthew 3:16-17 and Luke 3:21. These passages record the account of the baptism of Jesus. As Jesus was baptized, the Holy Spirit descended in the form of a dove, and God the Father spoke from heaven revealing His pleasure in Christ and declaring

Christ to be His Son: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). All three persons in the Divine Essence are manifested in this scene. Biblical exegesis of these and other passages will lead to the conclusion that the Godhead is a trinity composed of God the Father, God the Son, and God the Holy Spirit.

The Holy Spirit is not a mere force, or energy, by which God operates. The Scriptures teach that the Holy Spirit is God. In Acts 5:3-4, Peter asserted that the Holy Spirit is God: "Ananias, why has Satan filled your heart to lie to the Holy Spirit... You have not lied to men but to God." In his book, *The Church in the Power of the Spirit*, Jurgen Moltmann states,

A Christian doctrine of the trinity which is bound to the history of Christ and the history of the Spirit must conceive the trinity as the trinity of the sending and seeking love of God which is open from its very origin. The triune God is the God who is open to man, open to the world and open to time.¹

Paul told the Romans, "So then faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). The Bible is inspired, or God-breathed, and its message transcends time to reveal God's plan of salvation and to instruct Christians in righteousness.

Together Christ (with His redemptive act at Calvary) and the Holy Spirit (with His marvelous work of revelation through the Word of God) are busy preparing mankind for the judgment. Eschatology is the study of end times. Webster's dictionary defines eschatology as: "...a branch of theology concerned with the final events in the end of the world, or the ultimate destiny of mankind; any of the various Christian doctrines concerning the Second Coming, the resurrection of the dead, or the last judgment."² According to Moltmann, Jesus Himself was an "...evangelist of the end time."³ The trihune Godhead – God the Father, God the Son, and God the Holy Spirit – are linked inseparably in drawing people into God's eschatological plan to redeem humanity and to establish the church for His ministry. God is not standing *behind* man pushing him toward the end time. He is standing *before* man, drawing him toward the end. God's act of love, offering His Son on the cross, draws humanity to God. The pull of God's love, grace, and mercy is powerful to the saving of souls. God's divine love (the gift of His Son), Christ's divine sacrifice (His

death on the cross), and the Holy Spirit's divine revelation (the Bible) powerfully demonstrate that Deity is involved in man's redemption. Man is being drawn, not pushed, toward the big end-time event – Judgment.

Inspired by God, the apostle Paul told the Corinthians to emulate him as he emulated Christ (1 Cor. 11:1). In the early years of this new millennium, missionaries continue to strive to imitate Paul as he imitated Christ nearly two thousand years ago. There is an urgent need to embrace missionary methods based on a study of the approaches Paul used during the first century of the church. In this chapter, a synopsis of Christ's service role precedes an examination of the apostle Paul's mission methods.

SYNOPSIS OF CHRIST'S ROLE AS SERVANT

The apostle Paul played an important role in God's plan to reconcile humanity to Himself. Paul recognized that God had allowed him to participate in His ministry. Paul acknowledged his participatory role in God's ministry: "Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation" (2 Cor. 5:18). As an "ambassador" for Christ, Paul founded his mission method upon the self-sacrificial example given by his Lord and Savior (2 Cor. 5:20).

Service was exemplified in the life and death of Jesus Christ. Mark said, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:45). Luke records, "For the Son of Man has come to seek and to save that which was lost" (Luke 19:10). Service permeated Paul's mission methods. Paul spoke of Christ humbling Himself and placing Himself in the role of a servant:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. (Phil. 2:5-8)

According to Ben Campbell Johnson, "The Greek word for 'form' suggests that he did not appear as a servant; he was a servant in

essence, literally a slave. Christ chose the servant role to reveal the hidden nature of God."⁴ In this incredible demonstration of love toward His creation, Deity submitted to the ultimate sacrifice for sin (Heb. 5:8). Roman soldiers crucified the Son of God. They mocked Him, attempting to prove that He was weak and powerless; however, His strength to forego retaliation proved to be the greatest manifestation of love. More than twelve legions of angels were at His disposal (Matt. 26:53). Jesus demonstrated self-control by preserving the world. What appeared to be weakness was strength (II Cor. 13:4).

The crucifixion caused God the Father to exalt the Son. Paul wrote,

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:9-11)

Jesus Christ occupies the role of Prophet, Priest, King, and Friend. These titles elevate Jesus and exclaim that He is worthy of praise, worship, glory, and honor. Jesus, who was resurrected from the dead, is the eschatological Person who holds the future in His hands. To have the mind of Christ, a Christian demonstrates respect for the Savior's eschatological goal. Followers must also possess His disposition toward service.

Johnson presents Jesus as a ministering servant: "Jesus is the model for the minister-servant."⁶ Christ taught that service was equivalent to greatness. Christ said those who desire to be great should become servants, or slaves, to all (Matt. 20:26). Christ ministered to the needy both physically (Matt. 8:3, 13) and spiritually (John 3:1-21; 4:26). Jesus spoke of the greatest love possible: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). Christ taught that those who loved Him enough to keep His commandments were His true friends: "You are My friends if you do whatever I command you" (John 15:14). The love of Jesus fills a fellowship of brethren who keep their Friend's commandments. Believers humble themselves under the mighty hand

of God. They are forgiven of their sins when they repent, or turn away from sin, when they confess their faith in Christ Jesus, when they are buried with their Savior in baptism, and then rise to walk in newness of life (Rom. 10:17; Luke 13:3; Rom. 10:10; Acts 2:38, 47).

Christ's mission embraced all of His activity. Christ's mission was to set the captive free: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord" (Luke 4:18-19). Christ showed his disciples how to serve others: "Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt. 20:28). After washing the feet of His disciples, or followers, Jesus told them to do as He had done: "For I have given you an example, that you should do as I have done to you" (John 13:15). In the next verse, Christ taught: "Most assuredly I say unto you, a servant is not greater than his master; nor is He who is sent, greater than He who sent Him" (John 13:16).

Christ's entire ministry demonstrated service, but He served God before serving people. In John 6:38, Jesus said, "For I have come down from heaven, not to do My own will, but the will of Him who sent Me." Johnson warned of the consequences of reversing that order: "To reverse the sequence would have had the disastrous consequences of making him subject to every human wish or desire."⁶ The Bible teaches that Christians become heirs and participants in God's ministry by obeying His teachings found in the Bible, which is the inspired work of the Holy Spirit. As they serve, they participate in God's ministry and are cleansed from sin continuously by the powerful, atoning blood of the coming Judge (1 John 1:7). The apostle Peter says that Christ left us an example to follow: "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow in His steps" (1 Pet. 2:21).

THE APOSTLE PAUL'S MISSION METHODS

The Godhead's servant principle manifested itself clearly in the life, death, and resurrection of Christ. The apostle Paul emulated this principle in his mission methods. Paul wanted people to follow him because he was following Christ: "Imitate me even as I also imitate

Christ" (1 Cor. 11:1). Paul chose the role of servant to become like Christ: "Let a man so consider us, as servants of Christ and the stewards of the mysteries of God" (1 Cor. 4:1). Paul was careful to preach not himself but Christ: "For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake" (2 Cor. 4:5).

Service permeated Paul's ministry. Like a muscle's connective tissue, Paul's mission efforts were held together by service. In accordance with God's plan for the church, Paul proclaimed Christ by incorporating within his mission work evangelism, exhortation, benevolence, and glorification. Six elements show how Paul participated in the ministry of God to which he had been called (Acts 13:2; Rom. 1:10; Gal. 1:15-16). They are listed below.

1. Proclamation: Paul verbally expressed the Gospel of Christ.
2. Evangelism: Paul proclaimed the Gospel through teaching and preaching.
3. Missions: Paul evangelized in foreign locations.
4. Exhortation: Paul encouraged indigenous church growth.
5. Benevolence: Paul practiced deeds of love toward brethren and the lost.
6. Glorification: Paul glorified Christ and His eschatological goal.

PAUL, GOD'S PROCLAIMER

Proclamation encompasses every method of verbal communication about Christ. Moltmann defines proclamation as, ...all expressions of the church and of Christians made through language which have as their content the history of Christ and the freedom of man for the kingdom which that history opens up. This includes preaching, teaching, conversations with groups and individuals, story-telling, comforting, encouraging and liberating.⁷

Proclamation entails the use of verbal expression to tell about Christ. It cannot be limited to traditional pulpit preaching, nor can it be lumped in with other forms of verbal communication that are not Christ-centered.

Like Christ, Paul's proclamation embraced more than His preaching. Paul proclaimed Christ by: (a) healing the sick [Acts 14:9-

10], (b) ministering to the needy [1 Cor. 16:1-4; 2 Cor. 8:1-7; 2 Cor. 9], (c) preaching the gospel [Rom. 1:14-16], and (d) encouraging and instructing the brethren in righteousness [Rom. 1:17; 12:1-2]. Paul declared himself to have been crucified: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20).

PAUL, GOD'S EVANGELIST

As an umbrella term, proclamation covers a variety of ways to proclaim Christ. Evangelism, which includes teaching and preaching, falls under the category of proclamation. While it is only one form of proclaiming God's truth to men, it is the specific linguistic tool used most often in mission work. An evangelist brings good news, or good tidings. Victor Paul Furnish wrote an article entitled, "Theology and Ministry in the Pauline Letters," in *A Biblical Basis For Ministry*, and stated, "The church, conceived as the body of Christ, lives only by and only for the gospel."⁸ Preaching relays how God will incorporate individuals into His church and prepare them for their future home. Evangelism draws men toward repentance (1 Cor. 1:21). Furnish speaks of Christian preaching as an event "...that Christian preaching in the Pauline sense is always an event."⁹ Paul illustrates this by his powerful declaration to the Romans:

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!" (Rom. 10:14-15)

Paul encouraged Timothy to keep Christ's commandment to preach to all people. He encouraged the young man Timothy to be bold and courageous in preaching: "Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). He instructed Timothy in the meaning of ministry: "But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry" (II Tim. 4:5). Paul set the example for Timothy by preaching "Christ

and Him crucified" (1 Cor. 2:1-2) with "boldness" (Eph. 6:18-20). Paul declared that he was ready to preach and that he was not ashamed of the Gospel because it is God's power to salvation (Rom. 1:16).

Like Christ, Paul served God first. Paul did not preach because someone paid him but he rather preached because like Jeremiah of old, it was a fire in his bones: "For I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!" (1 Cor. 9:16). Paul preached the Gospel of Christ rather than the traditions of men (Gal. 1:8-9). He was confident in the truth of Christ's message and believed that it was through the preaching of the Word that men were saved (1 Cor. 1:21). Do we believe that this is still true today? Do we believe that it is through the foolishness of the message preached that souls are saved from their sins? If so, why are church leaders reducing the preaching times of the local congregations and substituting something else in its place?

Furnish states that preaching can not be separated from effective ministry: "The greatest contribution Paul made to the church was undoubtedly his impressive demonstration of how these two – the Christian gospel and the Christian ministry – are fundamentally and absolutely inseparable."¹⁰ Paul's life was completely given to Christ and Christian ministry: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2:20). Perhaps the greatest weakness in Christian ministry today is a lack of men so dedicated?

Paul used a form of persuasion called identification as a tool to evangelize. In *Mission Studies Quarterly*, Dewayne Davenport wrote an article entitled, "Identification – The Bridge Between Missionary and National." Davenport defined identification as, "...the unconscious placing of oneself in the situation of another person, and assuming characteristics of that person."¹¹ Identification is the process of seeking to be in touch with another's reality. In his book, *Sowing*, George Gurganus highlights Paul's use of identification: "Paul's success as a missionary was due largely to his ability to identify himself with the people with whom he was laboring."¹² In a letter to the congregation at Corinth, Paul discussed identification.

Paul's writings verify the identification process in his approach to ministry: "For though I am free from all men, I have made myself a servant to all, that I might win the more" (1 Cor. 9:19). Paul had the ability to become "...all things to all men" (1 Cor. 9:22).

The preceding text shows how Paul adapted culturally to the Jews and Gentiles. The text does not support the idea that Paul sinned purposively to relate to the lost in the world. Paul qualifies his statement in verse 27, "But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified." Paul condemned sin throughout his writings. He taught people to come out of the world. Paul truthfully admitted that he sinned; however, he did not sin willfully against God (Rom. 7:13-25; Phil. 3:12-14). His candid admission to former sins helped him relate to the lost and to proclaim the grace of a loving God who is just and willing to forgive all (1 Tim. 1:12-17; 2 Pet. 3:9). In Ephesians, Paul reveals his participation in ministry was by God's grace and that he was blessed to have such a role in presenting the unsearchable riches of God to the Gentiles: "To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ" (3:8). Do preachers today feel so blessed preaching the unsearchable riches of Christ to the lost around the world?

As an apostle, Paul qualified uniquely as one who could identify with both the Jewish and Gentile cultures. He was born in the Roman province of Cilicia in the city of Tarsus (Acts 22:3, 9:11; 21:39). During his early childhood, he learned the Greek language. Because he was an Israelite, his parents reared him in a Hebrew home before sending him to Jerusalem for an education. In accordance with Jewish customs, Paul likely was sent to Jerusalem at age twelve to study the Hebrew law. In Acts 22:3, Paul defended himself against a mob in Jerusalem by saying he had been "brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today" (Acts 22:3). Paul was an educated Jew who received the privileges of Roman citizenship, which delivered him from prison and the hands of the Jews on several occasions (Acts 16:37-38; 26:32).

Paul risked persecution by preaching Christ in public places such

as synagogues and marketplaces. Under the direction of the Holy Spirit, Paul used evangelism to proclaim Christ regardless of the physical consequences he endured, including imprisonment, beatings, and ultimately his death. In 2 Corinthians 11:23-28, Paul suffered much for the Christ and the message he preached "...in stripes above measure, in prisons more frequently, in deaths more often..." (23). He continues by telling how he had been beaten, stoned, and three times shipwrecked. During his journeys, he faced many perils from people and nature. He also was weary from sleepless nights, hunger, thirst, and fasting. Many times he was cold, or without clothing.

Paul told the Corinthians about his sufferings not for the purpose of boasting about works, but to teach them how God strengthens and protects the weak who participate in His divine plan (2 Cor. 11:30 – 12:10). The text is complex because Paul used irony to warn the brethren against false apostles and to establish his authority as an apostle of God. In chapter 10, verse 17, Paul quoted the prophet Jeremiah who spoke of glorying: "He who glories, let him glory in the Lord" (Jer. 9:24). In a letter to the Ephesians, Paul corroborated the message to boast only in the Lord who offered salvation and prepared good works in which Christians should walk (2:8-9).

As an evangelist of truth, Paul warned the Corinthians repeatedly to be wary of false teachers, and he established through his example and his writings that he was a true messenger from God. Paul warned the brethren against three forms of evangelism. They were

- 1) to avoid listening to anyone who preached another Jesus whom he had not preached,
- 2) to reject a different spirit than the one they had received, and
- 3) to oppose any doctrine contrary to the one they had accepted already (2 Cor. 11:4).

He further commented that evangelists who boast in other men's labors are not wise: "for not he who commends himself is approved, but whom the Lord commends" (2 Cor. 10:18). Paul relentlessly evangelized by preaching the cross of Christ and by teaching the brethren to follow Christ's design for the church, and no one else's.

PAUL, GOD'S MISSIONARY

God chose to send Paul to proclaim Christ by evangelizing the Gentiles (Acts 22:18). Author of *The Apostle Paul*, Olaf Moe wrote

that Paul was "...first and foremost a missionary."¹³ In Acts 13:46-47, Paul and Barnabas preached boldly to both Jews and Gentiles in the synagogue at Antioch of Pisidia saying,

It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. For so the Lord has commanded us: "I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth."

Paul's mission work took him to cities as far from Jerusalem as Rome. He would have attempted to take the Gospel to Spain (Rom. 15:24, 28) had he not been killed under religious persecution. Paul made three missionary journeys, going from city to city preaching the good news of salvation. He remained at Ephesus for three years (Acts 20:31), and at Antioch for one year (Acts 11:26). In some cities he stayed for approximately three weeks (Acts 17:2). Generally, Paul conducted missions in larger cities. On one occasion while in Asia, the Holy Spirit forbade Paul and Silas to preach the word. Scripture reveals in Acts 16:7 that Paul and Silas were not permitted to preach in Bithynia: "After they had come to Mysia, they tried to go to Bithynia, but the Spirit did not permit them." At his next stop in Troas, Paul received a vision of a Macedonian man pleading for help (9). They immediately went, concluding that the Lord wanted them to conduct His ministry in that place (10). Paul was not permitted to go into Bithynia in order that he might receive the Macedonia call. Paul traveled to approximately 76 cities, sowing the seed of the Gospel.

As he went, Paul preached to both Jews and Gentiles (Acts 26:22-23). Congregations of baptized believers met throughout the provinces of Galatia, Macedonia, Achaia, and Asia. Until the Christian age, God had chosen the descendants of Abraham to be His people (Gen. 12:1-3). God had reserved the Law of Moses for Jews and proselytes (Acts 2:10; 13:43). Alexander Cruden, author of *Cruden's Complete Concordance*, writes, "Proselytes are those that were converted to Judaism, who received circumcision, and observed the whole law of Moses."¹⁴ The majority of Gentiles did not understand the Levitical law nor did they relate to Jewish traditions.

Most of the Gentiles believed in polytheism, or many gods, and worshiped idols and images.

One of the best examples of Paul's mission to the Gentiles is recorded in Acts 17. Paul preached Christ in the marketplace in Athens. When all the Athenians and foreigners were found listening rather than shopping or eating (v.21), the Greek philosophers inquired about what Paul was preaching. They said, "For you are bringing some strange things to our ears. Therefore, we want to know what these things mean" (v.20). Paul used identification to evangelize on the mission field of Greece. He began his sermon by describing a local landmark, an altar to the "unknown god." He employed philosophic teaching techniques and quoted philosophic poets. He pointed to the Oneness of God, the folly of idolatry, and the need for penitence in preparation for the resurrection and judgment. During his missionary journeys, the apostle Paul used evangelism as his primary tool to proclaim Christ.

PAUL, GOD'S EXHORTER

Paul's mission methods included exhortation. Webster's defines exhort as, "to incite by argument or advice; urge strongly, to give warnings or advice, make urgent appeals."¹⁵ Through his life and his letters, Paul instructed congregations and ministers to follow the paths of righteousness. He urged the Ephesians to put on the armor of God (6:10-20). He encouraged the Romans to become living sacrifices (12). He admonished the Corinthians to examine their hearts (2 Cor.). In his letter to the Colossians, he described characteristics of God's beloved (3:12-16). The letters of Paul are filled with love for the church and exhortation for its purity in action, in word, and in heart. Paul repeatedly warned against false teachers and advised the saints to keep the doctrines he had preached to them as words from God. Paul taught the followers of Christ that they were not serving God and laboring in His cause without reward: "Therefore my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord" (1 Cor. 15:58).

Paul diligently returned to cities where congregations had been established in the Word. He and other missionaries, including Barnabas, strengthened and exhorted congregations to continue in the

faith (Acts 14:22). They also reported to congregations what God had done with them as He opened doors for them (26-28). Paul encouraged individual congregations to reflect on the community in which they ministered. In *The Philosophy of the Christian World Mission*, Edmund Soper wrote that Christianity "...must share in the life of the country in which it is propagated and really be at home in it."¹⁶ As Paul conducted mission work, both Jews and Gentiles were saved. The saints, or saved, formed congregations in various cities such as Thessalonica, Berea, and Athens (Acts 17:4, 12, 34). Paul traveled to each city rather than asking people to come to Jerusalem. He preached in the native tongues of his audiences. He openly proclaimed the Gospel in common places, such as markets, synagogues, even schools (Acts 19:10). Paul did not ask converts to learn a foreign language, to adopt strange customs, or to wear different fashions. Each congregation reflected the personality, the character, and the culture of the believers, who worshiped God and who practiced deeds of kindness in their community.

Paul encouraged churches to be indigenous. He did not impose norms and practices of foreign cultures. In one case, Jewish brethren from Judea were imposing circumcision on the Gentile brethren at Antioch (Acts 15). Paul, Barnabas, and others agreed to confer with the apostles and elders at the church in Jerusalem. Circumcision originated with Abraham and pre-dated the Law of Moses. This fact may have made the question of whether or not to circumcise more perplexing. The apostles and elders agreed that circumcision was not required under the new law of Christ. The church in Jerusalem sent some of their own, including Silas, to teach the church at Antioch how to discern the difference among the old law, cultural practices, and the doctrine of Christ. The apostles and ministers of the first-century church traveled from city to city preaching the Gospel, thus establishing congregations. Like Paul, they returned to the congregations to strengthen them in the faith and to teach them the doctrine of Christ and His church.

In his book, *On the Mission Field – The Indigenous Church*, Melvin Hodges wrote, "Indigenous means that as a result of missionary effort, a native church has been produced which shares the life of the country in which it is planted and finds within itself the

ability to govern itself, support itself, and reproduce itself.”¹⁷ Through Paul, God instructed churches to (1) appoint elders, (2) collect funds, and (3) spread the Gospel. These instructions helped congregations better understand their role in God's plan to redeem humanity. The traits that identified indigenous churches of the New Testament are presented below.

1. To help the church govern itself, God told Paul and other apostles that elders should be appointed in every congregation (Tit. 1:5; I Pet. 5:1). These men were responsible for their member's continued steadfastness in the apostles' doctrine. He exhorted the elders at Ephesus to “...take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20:28). Each church had elders to watch after the souls in their congregation and to manage the affairs of the congregation. Paul listed qualifications for elders in 2 Timothy 3:1-7. Paul wrote to Titus that an elder must be blameless, “...holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Tit. 1:9). God designed the church so that each congregation would be self-governed by leaders qualified to oversee the congregation, or flock, and labor in the word and doctrine (1 Tim. 4:17).
2. Paul taught churches to offer contributions. Paul instructed the Corinthians: “Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come” (1 Cor. 16:1-2). The Macedonians demonstrated what it meant to be good stewards. The church at Macedonia was poor financially, but not spiritually. Paul praises the liberality of Macedonians who were poor concerning this world's goods but they were rich in spirituality, “...that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality” (2 Cor. 8:2). Paul gave the Corinthians this example to encourage them to prepare a gift to minister to the saints. He continued, “For the administration of this service not

only supplies the needs of the saints, but also is abounding through many thanksgivings to God, while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men” (2 Cor. 9:12-13). By being self-supporting, congregations were able to assist their own members and to help other congregations.

3. According to Furnish, the church is, “...not to serve itself or its own institutional aims, but to be a faithful servant of the gospel....”¹⁸ Paul believed that through the power of the Word congregations would continue to teach Christ to a lost and dying world. Paul does not identify how they should conduct missions other than instructing them to imitate him as a model. T. Stanley Soltan stated in his book, *Missions at the Crossroads*, “A church is not indigenous until it becomes native to the country and grows there naturally, as part and parcel of the people among whom it has been planted.”¹⁹ Scripture reveals that Christ’s great commission to preach to all people was fulfilled during the first century of the Christian age (Col. 1:23; Rom. 1:8; 10:18; 16:25-26). With the help of the Holy Spirit, this task was accomplished by traveling missionaries such as Paul, Barnabas, Silas, Timothy, and Titus. Their work was made possible in part by the on-going efforts of individual congregations that converted the lost in their communities and financially supported the work of the missionaries.

Paul wrote of the Thessalonians, “For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place” (1 Thess. 1:8). In an article entitled, “The Thessalonians as a Missionary Congregation,” James Ware stated, “The Thessalonians had not only received the apostle’s message, but were also themselves active in communicating it to others.”²⁰ Ware concluded, “Through their acceptance of it as the word of God, Paul’s Gospel was at work in the Thessalonians in such a way that it did not stop with them, but continued to sound forth from them by virtue of its own inherent power.”²¹ The church at Thessalonica imitated Paul as he imitated Christ; in so doing, they became a model that other congregations followed.

PAUL PRACTICED BENEVOLENCE

In addition to offering contributions, Paul taught churches to practice good deeds towards others (Rom. 12:13). The benevolence of the church in the New Testament reached out to those who could not recompense just as Christians are indebted to Christ for His mercy and grace to forgive their sins. Christ provided the supreme example of goodness: (a) in birth as a fulfillment of prophecy [Matt. 1:21]; (b) in life as a physician to the spiritually ill [9:12-13]; (c) in death as a Savior for humanity [26:28]; and (d) in the resurrection as the glorified Redeemer [Luke 24:44-49].

Paul instructed Christians to give to others freely as Christ had given Himself freely. In Romans 5:18, Paul wrote of the gift of Christ that resulted in Justification of life: "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life" In *Theology and Ministry in the Hebrew Scripture*, James A. Wharton wrote: "service to people is a kind of virtue that is particularly pleasing to God."²² Paul exhorted Christians to be cheerful givers: "He who sows sparingly will also reap sparingly, but he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2 Cor. 9:6-7).

In Acts 6, the apostles helped the church in Jerusalem to appoint deacons to carry out programs of benevolence. At that time, Paul had not yet converted. Apparently, this practice continued because later Paul listed requirements for deacons in 1 Timothy 3:8-13. As mentioned, he instructed the saints to take collections on the first day of the week (1 Cor. 16:2). Paul praised the Philippians for their generosity in contributing to his needs (Phil. 4:10-17). While in Ephesus, Paul had labored as a tentmaker to show the elders in "every way" to support the weak, and reminded them of Christ's words, "It is more blessed to give than to receive" (Acts 20:35). These passages show that contributions helped support the missionaries and the needy within the church and in the community.

Paul gave instructions to various congregations and missionaries about benevolence. He identified specific criteria for widows who should receive benevolence and condemned those who did not

provide for their own households (1 Tim. 5:3-16). He advised the rich to be, "...rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life" (1 Tim. 6:18-19). He admonished robbers to turn from stealing and to help the needy (Ephesians 4:28). Paul instructed the Galatians to reach out beyond their own and to do good to all: "Therefore, as we have opportunity, let us do good to all, especially those who are of the household of faith" (6:10). By saying, "especially those who are of the household of faith," Paul indicates they all were not of the household of faith. So, Paul taught Christians not to just do good to Christians but to do good to all men. Isn't that attitude in keeping with the Christ of the Bible? Based on Christ's example, Paul wrote to Titus that the Redeemer had purified His own special people, zealous for good works (2:11-15). He exhorted the community of believers: "And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful" (3:14).

PAUL GLORIFIED GOD

Paul glorified God by preparing souls for end times, by preaching that God alone is worthy of praise, and by offering thanksgiving to God for opening doors to proclaim Christ. Paul preached Christ to prepare people for end times and glorified God's plan of salvation. He understood that at Christ's Coming the church, which is the redeemed, shall be delivered to the Father (1 Cor. 15:24). In looking forward to that day, Paul wrote, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the Sons of God" (Rom. 8:18-19). Paul described the Great Day of His appearing (1 Thess. 4:13-5:11). He taught about resurrection and the judgment that is to come (II Cor. 4:14-5:21). Paul encouraged others to lay hold of eternal life by fighting the "good fight" through obedience to the gospel and righteous living (1 Tim. 6:12, 19, Heb. 6:18). Paul described the Christian life as a spiritual battle and a race to be run (Heb. 12:1-2; Rom. 12:1-2; 2 Tim. 4:7-8). Paul preached that the final victory belongs to Christ. He glorified God for allowing man to be reconciled to their Creator (Rom. 5:6-11).

Paul taught that God alone is praiseworthy and that Christians should glorify God in all they do (1 Cor.10: 31). Paul demonstrated to the people that God had given him power through the Holy Spirit: "And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and the power, that your faith should not be in the wisdom of men but in the power of God" (1 Cor. 2:4-5). He clearly understood that Christ, and no one else, was the head and foundation of the church (Col. 1:18; Eph. 1:20-23; 1 Cor. 3:11). In Acts 13, Paul healed a disabled man in Lystra. The idolatrous people said, "'The gods have come down in the likeness of man!'" (13:11). The Lycaonians referred to Barnabas as Zeus and Paul as Hermes. Zeus and Hermes are names of two false gods whom the Greeks worshiped and to whom they made sacrifices. Paul and Barnabas tore their clothes and ran through the crowds crying out against the false religion and proclaiming the true and living God.

Paul glorified God by praising Him for opening doors to proclaim Christ to others. He recognized that God had allowed him to participate in Christ's ministry. He asked the Colossian brethren to, "Continue earnestly in prayer, being vigilant in it with thanksgiving; meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ" (Col. 4:2-3). Other verses show how God opened doors for Paul (1 Cor. 16:9; 2 Cor. 2:12).

WORTHY OF IMITATION THEN AND NOW

In the conclusion of his second letter to Timothy, Paul summarized, "I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing" (2 Tim. 4:7-8). The apostle Paul was an imitator of Christ, was inspired by the Holy Spirit, and was imitated by the brethren in the first century church. Paul is worthy of imitation today. Furnish mistakenly argued: "It would be naive to suppose that Paul's ministry as such should or could provide a model of ministry in our day. 'New occasions teach new duties' as the poet says."²³ Furnish continued: "The social, political, economic, and even the environmental, realities of our day differ fundamentally from those of

Paul's day."²⁴ However, one must realize that "there is nothing new under the sun" (Ecc. 1:9). Furnish continued his reasoning: "The apostle's missionary tactics and pastoral strategies are not automatically applicable twenty centuries later."²⁵ Conversely, one should not assume that Paul's model is unable to transcend time. While humanity's environment, culture, and technology have changed, Christ is "the same today, yesterday and forever" (Heb. 13:8). Lost souls still need the saving grace that comes through obedience to the Gospel.

Missionaries strive to imitate Paul's mission methods in post-Communist countries comprising the Commonwealth of Independent States (CIS) by proclaiming Christ and Him crucified. The missionary's approach to evangelism should be to speak where the Bible speaks and to be silent where the Bible is silent. The missionary's message should be from God's Word, the Holy Scriptures. Through preaching and studying the Bible with people, the missionary's mission methods should include:

- a. Exhorting the brethren to adhere to the apostle's doctrine and to be indigenous
- b. Teaching Paul's instructions about contributions
- c. Glorifying God for His willingness to redeem humanity and for the blessings of His open doors.

Through proclamation, evangelism, and missions, the community of believers continues to emulate Paul's example and bring glory to God as He allows them to participate in His plan to redeem the lost. Church leaders need to encourage and help prepare campaigners, or short-term missionaries, to proclaim Christ through evangelism to thousands of people in foreign countries. Elders should provide training programs to help campaigners assimilate quickly into their roles as missionaries. One aspect of the teaching programs includes preparing campaigners to handle the realities of life in the target country and to be sensitive toward cultural differences.

Chapter three dealt with Paul's mission methods. The following chapter is devoted to a presentation of how Christians can establish new congregations using the Pauline methodology of missions.

ENDNOTES

¹ Jurgen Moltmann, *The Church in the Power of the Spirit*

- (Minneapolis: Fortress Press, 1991), 56.
- ² *Merriam-Webster Collegiate Dictionary* (1996), s.v. "eschatology."
- ³ Moltmann, *Church Power of Spirit*, 76.
- ⁴ Ben Campbell Johnson, *Pastoral Spirituality: A Focus for Ministry* (Philadelphia: Westminster Press, 1988), 133.
- ⁵ *Ibid.*, 135.
- ⁶ *Ibid.*
- ⁷ Moltmann, *Church Power of Spirit*, 206.
- ⁸ Victor Paul Furnish, "Theology and Ministry in the Pauline Letters," in *A Biblical Basis For Ministry*, ed. Earl E. Shelp, Ronald Sunderland, (Houston: Westminster Press, 1981), 118.
- ⁹ *Ibid.*, 116.
- ¹⁰ *Ibid.*, 102.
- ¹¹ Dwayne Davenport, "Identification—The Bridge Between Missionary and National," in *Mission Studies Quarterly* 1, no.2 (1996): 25.
- ¹² George Gurganus, "Sowing" in *Pan-American Lectures*, (Austin: Pan American Press, nd.), 6.
- ¹³ Olaf Moe, *The Apostle Paul* (Minneapolis: Augsburg Publishing House, 1950), 4.
- ¹⁴ Alexander Cruden, *Cruden's Complete Concordance*, Grand Rapids: Zondervan Publishing House, 1966.
- ¹⁵ *Merriam-Webster Collegiate Dictionary* (1996), s.v. "exhort."
- ¹⁶ Edmund Davison Soper, *The Philosophy of the Christian World Mission* (New York: Abingdon-Cokesbury Press, 1943), 258.
- ¹⁷ Melvin L. Hodges, *On the Mission Field—The Indigenous Church* (Chicago: Moody Press, 1953). 7.
- ¹⁸ Furnish, *Biblical Basis*, 117.
- ¹⁹ T. Stanley Soltan, *Missions at the Crossroads* (Grand Rapids: Baker book House, 1959), 20.
- ²⁰ James Ware, *Miszellen* (New York: Walter de Gruyter, 1996), 127.
- ²¹ *Ibid.*, 130.
- ²² James A. Wharton, "Theology and Ministry in the Hebrew Scriptures," in *A Biblical Basis for Ministry*, ed. Earl E. Shelp and Ronald Sunderland, (Houston: Westminster Press, 181), 49.
- ²³ Furnish, *Biblical Basis*, 105.
- ²⁴ *Ibid.*

CHAPTER FOUR

ESTABLISHING NEW CONGREGATIONS

One of the most challenging aspects of Christianity is the challenge of establishing new congregations for Christ in countries and cities where Christ's church has been nonexistent. The Psalmist expressed praise for God's goodness: "Oh that men would give thanks to the Lord for His goodness, and for His wonderful works to the children of men!" (Psalm 107:15). Missionaries should continually give praise to God and express gratitude to God for His goodness and His wonderful works toward them in establishing churches in countries around the world where the Christian community does not exist. All glory and all praise for these new fellowships belong to God, the great door opener and the wonderful provider of all things necessary to do such works.

For instance, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them" (Acts 13:2). Barnabas and Saul were sent out by the church at Antioch to perform a "work" (13:2). What was that work? First, it was to preach Christ and Him crucified for the sins of humanity. Second, it was to establish congregations to carry on this work of evangelism. Through preaching, Paul and Barnabas established a community of believers in as many places as possible. Their work was to aggressively seek out those who did not know about the salvation provided for them through Christ and to enlighten them about God's Way of Salvation in and through Christ. They preached the Word of the cross – the divine means of calling attention to God's holiness and mercy. These messengers of God knew that one could not understand the life of Christ if one did not understand His life as culminating in the Cross.

The cross of Jesus, with its brutality, inhumanity, and degradation – coupled with its atoning nature, passion, and evident love – renders man incapable of looking upon the cross lightly. When one looks at the Cross, one cannot look at sin flippantly.

Those who responded to the Gospel were commanded to be baptized. The baptized were under obligation to his or her Deliverer. In baptism there is symbolism of the death and resurrection of Christ. It is in baptism that the grace of God is made available and directed toward the baptized. In baptism, Jesus speaks about Himself. The power of baptism lies in the power of Christ dying upon the Cross. In baptism, one witnesses a confirmation of faith in the finished work of Christ upon the Cross. Through baptism, Paul and Barnabas united the believers into a congregation – a congregation comprising the family of God. It is in baptism that the Eternal speaks to men and women. In baptism, one is reminded of the holiness of God and the sinfulness of man. Proper response to the Gospel of God is actualized in water baptism.

Paul converted individuals to Christ and proceeded to instruct them in the way of the Lord. For Paul, one could never appropriate the gift of redemption and live a life in defiance of God's grace. He then departed leaving them on their own to continue as a congregation that would exist by governing themselves, supporting themselves, and reproducing themselves. Paul left these newly established assemblies to serve God on their own, independent of assistance from missionaries sent from Antioch or Jerusalem to live amongst them for a specified number of years. That Paul and Barnabas were engaged in a planned effort cannot be denied in light of the Scriptures. They were called by the Holy Spirit "for the work" (13:2). These congregations, established by Paul and his co-laborers, were witnesses to the continuing embodiment of the historical fact that God sent His Son so that both men and women might receive adoption into God's family. The church owes its existence to an act of God. There is only one Christian community, but individual churches exist in various local communities to express their oneness in Christ and to encourage other Christians.

The church is not merely a human institution, but rather, it is the community of Christ, of which Jesus is the living Lord. The church

is essentially a community of believers. The call to salvation is made to individuals, but the followers of Jesus then assume a collective identity and receive their marching orders – Go preach the Gospel. Paul expected those “in Christ” to meet together to build one another up in the faith. The gathering together of the church was of great importance to the early church – building up the Body of Christ. The new community of Christ was brought into existence by His death and His resurrection and is entered by faith. The prayer of Jesus in John 17 reveals that the whole Christian community is called to mission and ministry. When one becomes a follower of Jesus, this response to God’s Way of salvation means joining a community of Christ and becoming a part of a new spiritual family dedicated to reaching out to the lost.

When they had completed that work, as reported in Acts 14:26, Barnabas and Paul returned to Antioch. Luke captures their return this way: “From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.” One cannot help but observe that when they left Antioch on their first missionary enterprise, they had a work in mind. Once more, the idea of their second missionary journey as a planned effort is highlighted in the words of Paul in Acts 15:37-38. Paul refused to take Mark with him because John Mark had failed to go and do the “work” they had been earlier sent to accomplish: “Now Barnabas was determined to take with them John called Mark. But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.” So, one should not think that Paul and Barnabas were just on holiday traveling through the provinces of Galatia, Macedonia, Achaia and Asia to see the countryside and visit with its inhabitants.

They left the great church at Antioch after they had fasted, prayed and laid hands on them in preparation for the “WORK” on which they were embarking. That first missionary journey made by Paul and Barnabas was for the “work” of preaching Jesus as the bridge between God and humanity. Their objective was to preach Christ and Him crucified. They taught that in justification, Christ takes the place of sinful men and women. They proclaimed that justification before God cannot be separated from Christ the mediator. They proclaimed

that the reconciling revelation of God is none other than Jesus Christ. These two men (Paul and Barnabas) taught that Jesus Christ is the heart of the Gospel. Those who responded to Jesus as the Incarnate Word were formed into congregations in order to continue to preach that forgiveness of sins is made concrete in an historical event – the Incarnation. They returned to the church at Antioch that had sent them out and reported all that God had done with them and reported how He had opened the door of faith to the Gentiles. Their report was of the “Work” they had done and not a report of some holiday excursion. Yes, their evangelistic activities consisted in preaching that through the cross of Jesus, God makes known His holiness and His love simultaneously to the world.

The Antioch church sent Paul and Barnabas to Jerusalem and there they reported what God had done with them (Acts 14: 27, 15: 4). That second journey was for the “work” of strengthening the churches established on the first journey (Acts 15:36, 41). Paul believed in people. He had confidence in them and entrusted them with the Gospel of Christ. It is in Christ that God invites men and women to share in His glorious kingdom. For Paul and Barnabas, nothing was more important than Jesus Christ and His message of salvation. He did not go to one particular city and establish a congregation only to become their preacher, staying there for fifteen or twenty years to help them become a sound and stable congregation. Paul believed that individuals converted to Christ were capable of governing themselves and conducting their daily walk with God, carrying on their weekly or daily gatherings without his presence.

Why do elders in many of the Churches of Christ in America do mission work the way they do? They send an American family to a particular city in a foreign country, have them establish a congregation and then remain there fifteen to twenty years to work with that congregation with the idea that by doing that they will assure its survival. If the missionary family returns to the US then the elders usually replace that family with another.

Where did elders get the idea that the newly established congregation could not continue to exist without the presence of the American missionary? What is it that causes elders, preachers, and missionaries in America to think that Russians, Ukrainians, South

Pacific islanders, Guyanese, New Zealanders and Chileans, (just to mention a few for illustrative purposes) must have an American missionary living with them if they are to survive spiritually? Are church leaders not implying by their actions that they don't believe the nationals are as intelligent as Americans? Aren't some, at least, suggesting that selected American missionaries are somehow more spiritual beings than they? Are elders not suggesting that they do not trust others to make wise decisions? In effect are they not saying that they might make mistakes if our missionaries are not there to guide their thinking and decision-making?

Paul established congregations and left them on their own. There is a difference in leaving a congregation and abandoning that body of believers. Paul taught those young Christians comprising those newly established congregations what God desired of them. He instructed the believers regarding Christian worship, church government, and the need for spiritual propagation, then departed their company leaving these Christians to carry on in his absence. Paul believed in people. He apparently did not believe he was indispensable in their personal survival as Christians or in their survival as a congregation.

Paul revisited all the congregations that he and Barnabas had established. Paul's methodology had purpose and design. Although Paul left the newly found congregations, he did not abandon them, returning to visit and nurture them: "Then after some days Paul said to Barnabas, 'Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing'" (1 Cor. 15:36). To visit Christians and see how they are doing might sound like a social visit but reading on in that same chapter, verse 41, reveals that it was more than a social visit: "And he went through Syria and Cilicia, strengthening the churches." Paul carried Silas with him for that work because he and Barnabas had disputed over John Mark and it was so sharp that Barnabas took John Mark and sailed to Cyprus and Paul chose Silas and went through Syria and Cilicia, strengthening the churches.

When Paul and Silas arrived in Derbe and Lystra, they met Timothy. Paul wanted Timothy to go on with them so he took him and circumcised him because of the Jews in that region. Timothy's mother was a Jewish woman who believed and his father was Greek.

Acts 16:4 also reveals that they were on a missionary journey with a designed work purpose in mind: “And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.” Please note Paul was on the move. He was not a located preacher and he did not promise to stay with any of those churches.

Observe that verse 5 says, “So the churches were strengthened in the faith, and increased in number daily.” This demonstrates that a preacher doesn’t need to stay and locate with a congregation in order for that congregation to be strengthened and grow numerically. The Holy Spirit is involved in directing their footsteps:

Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them. So passing by Mysia, they came down to Troas. (Acts 16:6-8)

These verses reveal that they were on the move. They were not located preachers, as is commonly practiced in America today. The pattern, or method, used by these missionaries centered on their entering a city and preaching Christ, the results of which produced Christians, which in turn called for these Christians to meet together and form a new congregation of God’s people. They effectively preached Christ to the people in these cities and countries where they visited. They effectively instructed those new converts in the ways of Christ’s teachings concerning their day-to-day walk with Him. They effectively instructed them concerning the organization, leadership, and worship of the New Testament church. Then they DEPARTED!

No, they did not abandon – but they did depart. They went throughout the region and the cities to proclaim the Good News of God’s Way of salvation – Jesus. One such example is their trip to Troas where they received the “Macedonian Call” to come over into Macedonia and help them: “And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, ‘Come over to Macedonia and help us’” (Acts 16:9). If Paul operated or embraced the same methodology embraced by many churches today, he would not have answered the Macedonian call because he would have said something like this: “Oh, I would love to go over in

Macedonia to help, but the elders have told me that I am to work in Perga. They sent me to live and work in Perga. Now when I have fully converted Perga, I will consider going over to Macedonia and helping those folks. However, I know that I must be here for the next ten to twenty years to lend a hand to the church at Perga in order to help this congregation get on its feet.”

Today one wonders why it is that Christians cannot see and understand that if Paul, Barnabas, Silas, Timothy, John Mark, and others had followed that methodology of missions, Paul would never have declared that the Gospel had been preached to every creature under heaven. Paul said, “...if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister” (Col. 1:23). Why did Paul and Silas, Barnabas and John Mark, and other disciples travel from city to city establishing new congregations? They knew this was the key to world conquest for Christ. The key to world conquest is new congregations, new congregations, and new congregations! Congregations are the ones who continue to spread the Gospel of God.

THE GREAT MOTIVATION FOR WORLD EVANGELISM

What was it that motivated them and pushed them to carry the Gospel beyond their immediate borders to the ends of the earth? If we comprehend what motivated them and allow their motivation to become our motivation then we will be able to achieve what they achieved. These early disciples were driven individuals. What was it that drove them to attain for Christ? They had a radical belief in the existence of Heaven and Hell. How strongly do you believe in these two places? The word *radical* as defined by Merriam Webster’s Dictionary is: “Marked by a considerable departure from the usual or traditional – extreme – tending or disposed to make extreme changes in existing views, habits, conditions, or institutions.” Christians need a radical belief in the existence of heaven and hell! Divine punishment for sin issues necessarily from the holiness of God. Believers in Christ need a consciousness that the revelation of Jesus Christ is the unique event of history. Christians need to understand that Jesus did not teach forgiveness as a general truth, but rather He

taught forgiveness as a fact – God’s free act in and through the Incarnate Word.

If one inquires of the average Christian, “Do you believe in heaven and in hell?” they would most likely answer, “Why of course I believe in heaven and in hell!” However, to say that one believes in heaven and hell is one thing, but to live in a manner that proves that one believes in them is another matter. A preacher and his infidel friend met on the street and barely recognized each other from college days. They had been good friends during those years in school but had not seen each other since leaving school. Going into a café they ordered coffee and began to renew their friendship and reminisce. They talked about almost everything they had experienced together in the past. They learned what each was doing with his life at that time. As they were about to go their separate ways, the infidel said to the preacher, “You don’t really believe in heaven or hell do you?” The preacher was taken back at the suggestion of such a thought. “Of course I believe in heaven and hell,” replied the preacher. His friend said, “Then I must call you a liar because if you really believed in those two places you would have talked to me about my soul. According to the Bible, I am lost and headed to hell and yet you talked about everything in the world with me but what should have really mattered.”

This illustration has a profound effect on the thinking of many individuals and opens their mind to the possibility that many people say they believe in heaven and hell but in reality they do not. It is shocking to think that one might be confessing one thing with his or her tongue and in reality living out something entirely different in his or her daily life. Christians need to search their hearts regarding the answer to this question. If a person really believes in a lake that burns with fire and brimstone, a place, “...where their worm does not die, and the fire is not quenched” (Mk. 9:44) then, of necessity, shouldn’t that person speak to everyone possible warning him or her of pending destruction. Do people really believe that “The wicked shall be turned into hell, and all the nations that forget God” (Psa. 9:17)?

Do Christians really believe the words found in Revelation 21:8: “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the

lake which burns with fire and brimstone, which is the second death”? Do individual Christians personally believe there is going to be a second death? Do disciples of Jesus really believe this? Do Christians believe this teaching so strongly that they act upon that belief and warn people of this second death that awaits everyone who lives sinful lives and fails to accept the gift of God’s love, namely, Jesus Christ? Saying that one believes in hell is one thing and living in a practical manner that demonstrates that belief in hell is another matter.

Hell is a tormenting place of insatiable appetite and desire. The Holy Spirit gives Christians a glance of Hell and what it is like in Luke 16:22-25:

So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, “Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.” But Abraham said, “Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.”

Here was a man crying for a drink of water, but there was no water to quench his intolerable thirst. If Christians really believe that this story is true, would they not make a greater effort of warning lost souls about hell? Hell is a place of unutterable, everlasting shame and contempt. The great prophet Daniel penned these words: “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt”(Dan. 12:2). How strongly do professing Christians believe in the resurrection of the dead, in everlasting life, or the never-ending contempt that is to follow that resurrection? The extent of that belief is what compels believers to go or not to go and evangelize.

In hell there is utter darkness and banishment from heaven, from God, from Christ, and from the Holy Spirit. Matthew 25:30 teaches that the wicked and unprofitable servant will be cast into hell. Matthew writes, “And cast the unprofitable servant into outer

darkness. There will be weeping and gnashing of teeth.” So, in hell there is weeping, an expression of wailing, anguish and great sorrow. In hell there is gnashing of teeth, an expression of great rage and indignation (Matt. 25:30). The question is how strongly do Christians believe this? The extent of one’s actions will give him or her the answer. The Bible speaks of this place called heaven, the home of the soul, with beautiful and sublime language. How strongly do Christians believe in this place? Evidently some don’t think highly enough of heaven to recommend it to others with urgency. Yes, there are those who will occasionally mention heaven in a passing fashion but where are the Christians today who believe in heaven so strongly that they are driven to tell as many people as possible about this place?

Why aren’t more Christians covering land and sea to share the wonderful news of heaven, the habitation of God, Christ, the Holy Spirit and all the redeemed of the ages? Jesus spoke of this majestic place being prepared for Christians:

Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. (John 14:1-3)

Can Christians today envision that place and those mansions? Do they believe this text so strongly that they are compelled to tell others about it? Has belief in their lives become so complete and full that they are driven to share the concept with the lost all around them? Heaven is a place just as earth is a place. Isaiah the prophet of old wrote, “Thus says the Lord: ‘Heaven is My throne, and earth is My footstool’” (Isa. 66:1). Heaven is spoken of as being so much better than anything we have ever known on this earth (Heb. 10:34). Do God’s people believe this with such intensity that they cannot hold the news of it back but must share it with as many others as possible? The Hebrew writer spoke of heaven as a place of rest in Hebrews 4:9. He urged the disciples to give diligence to enter into that rest (Heb. 4:11) and not to fall short of it (Heb. 4:1).

Heaven is spoken of as being a place where the faithful children

of God will finally be delivered from the sorrows, tribulations, heartaches, pains, and death faced in this life. According to John, the beloved disciple, heaven is a place where “God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Rev. 21:4). Does that not excite your heart? Do you believe it? How strongly do children of God believe this truth? Remember what the infidel said to the preacher, “If you really believed in heaven and in hell you would have talked to me about my soul.” Often we hear people say, “Well, why are we here? What is life all about? What is my purpose for being here?” A casual reader of the Bible knows that God’s Word teaches that this life is preparatory for life beyond this present existence. Heaven and Hell are real. Judgment is sure and certain.

God’s gift of love is extended to all people through Christ. God’s love for His creation has been spread abroad through Jesus who saves people from the impending doom that awaits all who refuse to accept Him through obedience and service. If one believes in the resurrection, in hell, and in heaven then one will talk to people about their relationship with Christ. Remember that mental belief in the existence of heaven and hell causes one to share his or her faith with others; it is the extent and depth of one’s belief in heaven and hell that compels one to speak to others about their existence. We will never take seriously the Lord’s commandment to preach the gospel to every creature until we develop a “radical” belief in heaven and hell. Many have lost sight of the mission of the church.

When one studies the Book of Acts and analyzes what the early Christians were doing, one comes to understand that preaching Jesus and establishing new congregations were foremost in the minds of the missionaries. They had to travel. They had to stay on the move. They could not stop long in one place and accomplish the job they had been sent out to do. Instructors teach the missionary journeys of the apostle Paul to children in Bible classes and then totally disregard the example, pattern, and results of those journeys in the missionary endeavors in the church today. Why? Perhaps it is the same challenge plaguing the church in other aspects of Christian living and worship and that is change. Change is neither always good nor is it always

bad. Some things do not need to change while others things do need changing. It is understood that the only thing that doesn't change is change.

It is ironic that in our postmodern culture believers are coming to grips with the fact that Paul's methodology is producing far more fruit for Christ in today's world than all the other methodologies being utilized. Incorporating the Pauline methodology in missions for more than a decade has produced over 79 New Testament congregations in cities where the Christian community was nonexistent. It has produced more than 8,000 baptisms, and three preacher training schools and one Bible college on foreign soil. Fourteen years ago, if we had incorporated and executed the primary mission method used by most Churches of Christ today (paternalism) instead of Paul's method, there would only be one congregation in existence instead of seventy-plus. One would also have to doubt seriously if that congregation would number more than 8,000-plus souls.

Notice should be taken that Paul's method of missions was not his own. The Holy Spirit gave His missiology to him. It was the Holy Spirit that said, "Now separate to Me Barnabas and Saul for the work to which I have called them." The Holy Spirit sent both Barnabas and Saul to evangelize (Acts 13:4). The Churches of Christ claim to be the people advocating "Restoration of New Testament Christianity." How can this Restoration Movement overlook what the Holy Spirit instructed Paul and the other disciples to do in their missionary endeavors?

REVIEW OF PAUL'S WORK AS INSTRUCTED BY THE HOLY SPIRIT

A review of the Holy Spirit's involvement in Paul's work and what Paul actually did in fulfilling his work assignment, given by the Holy Spirit, will serve to close this Chapter. The Holy Spirit directed Paul's approach to missions, so wouldn't it stand to reason that Christians following along afterwards should replicate his methodology? They were sent to accomplish a work and those going out today need to realize the nature of missions involves works: "As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them'" (Acts 13:2). The Holy Spirit called Barnabas and Saul and it

was to accomplish a “WORK.” What was that work?

The church at Antioch fasted and prayed and laid hands on them and sent them away. But Acts 13:4 states: “So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.” One concludes that the church at Antioch obeyed the instruction of the Holy Spirit to send Barnabas and Saul out to accomplish a great work for God. Barnabas and Saul being sent out by the Holy Spirit accomplished the work they were sent to do. This is confirmed in Acts 14:26, which states, “From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.” By studying the Scriptures from Acts 13:1, where Barnabas and Saul were called, commissioned, prayed over, and sent out through Acts 14:26-27, where it is stated that they had completed their work, returned, and reported to the Antioch church that had sent them out, Christians can learn how they did the work assigned them.

What are Christians looking for in this search of Scripture? One would like to see from these verses if Paul was sent by the Antioch church to a particular city in a particular country to preach in that particular place for a particular period of time. Second, one would like to see if Paul was sent on a missionary journey that involved staying on the move, traveling from country to country and from city to city establishing new congregations comprised of people he had converted to Christ, and instructing them not only in Christian living but how to organize a congregation of the Church of Christ so that it would continue to worship and serve the Christ without Paul’s physical presence. Beginning in Acts 13:4, we trace his steps and we find that Barnabas and Saul went down to Seleucia, and then sailed to Cyprus. (Note of interest for those who discourage missionaries today by accusing them of being on a vacation: Notice Paul sailed to Cyprus but no one accused him of being on a cruise or vacation visiting the scenic islands in that part of the world.)

Paul could not fly on a plane at that time in history. Paul utilized the mode of transportation available in his time to get him where he was going. When they arrived in Salamis, they preached the word of God in the synagogues of the Jews” (Acts 13:5). Question – Did Paul locate in Salamis and stay there to do his missionary work for the

next five or ten years? Answer – No, the very next verse reveals that he never had such a plan in mind: “Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus” (13:6). Please observe that they were immediately on the move and went through the island to Paphos. Paul used strong language calling Bar-Jesus translated Elymas: “...you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord?” (Acts 13:10). Paul strikes Elymas blind and this caused Sergius Paulus, the proconsul, to believe (v.12).

Paul and his party (Paul carried others with him on his missionary journeys) set sail from Paphos for Perga in Pamphylia (v.13). Paul is on the move again! John departs from them at Perga and returns to Jerusalem. John Mark’s decision to return to Jerusalem is the source of problems down the road (Acts 15:36-41). Paul departs from Perga and went to Antioch in Pisidia, and went into the synagogue on the Sabbath day where the rulers of the synagogue asked him to preach to them, and preach he did. Envision this scene – according to verse 16, Paul stood up and motioning with his hand, begins to preach. The following scenario is a thumbnail sketch of his sermon:

He pointed out to the Jews that God chose Israel and brought them out of Egypt. After their exodus from Egypt, Moses informs his readers that for forty years, God tolerated them during the wilderness wanderings, distributed their land to them by allotment, and gave them Judges to rule over them for 450 years, until Samuel, the prophet, gave them a king in keeping with their request. Paul then pointed out that from David’s seed, God raised up for Israel a Savior – Jesus. Again, he calls attention to the preaching of John the Baptist that prepared the way for Christ, which pointed the Jews to Jesus. In this sermon, Paul zeroes in on the rejection of Jesus as their king. Even though they found no cause for death in Him, they had Pilate crucify Him. Yet, in spite of the crucifixion, God raised Him from the dead. Christ did not see corruption as David did. Paul preached that through this Man Jesus that one receives the forgiveness of sins and justification before God through faith in Him.

Verse 42 states that when the Jews went out of the synagogue, the Gentiles begged Paul to preach those words to them the next Sabbath.

The following Sabbath almost the whole city came to hear the Word of God. The Jews, seeing the multitudes, were filled with envy, and they opposed the things spoken by Paul. Paul and Barnabas then grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles” (v. 46). Thus, the door of evangelism is opened toward the Gentiles. Paul did not go and settle into one place to preach to the Gentiles but rather continued his methodology of establishing new congregations in the cities of the Gentiles.

Paul is on the move again going to Iconium, to Lystra to Derbe, and to the cities of Lycaonia and the surrounding region. Paul is stoned at Lystra and left for dead. Paul departs and goes to Derbe and preaches the Gospel in that city and made many disciples and appointed elders in every church. They then passed through Pisidia and came to Pamphilia, and when they had preached the Word in Perga, they went down to Attalia. From there they sailed to Antioch and reported to the church that had sent them out as to what great things God had done with them and how God had opened the door of faith to the Gentiles. It seems abundantly clear that Paul was a man not only on the go but also on the run, having to flee at times for his life. However, it can clearly be understood that the apostle Paul, under the guidance and direction of the Holy Spirit, did not operate under the paternal model of missions. He was mobile and did not settle down in one place for a five-, ten-, or fifteen-year stay in order to assist congregations that he had established to come to maturity. He converted people and instructed them in the Lord’s commands and then departed from them, going to other cities to establish new congregations.

The challenge facing the church today is to return to the Pauline methodology discussed in this Chapter. Restoration of the Pauline methodology is going to require elders, congregations, members, and missionaries to take a fresh look at the Holy Spirit’s inspired method, a method employed by Paul. For the past fourteen years, I have embraced and followed the Pauline methodology of missions. The missiology used by most congregations, within the Churches of Christ, has been flawed. The Gospel was not preached to every

creature this past century, and it will not be preached to every creature in this present century if Churches continue on as in the past.

The dawn of a new period of missions is bursting on to the scene. A realization of past failure, a love for God, a love for the lost, and a radical belief in heaven and hell compel Christians to discard the paternal methodology of the past century that failed to achieve world conquest for Christ. Church leaders are challenged to study the Pauline approach and to be courageous in these perilous times to boldly reach out and embrace this Holy Spirit-inspired approach. Those within the Churches of Christ, having already done so, can joyfully report that the Pauline methodology produces new congregations and thousands of conversions to Christ. The Pauline methodology produces today just as it produced in Paul's day. The proof is in the results being enjoyed by those who have already embraced and practiced Paul's approach to missionary activity for Christ.

Nothing new is being introduced. In fact, something very old is being launched. It is only novel to the church today in the sense that congregations engaging in mission outreach have not embraced and used it in their work. Restoration of the Pauline methodology in missions is equally exciting as restoration in every other phase of church life and activity. The Holy Spirit no longer operates within the church as it did at the outset of Christ's church. However, Christians today who go into the entire world to preach Christ, using the Pauline methodology, are allowing the Holy Spirit to guide them in their outreach. The Bible is the work of the Holy Spirit. The Bible is the inspired Word of God. When Christians follow exactly what Paul was commanded to do in accomplishing mission endeavor and world conquest for Christ, then they are following closely the Holy Spirit's guided methodology.

Changing mission methodology from a paternal to a Pauline approach will take courage on the part of leaders within the Churches of Christ. Today, there is a shift from a paternal methodology to a Pauline methodology of missions. A phenomenal harvest of precious souls is occurring due to missionaries and Churches embracing and following the Pauline approach to mission attempts. The vast number of souls being converted to Christ, following the Pauline mission

method, is helping leaders see the light and make the switch to a more biblical stance. Changing from the mission method embraced, practiced, and apparently revered by so many congregations will not be easy. However, change must occur if the church is to preach the gospel to every creature in this generation.

Elders must not listen to those who are pessimistic and say that the Pauline method of missions will not work. There once was an old drunk who was staggering home and he was walking on a sidewalk up on the side of a small hill. The old drunk leaned against a short fence to balance himself. He looked down below, and there was a man standing there cooking on a “rotary spit,” or rotisserie. This man was cranking his rotary spit, and the smoke was rising up from the meat in great puffs. Well, this old drunk watched that for a minute or so, and then he shouted down to the man below: “Hey, that ain’t never gonna work!” The man down below looked up and said, “Why ain’t gonna work?” The drunk said: “Well, your organ ain’t a playing and your monkey is on fire!”

In the church, there are a few pessimistic individuals whose faith is already dead who are shouting to church leaders launching out in mission endeavors and establishing new congregations, saying: “Hey, it ain’t never gonna work!” If church leaders listen to them, then guess what? Yes, that is right, “it ain’t never gonna work!” (Pardon the grammar). Pessimism is stifling the growth of the Kingdom all over the world. Church leaders must not allow a few dead heads to stop the army of God dead in Her tracks.

Some are like “Old Bear Tracks.” There was a small town and a bear lived in the woods near this town. At night this bear would come down and forage around the garbage cans for food. Every night he would leave bear tracks around those garbage cans and the town’s people had named him “Old Bear Tracks,” because they never saw him but just saw his tracks. One of the men in that town said one day, “You know there are a lot of people in this world like ‘Old Bear Tracks,’ they make a lot of tracks but aren’t going anywhere!” That is a vivid description of many in the church. They are making lots of tracks but aren’t going anywhere!

God has required of Christians stewardship of their time, and they need to do more for Him than just run around making tracks. Leaders

in the church need to lift their eyes to the mountaintops and dream great dreams and envision great things. Leaders today require a vision of a great church doing a great work. Leaders today ought to stop trying to entertain the saints and put a fire of enthusiasm and evangelism under those saints. The church must begin to march for the Master.

This chapter has pointed out the need of establishing new congregations all over the world. In Chapter Five, I will discuss what it will take for congregations to achieve that goal. Members must be motivated, trained, and activated to accomplish the work of establishing new congregations. These members should be taught to think of themselves as “foot soldiers” in the Lord’s army.

Church leaders are responsible for leading the Lord’s army. We are in a battle with Satan for the souls of men and women. Paul told Timothy to fight the good fight: “This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare” (1 Tim. 2:18). Paul informed Timothy: “You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ” (2 Tim. 2:1-3). Leaders of the Church need to fully realize that they are in a war – a life and death struggle with the Devil. We need church leaders that will lead the saints into battle against Satan instead of leading the saints to Disney World or Branson, Missouri. We need spiritual men, spiritual leaders, who will lead us in a spiritual warfare for the souls of men and women. Time is wasting, souls are lost, and the church is not taking the battle to Satan.

Establishing new congregations has not been the primary goal of leaders in the Lord’s church today. Chapter ten will be a discussion of the thirst of many in our time to follow the latest fads in the religious world rather than the marching orders of the King of Kings and Lord of Lords. The church of the twenty-first century needs to be a value-driven church. The church needs elders, deacons, local preachers, missionaries, and members who will live for Christ and ask the world to follow them to heaven, the home of the soul. The

church needs to stop viewing itself as it does and start viewing itself as a well-equipped army with God and Christ as the Supreme Commanders – an unbelievably difficult foe to defeat. The church needs to realize the battle will be tough, the battle will be long, and the heat of battle will be intense, but the victory belongs to God. Establishing new congregations around the world was a driving force in the life of Paul, Barnabas, Silas, Timothy, and a whole host of other New Testament soldiers. The key to evangelizing the world for Christ in our day is to establish new congregations, new congregations and new congregations!

CHAPTER FIVE

MOTIVATING, TRAINING, AND ACTIVATING FOOT SOLDIERS

The very heart, or core, of missionary outreach consists in motivating, training, and activating Christian workers in kingdom work. One cannot perform his or her outreach for Christ without dying to himself or herself. The elimination of self-centeredness from the Christian character is essential if successful missionary activity is to occur. The center is not one's self, but rather it is the risen Christ. Leaders often ask for the keys to unlocking the secret of proclaiming Christ to the world. Carrying out the Lord's last request for conversions needs to become paramount in the lives of Christians living in the new millennium. If missionaries ever grasp that it is only in Him that God does something to humanity, this message of redemption will turn the world upside down for soldiers of the cross. The sending of Jesus was an act of God. The coming of the Mediator must be understood as an action of God, an undertaking in which God demonstrates His love and reconciles sinful humanity unto Himself. It is in Jesus that God reveals Himself. It is through Jesus that God reconciles the world unto Himself. Three words, as mentioned above, contain at least some of the keys to successful missionary endeavor – motivating, training and activating! Christians must be motivated, trained, and activated into God's service through both understanding of the richness of God's love and encouragement from other Christians. Paul's comments to the Corinthians capture what captivates and motivates the foot soldiers of Jesus Christ:

For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him

who died for them and was raised again. So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. (2 Cor. 5:14-15).

Motivating, training, and activating are the “Big Three” of effective missionary outreach for Christ. The early Christians had a pure and fervent zeal that motivated them in living the Christian life and in carrying out the command of Christ to preach the Gospel to every creature. Proclaiming Christ as man’s only hope of eternal life was Paul’s emphasis, and it needs to be the emphasis of the church today. Eldershops around the world ought to recognize their responsibility to provide these three keys to the company of Resurrection. Warriors for the fellowship of the Redeemed must be motivated, trained, and activated – sent out. Will every person living today accept and obey the Gospel of Christ? No! Will every member of a local congregation react favorably to the leadership that strives to produce the “Big Three” in a local congregation? No! The family of God desires leaders today with a positive outlook; leaders who are flexible and can adapt. The body of Christ requires men who can experience setbacks without quitting and who have the required resiliency to be true leaders.

Leaders should possess loyalty to the cause of Christ so that individuals under their leadership can believe in them and imitate their faith. The community of God needs leaders who know they are serving an invincible God who will triumph over all the obstacles they encounter in leading His household of faith. As in the days of Nehemiah, the church needs leaders who will plead with other Christians to serve the Lord. God’s saints have to allow the words of Nehemiah to pierce their souls to the point of action for God’s work: “Come and let us build the wall of Jerusalem, that we may no longer be a reproach” (Neh. 2:17b). Leaders should cry out, calling for the walls of spiritual Zion, the church, to be built in spite of the forces of evil striving to impede that work. Leadership in the church should not be lacking in liveliness, force, or zeal. Leadership can be dull in understanding salvation, deficient in enthusiasm for the Gospel, and short on passion for lost souls. Leaders, too, must see that the Gospel of Jesus Christ is a movement from God to humanity. Once leaders grasp the significance of the vicarious offering (substitution) of

Christ, then they will gain the momentum to motivate, train, and activate (send) missionaries to proclaim Jesus as Lord and Savior.

Church leaders are to examine their roles as leaders and search for improvement in their leadership skills. The community of believers deserves dynamic leaders having liveliness, never-ending energy, and a love for leading. Leaders ought to possess a sparkle and zest for leading the church in the twenty-first century. Leadership should be rewarding and fulfilling to those who are guiding. Freshness and immediacy in leadership will help the church win victories over Satan. Leadership that leads with immediacy is leadership that is instant and current with the times, staying on top of the real issues of the day, capable of pulling triggers, being instant in decision making. Often it is thought that leaders do not need to make instant decisions, but this is not true in all cases. Leadership incapable of making judgments on the spot is ineffective leadership. Where haste is frequently not the best course to follow, there are times when good leaders are called upon to make decisions without delay.

The commander of a military force in the heat of battle makes one judgment after the other in rapid succession or else his troops are wiped out – people die. Failure of church leaders to make quick assessments and then act can cost the souls of men and women – people die spiritually and often eternally. Leaders are needed that can show the way with significance and meaning. These types of leaders make positive contributions to missionary outreach around the world. Congregations that are marching for the Master must have leaders with spirit and character. Effective leaders in the present day require determination – having their minds firmly fixed on the desired goal of a complete and satisfying outcome for Christ and His precious church.

What are elders doing to motivate, train, and activate men and women who have been sitting in the pews since conversion? As a result of poor leadership, many Christians have failed to understand that in the first century everyone was a missionary. Early Christians turned the world upside down with the message of the Gospel. Today, within the fellowship of the Redeemed, there are many Christians who have lived their lives never having taken the Gospel to their neighbors. Preaching and teaching the Gospel of Christ to the

lost are some of the greatest challenges facing the Church today. What is the mission of the Church? Saving the lost by proclaiming Christ, and this is an absolutely gigantic challenge. Christians should let the world know that God broke through His own Law in order to rescue from condemnation. Not only did God accomplish this feat, but He also broke through the curse of sin with His own presence in and through Jesus Christ. The Father has come out of His mystery, a mystery hidden in ages past, and near to those who accept the message of salvation in His Son. If one wishes to penetrate to the very center of the evangelical proclamation of God's Way of salvation, the church must tell individuals that God meets sinful humanity in and through Jesus Christ. God has laid responsibility upon the Christian community to proclaim to the entire world the message of salvation entrusted to it. Leaders in the Church, as well as every member of the Body of Christ, need to develop a world view and not just a local view of the commission assigned the church prior to Christ returning to His heavenly home (Matt. 28:18-20).

Church leaders should have a clearly defined goal and objective in mind as they seek to unfold the mystery of God – the coming of God to lost men and women. Congregations must be informed of the leaders' goals and objectives. Both the leaders and the congregation should be on the same page regarding these aims and strategies of outreach. If not, the two shall never meet. Both leaders and members of the congregation need to have an appreciation for the mission of the church on this earth – proclaiming the Word from beyond. When will leaders learn that the work of the kingdom is to preach and spread the “Good News” of Christ through proclamation to the entire population living upon this earth? As one peruses the books of the New Testament, he quickly observes that the New Testament church is always the community of those who belong to Christ through faith. Leaders with a fuzzy idea of the Gospel of God will fail in achieving God's design for the community of Resurrection that they oversee. Leaders need to understand and teach that the central truth of Christianity is this: the Son of God took upon Himself humanity in order to redeem from condemnation. In the Gospel, one witnesses a movement from God to humanity. Jesus came not only preaching a Gospel, but He Himself is the Gospel. In Jesus, one observes the Creator serving and, at the same time, going after the lost sheep.

Leaders have to have an overwhelming, driving compulsion to lead the Church in what Christ commanded – to preach the Gospel message to every soul on earth. The message is that in Jesus, the injury caused by the Fall has been made good. This teaching is the central statement of the Christian faith. It is in the Gospel that grace reigns through a righteousness that comes from God, resulting in eternal life through Christ. Pay attention to Paul as he seeks to unfold this truth: “...so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord” (Rom. 5:21). Salvation is “in” and “through” God’s Son. The hope of the Gentiles is in Christ – Paul uses Isaiah to teach this truth: “And again, Isaiah says: ‘There shall be a root of Jesse; and He who shall rise to reign over the Gentiles, in Him the Gentiles shall hope’” (Rom. 15:12; Isa. 11:10). Achieving the challenge of proclaiming Christ to the Gentiles and presenting to the Gentiles hope, which is Christ, requires that leaders set goals, set objectives, and set a time table for accomplishing these ambitions and dreams. Elders need immediate, intermediate and long-range plans to accomplish their aims and desires. Effective leaders are task-oriented, self-disciplined in their determination to proclaim Jesus as the Savior of the world, and skilled in their ability to stay on track by motivating and training!

Satan himself must not be allowed to cause leaders to lose their focus of saving the lost by presenting them with their only hope, Jesus Christ. Satan and the fires of Hell will claim too many precious souls in the end. If leaders fail to stay on their mission, then that wide and broad way leading to destruction will only become wider and broader. The broad way leading to perdition becomes broader as a result of church leaders failing to remain focused and staying on the line of attack in reaching out to the lost. This consciousness of preaching Jesus as God’s Way of salvation should awaken leaders to the enormous responsibility resting upon their shoulders.

Leaders need to motivate, train, and activate God’s soldiers so that lost souls traveling the wide way leading to destruction might have their feet lifted off the broad way and planted on the straight and narrow road leading to eternal life with Christ. Elders should generate an exact plan to accomplish their mission of evangelism. As leaders, overseers should count the cost in manpower and dollars that it will take to accomplish the evangelical mission given to the

disciples of Jesus. Have leaders counted the cost? Do leaders have a plan for sharing Christ? Do leaders have a strategy? The goal of missionary activities cannot be some vague, fuzzy, and undeveloped proposal of world conquest by wishful dreaming if one wishes to fulfill Christ's mandate to His disciples for world conquest. It is essential that Elders map out a chart to bring about conversions to Christ. Elders must have an agenda to reach their goals and objectives in order to recruit and train workers to proclaim the message of Jesus and His Resurrection. Christian leaders should assume the responsibility of leadership.

When leaders meet it should be to talk about the purpose of the church; how to reach the lost with the message of redemption, reconciliation, justification, and grace. The focus of the Gospel message should zero in on the cross of Jesus. Stress should be laid upon the cross. Why? It is on the cross that God Himself stepped in to put humanity in a right relationship with Him again. Not only is the cross preached, but the Resurrection must also be proclaimed. Why? It is through the Resurrection that God sets His seal upon redemption – Jesus is the key to all spiritual blessings. The main message of the early Church can be summed up in two words – Jesus and Resurrection. The Good News that Jesus proclaimed is about a God who breaks into the lives of men and women as Lord and takes possession of them through rebirth.

Why does this truth no longer radiate from the faces of many of God's children? Why is there so little warmth among believers? With the knowledge of what God has done for humanity in Jesus Christ, one will recapture the joy and love for mission work. Every believer, which includes leadership, must call attention to the truth that one is in darkness when one is away from Christ. One is in the light when one is in Christ Jesus. Jesus is given to both men and women for righteousness. One must wrap himself or herself up in the grace of God in Jesus the Messiah. This teaching must be taught to a lost and dying world. How can world evangelism occur? It can only take place when Christians reflect upon the fact that the early Christian community was a missionary society. The church is sufficient to carry out its own work. The Society of Resurrection reaches out to the society of lost men and women. The Society of Jesus proclaims that the Gospel of Jesus Christ is the record of how God came down

to man in and through His Son.

This is the message that turned the world upside down, not meetings to discuss how much money will be spent on the parking lot, the carpets, the air-conditioners, padding for the pews, the family life center, the TV room with a fireplace for the youth, the replacing of drapes, the refrigerator in the fellowship hall, and so on. The traditional meetings of religious leaders today, so it appears, are not meetings that produce world conquest for Christ in the twenty-first century. It is true that such planning for missions might occur while sitting in an ornate church building or in an air-conditioned office with plush carpet; nevertheless, these material surroundings have no earth shaking value in the saving of souls. Since Christians meet in public buildings designed to house the collective body of believers, there is legitimacy in discussing mundane things. Yet, the primary objective of leaders in local congregations is not to discuss air-conditioners, asphalt, and carpet in American congregational life.

On the other hand, church leaders need to also meet and busy themselves mapping out plans and strategies for motivating, training and activating the priesthood of believers for evangelizing the world. Since the Christian community has a mission to the whole population, the church must carry the message of salvation to the world at large. No church lives alone; it gives its message of redemption and its service to the entire society of the world. God entrusted His Word to the church; therefore, the church must fulfill its universal mission of reaching out to the lost. The church is the community of the Messiah. The word *community* involves a conscious and purposeful sharing of the Good News of salvation. The church is an amazing blessing of God's grace. The sole mission of the church is to proclaim her only Lord and Savior. It is time that leaders recapture the concept that the church is mission. The proclamation of Jesus Christ and His Resurrection must become paramount in our thinking and in our actions.

The church needs leaders who know what the mission of the church is and that understand the significance of the death of Christ on the cross more than 2000 years ago. The church needs leaders who comprehend the lines of battle and the fierceness of the enemy that is to be fought and defeated. The church needs leaders more concerned about lost souls doomed to hell for eternity than the color

of the flower arrangement on the ornate stands on each side of the pulpit in the auditorium. Leaders in the church need to clearly define their plan for achieving the mission of the church. If leaders cannot identify their plans, goals, and objectives for outreach, they cannot lead the church to victory in the new millennium with a great deal of success.

Christian leaders must hammer home the point that all Christians are priests and are to offer up the sacrifice of praise and service. Every Christian needs to proclaim God's Will in this world so that all who will accept Heaven's offer of salvation in and through Christ can be saved eternally. God gives His testimony concerning His Son that every believer should read and re-read until the voice of God sinks deep into his or her heart. Listen to the words of the Holy Spirit: "I will also give you as a light to the Gentiles, that You should be My salvation to the ends of the earth" (Isa. 49:6b). This passage is the foundation charter of Christian missions. Thus, the church is to carry the Gospel into all nations (Matt. 28:18-20). Jesus, shortly before His crucifixion, prayed to the Father concerning His disciples: "As you sent me into the world, I also have sent them into the world" (John 17:18).

Since that prayer, the Gospel has been preached to the nations. Since that prayer, there have been missions throughout the world. Since that prayer, those who belong to Christ have understood that there is no such thing as private Christianity. If God redeems and reconciles both men and women unto Himself in and through Christ, then all men and women need to be told about God's grace. God's grace is about Jesus who is the Messianic Servant of Isaiah the prophet. He is the light of the nations; He is the salvation of the world. Since He is light and salvation, how can Christians remain silent? Isaiah cites God's words to himself concerning Jesus: "I will keep you and give you as a covenant to the people, as a light to the Gentiles" (Isa. 42:6). The messengers of the Gospel must talk to both men and women on the other side of the world, as well as with men and women on the other side of the room. When Christians come to recognize the cost of redemption, they will become missionaries to everyone they know.

Great universities are always searching for the "Bear" Bryants of the coaching world to lead their football teams to victory. Great

companies are always searching for a CEO like Lee Iacocca who can turn the bottom line of the Chrysler Motor Company into millions of dollars of profit. Obviously, in order for success to occur in the secular world, it takes genuine leadership. In the church, it takes the same type of authentic leadership. Church leaders are not the same style of leaders that make a great CEO or a great football coach, but they are spiritual leaders who possess the wisdom spoken of by James in his epistle: “But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy” (James 3:17).

The church needs both men and women fulfilling their God-given roles in leading the church in their ordained positions. The ministries of both men and women are necessary to carry out the Great Commission. Even though women are not given leadership roles, their involvement in the Kingdom of Christ is imperative if Christians are to win the world for Christ. Women are not given leadership roles as elders or deacons in the church (1 Tim. 3; Tit. 1), but this does not mean that they are inferior or that they are not leaders in many other ways. It does not denote that women are unloved of God. It does not indicate women are not desperately needed in evangelizing the world for Christ.

Both Jesus and Paul depended on women to help them carry out their work on this earth (Matt. 26:7-13; Mark 16; Luke 10:38-42; Rom. 16). Romans 16 is the Hall of Fame for women who participated in Christian ministry. Phoebe, for instance, is spoken of as a servant (minister) of the church in Cenchrea. It is also significant that Priscilla’s name is listed first in five of the seven occurrences in the New Testament, which indicates her prominent role (Acts 18:18, 19, 26; Rom. 16:3; 2 Tim. 4:19 – Priscilla and Aquila). On the other hand, her husband’s name only precedes her name twice (Acts 18:2; I Cor. 16:9 – Aquila and Priscilla). Again, of the four names mentioned in the church at Philippi, two were men (Epaphroditus [2:25] and Clement [4:3]) and two were women (Euodia and Syntyche [4:2]). Epaphroditus is called a “fellow worker and fellow soldier.” On the other hand, Paul speaks of the two women as women “who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of life” (Phil. 4:3). John’s second epistle is addressed “To the chosen lady and her

children” (2 John 1). Even as Jesus traveled from one town and village to another, Luke informs Theophilus (Luke 1:3) that women were a part of Jesus’ company:

Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve were with Him, and certain women who had been healed of evil spirits and infirmities – Mary called Magdalene, out of whom had come seven demons, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others who provided for Him from their substance. (Luke 8:1-3)

Once more, Luke, in bringing his book to a close, writes: “The women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid” (23:55). Following the resurrection of Jesus, an angel spoke to the women at the tomb: “Why do you seek the living among the dead? He is not here; but is risen! Remember how He spoke to you when He was still in Galilee” (24:5-6). Paul, while preaching in Pisidian Antioch, said, “But God raised him from the dead. He was seen for many days by those who came up with him from Galilee to Jerusalem, who are His witnesses to the people” (Acts 13:30-31). On the Day of Pentecost, Peter cited the prophecy of Joel concerning the outpouring of the Spirit: “And it shall come to pass afterward that I will pour out my Spirit on all flesh; your sons and your daughters shall prophecy” (2:28). In Caesarea, Luke mentions Philip the Evangelist who had four virgin daughters who prophesied (21:8). Once more, Luke relates the success of Philip’s preaching in Samaria: “But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized” (Acts 8:12). What would the church be today without God-fearing women? The church still needs godly women who are extremely enthusiastic, highly motivated, morally pure, and sound in the Scriptures. These are the characteristics of women that God needs in serving congregations around the world.

Even though it is politically incorrect to state the woman’s role as submissive to the male’s in the organization of leadership in the church, it is nevertheless the truth. Every organization, secular or spiritual, has someone on the top rung of leadership. How else can

decision-making work effectively? The biblical chain of authority regarding headship in the church is clearly taught: “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God” (1 Cor.11:3). Paul taught the Corinthians that the body of Christ is composed of many members and all do not have the same task (1 Cor. 12:12-31). Woman’s role is different from man’s role and vice versa. Let it be firmly stated that women are leaders in the church when occupying their God-given roles and assisting in fulfilling the mission of the church. Genuine leaders, both men and women, will not get caught up in the silliness of who is the “main most leader,” but will get out front doing what the Lord requires. Is that not the very essence of legitimate leadership?

Jesus taught a mother and her two sons a powerful lesson about being unadulterated leaders:

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Matt. 20:25-28)

In the kingdom of God, those who are great are servants and seek not power over others. Why? The Son of Man did not come to be served but to serve. So many wonderful Christian women are first in the Kingdom because they make themselves servants – slaves to others. Jesus is saying that those who seek to be first will not attain it, but, on the other hand, the person having only the desire to serve becomes first.

How can you build a Kingdom of Christ without workers? How can you build a majestic house, an ocean-going vessel, a skyway bridge, or even a comfortable doghouse without blueprints, or a set of plans? When leaders fail to motivate, train, and activate men and women to active service in God’s kingdom, the mission of the church suffers. Unless leaders recapture the purpose of the church, there will be a deficiency of workers doing mission work. All Christians need motivation and training in order to be activated to a lifetime of

Christian service. The church needs foot soldiers (ministers) to carry on trench warfare with Satan. Is there a battle plan, a plan such as the church in Antioch endorsed for Paul and his co-laborers? There must be a battle plan to accomplish God's desire to save the lost. Some elders, so it appears, are seemingly unaware of the reality that God and Satan are engaged in a monumental battle for the soul of every human being.

As God's soldiers, believers need to engage the enemy. Yet an effective army of God needs leaders directing the troops in the spiritual battle with the forces of evil. Christian armies need battlefield leaders to guide the people of God in their struggles to win over Satan. The community of the Resurrection is the supply line to support the frontline soldiers. God's army needs selected individuals to train others (see Eph. 4:11-13). Paul frequently employs the imagery of Christians engaging in warfare in his teachings. He encourages Timothy to fight the good fight of faith: "This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare"(1 Tim. 1:18). Church leaders need a keen awareness that the church is at war. Paul speaking to the Ephesian brethren told them:

Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. And take the helmet of salvation and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints – and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery

of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak. (Eph. 6:10-20)

Paul encourages the saints to dress and to be fully equipped for the battle of battles. He informs them that this battle involves principalities, powers, rulers of darkness, and the spiritual host of wickedness in the heavenly places. Who is it that should motivate the body of Christ to produce foot soldiers for frontline engagement with the enemy? Men who have been selected by the congregation are the most logical ones to lead and to guide the saints in preparation for this spiritual warfare. Leaders need to help turn out the foot soldiers required for the battle by encouraging the saints. Stimulation of the souls of men and women is needed for effective spiritual warfare for the souls of humanity. The outcome of this war with the forces of evil focuses on eternity – eternal life or eternal damnation. The question that confronts everyone is: where will one spend eternity? Souls are hanging in the balance.

Christians today need to be educated and fully apprised that they are soldiers in the army of the Lord Jesus Christ and, as such, must be willing and prepared to suffer hardship. Some leaders have been heard to say: “Oh, if we mention hardship or we put too much of a load on the members it will run them off and we can’t fill our building with people. If we lose people that will mean we can’t pay our mortgage. You know we have to be careful; we are in a delicate situation because we could go under if we lose people.” Paul equipped Timothy by bolstering his courage for the battle: “You therefore must endure hardship as a good soldier of Jesus Christ” (2 Tim. 2:3).

Elders need to motivate, train and activate armies of devoted soldiers willing to die for their Commander-in-Chief, the Lord Jesus Christ. God’s people should be taught that the whole life of the Christian is devoted to God in worship and service, not just Sunday mornings. Christians ought to understand that their lives are to be one continuous act of praise, worship and service. Christians presenting their bodies as living sacrifices (Rom. 12:1) reflect that in many kinds and degrees of expression; one such expression of service and obedience is evangelism. What takes place in Sunday gatherings must spread into every area of one’s life, which includes all loving acts of service to Christ. Evangelism is one means of responding to

the utterance of God's Word. In evangelism, one discloses the eternal God to a lost humanity.

Motivating is the first step, training is the second step. God's soldiers should be highly trained; but the work of elders is incomplete until those trained soldiers have been activated. Motivated and highly trained foot soldiers are useless until turned loose on Satan's forces. Then with the armor and weapons provided by the Lord Jesus Christ we can be more than conquerors through Him who loved us! Paul taught the Roman saints:

What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom. 8:31-39).

Victory is enjoyed when leaders administer the finishing touch – motivating, training and activating foot soldiers. Soldiers of Christ, armed with the Gospel of peace, can sweep across the nations of the earth like a horde of locusts covering land and sea for Christ with amazing precision and speed. Elders need to realize that their job as leaders is to inspire the troops, arm the troops, train and equip the troops, fully supply the troops, and then turn them loose to evangelize the world. In order for Christians to grow in insight and understanding, they must become a people of the Book. In going forth to proclaim Jesus, individuals should be taught that they are to go out as servants, not as rulers. These servants should venture out with the message that the Messiah is the vicariously suffering Servant of God.

Paul told Timothy: “No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier” (2 Tim. 2:4). We have too few soldiers and God’s leaders are failing to motivate, train and activate the needed workforce to accomplish the task looming before us. Respectfully, elders should be asked this question, have you ever one time as an elder informed the flock you are overseeing that they are engaged in a war? In addition to this question, there are other questions that God’s leaders need to ask themselves: Have I told God’s people that they are soldiers, that they are to engage in the fight, and that they must endure hardness as good soldiers of Christ Jesus? Leaders should make it clear that their one desire is to motivate, train and activate believers in the struggle for the souls of lost men and women. The mark of good leadership is not simply taking kids on a trip to Disney World, to a white water rafting adventure, to a gym, or to watch television in a movie room with a fireplace at the church building, but rather, to focus attention on Christians waging war on the forces of the lower level. It is the responsibility of leadership to correct the mentality that when one becomes a Christian, he or she is then on a kind of everlasting holiday – a life free from responsibilities toward the lost. Leaders must call attention to the fact that the converted are now in the army of God – an army that is to be light and salt to the world (Eph. 6:10; 2 Tim. 2:3-4).

When one is the kind of leader that the Scriptures speak of, he will seek God’s order and guidance in leading individuals into right ethical conduct and a thirst for the salvation of the lost. His involvement in Christian ministry will not just focus on assuring “seniors” that a new thirty-five-seat air-conditioned streamlined softly-cushioned bus will be purchased to take them to Branson, Missouri, so that their souls can be refreshed by hearing and seeing Akio in concert. No! The church needs leaders with a biblical knowledge who fully comprehend what is involved in this life-and-death struggle – war with Satan.

The Body of Christ is losing many youths to lives of worldliness. Why are so many flaking off and going over the hill? Why are entire congregations being lost to the devil? Why do many vibrant and thriving metropolitan congregations die and become non-existent? Is it because the Gospel has been lost? Does the church grasp what God

has done and what is necessary for the salvation of men and women? God came in love to men and women and suffered so that they could be united with each other and with Him. Love is the focus of the Gospel. The whole point of the Gospel is about a love that was willing to die for sinful humanity. One discovers real unity with others and with God in the light of the cross of Jesus.

Why are congregations and Christian schools no longer producing Gospel preachers in significant numbers? Why do churches no longer have a trained missionary force in noticeable numbers marching across international boundaries with the Gospel of God's saving grace, preaching redemption, sanctification, reconciliation, and justification in and through Christ Jesus? Frankly stated, a significant portion of the leaders in the church are not motivating, training and activating faithful foot soldiers of Christ for this life-and-death struggle with Satan. Leaders ought to call attention to the concept that Christians are called out of the world only to be sent back into the world to bring about transformation of the world. Loyalty to Christ implies activity in the society that Jesus founded. If one withholds his loyalty or allegiance, he or she weakens his or her influence in the community of the redeemed. If the company of Resurrection is to become a living force in the world, it must break the mold of inactivity into which it has become confined. Leaders need to stress that it is through those in the pews that the church has contact with the world.

Some leaders are failing to motivate, train, and activate the army of God. Due to this failure, the Lord's church is literally losing ground. God's defense force is losing battle after battle with Satan. This lack of leadership is rendering God's New Covenant fellowship helpless before the hordes of people serving the Devil. Partial devotion is not enough. Victories for God are unattainable if the leaders are weak-kneed, unconverted, biblically unsound, and morally weak. Leaders who only lead the soldiers of Christ in fun-loving games and entertainment do not win victories for God's foot soldiers. Leaders determined to entertain the saints into spiritually mature beings fit for heaven and fit to win battles for Christ are in for a shock. Engaging in ear tickling and being politically correct will never take a single hill occupied by the enemy. Leaders who are misguided regarding Church growth can be determined to achieve

numbers at all cost; even if discipleship must be given up to attain those numbers. Such leaders seem totally oblivious of the victories being won daily by Satan the tempter. Such leaders fail to realize that Satan still stalks as a roaring lion devouring the souls of men daily. Leaders must teach that true devotion to Christ is unlimited and unconditional. One cannot live without commitment – commitment to the cause of Christ. Christians must never forget that they are to proclaim God’s act of love in Christ – the Incarnation. Every believer’s life should become an expression of the prayer Jesus taught His disciples to pray – “Your kingdom come, your will be done on earth as it is in heaven” (Matt. 6:10).

Is there a crisis in church leadership today? Yes, but there are also thousands of marvelous leaders in the church! Many church leaders are biblically sound, ethical in their dealings with others, moral in every aspect of Christian living, highly educated, and fully aware that the church is at war with the Satan. These elders are motivating, training and activating foot soldiers for battle. These leaders are planning for the fight of faith. These leaders are putting on the whole of armor of God; they are clothing themselves with God’s armor, and they are encouraging the flock they oversee to also put on God’s armor. These leaders possess a great vision of world evangelism and world conquest for Christ. These leaders are shakers and movers. They have a global view and recognize the global nature of the assignment given by Christ to His followers today.

Effective leaders see the folly of chasing the fads and gimmicks employed by many Christians in their efforts to win souls to Christ. Many leaders see the madness in not preaching Jesus Christ and Him crucified as the means of winning souls to Christ. Successful leaders will not be deceived into thinking that the drawing power of Disney World or Branson, Missouri, could ever take the place of the uplifted Christ. The church has leaders today who understand Jesus words: “And I, if I am lifted up from the earth, will draw all peoples to Myself” (John 12:32). Numerous leaders are re-reading the words of Paul to the Romans: “So then faith comes by hearing, and hearing by the word of God” (Rom. 10:17). Paul expresses God’s methodology of soul winning in Romans:

For Moses writes about the righteousness which is of the law: "The man who does those things shall live by them." But the righteousness of faith speaks in this way: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down from above) or 'Who will descend into the deep?' (that is, to bring Christ up from the dead). But what does it say? "The word is near you; even in your mouth and in your heart," (that is, the word of faith which we preach): that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised him from the dead, you will be saved. For with your heart one believes to righteousness, and with the mouth confession is made to salvation. For the Scripture says, "Whoever believes on him will not be put to shame." (Rom. 10: 5-11)

Christian leaders should focus on the Gospel as the means of converting souls – not a mouse with big ears, a piano player, a free candle-light dinner for two, a free car wash, a white-water thrill experience, or a completely breath-taking bungee jump. If churches employ this methodology of soul winning, they will have a church of carnal-minded people who do not know what salvation is all about. One cannot have Christian morality without having the Christian faith – faith in Jesus as the Savior of the world. Christianity is validated by the Resurrection of Jesus. Individuals must be won to Christ through presenting Him as the object of one's faith as the crucified One. The Gospel portrays Jesus as the fulfillment of God's world purpose, which purpose is displayed in the cross of Jesus the Messiah.

The pleasure seekers are of the same mindset as those of whom Jesus addresses concerning their reasons for following Him:

Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him." (John 6:26-27)

When Jesus stopped feeding these large numbers of people with physical bread, He quickly observed their departure when He sought to feed them spiritual food. John records the frame of mind of these

souls: “From that time many of His disciples went back and walked with Him no more” (6:66).

The leaders of the Christian community should refocus their attention upon how one is put in a right relationship with God. When one puts his or her faith in Jesus as the Savior of the world, Paul states that God imputes (credits) His righteousness (Rom. 1:17). This righteousness is a righteousness that is outside of men and women. Paul says, “For in it [the Gospel] the righteousness of God is revealed from faith to faith; as it is written, ‘The just shall live by faith’” (1:17). This righteousness is not good deeds performed or works of the Law or perfect interpretation of Scripture. This righteousness from God begins with faith and ends with faith. Christians work from justification, not to it. This righteousness in 1:17 is about a righteousness that is done for humanity, not by men and women. It is a righteousness that is vicarious. This righteousness is the doing and dying of Jesus.

There are many leaders who understand imputed righteousness. These leaders have an intense desire to spread this Good News that there is a righteousness from God that is available by faith. As a result of this understanding, many leaders are endeavoring to reach out to the lost. They are visionaries. They have dreams. They are reaching for the mountaintops and beyond in their desire to fulfill the Great Commission. God has leaders today who can see clearly and who do not have a fuzzy spiritual vision. On the other hand, the church of the twenty-first century does not have enough leaders of this description to lead the church to victory in the new millennium. Unfortunately, many Christian leaders have not been exposed to what Christianity is all about. Christians need to grasp what the Gospel of God is all about, and rekindle the desire to reach lost souls for Christ. Christians must pray that God will bless His church with more spiritually qualified and fully equipped leaders who will help carry the spiritual battle for Him. Congregations need to wake up and appoint proper leaders to lead the church. Leaders need to be appointed today that will wage all-out warfare. Some leaders would be hard pressed to verbalize or put in writing exactly where they are leading the sheep. Some elders do not understand that the soldiers of Christ must not only be well fed, but they must be well led. God’s army needs direction, guidance, and an enthusiastic hope of victory.

TRAINING FOOT SOLDIERS FOR WARFARE

The New Testament Christians were spoken of as being soldiers for Christ. This imagery automatically suggests that training is needed. Elders need to motivate men and women in the pew to realize that they are a priesthood of believers (1 Pet. 2:5), and, as such, they need to lead a life of worship and service to God. Worship for every believer is a move toward Reality (God). Worship is a distinct response to a distinct revelation from God. It is through Christian devotion that one replies to God through his or her actions. One expresses his or her worship through concrete acts demonstrative of one's adoration. When men and women reach out to the Lord, they point beyond the world to an independent object of adoration, namely, God.

In Christian missions, one experiences the response of the soul to the uncreated. Worship is Theocentric; one's worship is always a reference to the Eternal God. In worship, one responds to Eternity. This is the reason that service is mandatory, not optional. Becoming a Christian is voluntary but when one becomes a Christian, service is mandatory. Where there is no service, faith is lacking. The Ephesians were taught: "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Eph. 2:10). The author of Hebrews captures the concept of priest and worship in Hebrews 13:15-21:

Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased. Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you. Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably. But I especially urge you to do this, that I may be restored to you the sooner. Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Elders are to direct one's mind toward the Glory of God and the welfare of the Church through explaining the mystery of God hidden from ages past, namely, Jesus. The doctrine of the priesthood of all believers is taught in the New Testament. The Church is a kingdom of priests. The function of a priest is to offer a sacrifice. Christians are to offer a sacrifice of praise and themselves as living sacrifices. Not only do Christians participate in offering themselves to God, but the Church, as a corporate Body of Christ, also acts vicariously through the proclamation of the Gospel. Paul, in his Roman Epistle, expresses this truth:

Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. (Rom. 15:14-16)

The English word *minister* (*leitourgos*) is a word employed in the Septuagint (Greek Old Testament) referring to the service of both priest and people. Paul is saying to the Romans that God gave him to "...be the priest of Jesus Christ." He considers his preaching the function of a priest, which is also true of every believer. The words *priestly duty* (*hierourgounta*) a single word in the Greek, is the word for sacrificing. He is saying that his preaching of the Gospel amounts to a sacrifice – he is "sacrificing" the Gospel to the Gentiles. But in saying that he sacrificed the Gospel to the Gentiles, he calls attention to his purpose – that the Gentiles might be an "offering" (*prospora*) to God. Those who respond to the preaching of the Gospel are spoken of as an "offering" to God.

Whenever one responds to the Gospel of Jesus Christ, he in essence, becomes an "offering" to God. The preaching of the Gospel is worship. This is what mission work is all about. Christians should never forget that the primary purpose of worship is to glorify God, to render to God the glory that is due His name. God must come first or the response of men and women will not follow. In the preaching of the Gospel, sacrificial worship is visible. In proclaiming Jesus as God's Way of salvation, the necessity of continued worship to God

needs to be emphasized to all those embracing a new life in Christ. Devout worship to God reflects the evidence of one's faith. In worship we ascribe worth to God. What is the origin of our English word "worship"? It is derived from the old English *worthship* and indicates worthiness of the *onje* to whom our devotions are to be directed. The Greek word *proskuneoo* is the word most commonly used for worship in the New Testament. Its basic meaning is to kiss the hand toward, an act in Oriental countries signifying obeisance. It denotes homage, reverence, and awe paid to a creature or to the Creator. Worship is defined as "to make obeisance, do reverence to, . . . an act of homage to God".¹ To make obeisance is to bow down. Christians bow down their hearts ascribing honor, glory, and praise upon God who is worthy of such praise. Worship is more than an attitude of heart or mind. Worship expresses itself in acts of homage, reverence, and awe to Almighty God.

Christians have been created in Christ Jesus for good works. Once elders have motivated God's servants to work the works of God, to serve instead of being served, and to understand that Christians are in the middle of a war, then what? Having been assured that Christians are motivated properly toward reaching the lost of this world, leaders have to move to the next step of training the soldiers for Christ's kingdom. Once elders inspire people to the charge of evangelism, what can they do to train them? Once inspiration has taken place, and the fires of enthusiasm have spread through the ranks of God's soldiers, they must be educated in the faith once for all delivered to the saints, namely, Jesus. This training also includes how to evangelize. Training Christians for service should be ongoing and endless. A good soldier can never receive too much training. Since worship is essentially a response to God's Word, the proclamation of the Good News of God must be proclaimed before the response of the hearer can be called forth to a spirit of worship. When one sets forth in word and action the saving acts of God in human history, this consciousness of God's love evokes worship (Rom. 10:1-17). Effective witness to the lost depends upon the sustained worship of the Church.

Leaders within a number of the Churches of Christ in the Southeastern United States are conscious that the paternal mission methodology for evangelism has failed. With this sad and unpleasant

truth before them, they realize that the paternalistic mission method does not contain the key to world evangelism. So the question facing Church leaders is, now what? Major adjustments are needed. Flexibility and adaptability are screaming for attention. It is time to rethink our methodology of missionary outreach. The paternal approach has failed by not producing the desired results. If leaders are inflexible, if leaders refuse to admit failure, and if leaders refuse to adapt to the Pauline methodology of evangelism, the Church will continue to fail in its outreach for people as “offerings” to God. Do leaders want failure to continue throughout this century?

Obviously there is a need to develop a viable approach in order to evangelize in the context of worldwide conquest. Many elders have taken notice of the Open Door Ministry and its use of the Pauline methodology of missions, resulting in a large number of souls obeying the Gospel and therefore, many new congregations. These leaders recognize that the success experienced by the efforts of those in the Open Door Ministry resided not in the workers’ talents or abilities, but rather in the methodology used, along with the fact that it is God who gives the increase (1 Cor. 3:6). These leaders requested that an outreach program in missions be developed using the Pauline methodology that would assist them in leading their congregations into greater effectiveness in mission outreach. They sought a program that had within it the keys of world conquest for Christ.

A program is needed that can be replicated by local congregations, one which provides elders with a vehicle for training foot soldiers for service. Once the workers have been properly motivated to do the work and engage in the warfare, then the Christians from the pew need activation to carry the Gospel to the lost. The challenge is to develop a program whereby elders can accomplish the big three of missionary outreach – motivating, training, and activating. This program needs to be one that can be replicated by elderships desiring a mobilized missionary force for Christ.

Thousands have been baptized into Christ and multiple new congregations have been established by using the Pauline method of missions. Some Christians have criticized the Pauline mission methodology and have written articles opposing the Pauline

approach. Those embracing and following the Pauline approach are practicing the same method used by the apostle Paul. How could this be wrong? Unfortunately, many sincere leaders are stating that such a method cannot and will not succeed. Some practicing the Pauline approach have been accused of being “criminal” in establishing congregations in many parts of the world and leaving these newly established churches on their own without an American family residing there to guide them and make decisions for them.

The main objection to the Pauline methodology is that these congregations cannot survive without an American missionary’s presence. For instance, one missionary wrote, “Without an on-sight American missionary family these congregations would die on the vine.” This mind-set is widespread. For example, another faithful missionary of many years of service, wrote: “This is like leaving a baby on the porch to die.” Well, perhaps the problem with the Christians making these arguments against Pauline methodology is that they have not closely studied the missionary endeavors of the apostle Paul. A close study of God’s Revelation to man will enable the opponents to see more clearly the Pauline Methodology of evangelism. Christians need to emulate Paul’s methodology of outreach. Many may have failed, perhaps unconsciously, to realize that the Holy Spirit directed Paul, Barnabas, Silas, Timothy, Titus and other first-century Christians in their method of outreach. Since the Churches of Christ are a part of the Restoration Movement, a movement designed to restore the Divine Holy Spirit sanctioned and approved approach to missionary outreach, it seems that this awareness should motivate a return to God’s original approach of evangelism.

It worked then and it is working now! After fourteen years, some of those who spoke against the Pauline mission method have since recanted. Some of those objectors have come to realize that the proof is in the pudding. Paul baptized thousands and established many congregations. By reproducing the Pauline method of missionary outreach, the same results can occur in modern times. Paul told the Corinthians: “For we are God’s fellow workers; you are God’s field, you are God’s building” (1 Cor. 3:9). God has blessed the Pauline approach used in the Open Door Ministry with 76 congregations established [as of this writing] in countries and cities where the

company of the redeemed did not exist.

More than eight thousand have responded to Christ and through baptism, gave visible evidence that they had accepted the message of salvation by grace through faith in Jesus. On the Day of Pentecost, over three thousand obeyed the command to be baptized for the forgiveness of their sins. They received the promise of the gift of the Holy Spirit (Acts 2:38; 22:16). More than three thousand American foot soldiers have been motivated, trained and activated in various nations. Some individuals who objected to the Pauline approach to missions have since apologized. They now recognize a great truth by saying: "If the Pauline mission method had not been incorporated and followed in the work conducted through the Open Door Ministry and had the paternal mission method been used there might have been only one or two congregations established in Russia through that program." However, because the Pauline methodology was embraced and followed, Christians have witnessed God's abundant blessings through His opening many doors of opportunity for His foot soldiers – congregations have been planted in numerous countries.

God has opened many doors for those working in the Open Door Ministry; this ministry gives all glory and honor to God (Psa. 107:15) for the success it has experienced. Because of God's blessing of the foot soldiers involved in the Open Door Ministry, new congregations have been established – the east of Russia; the west of Russia; Siberia, Russia; from Moscow all the way up through northern Russia to the Arctic Ocean; and even Sakhalin Island off the coast of Russia; Ukraine; South Africa; Guyana, South America; Iceland; Easter Island; New Zealand; numerous island countries located in the Pacific Ocean; New York City; Parrish, Florida; and numerous other places around the world. More than 76 congregations have been established and more are soon to be planted in New Zealand, Philippines, Guyana, and the USA if God blesses the efforts with open doors.

Paul's approach to mission efforts required that newly established congregations stand on their own feet, and that they do so immediately. Pauline methodology demands that the missionaries establish the work and allow the new fellowship to work out its own salvation with fear and trembling (Phil. 2:12-13). Even though the initial work is left to its own work, this does not mean that the

instructors who planted the work just simply abandon the new converts. There is a world of difference in leaving and abandoning. Paul returned to edify; he sent letters back to guide them and to help them to become strong in the Lord and sound in the faith. Paul believed in people. He believed that the newly planted congregations could carry on – handling their own affairs without his presence. Paul felt no need, as do many missionaries today, of being present to make decisions for the newly planted congregations.

The apostle Paul trusted these newly converted Christians to be faithful to Christ without his being there to hold their hands. He expected them to stand on their own feet and to stand immediately – not twenty-five or thirty years down the road. It is pride that makes people think that Russian, Ukrainian, Icelander, Fijian, Guyanese, New Zealander, or any other nationality cannot survive without an “American missionary” present to hold their hands and make their decisions for them. One American missionary said, “Well, they just can’t be trusted with the Gospel. They will make doctrinal mistakes without my being there.” A young missionary working in a foreign land had similar thinking when he said, “Well, I am one of those people you are talking about; I just don’t believe this congregation could survive without me.” The concern of devout believers in their desire to be true to the Word of God is understood. It is correct that the Gospel cannot be compromised, nor can the ethical teachings of Jesus. One of the problems facing the Church today is distinguishing the identification of the Gospel from one’s interpretation. Christians must differentiate between their interpretation of Scripture and the Word itself.

Regrettably, many Christians still do not understand what the Gospel is all about. The Gospel is about God’s plan of salvation in and through Jesus and that plan is revealed in the twenty-seven books called the New Testament (Gal. 1:4; 3:8, 16). It is essential that one has understanding and be correct in obeying the fundamentals of salvation: God’s plan of salvation, Christian worship, and Christian living. It is essential to be correct in obeying the commandments God has set forth to get into Christ. The Gospel is not about absolute perfection in the knowledge of God’s written revelation (twenty-seven books). If God made absolute freedom from error a condition of salvation, no one could be saved. If God made absolute perfection

in knowledge of His Holy Word the condition of salvation, no one could be saved either. All truth is true, but not all truth is essential to salvation, else no one could be saved. All error is error, but not all error will condemn one's soul, else no one could be saved. God's Word is absolute, but our knowledge of God's Word is relative. If this statement is not correct, why do people need to be trained in the Word of God (see also Rom. 14 and 15). Paul deals with imperfection in knowledge and fellowship in his Corinthian correspondence. Listen to Paul's instructions concerning those whose knowledge is deficient:

Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know. But if anyone loves God, this one is known by Him. Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.
(1 Cor. 8:1-7)

One of the first things that missionaries should do is proclaim God who created the heavens and the earth and sent His Son to die for the sins of mankind. In doing this, one will proclaim Jesus Christ and Him crucified (1 Cor. 2:2). The Body of Christ still needs teachers to prepare God's people for the work of service and the building up of the body of Christ (1 Cor. 12:28-31; Eph. 4:11-13). Elders have a responsibility to prepare, or equip, others for service. In addition to faith in Jesus, believers need to be taught holiness in their walk with God and doing good works to bring honor and glory to God (Heb. 13:7; 15-17). It is in this sense that Paul writes to the Thessalonians: "Night and day praying exceedingly that we may see your face and perfect what is lacking in your faith" (1 Thess. 3:10). Immediately following this exhortation, Paul writes:

Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God; for you know what commandments we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God; that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified. For God did not call us to uncleanness, but in holiness. Therefore he who rejects this does not reject man, but God, who has also given us His Holy Spirit. (4:1-8).

Following Paul's comments about leaders equipping the saints in Ephesians 4:11-13, he immediately gives a long discourse on living as children of light (4:17-5:21). Christians are to be prepared for ministry, the outfitting of Christians for the work of service – preaching, and instructing people how to live sanctified lives and do good works (2:8-10; Rom. 12:1-21). Christians are called upon to transcend non-essential elements in order to maintain the unity created by the Holy Spirit (Eph. 4:1-3, 11-13). Teaching is placed alongside of shepherding in the New Testament writings. The epistles First and Second Timothy and the book of Titus are classic examples of confronting errors that will damn one's soul. In the Roman epistle, Paul speaks of teaching: "Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching" (Rom. 12:6-7). To the Colossians, he writes: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Paul, in his epistle to Timothy, writes concerning "overseers": "A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach" (1 Tim. 3:2). Again, he says, "These things command and teach" (4:11). Paul warned Timothy not to allow "false doctrines" to be expounded in the

Ephesian Church (6:3). These false doctrines taught another way to God other than through Jesus, the “One Mediator” (2:5). These false doctrines also involved “myths and endless genealogies,” which were opposed to the true Gospel of Jesus Christ (1:3; 4:7; 2 Tim. 4:4; Tit. 1:14).

The peoples of foreign lands have God’s complete and sufficient Word to guide them into all truth – the truth that Jesus is the One He claims to be (John 8:12-36), the truth about ethical behavior, the truth about good works, and so on (2 Tim. 3:16-17). Yes, believe it or not, individuals in foreign lands can understand and comprehend the Bible message about salvation as well as Americans – in some cases, better than Americans. This idea is an almost impossible pill for some Americans to swallow. Nevertheless, it is true that the peoples of the world are in fact as intelligent as Americans. The need for elders to put Christian soldiers through boot camp before sending them off to war makes good sense. Having said this, Christians need to be conscious that within the Christian fellowship there are babes, children, young men, and fathers in Christ. This is just as true today as it was in the days of the apostles. There will always be differences within the fellowship. The Scriptures state that there is one Lord, one body, one faith, one baptism, and so on, but nowhere does it state that there is just one opinion.

The decision was made to accept the challenge presented to church leaders looking for a more effective and scripturally sound approach to mission work. In the course of this adventure, it was necessary to develop a project in which souls could be trained and evaluated. This project also undertook the mission of developing a methodology of conducting training seminars to train individuals how to do mission work in the post-Communist countries comprising the Commonwealth of Independent States. From this project, many Christians have experienced development that has equipped them for departure to distant lands. Chapter Six will present the project and the results. The result of that project is a tested and proven approach that provides elders with a seminar to train the soldiers of Christ under their charge for wartime activity. The Christian community should pray that God will continue to raise up leaders to instruct and train in order to fulfill the Great Commission of Jesus.

ACTIVATING FOOT SOLDIERS INTO THE BATTLE

Once leaders have motivated the foot soldiers and trained them, they can now be activated – sent to carry out Christ’s ministry of preaching the Gospel of repentance and holy living. At this stage it is assumed the leaders have done an outstanding job of motivating those in the pews and electrifying them to the degree that they have voluntarily stepped forward, and like Isaiah of old, said: “Here am I! Send me” (Isa. 6:8). It is assumed the leaders have updated and replicated the seminar illustrated in this book to train these warriors for Christ. It is assumed these warriors attended the seminar and have been properly armed with the essential ingredients necessary for battle. Now what?

All of the above is of little consequence unless the soldiers are sent into the field of battle. Leaders in the church often sit and draw out plans on the drawing board; they talk about the plans for evangelistic outreach, thereby getting everyone excited. Then the talk dies down and the plan never gets off the drawing board. Such could be referred to as “Drawing Board Christianity.” Unless leaders get the plans off the drawing board, they will never make the plans a reality. The Church must get the plans up off the drawing board and execute the plan. Sometimes our efforts are like a huge 747 jet that taxis to the end of the runway, gets lined up in the middle of it, revs up those jet engines, but the brakes are on. It sits there making lots of noise but going nowhere.

It is not until the pilot *lifts his foot off the brakes* and pushes the gear forward that he begins moving down the runway. The plane picks up speed and, at full throttle near the end of the runway, lifts off into the beautiful sky waiting above. Then at a very fast rate of speed the plane flies to its targeted destination and delivers its passengers to a distant land. Is the plan for evangelizing the world like that jumbo 747 sitting at the end of the runway revving its engines? Is this the kind of negative attitude and lack of faith exhibited in the Christian community – sitting there with the brakes on going nowhere? The Family of God needs leaders who motivate, train, and activate. To activate you must get the foot off the brakes. You must allow faith to move that plane (plan) and to speed down the runway in order to lift off. Unless Christian soldiers are motivated, trained, and activated, there can be no foreign or local missions.

Leaders need to target a country, design a plan, motivate the necessary foot soldiers, provide the needed funds for the soldiers to go, and then send them to do the job they were motivated and trained to do. Can you imagine the US government telling its soldiers that they are going to battle without adequate training and motivation and pay? This is the scenario witnessed often times within the fellowship of believers. Many missionaries are told to raise their own support. One should take an earthly example of the armed forces in the United States. Can you imagine the government sending soldiers to Iraq or Afghanistan to engage the enemy without proper training and financial support? The thought is ridiculous! But isn't that exactly what leaders do in the spiritual battle against the forces of evil? Why do individuals make a liberal freewill offering of their finances each Lord's Day? Isn't it to support those who live of the Gospel? These funds need to be spent advancing the war effort. Funding is needed to send the Lord's soldiers into combat. The company of the Resurrected is funding a war for the salvation of men and women!

Troops need to be sent, and this means paying for the airline tickets and food and lodging so that the soldiers trained can carry out their mission. Soldiers of Christ in a war with Satan don't need transportation to Branson or Orlando. They need transportation to the remote corners of the world where the saving message of grace has not been proclaimed, where people are in bondage to sin, where the lost will obey if they are afforded the opportunity to hear and believe. The success of Church leaders is only achieved when they have motivated, trained, and activated workers to go and wrap up the entire effort with follow-up.

Chapter Seven will discuss the project that developed the one-day training seminar and present conclusions, along with seminar recommendations. The appendices will contain a copy of the seminar training, which should facilitate duplication.

Chapter Eight is entitled, "Follow-Up and Edification." Has the "Big Picture" been achieved when leaders succeed in properly motivating, training, and activating soldiers? No! The "Big Picture" is not yet complete. More and better leadership is needed. After accomplishing the "Big Three" of missionary outreach, is something still lacking? Yes! After the planting of new congregations in targeted areas, it is the responsibility of leaders to follow-up with edification

for these infant congregations. These newly planted churches should be assisted with the necessary material and spiritual support, thus enabling them, through numerical growth, to maintain their existence and remain indigenous.

This kind of leadership and support should follow the Pauline methodology of planting new congregations. It is extremely important to supply newly established congregations with what is needed to help them stand alone, but not to the point of destroying their individualism. This self-discipline on the part of leadership is a major challenge. The needs of each new congregation will vary, and the leaders need to pray for wisdom (James. 1:5) in their search for the most successful way to give assistance. Leaders need spiritual insight to do the will of God, and this insightful wisdom is obtained through fervent prayer. Leaders praying in faith for wisdom, not doubting, will receive their request, thus equipping them for their duties and responsibilities in leading the forces of God into battle against the evil one.

In summary, leaders need to motivate, train, and activate both men and women in the pew. Leaders recruit foot soldiers from the pews and place them in the service of the Lord on local and foreign fields. Leaders need a clear vision and thorough knowledge of the work they are doing. The fuzzy, unclear, and doubtful mentality of how to approach and recruit should be replaced with clear insight as to the goals of each new minister of reconciliation. Leaders need mastery of their job. In order for one to be an effective leader in the Kingdom of God, one must weigh his goals, objectives, time frames, worker recruitment, worker training, and worker activation. The Christian community needs dynamic leaders who will lead the Church effectively in the twenty-first century. We need leaders who have staying power! Men who will not fold under the pressures of a fun-loving society that wants to play rather than fight a war with Satan. Playing games is always more fun than fighting a war. Leaders need flexibility, organizational skills, good judgment and discernment, positive attitudes, belief in the brethren, and FAITH!

Although Chapter Five has examined the three key words associated with foot soldiers – Motivating, Training, and Activating – this chapter has also sought to capture the concept that one’s personal life involves an abandonment of one’s self to God. When a

Church is involved in missionary activities, the influence of the Church radiates God's glory through its members as they present their bodies as living sacrifices in God's service.

This chapter has emphasized the need to get out of the pew and get into the thick of battle. The Church is often in her housecoat, slippers, and easy chair with a "Please Do Not Disturb" sign on the door. Often the church is like a car being driven around on some side road where the issues dealt with are irrelevant to man's basic need of salvation. The Church needs to be out on life's super-highway where the stream of life's traffic is flowing and where the issue of salvation is paramount. This chapter emphasized that missionary outreach begins with motivating the average Christian in the pew, then training that individual in boot camp and then activating that foot soldier sending him/her across boundaries and/or international borders for Christ. World evangelism will not be realized without properly training, motivating, and activating the needed workers (foot soldiers) to actually go to the targeted mission fields of the world.

ENDNOTES

¹ Vine, W.E. Vine's Expository Dictionary of New Testament Words. n.p., n.d.. p.235.

CHAPTER SIX

A SEMINAR TO TRAIN FOOT SOLDIERS

This chapter discusses the project that developed a seminar for training foot soldiers. The reason for discussing the project that produced the seminar is to demonstrate that the seminar was properly designed and tested for effectiveness. The project producing the seminar needs validating if leaders are to have confidence in the seminar produced by the project. The seminar that resulted from the project will be presented and made available for duplication by church leaders who have the zest to properly motivate, train, and activate Christian workers to help carry out Christ's eschatological goal. Foot soldiers need proper "boot camp" training prior to being sent into the field of battle. Leaders and foot soldiers need not be intimidated by the forces of evil. Leaders need to take decisive action against evil in our world. The seminar that resulted from a well-designed project is/has produced a tool to motivate, train, and activate the army of the Lord.

Leaders need to have the faith and trust that Nehemiah had in God. Sanballat, Tobiah and Geshem laughed at Nehemiah for saying:

Then I said to them, "You see the distress that we are in, how Jerusalem lies waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach." And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they said, "Let us rise up and build." Then they set their hands to this good work (Neh. 2:17-18)

They laughed at and despised Nehemiah and the people. But Nehemiah answered: "The God of heaven Himself will prosper us; therefore we His servants will arise and build, but you have no

heritage or right or memorial in Jerusalem” (2:20). Nehemiah prayed to God: “Hear, O our God, for we are despised; turn their reproach on their own heads, and give them as plunder to a land of captivity!” (4:4). Nehemiah and the community possessed a willingness of mind and heart to be used of God and a belief and trust in God’s deliverance. Nehemiah records: “So we built the wall, and the entire wall was joined together up to half its height, for the people had a mind to work” (4:6). God accomplishes magnificent feats with leaders like Nehemiah and people who have a mind to work like the children of Israel had at that time. Leaders need to lead the forces of good and the army of God into battle in the twenty-first century.

This project was undertaken realizing that the model produced from this project could be used not only in post-Communist societies but also could be reproduced with adaptation for use in any country. Naturally the materials presented in the actual seminar would have to be updated and would have to pertain to the country targeted by the leaders of the local congregation desiring to implement this kind of training. The model has in fact proven itself effective having been replicated with needed adaptations for training foot soldiers for successful crusades in Guyana, South America, and Barbados, West Indies.

The project’s design was to increase the number of campaigners conducting mission work in the Commonwealth of Independent States (CIS), formerly the Soviet Union. The project was to develop, to conduct, and to evaluate a one-day seminar-teaching program. The seminar’s goal was to train short-term missionaries, or campaigners, about evangelism in the CIS before they conducted a campaign.

Campaigns are evangelistic efforts that last typically from two to four weeks. During the campaign, the workers devote themselves to teaching the Gospel of Christ found in the Bible. The Bible is God’s Word and is divinely inspired (2 Tim. 3:15). Christians, who teach the Gospel of Christ Jesus, practice what is called evangelism. Evangelism in a foreign country is referred to as missions. The Gospel is the Good News that God has provided the perfect sacrifice for sins through the death of His Son on the cross of Calvary. Obeying Christ reconciles sinners to their Creator. God provides Christians with blessings on earth as well as eternal blessings in

heaven. Christ said, “And I, if I am lifted up from the earth, will draw all peoples to myself” (John 12:32).

Christ commanded His disciples to teach others about His sacrifice (Matt. 28:18-20). Elders, or church leaders, look for ways to make available to their members opportunities to teach the Gospel through evangelistic efforts at home and abroad. Christians who teach are servants in the kingdom of the Lord. Throughout the seminar training, these Christians are referred to as short-term missionaries, campaigners, workers, or foot soldiers. Christians are to penetrate to the center of the evangelical proclamation that Jesus Christ came into the world to reconcile men and women unto God through Himself. Missionaries are to proclaim that redemption is only “in” and “through” Jesus Christ. The Gospel of God is about world history that has been changed through Jesus from a history of disaster into a history of redemption for men and women. In the Gospel one is always conscious that God wills that one move out of the realm of God’s wrath into the sphere of His love.

The project’s inception grew from various elders who requested the author develop a seminar to serve as a model for replication by other congregations across the country. The word *model* as used in this book means “example – worthy of imitation.” An examination of the Pauline mission method reveals the need for numerous missionaries to accomplish the task of evangelizing the world. The term *Pauline* refers to the apostle Paul, his epistles, his doctrine, or theology, or his mission method. Church leaders have expressed their desire to send more laborers to reap the harvest in the spiritual fields of the CIS and the world. The project’s goal was to produce a seminar worthy of duplication. This seminar stressed that one’s life must become an expression of Jesus’ prayer to His disciples: “Your kingdom come” (Matt. 6:10).

Upon the project’s evaluation, the seminar proved to be an effective way to get campaigners ready for mission work in the CIS and worldwide. Other congregations and their elders may now use the seminar as a model for repetition. The replication of the seminar will provide a convenient way to train more campaigners for evangelism in the CIS and other nations around the world. Campaigners (foot soldiers) who are trained for the work are less distracted by cultural differences and feel better prepared to reach

lost souls. The project did not attempt to study a correlation between the seminar's results and the campaign's results. The model seminar's assessment did not rely on measurements of the campaign, such as the number of conversions. Rather, the project was based on seminar attendees' assessments about whether they felt the model had prepared them adequately. Two questionnaires were administered to gauge attendees' responses about the model seminar.

The model seminar provided an orientation for first time campaigners while allowing those with experience to share various ways to improve future campaigns. The seminar offered an overview of the apostle Paul's mission model. Attendees reviewed logistical information such as flight itineraries and discussed how to pass through customs in the CIS. Cultural awareness was heightened through the experienced workers sharing what they had learned from their blunders in handling cultural differences. The seminar promoted group cohesiveness through a small group session, allowing time for groups to share their concerns. The groups consisted of the number of campaigners scheduled to work in a particular location. These groups are called mission teams and are led by team captains, or leaders. The seminar encouraged attendees to examine their individual responsibilities and to be accountable for their actions.

PROJECT STAGES

A committee was formed and served as a panel of consultants for the project's design and evaluation. At the first meeting, the committee reviewed the records of previous training programs conducted by the Director of the Open Door Ministry to prepare campaign workers for service. The committee asked the project author to write accompanying written materials to enhance the seminar training.

At the committee's second meeting, the project's author presented a proposal for the seminar's agenda, guidelines for conducting the model seminar, and an application. The author also presented to the committee a draft of the seminar-training manual for attendees. The manual was written as a reference for attendees and to reduce the need for copious note taking. Committee members suggested recommendations to improve the content and structure of the author's proposed schedule and materials. The author used this

input to make the final seminar agenda and to write the final draft of the conducting guidelines and training manual. Throughout the project, the committee contributed their expertise and skills to help round out the project's overall design, implementation and evaluation.

The committee developed two new measurement devices to evaluate the project's model. The committee decided to administer one questionnaire immediately after the seminar to measure the first response of attendees. This became known as the post-seminar questionnaire. Another questionnaire was distributed after the campaign to determine whether the attendees still held their first-response opinions. The second questionnaire, referred to as the post-campaign questionnaire, was used to validate the post-seminar results.

The project was founded upon the apostle Paul's mission model, which is discussed in detail in Chapter Three. This chapter presents a brief history of mission methods used by the churches of Christ and recommends a return to the Pauline mission method. God is engaged in drawing men to Himself through His Son, Jesus Christ. The history of God's dealings with humanity reveals Christ's eschatological (end time) goal and demonstrates how Christ reveals Himself to the world. The future is certain as God draws men and women into his ultimate plan of redemption. God grants both men and women participation in His ministry to reconcile humanity unto Him. The apostle Paul's life is an example of God's way of dealing with humanity. One's study of Paul's writings reveals that communion with the Father is only possible through the mediation of Jesus the Messiah. Paul's unfolding of God's plan of redemption causes one to be in wonder and awe and to bow in adoration of such rich love.

Chapter Three analyzed Paul's qualifications and his inspired approach to mission work. The Pauline principles outlined support the need to increase well-trained, short-term missionaries in addition to increasing permanent placing of American missionaries in foreign countries. Effective mission work in foreign fields depends largely on an understanding and acceptance of cultural differences. Chapter Two reveals what missionaries need to know about the cultural upheaval caused when communism fell and the misgivings of people who live with the every day uncertainties of life in post-Communist

societies. Chapter Two is designed to provide information pertaining to the realities of life in the CIS. It also addresses the problem of relativism in our modern world. Relativism needs to be understood and dealt with in every nation where missionary endeavor occurs.

The seminar teaches the apostle Paul's mission method and increases cultural awareness to prepare Christians to evangelize the former Soviet Union. The project incorporated measurement tools to determine the seminar's effectiveness. These tools are discussed later. The model's curriculum was presented at the seminar. Valid measurements helped determine whether the model should be recommended to others. The questionnaires used a variety of techniques to solicit attendees' responses and to determine whether an individual's responses appeared contradictory. The open-ended questions seemed to be the best way to obtain information about how to improve the model.

Recommendations will be made later in this chapter which will aid church leaders in conducting the project-model seminar. The project author encourages future revisions based on continuous evaluation of each seminar presented. The project committee desires that the model be used to help train numerous campaigners who will boldly teach the Gospel throughout the CIS and other countries. The seminar and its materials may be adapted to train workers for any destination in the world.

THE PROJECT'S ORIGINATION

The idea for the project originated from requests by congregations of the Lord's church across America. The elders, or church leaders, asked the project author to create a model and training seminar with accompanying written material. The elders wanted to duplicate the seminar to prepare their members to conduct mission campaigns in post-communist countries. Mission campaigns are evangelistic efforts in foreign countries and usually last from two to four weeks. Christians participating in a mission campaign are referred to as campaigners. The Director of the Open Door Ministry had been conducting training programs for campaigners for fourteen years. Elders recognized that by duplicating the seminar they could prepare more Christians for the work.

THE PROJECT'S GOAL AND THE SEMINAR'S OBJECTIVES

The project's goal was to develop a seminar worthy of duplication. The seminar's objectives included: (1) reviewing the Pauline mission method, (2) providing campaign logistics, (3) preparing workers for medical emergencies, (4) increasing cultural sensitivity, (5) discussing evangelistic study materials in small groups, (6) updating teams about work being done in various CIS regions, (7) distinguishing individual responsibilities, and (8) promoting group cohesiveness. If survey results showed attendees believed the seminar had prepared them for the campaign, then the seminary author would recommend that other congregations and elders copy the model seminar in their hometowns. The project's success did not depend upon the campaign's success. The committee did not conduct a correlation study between the seminar's outcomes and the campaign's outcomes. Rather, the project focused on determining whether campaigners would report that the seminar had prepared them to conduct the campaign, thus deeming the model worthy of replication.

THE PROJECT COMMITTEE

King Solomon wrote the proverb: "Where there is no counsel, the people fall; but in the multitude of counselors there is safety" (Prov. 11:14). I brought together a small group of people willing to serve on a project development committee. Committee members brought various skills, talents, and experiences to the project. Each member had experience working as a campaigner in the CIS. Some of the members had experience as ministers and missionaries at home and abroad. Each committee member had experience teaching adult education in a variety of settings. The committee was comprised of three women and five men, including myself. Collectively, these members served as a panel of consultants for the project's creation, implementation, and evaluation. I am indebted to the committee members for their guidance and assistance. The committee developed the project in three stages.

STAGE ONE: DEVELOPING THE CONCEPT

In the first stage of development, the committee reviewed the training programs the seminar author had conducted previously. They evaluated data gathered from surveys about these programs. From this review, the committee determined that the model should be

a one-day seminar. Committee members believed that adequate information could be presented effectively during that time. The committee also chose to conduct the seminar on a Saturday. They agreed that Saturday would be the best day of the week because it would not present a conflict with most campaigners' jobs. Traditionally, attendance has been lower for Sunday afternoon sessions, often couched between worship times. Finally, the committee discussed whether the audience should be divided into smaller groups for training.

In "How Small Groups Are Transforming Our Lives," Robert Wuthnow stated, "A three-year national research project reveals how small groups are dramatically changing communities and Churches—for better and for worse."¹ According to Mary Ruth Marshall, Erskine Theological Seminary, the larger assembly better serves the purpose of generating excitement and zeal. In her class, "Small Groups in the Church," she stated: "it does depend on the skill of the motivator (speaker, video) but the larger group gives the sense of being part of something big, of valuable service."² The committee wanted seminar participants to feel the importance of the impending mission campaign and to understand their individual roles in God's plan for reconciling humanity to Him.

The committee deliberated whether small group interaction would help them achieve their goal to conduct a seminar worthy of duplication. Studies support the notion that groups are more productive than individuals. David W. and Frank P. Johnson cited supporting evidence for small groups in their book, *Joining Together, Group Theory and Group Skills*. Marvin Shaw conducted a study that demonstrated this principle: "Only three out of twenty-one individuals were able to solve the husbands-and-wives puzzle in Shaw's study, while three of five groups were able to do so."³ Referencing others' research the authors wrote, "Thorndike (1938) concluded the superiority of group to individual problem solving and decision making to have been proved.

More recent reviews have also concluded that groups generally learn faster, make fewer errors, recall better, make better decisions, and are more productive with a higher quality product than individuals."⁴ Other studies, like those of Baron, Kerr, & Miller (1992), Davis (1969), Johnson and Johnson (1989), and Laughlin

(1980) drew similar conclusions. Based on small group research, the project author suggested that one or more small group session(s) would help prepare seminar attendees for the mission campaign.

The committee knew that the model seminar's audience would be comprised of smaller groups, or teams, going to different destinations within the CIS. In *How to Lead Small Groups*, Neal F. McBride wrote that a small group size is "three to twelve"⁵ people. In *Growth Groups*, editors Michael T. Dibbert and Frank Wickern quoted Charles Olsen who stated, "There is no ideal size for a group."⁶ The size of the group does not serve as a formula for effective small groups. The mission teams varied in size because they formed during the application stage, which is covered later in this chapter. During this stage, campaigners indicated specifically where they would like to work in the CIS.

Johnson and Johnson defined an effective group as "more than the sum of its parts."⁷ This sentiment expressed that a small group's effectiveness is based on what the group produces instead of how many individuals make up the group. The authors described a phenomenon called "process gain" and wrote that sharing experiences through group interaction "results in ideas, insights, and strategies that one member had previously thought."⁸

The committee considered the possibility that some campaigners may have been attracted to the small group rewards of mission work. Wuthnow wrote, "Small groups are not only attracting participants on an unprecedented scale; they are also affecting the ways in which we relate to each other and how we view God."⁹ Campaigners, who enjoy small groups, might anticipate an opportunity to meet with their team before the campaign.

Would attendees feel less prepared if this meeting did not occur? The committee's review of the author's past training programs revealed that the formats had not allowed moderators to tap into individual attendee's ideas, insights, and knowledge. Prior training programs had failed to gather fresh information from small group interaction. Therefore, the committee asked the project author to integrate a small group session within the larger framework of the seminar agenda. The committee did not want to sacrifice any blessings resulting from large group motivation or small group inspiration during the model seminar.

The committee also hoped the small group session would foster unity of purpose among team members. Johnson and Johnson defined a group as “a number of persons or things regarded as forming a unit on account of any kind of mutual or common relation, or classified together on account of a common degree of similarity.”¹⁰ As stated earlier in the chapter, one objective of the model seminar is to promote group cohesiveness.

In summary, during stage one of development, the committee conducted a retrospective study of past training programs conducted by the author for campaigners. The committee agreed there was enough interest from various church leaders to warrant developing, conducting, and evaluating a model seminar for duplication. The committee determined that the model seminar should be limited to one-day. Members agreed that Saturday would be the best day of the week to conduct the seminar. After discussing the pros and cons of both large and small groups, the committee included a small group session within the model seminar’s agenda. Finally, committee members expressed their desire to provide written materials to enhance the seminar. The committee commissioned the project author to draft the materials.

STAGE TWO: DEVELOPING WRITTEN MATERIALS

Throughout the development of the second stage of training, the project author examined the ideas presented by the committee and drafted a flexible agenda and accompanying written materials for the model seminar. The written materials included: (1) an application, (2) a “suggested” agenda, (3) guidelines for conducting the model seminar, and (4) a training manual. These written pieces are described individually in the following paragraphs.

An application process was an essential first step to help set the campaign dates and to begin making arrangements for the campaigners’ air travel, food, lodging, and ground transportation. The application was nine pages in length. It solicited vital information from each campaigner, such as contact data, experience level, health concerns, and personal information needed to secure visas. A completed application demonstrated the campaigner’s level of commitment to the task. Along with the application, each campaigner submitted a non-refundable deposit and letters of recommendation from several elders. The deposit and recommendation letters showed

good faith that the participant was planning purposively to work and to share in the campaign's outcome. The drafted application was similar to a contract and gave weight to the serious task of conducting a mission campaign. The application also served the dual purpose of pre-registering each campaigner for the model seminar.

The author felt that the model seminar's agenda should be flexible to address attendees' specific needs. For example, if an entire mission team were composed of novices, the question and answer session may need to be lengthened. The amount of training needed for each attendee varies based on the following factors:

1. Attendee's ability to teach others the Gospel.
2. Attendee's comfort level with foreign travel.
3. Attendee's sensitivity toward cultural issues.
4. Attendee's self-image and ability to work well with others.

Before the seminar, the moderator evaluated the experience levels each attendee provided in his or her application. This information served as a guide to set the final agenda for the model seminar. The project author felt a "flexible" agenda would help encourage church leaders to tailor the seminar to meet their group's specific needs. The moderator's role in conducting the model is discussed at length later in this chapter under the sub-heading, "Conducting the Model Seminar."

Next, the project author drafted guidelines for conducting the model seminar. The guidelines were written to help moderators adjust the model seminar to meet the audience's needs. The guidelines suggested ways to (1) select a moderator, (2) choose seminar instructors, and (3) identify qualified team captains. The guidelines stated the committees' reasons for conducting the one-day seminar on Saturday.

Finally, the author drafted a training manual. The training manual is a written account of material that accompanies seminar lectures and reduces copious notes taking by audience members. Large margins provided ample space for jotting down personal notes or inquiries. The main purpose of the training manual was to give attendees a ready reference to prepare them for the campaign. The project author believed that attendees would not retain all of the information provided at the seminar. The training manual would serve to refresh attendees' memories in the comfort of their homes.

For example, attendees might refer to the list of items to pack and feel good knowing they had remembered everything as they zipped up their last suitcase.

The project author presented rough drafts of the application, the “suggested” agenda, the guidelines, and the training manual to the committee for their input and corrections during stage two. The committee reviewed the materials for accuracy, readability, and design. After making corrections, the project author prepared final drafts of the written materials.

STAGE THREE: DEVELOPING THE SURVEY

In their book, *How to Conduct Surveys a Step-By-Step Guide*, Arlene Fink and Jacqueline Kosecoff cited several ways to obtain data other than surveys. Research methods may include the following: “1) observation or eye witness, 2) performance tests, 3) written tests and 4) record reviews.”¹¹ As mentioned, the committee had conducted a record review of the author’s past training programs for campaigners. According to Fink and Kosecoff, “A survey is a method of collecting information from people about their ideas, feelings, plans, beliefs, and social, educational, and financial background. It usually takes the form of questionnaires and interviews.”¹² The committee discussed what type of survey would best measure the attendees’ opinions.

Questionnaires serve as a popular method for surveying, or gathering information. They allow individuals to work at their own speed and are less structured than interviews. Fink and Kosecoff outlined three good reasons to use questionnaires:

Reason 1: A policy needs to be set or a program must be planned. Reason 2: You want to evaluate the effectiveness of programs to change people’s knowledge, attitudes, health, or welfare. Reason 3: You are a researcher and a survey is used to assist you.¹³

Researchers sometimes prefer questionnaires because the data is scored objectively based on mathematics rather than on a researcher’s feelings about the respondent. Often questionnaires are anonymous, or do not reveal the respondent’s identification.

Anonymity helps some respondents to feel more at ease about providing truthful answers. If a respondent feels like he or she will be judged and/or questioned about his or her replies, they are less

likely to complete a questionnaire. Other respondents want to reveal their names for a variety of reasons. Some respondents desire the researcher to be able to contact them for further information. Others provide their names because they want to effect change or back the status quo. Still others may choose to include their names because they know the researcher personally.

Questionnaires are an easy, convenient way to gather data. On the other hand, questionnaires do not permit deeper exploration into any existing problems. Whereas questionnaires sometimes overlook an individual's area of concern, interviews offer opportunities for respondents to introduce, or inject, their own ideas and concerns. If rapport develops, the respondent will often reveal thoughts and answers not produced by the best of questionnaires. In *Handbook for Congregational Studies*, C. Kirk Hadaway noted that respondents "may only give brief answers on a questionnaire, but in an interview they may be willing to talk for hours."¹⁴

For all the talk, however, interviews do not always garner useful results. Evaluating interviews is difficult because of interviewer bias and uncontrollable variables, such as interruptions and non-verbal communication. Sometimes a psychologist may be needed to evaluate interview responses. Interviews are often inconvenient compared to questionnaires because interviews demand more time, energy, and resources from both the researcher and the respondent. Although Fink and Kosecoff noted that combining interviews with questionnaires is typical, in this case, the committee felt that conducting personal interviews would be too time-consuming and costly. They decided that a sample of personal interviews would be conducted only if questionnaire results were not measurable. For example, if the respondents failed to complete the questionnaires or if the response rate was too low, then the committee would attempt to interview several attendees to determine why the questionnaires failed as instruments.

The committee determined that a formal survey employing questionnaires would be the most practical method for gathering information to evaluate the attendees' opinions about the model. Two questionnaires were written to measure whether attendees felt the seminar had prepared them for the campaign. The first questionnaire was administered immediately after the seminar to

capture the attendees' initial feelings about the seminar. The second questionnaire was administered after the campaign to confirm whether the attendees' still held their original impressions of the seminar. These questionnaires are referred to as "post-seminar" and "post-campaign," respectively.

Next, the committee decided what type of information needed to be gathered from the questionnaires. In *Program Planning for Adult Christian Education*, James R. Schaefer discussed how adult Christian learning unfolds. He wrote,

The questions to answer are: How does adult Christian learning happen? What kinds of adult Christian learning are to be sought? How is the learner's motivation to be approached in pursuing the kinds of learning desired? What dominant teaching-learning modes give promise to achieving certain kinds of learning?¹⁵

Obtaining the answers to these questions would be important for a meaningful evaluation of adult education programs at congregations or schools. For this project, the assessment tools needed to assist the committee in answering one central question: "Was the model seminar worthy of duplication?"

Fink and Kosecoff's book served as a valuable resource to learn the steps involved in preparing the questionnaires which included closed-ended and open-ended questions to measure attendees' feelings about the model seminar. The instruments reserved space for open-ended questions to allow the attendees to write personal responses rather than choose from provided responses. These open-ended questions mimicked the personal interview, but prohibited deeper exploration by an interviewer. Additionally, the open-ended questions solicited recommendations for improving the model seminar.

The project author also used closed-ended questions. Closed-ended questions force the respondent to choose from pre-selected options. Carroll, Dudley, and McKinney defined closed-ended questions as those that "offer a set of fixed responses, from which the respondent chooses one that most closely represents his or her views."¹⁶ Response categories vary. The editors continued,

Response categories can be Yes/No, strongly agree to strongly disagree, a set of discrete responses as in a question dealing

with marital status (such as, are you: (1) never married, (2) married, (3) separated, (4) divorced, (5) widowed?), a continuum with end points labeled (conservative____ (1)____ (2) ____ (3) ____ (4) ____ (5)____ liberal) or a variety of other formats.¹⁷

The project author used two response categories for the closed-ended questions. They were “yes/no” and “continuum.” The post-seminar questionnaire began with yes/no questions concerning the amount of information provided at the seminar. Only one subject per question was asked to be considered in the “yes/no” questions. This aided researchers when the time came to score, or assign, value to each question. Unfortunately, the “yes/no” type of question does not provide a “maybe” solution to a respondent who has mixed feelings; therefore, the project author also included a section of continuum questions.

The continuum questions rated items from very satisfactory to very unsatisfactory. The project author avoided list questions, which ask respondents to either prioritize or select answers from a list of choices. This type of question is more difficult and time consuming than the others that were chosen. According to Carroll, Dudley, and McKinney, “A concerted effort should be made to make the instrument as brief as possible.”¹⁸ The project author attempted to show respect for respondents’ time by making the questionnaires easy to complete in a short time.

QUESTIONNAIRES PRE-TESTED

Carroll, Dudley, and McKinney encouraged questionnaire writers to conduct “pre-tests” before distributing questionnaires to the sample, or the number of respondents asked to participate in the survey. They cautioned readers that failure to “pre-test” is a mistake. “Pre-testing is a critical step, yet one which is often skipped because of deadlines or because of an unfortunate presumption on the part of the researcher.”¹⁹ A pre-test was conducted to answer, “Will the questionnaires provide an accurate reflection of the model seminar attendees’ feelings?” The pre-test assured the project author that questions had been written clearly and without bias. The pre-test also provided opportunity to adjust the questionnaires before they were administered. Pre-testing a sample of attendees was impossible because the questionnaires were written to evaluate a seminar yet to

be conducted. The difficult task of answering the pre-test questionnaires fell to committee members, each of whom had attended previous training programs for campaigners and had conducted a record review of these programs.

First, the committee reviewed the instructions of both questionnaires for clarity and simplicity. The analysis and interpretation might produce inaccurate results when instructions mislead respondents. Confusion skews results. Respondents, who become frustrated by confusing instructions, will sometimes stop short of completing questionnaires. The committee reviewed, corrected, and approved the final draft of the instructions.

Next, the committee searched the questionnaires for bias. The project author had attempted to write the questionnaires to avoid misunderstandings and biased results. Carroll, Dudley, and McKinney gave the following example of a biased question: "Don't you agree that we should not allow homosexuals to teach in our public schools and corrupt the morals of our children?"²⁰ Sometimes writers inadvertently allow their own preconceived notions to surface. Questionnaires written to confirm a theory are futile because the results fail to reflect how the respondents' truly felt. While the attendees who answered the project survey would provide subjective responses, the committee felt the questionnaires avoided prejudiced language such as words, phrases, names, and places that are charged emotionally. After pre-testing the questionnaires, the committee advised the project author to administer the questionnaires as planned.

TEAM CAPTAINS

A captain, or team leader, led each campaign team. In *Good Things Come in Small Groups, The Dynamics of Good Group Life*, the authors stress, "Without adequate leadership a small group is doomed."²¹ According to Judy Hamlin, "no one is more vital to the success of a small group than its leader."²² The team captains were individuals who honor God, respect His Word, and uphold His desire for Christians to teach the Gospel. Johnson and Johnson quote Sophocles who said, "One learns by doing the thing; for though you think you know it, you have no certainty until you try."²³ Each team captain had experience working in a mission campaign in the CIS and taught some of these skills to their team members during the small

group session.

In *The Big Book on Small Groups*, Jeffrey Arnold writes, “Leading a small group takes time, self-evaluation, humility and persistence.”²⁴ The apostle Paul demonstrated four qualities of leadership while in Thessalonica. These were determination, pure motives, gentle style, and personal focus. McBride points out in his book that “F-A-T people make the best leaders.”²⁵ His acronym is as follows:

- F – Faithful to God and your fellow group members
- A – Available, having and being willing to spend the time
- T – Teachable, open to instruction and learning²⁷

Team captains were encouraged to develop leadership characteristics like those listed above and to be prayerful and faithful (Luke 22:32, 1 Cor. 4:15, Heb. 11:1-6).

CONDUCTING THE MODEL SEMINAR

MORNING SESSIONS

On the morning of the model seminar, the weather was excellent. This seemed to boost the spirits of those attending. Registration began at 8:30 a.m. with coffee and donuts provided in the break room. During registration, campaigners enjoyed meeting new co-workers and catching up with old friends. The seminar started promptly at 9 a.m. The moderator extended an enthusiastic welcome, offered an opening prayer, and presented a brief update on the latest developments in Russia and Ukraine, especially the latest news concerning Russian President Boris Yeltsin’s health. The moderator commended attendees for deciding to participate in a campaign for Christ.

He encouraged them to pray for courage, strength, and wisdom. He asked them to remember that, “If God be for us, then who can be against us?” (Rom. 8:31) and that, “In all things we are more than conquerors” (Rom. 8:37). The moderator challenged the audience to learn as much as possible during the seminar so that they would be prepared to conduct the mission campaign. He briefly presented the agenda, emphasizing that a question-and-answer session was scheduled for the end of the day. The moderator pointed out that the training manual had ample space for writing notes. Participants were encouraged to write down questions and save them for the appropriate session. The introduction ended on time.

Next, the moderator introduced the speaker for the second session, announcing his subject as the, "Pauline Mission Method." The speaker outlined the apostle Paul's strategy for missions recorded in Acts and in Paul's epistles. He explained why the Open Door Ministry had adopted Paul's mission strategy. The instructor's main points included:

1. New Testament congregations sent out volunteer missionaries, or foot soldiers (Acts 13:2-3).
2. Christians went from city to city preaching the Good News of Jesus and establishing Christ's church (Acts 13:4-14:20).
3. Not every congregation had a full-time, resident missionary (Acts 13-14).
4. Paul helped established indigenous congregations. Indigenous congregations are comprised of Christians who live in the city wherein a congregation meets.
5. Paul revisited cities where various congregations met so that he could strengthen and comfort those in the faith and convert new Christians (Acts 14:21).
6. Paul set an example of reporting to his supporting congregation and recounting all that God had done (Acts 14:26-28).

After an unscheduled three-minute break, the next session began. Logistical information such as itineraries, team composition, what to bring on the trip, visas, passports, lodging, air travel, and ground transportation were discussed during this session. Some workers knew beforehand who would be on their mission team, but others did not know until the seminar. Itineraries were reviewed, and participants were allowed to ask specific questions that they felt needed to be addressed. Subsequently, the attendees referred to the training manual to learn which items to pack. The instructor discussed information pertaining to visas and passports before describing what to do and how to act upon arrival in the CIS. Some suggestions were given about passing through customs with Bibles, medicines, food, and religious materials. Campaigners were urged to pray that their materials would be allowed to pass customs.

The speaker described a typical hotel room to prepare novice campaigners for the poor conditions they would face. For example,

during the winter periodically there will be no hot water or heating for rooms. The rooms are usually small and have no phones. Sometimes communal toilets and showers replace the familiar privacy to which Americans are accustomed. Air and ground travel plans were presented, and campaigners were admonished not to be late for scheduled pick-up times. The instructor reviewed two pages in the training manual entitled the “Ten Commandments for World Travelers” and “Train Travel in Russia and Ukraine.” The instructor cautioned campaigners about dangers associated with traveling in the CIS. The speaker used vivid description and illustrations to prepare campaigners for the logistics of the campaign.

The third session was entitled, “Here’s to Your Health in the CIS.” It began about five minutes late. All of the attendees appeared to be concerned about dealing with medical emergencies in the CIS. The speaker addressed at length the potential health risks associated with working in Russia and Ukraine. Forewarning is fair warning, and the model seminar allowed plenty of time to cover the health issues outlined briefly below:

1. Contaminated Water: Purification techniques were taught.
 - a. Brushing teeth with mouthwash
 - b. Avoiding ice-cubes
2. Recommending purchase of hand-held, portable water purifiers
3. Food: Precautions were given particularly about raw food items such as: vegetables, meats, fish, shellfish, and snails. Campaigners were told to eat food that is piping hot.
4. Cholera and Diphtheria: Campaigners were taught how to treat these illnesses with medicine.
5. Tetanus: Campaigners were reminded to update their tetanus shots. In the CIS, a cut can become a serious problem quickly.
6. AIDS: The virus is spreading rampantly in Russia and Ukraine. Campaigners were instructed to carry their own hypodermic needles and IV needles in case they needed intravenous medicines. Medical personnel in Russia have told the author that syringes are not always sterile and may be used more than once. Campaigners were advised

to take current doctors' certificates with them stating that they were HIV negative to avoid an AIDS test in the CIS. A few campaigners were forced once to undergo tests for AIDS upon arriving in Russia. The instructor warned the audience about this potential situation.

7. "Med/Jet": Information was provided about this company that provides medical air evacuation in case of extreme emergencies. Due to the low cost of this coverage and the poor health services in the CIS, each campaigner was encouraged to obtain coverage. Med/Jet's worldwide telephone number was included in the training manual along with contact information for campaigners' families to call in case of an emergency at home.

The instructor asked campaigners with pre-existing health problems to make special preparations to deal with their illnesses while away from home. The model seminar was designed to address such serious concerns with respect and dignity. However, the instructor employed a touch of humor to ease the campaigners' minds and to remind them that emergencies are rare.

The last session before lunch began a few minutes behind schedule. This session dealt with "Cultural Realities in the CIS." The campaigners appeared to be enthusiastic about the prospect of visiting a culture very different from their own. The speaker injected more humor into this session than the last speaker. The campaigners seemed to enjoy the anecdotal narratives the instructor shared, and laughter punctuated the entire session. Stories were shared regarding cultural mistakes, and after the laughter subsided, the instructor explained how each situation should have been handled to bridge the cross-cultural gap. The training manual gave a synopsis of CIS traditions and customs to prepare campaigners to interact with their prospective students. The instructor explained why no one would want to be labeled an "ugly" American.²⁷ This term was coined after a book was written that examined why Americans were perceived as rude and insensitive when traveling in foreign countries. This informative session familiarized the attendees with important cultural differences between America and post-Communist countries. The instructor asked campaigners to be sensitive about the economic woes confronting people in the CIS. He reminded attendees not to

boast about their wealth or possessions, and to avoid showing photographs of material blessings.

Numerous customs were discussed as well as how to handle money exchange rates. Instruction was given about overcoming language barriers and working with interpreters. Attendees learned when it was appropriate to give a gift. They were taught about how to behave in a socially acceptable way in hotels, on tour buses, and in Russian Orthodox buildings. The expected behavior in the CIS culture is different from in America. The instructor said any behavior which appears to be boisterous paints a picture of a shallow, frivolous, ill-mannered, and uneducated American in the mind of a CIS citizen dealing with serious social problems. Experienced campaigners have observed that Russians and Ukrainians tend not to smile or make jokes in public, particularly in the settings mentioned. Everyone was asked to do their best to respect the customs and traditions of the Russian and Ukrainian people, who are highly educated and cultured. This session went fifteen minutes overtime.

AFTERNOON SESSIONS

Lunch was served and everyone finished early. This allowed the afternoon session to begin on time. The small group session followed the noon meal. In preparing the model seminar agenda, the project author felt that interaction in small groups would be good following a meal. Not only would small group members be warmed-up to fellowship during the meal, but an active role in instruction might offset any after-lunch drowsiness.

The small group sessions afforded participants an opportunity to ask questions and share ideas with their team members and team captain. This session lasted for ninety minutes. Team captains reviewed evangelism skills that needed to be polished before the campaign. The attendees were told to build upon their students' knowledge and beliefs. To find out where to begin, the campaigners were given a series of questions that would help them discover how much their student knew about God, the Bible, and the church. They were encouraged to find common ground before moving forward through their lessons.

The small groups discussed common questions asked by Russian and Ukrainian students. The questions included the following. What is a soul? What is salvation? What is the significance of the cross of

Christ? What are the different types of crosses used by Romans during the time when Christ was crucified? How does the Russian Orthodox Church differ from the one described in the New Testament? Small groups further explored how to work with interpreters. Some proven guidelines for using interpreters were included in the training manual. All of the evangelism materials, including visual aids, were prepared in both English and Russian. These teaching materials were reviewed and discussed during the small group session.

After the audience reassembled, different individuals presented field reports to update the teams about various congregations and about the on-going efforts to conduct evangelism in the surrounding area. The field reports gave attendees perspective concerning the predominant beliefs of people in different regions of the CIS. The moderator added that many who believe that there is no God have never contemplated otherwise. He said many are atheists not because they deny God exists, but because they have been denied an opportunity to learn about God from the Bible.

The seminar's final session for questions and answers was exciting. The moderator was able to begin this session on time because the field reports finished early. First, the moderator read the campaign guidelines for individual behavior and responsibilities. The guidelines include policies such as no smoking and no imbibing of alcoholic beverages. The moderator also exhorted campaigners to show respect to team captains and other campaigners. After that, the moderator told the audience not to hesitate or be embarrassed to ask any question. The question-and-answer session was productive with a wide range of questions being asked.

Attendees had written questions throughout their training manuals as requested at the seminar's introduction. Enthusiasm seemed high, and the experienced campaigners shared willingly when novices asked them about their experiences. Keeping a quick pace helped retain the audience's attention. The moderator called the session to an end five minutes overtime. Although the seminar seemed to be running far behind schedule, it ended only five minutes late. Finally, the moderator gave a closing farewell to the attendees. One participant was asked to close the seminar with prayer. The day ended as it began with beautiful weather and on a high note.

The one-day seminar presented in this chapter is the result of a professional research project that earned the author his Doctor of Ministry degree. The seminar outlined in this chapter has been researched and its design works. It is in a form that church leaders can replicate and was originally designed with this in mind. Chapter Seven will discuss the conclusions drawn from the project research and the seminar conducted as part of the research project as well as recommendations for future seminars.

ENDNOTES

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- ² Mary Ruth Marshall, "Small Groups in the Church," *Lecture* delivered 9 July 1997, Montgomery, AL: Erskin Theological Seminary.
- ³ David W. Johnson and Frank P. Johnson, *Joining Together Group Theory and Group Skills*, Sixth Ed. (Needham Heights, MA: A Viacom Co., 1997), 231.
- ⁴ *Ibid.*
- ⁵ Neal F. McBride, *How to Lead Small Groups* (Colorado Springs: NavPress, 1990), 24.
- ⁶ Michael T. Dibbert and Frank B. Wichern, *Growth Groups* (Grand Rapids, MI: Zondervan Publishing House, 1985), 41.
- ⁷ Johnson, *Joining Together*, 17.
- ⁸ *Ibid.*
- ⁹ Wuthnow, *Small Groups*, 22.
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- ¹¹ Arelene Fink and Jacqueline Kosecoff, *How to Conduct Surveys: A Step-by-Step Guide*, (Newbury Park: Sage Publications, 1985), 13.
- ¹² *Ibid.*
- ¹³ *Ibid.*, 14.
- ¹⁴ C. Kirk Hadaway, "Methods for Congregational Studies," in Jackson W. Carroll, Carl S. Dudley, and William McKinley, eds. *Handbook for Congregational Studies*, (Nashville: Abingdon

Press, 1986), 160.

- ¹⁵ James R. Schaefer, *Program Planning for Adult Christian Education*, (New York: Newman Press, 1972), 147.
- ¹⁶ Carroll, *Congregational Studies*, 170.
- ¹⁷ Ibid.
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- ¹⁹ Ibid., 171.
- ²⁰ Ibid., 170.
- ²¹ Steve Barker, Judy Johnson, Rob Malone, Ron Nicholas, and Doug Whallon, *Good things Come In Small Groups: the dynamics of good group life* (Downers Grove, IL: InterVarsity Press, 1985), 38.
- ²² Dr. Judy Hamlin, *The Small Group Leaders Training Course* (Colorado Springs: NavPress, 1990), 20.
- ²³ Johnson, *Joining Together*, 50.
- ²⁴ Jeffrey Arnold, *The Big Book on Small Groups* (Downers Grove, IL: InterVarsity Press, 1992), 11.
- ²⁵ McBride, *Lead Small Groups*, 31.
- ²⁶ Ibid.
- ²⁷ William J. Lederer and Eugene Burdick, *The Ugly American* (New York: Norton, 1958).

CHAPTER SEVEN

PROJECT CONCLUSIONS AND SEMINAR RECOMMENDATIONS

PROJECT CONCLUSIONS

The project involved developing, conducting, and evaluating a training seminar for campaigners conducting mission work in post-Communist countries comprising the Commonwealth of Independent States. The project's goal was to present a seminar that elders and congregations across the United States would consider worthwhile to duplicate for their members. A survey employing two questionnaires was used to measure the value of the program. The questionnaires were administered to obtain responses about two concerns. They included, (1) Did the attendees feel that the seminar had prepared them to conduct the campaign? and (2) What changes to the model did attendees recommend? The data collected from the survey supported the seminar's agenda, materials, and training. The results revealed attendees' felt that the seminar had prepared them to conduct the campaign. After presenting the data and evaluating the results, the project author will recommend revisions to the model for anyone who may want to duplicate it.

PRESENTATION OF DATA

THE SURVEY

The project committee conducted a survey by administering two questionnaires to measure the attendees' feelings about the seminar. The questionnaire measured whether attendees sensed that the seminar training had prepared them for their up-coming campaign. The respondents indicated that the seminar had groomed them for the task. One individual came to this conclusion after the campaign. The others felt the seminar had equipped them before the campaign. The

questionnaires also served to pinpoint specific aspects of the seminar that might need improvement. The questionnaires were conducted as follows:

Questionnaire 1: The post-seminar questionnaire was distributed to thirty-nine attendees to obtain a measurement of how they felt concerning the seminar training they had received prior to the mission campaign. The return ratio was 37:39.

Questionnaire 2: The post-campaign questionnaire was mailed to thirty-nine campaigners. The return ratio was 26:37. Eleven questionnaires were not completed. Two questionnaires were returned by the U.S. Postal Service marked “no forwarding address.”

Note: Of the sample group, thirty-five knew beforehand the city or area in which they would campaign, but not all of these knew their teammates.

During the questionnaire development stage, the project committee pre-tested both tools to ensure that each question was written clearly. Each question asked about one subject only. Several questions that inquired about the same subject were written in different ways. These questions were spread throughout the instrument and helped the instrument to reveal if an attendee had mixed feelings. This check and balance strengthened the validity of the instrument and ultimately the results. The instruments incorporated different formats to obtain results, including open-ended questions and closed-ended questions. The open-ended questions included adequate space for comments. The closed-ended questions used were “yes/no” and “continuum.” By employing both open-ended and close-ended questions, the measurements became more precise.

SUMMARY OF THE DATA

In this chapter, the project author has summarized the raw data for convenience. Written summaries of the raw data appear under subheadings separating the post-seminar and post-campaign questionnaire results. The project author reserves comments about the data for the evaluations segment of the chapter. Gathering the unprocessed data involved tabulating the “yes/no” responses while looking for non-corresponding answers to questions asking about the same subject. It is more difficult to score results from open-ended

questions because they are subjective to interpretation; therefore, the project writer reports these results in the evaluation. The project creator read carefully the responses of each open-ended question and made two lists, one for comments and the other for suggestions.

POST-SEMINAR QUESTIONNAIRE

The post seminar questionnaire was hand-delivered to attendees. The data reflects their feelings about the morning and afternoon sessions, as well as their opinions of the model seminar in general. Of the thirty-nine post-seminar questionnaires distributed, thirty-seven were returned and of that number twenty-one attendees chose to identify themselves rather than remain anonymous. A sample of closed-ended questions pertaining to the value, or worthiness, of the seminar are written below:

1. Do you feel prepared at this point in time to effectively teach in Russia and Ukraine? Yes 37 No 0
2. From attending the CIS seminar do you feel prepared to function culturally in a post-Communist society? Yes 36 No 1
3. Do you feel prepared should a medical emergency occur while you are in Russia or Ukraine? Yes 30 No 7
4. Are you prepared to handle the cultural challenge of dining in Russia or Ukraine? Yes 37 No 0
5. "Do you think what you received at this orientation seminar helped prepare you for your campaign tasks?" Yes 36 No 1

Results show the majority of attendees felt that the date, start time, end time, cost, lunch, and refreshments were all very satisfactory. The data supported that attendees would prefer to attend the seminar closer to home. The timing between the seminar and the campaign received an excellent rating

DATA ABOUT MORNING SESSIONS

The data showed that the attendees understood the campaign objective. The presentation of logistical information received the majority's approval, especially for the list of items to pack provided in the training material. Information given about travel arrangements, travel documents (passports, visas, etc.), and lodging received a high score. The majority of the participants responded to the cultural training, which was well received. The participants felt ready to handle cultural challenges which included talking, dining, monetary conversions, and medical emergencies. Presentation of health warnings and health issues received a very satisfactory rating.

DATA ABOUT AFTERNOON SESSIONS

The data showed that the majority of attendees discerned that the seminar had trained them to perform well within a small group dynamic. The results illustrated that attendees felt teamwork had been stressed properly. Most importantly, one hundred percent of the attendees responded that they were ready to teach the Gospel of Christ in the CIS. The respondents learned teaching techniques that they said would be helpful to them on the field. The attendees acknowledged that the seminar properly emphasized the importance of interpersonal relationships and individual responsibilities. The respondents also agreed unanimously that proper instruction had been given about the manners and morals expected of each campaigner. Results of the first questionnaire were positive; however, the second questionnaire's results were necessary to validate the first questionnaire.

POST-CAMPAIGN QUESTIONNAIRE

The post-campaign questionnaire was designed to determine if the respondents still stood behind their initial responses following the seminar. The data retrieved from this questionnaire supported duplicating the model seminar because it showed most attendees were prepared for the campaign after attending the seminar. The post-campaign questionnaire was simple in its design. This simplicity played an important role in increasing the response ratio. After a campaign, commitment to a completed task weakens as individuals look toward future endeavors; therefore, the second questionnaire was designed to take a few minutes rather than burden the respondent with a complex and comprehensive tool.

The information gathered showed whether seminar attendees had changed their opinions. Of those who responded, the only opinion shift came from an individual who initially felt the seminar had failed to prepare him with the information he needed to conduct the campaign. In the post-campaign questionnaire, he reflected a complete change in his opinion. The seminar training became meaningful to him in retrospect.

The post-campaign results revealed trouble spots in three particular areas. They included: (1) dealing emotionally with the poor living conditions of the people, (2) baptizing prematurely, and (3) avoiding certain hand gestures which convey a different meaning

in the CIS. These responses indicated a change in attendees' feelings between the post-seminar and post-campaign questionnaires. Of the twenty-six returned responses, sixteen attendees rated the seminar as "excellent" while ten rated it as "good." When asked if they felt the seminar was a success, all twenty-six answered, "yes."

EVALUATION OF DATA

An evaluation of the raw data strongly suggests that the model seminar is worthy of duplication. The project author noted aspects of the model needing to be adjusted. For example, the author noted several trouble spots reported by campaigners in the post-campaign questionnaire. Recommendations follow the evaluation of the data. The survey results indicated that all of the objectives were achieved during the model seminar.

First, the seminar succeeded in explaining the Pauline mission method. Elders and congregations, who are eager to please God, strive to be founded on solid, biblical principles. The model seminar taught participants about the apostle Paul's approach to mission work, which was analyzed in Chapter Three. The apostle Paul's mission methods laid a biblical foundation on which to base the campaign. One campaigner wrote, "I learned some of the differences in long-term versus short-term mission approaches and the danger of Americanizing more than evangelizing." The attendees were taught to teach the Bible, not ideology. The data demonstrated that the campaigners appreciated the strategy behind the campaign they were preparing to conduct.

The second objective of the seminar was to provide campaign logistics. Questions relating to this material received high scores from attendees. The data showed that most attendees knew the city in which they would work. Most attendees did not know their teammates before the seminar. The data revealed that the majority did not know before the seminar what they should pack for their mission trip, and they were pleased to learn what items they would need. The results indicated that more time should be spent discussing housing, expenses, and monetary conversions, but overall the logistical session received high marks, meeting the objective.

The third seminar objective to prepare campaigners for emergencies in the CIS was not received as well as the other sessions. The majority gave the session high marks; on the other hand, more

attendees (7:37) responded that they felt unprepared for this topic more than any other topic presented. Although the session achieved the objective, survey results reveal a need to provide more training in this area. Unfortunately, the questionnaire did not solicit an open-ended response to explore more exhaustively why some attendees felt unprepared to handle emergency situations more than others. Ironically, the health warnings presented received very high ratings and should be distinguished from the information about how to handle medical emergencies. Information about tetanus shots and HIV status certificates are examples of health warnings. These warnings taught attendees concrete ways to prevent problems as opposed to the discussion about medical emergencies. Emergencies are unpredictable and there was little information to assure attendees that all would go well. Information about prevention outweighed information about what actions to take in case of an emergency. Recommendations to remedy this session are presented later in the chapter.

The fourth seminar objective was to heighten, or increase, cultural sensitivity. The lecture and materials given to attendees drew from a wealth of cultural information to help campaigners assimilate quickly into their roles as campaigners. One attendee wrote about the cultural session: "It kept me from making many cultural mistakes that may have offended the Russian people." Another wrote, "The most beneficial part of the seminar for me was the section dealing with the customs of the people and the major religious beliefs of the people." More attendees commented about the cultural session than any other session. The cultural session was exciting because campaigners could visualize themselves working in the host country. Narrating candid stories helped campaigners relate to the material. Educating campaigners about their host culture helped to prepare them for the campaign and to enjoy their work. Cultural education prepares campaigners to handle a variety of situations with ease and tact. Participants revealed that this training instilled self-confidence and helped allay fears of the unknown.

Another seminar objective was to present and discuss evangelistic materials in a small group setting. Gene Veith quoted David Harvey who wrote: "Those who defend postmodernism and those who criticize it agree that the essence of postmodernism is that it is 'anti-

foundational.”¹ When cultures dismiss morality and truth, missionaries are challenged with how to communicate and persuade prospects that the church is built and founded upon Jesus Christ. In contemporary societies, it is more difficult to convince people to believe in absolute truth. The seminar training helped campaigners to identify when a prospect believed in relativism and offered ways to establish a common ground on which to build. The survey results show that more time should be spent discussing how to use the evangelism material in the training manual.

The sixth seminar objective was to update the teams about on-going work in the area they would conduct their campaign. During this session, a number of presenters discussed the population’s traditional religious beliefs and the prevalence of non-religious, postmodern thought in contemporary CIS. One attendee wrote, “Hearing from others who have previously gone and worked in the CIS was important.” The update session did not last long, and the questionnaire did not address this session as much as other sessions. Primarily, the project author wanted to find out if the majority of attendees knew before the seminar where they would campaign within the CIS, and most did.

The seventh seminar objective was to distinguish individual responsibilities. The moderator addressed this topic by presenting the Open Door Ministry’s policies, such as no smoking, no alcohol, no immoral practices, before opening the floor for questions. The attendees responded unanimously that they understood the manners and morals expected of them while on the campaign. The survey shows the objective was met and no changes to this information are warranted.

The final objective was to promote group cohesiveness. The small group session received excellent ratings. The small group session allowed teams to work together before the campaign. The post-campaign questionnaires showed some campaigners enjoyed the small group aspect of mission work. One campaigner responded, “The most beneficial thing I learned was about the relationships of team members. This has stuck with me and it works.” Another wrote, “I was blessed by the camaraderie.” Questions about the team approach, cooperation, group dynamics, and interpersonal relationships received very high ratings. Several suggestions gathered

from the survey have been incorporated into the recommendations. The small group session helped bolster attendees' confidence in their ability to present God's Word.

An evaluation of the data supports the project's goal to create a seminar worthy of duplication. One survey respondent summarized some of the seminar's objectives when he or she concluded:

The seminar gave me an overview of the mission potential in the CIS, instructions on travel, lodging, documents required, expenses, teaching approaches, group responsibilities, do's and don'ts in the CIS and culture sensitivity issues.

Another wrote, "It would be money and time wasted if you did not have some understanding of what to expect and what to prepare for in the CIS." The seminar conducted achieved all eight of the objectives set forth by the project committee. It was exciting to realize the potential of elders and congregations to train numerous Christians to conduct campaigns in the CIS. Based on the data, the model seminar conducted was worthwhile, according to the attendees. One campaigner wrote, "I would not have been remotely prepared without the seminar."

RECOMMENDATIONS

While the survey results showed the seminar conducted had been worthwhile and could serve as a model for duplication, upon evaluation the project author found several ways to improve the model for future seminars. The project author's recommendations are divided under two subheads. They are: (1) recommendations for measuring future seminars, and (2) recommendations for conducting future seminars.

RECOMMENDATIONS FOR MEASURING FUTURE SEMINARS

As mentioned, the project committee pre-tested the questionnaires, or measurement instruments, for the model seminar before it was conducted. Revisions from the pre-test were helpful; however, after collecting the questionnaires, tabulating the results and evaluating the model, the project author revised the questionnaires to be used at future seminars. An evaluation of the survey results revealed several problems. The project author rewrote the questions about the registration fee, lunch, and refreshments after realizing that results derived from questions may have been skewed.

Questions about handling medical emergencies became open-ended to allow respondents to explain why they felt either prepared or unprepared. The questionnaires used in this project did not help the researcher to identify what type of information might assist respondents to feel more prepared to handle medical emergencies. The author increased the font size to make the instruments more reader friendly. Finally, the project author grouped questions according to the model seminar's objectives. The revised, recommended questionnaires for future seminars appear in the appendix. The project author further recommends that those conducting the seminar continue to revise the questionnaires until results no longer demonstrate a need to improve the instruments.

RECOMMENDATIONS FOR CONDUCTING THE MODEL SEMINAR

The most meaningful survey results were obtained from the open-ended responses, which allowed attendees to express their thoughts, concerns, and suggestions. Recommendations for improving the training seminar are based on the post-seminar and post-campaign questionnaires and the project author's experience and observations. Only future surveys will confirm or disprove whether the recommendations presented will improve the seminar. The revised agenda remains "suggested," and the project author encourages elders and moderators to adjust the agenda to address their particular audience's needs. The project author recommends that those conducting the model revise and improve the seminar each time based on continued surveying and personal experiences. The author will present a revised agenda before making general recommendations to improve upon the model.

REVISED AGENDA

Recommendations to revise the agenda are founded on the survey results that showed benefits from small group interaction. The project author recommends adding more time to review the evangelism materials in a small group session. This might help campaigners feel better prepared to (1) determine when a prospect becomes a convert, and (2) to avoid baptizing students before they are ready to repent and commit to the Lord and His church. Data from the post-campaign questionnaire revealed these two trouble spots. The project author recommends that team leaders be given more time to discuss these issues with their members.

Based on the results, the project author also recommends reviewing logistical information and discussing medical information in a separate, small group session for first-time campaigners. While novice campaigners learn the basics, experienced campaigners may participate in a “planning session.” The agenda revision will allow time for experienced campaigners to brainstorm about ways to conduct the campaign and to practice, or hone, their teaching skills. The project author predicts that team leaders will want to share in a planning session. Novice campaigners noted their appreciation for learning from skilled teachers. The revised agenda allows qualified campaigners to meet while novices learn about logistical information and medical information. The author recommends that, when possible, a veteran instructor who will not be working in the campaign present this information to new campaigners. Given this situation, all of the team leaders could share in the experienced campaigners’ planning session. When this is not feasible, the project author urges that a volunteer be asked to lead the small group session about logistics and medical information. The knowledgeable campaigners should review the logistics and discuss any new medical alerts before beginning the planning session.

GENERAL RECOMMENDATIONS

1. The survey showed the session about cultural awareness was well received. The project author recommends this session remain combined unless there are enough campaigners to divide the group into those going to Russia and those going to Ukraine. The elders and moderators should use their best judgment to make this determination. The project author does not feel that forty attendees warrants the separation because campaigners enjoy sharing stories and learning from others’ mistakes. The project author believes this promotes group cohesiveness among all of the campaigners, particularly between the experienced and novices.
2. Based on the evaluation of the survey, the author recommends adding some cultural information to the training manual. (a) Post-campaign results showed future attendees should be taught ways to cope with discouragement and depression about the living conditions in the CIS. (b) Post-campaign results showed campaigners should be taught about hand gestures. This additional information appears in the appendix.

3. Despite one suggestion that future seminars be lengthened, the survey shows most respondents were satisfied with the model seminar's start and end times. Elders, moderators and instructors certainly may choose to conduct the seminar for any length of time, on any day they choose. The data, however, support not only the model seminar's length but also that Saturday was the best day of the week for most attendees. The author recommends adding seminar tapes, reading lists, and language cassettes to complement the current seminar handouts so that attendees can review and/or expand upon the material as desired. A list of these materials appears in the appendix.

4. The project author advocates that the seminar's cost remain minimal. Elders should consider providing it at no cost to the campaigners when possible. The data showed some campaigners felt the training seminar should be mandatory for all campaigners who are supported by the church. While elders must use their discretion about this suggestion, those who agree with such a policy should be willing to make it affordable.

5. The author suggests that elders and moderators present the seminar one month before departure. This will allow attendees time to (a) assimilate the information given them, (b) ask for additional information if needed, and (c) prepare for travel.

6. Finally, the author advises that elders conducting the model consider creating criteria for choosing seminar moderators, instructors, and team leaders. For example, elders might choose only individuals who have already done mission work in the CIS.

The evaluation of the data serves to assure elders that the seminar conducted will be useful as a model for replication. The project author hopes future surveys will reveal that each recommendation will benefit the model survey. The revised questionnaires are designed to measure the recommended changes and appear in the appendix.

ENDNOTE

¹ David Harvey, *The Condition of Postmodernity* (Cambridge, MA: Basil Blackwell, 1989) 9, quoted in *Postmodern Times – A Christian Guide to Contemporary Thought and Culture*, Gene Edward Veith, Jr. (Wheaton, IL, Crossway Books, 1994), 226.

CHAPTER EIGHT

FOLLOW-UP AND EDIFICATION OF NEWLY ESTABLISHED CONGREGATIONS

There is a cry for missions in this twenty-first century. As leaders respond in the new millennium by reaching out to the lost, the church is faced with the problem of sustaining continued growth within the newly established fellowships. Should leaders leave American Christian families in one location or allow these families to go into other areas to win lost men and women to Jesus? Leaders have motivated, trained, and activated both men and women to preach and teach Christ in foreign lands. As a result of these missionary activities, many new congregations have been established. Should missionaries stay indefinitely or leave for more fertile fields of outreach? If leaders fail to leave American Christians in these newly established congregations, many congregations wonder about the welfare of the local work in each fellowship. The general consensus is that these newly established congregations will “die on the vine,” or “die on the door step.” But is this really the case? Does pulling out the missionaries and sending them to other fruitful territory indicate that the work of the missionaries ends in an act of futility?

As mentioned earlier, one man went so far as to say: “It was criminal to establish these congregations leaving them without an American missionary family to remain there and edify them.” On the surface, this fear may appear to have validity, but this misapprehension does not coincide with reality. Just a brief perusal of missions today reveals that this concern is not sound. Fourteen years ago, I could only say in reply to those making the above arguments that I believed these congregations could and would survive, just as newly founded congregations survived when Paul

established and then left them to flourish on their own. This methodology still works. I have witnessed more than 8,000 baptisms and over 79 congregations established in various countries and cities. The Pauline mission methodology works today just as it did in Paul's day. Yes, these congregations do survive and continue to reach out to the lost. All seventy-plus congregations are still in existence and growing numerically and spiritually.

Even though the Pauline methodology works in establishing new congregations, the question that confronts missionaries is: how does it work regarding the edification of newly established congregations? Once a congregation has been established by highly motivated, trained, and activated foot soldiers, what then? Paul's experience is a classic example of what happens when one preaches forgiveness in and through Jesus. A perusal of the Book of Acts reveals thirteen sermons – one by Stephen, five by Peter, and seven by Paul. In these sermons, one discovers the difference between Christianity and other religions. The difference is this: Christianity is the only religion in the world based upon the resurrection of its founder from the dead. Since Paul believed in the Good News of God's Way of salvation in and through the Messiah, he believed that both men and women would not depart from their mission of preaching and teaching Jesus. After teaching the new converts about the nature of the Kingdom – organization, worship, and mission – he then departed from them in order to establish other congregations in other cities and countries. They still flourished, in spite of deficiencies that Paul had to correct. The congregations in Corinth and Rome are classic examples of Paul's methodology of both evangelism and correction.

In the early stages of the Christian movement, the Holy Spirit gave certain individuals spiritual gifts to insure the continuing work of proclamation and growth in the community of Resurrection. Without doubt he left them with miraculous gifts for edification and guidance. Doubters of the Pauline approach to missions have stated: "Paul could do something you can't do!" Replying I asked, "What is that?" These doubters replied: "He left these newly established congregations with miraculous gifts." Yes, he did. I speak in many places around the world and enjoy shocking my audience by boldly proclaiming: "I can do something the apostle Paul himself could not do!" Immediately, the audience sits up and moves to the edge of their

seats in anticipation of what I am about to say. I pause and allow my bold statement, at first sounding arrogant, to sink into the minds of the hearers – remember, I am doing this with intent. I then say: “I can leave newly established congregations with an entire Bible! Paul could only leave the congregations he established with some miraculous gifts.”

Preachers in congregations of the Church of Christ have taught over the years, and rightly so, that the miraculous gifts of Paul’s day were in part, and were to be done away with when the complete Revelation of God was given. Paul taught the Corinthians: “For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away” (I Cor.13: 9-10). Well, that which is perfect has come – God’s Word, the Bible. Miraculous gifts were for a special and limited time. Once these extraordinary gifts accomplished God’s objectives in building up the community of the Christ, they ceased to exist as necessary prerequisites for the advancement of God’s Gospel. Those early saints were given gifts for the purpose of guidance and growth. These gifts were temporary in nature, not permanent. According to Daniel, God would “seal up vision and prophecy” when the Messiah put an end to sin upon Calvary and brought in “everlasting righteousness” (Dan. 9:24).

With the destruction of Jerusalem in AD 70, these miraculous manifestations of the Spirit ceased (Dan. 9:27). Today, Christians have the totality of God’s revelation to guide them in their daily walk with Him. Christians have the written Word of God – sixty-six books. The following words of Paul to Timothy encompasses the whole of God’s written revelation: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim. 3:16-17). Even though this citation appears to refer to the Old Testament, nevertheless, this truth is also applicable to the writings of the apostles.

The Gospel of God must be proclaimed and the teachings of the New Testament must be taught. One observes both of these tenants in the Book of Jude. Jude dealt with the Gospel as well as ethical conduct. Jude stated that the Gospel had been fully delivered:

“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints” (v.3). The Gospel that Jude speaks of is Jesus Himself. Jesus came not only preaching the Gospel, but he Himself is the Gospel. The One Mediator between God and man is Jesus Christ. The Mediator Himself is the revelation of God. He Himself is the Word. Jude declared in that text that “the faith” had been delivered once for all. Once this “faith” was made known through the proclamation of the Good News, Jude called attention to external behavior that brings honor or dishonor to God. Since Christians today are not endowed with the various spiritual gifts given by the Holy Spirit in the first century Church, they need to rely upon God’s written Word for guidance. It is true that the Holy Spirit endowed certain individuals with spiritual gifts in order to nurture the infant Church, nevertheless, Christians today have both the Old Testament writings as well as the New Testament writings to assist in understanding what it is that God expects of His people. God’s written revelation still develops God’s children unto every good work.

God’s complete written revelation – sixty-six books – is put into the hands of the newly converted believers. Do American Christians believe that the peoples of other nations cannot understand the Bible? Do American Christian missionaries have some unique ability to understand the Bible more efficiently than a Russian, a Ukrainian, a Guyanese, a Philipino, or a New Zealander? Can other peoples of the world have knowledge of the Bible by studying it just like Americans do by their study of it? Can a Russian or a New Zealander understand that baptism is by immersion for the forgiveness of sins, that the Lord has but one body or Church, that the organization of the Lord’s church calls for elders and deacons who meet the special qualifications listed in Timothy and Titus, and what is required in New Testament worship? Yes, of course they can! These newly converted people in the nations of the world can be trusted with God’s written revelation, which is perfect and able to furnish them completely with every spiritual need. Surely, it is the height of folly, pride, and arrogance to assume that an American missionary must be present in order to make spiritual decisions for the newly converted.

This mentality is outrageous. Yet, this mindset is what is frequently advanced in the mission fields. It goes almost without saying that God's power is not in the American missionary, but rather it is in the Gospel of God.

When new congregations are established, Bibles, tracts, communion ware, baptismal garments, song books, religious educational materials, Bible correspondence courses and a host of things needed to firmly establish a new community of believers are taken in by the foot soldiers of Christ. At times, these newly established congregations meet in the home of a converted family or, if necessary, rent a hall in order to have a public place to meet for edification and public worship. As a general rule, the finances for the building are provided by the funds from American Christians, but the new congregation furnishes the financial resources the second year. From the beginning of this new work, the new congregation is asked to shoulder its own work.

These new Christians are informed that they will have to carry on in the absence of the missionaries that were instrumental in the initial work. They are also informed that each new congregation will not be American, and they will not be Americanized. The congregations will maintain their own culture, whether they are Russian, Guyanese, Icelandic, New Zealander, Fijian, and so on. Every new fellowship is told that it is not an American congregation. Also, they are told from the beginning that they will not receive enormous amounts of financial support from the United States to carry on their Christian work. They are instructed that they are expected to do what is necessary to carry out the work of reconciliation, which includes supporting their work out of their own funds – to be as indigenous as possible. They recognize that the American missionaries are there to help establish new congregations, but not to move in and take up residence. They realize that American missionaries will assist them in the early stages of development and will eventually leave them to work out God's salvation with fear and trembling (even though the missionaries will not abandon them).

What is the result of this type of approach? This philosophy (Pauline missionary concept) allows the American missionary to begin the process of preaching Jesus in other geographical locations. If one will re-examine the Pauline methodology, he is conscious that

Paul was not a located missionary. It is true that Paul did spend a year and a half at Corinth preaching and teaching the Word of God, two years at the school of Tyrannus, and three years at Ephesus. Nevertheless, one observes that in Paul's missionary activities that he was always on the move to other frontiers. Paul was a mobile missionary traveling from city to city, town to town, and country to country. Paul adopted this means of establishing new congregations for Christ. Just think, if Paul had embraced the paternal approach practiced by many missionaries and congregations today, what might have happened? It is unlikely that Paul would have been as effective in turning the world upside down for Christ had he not established so many congregations in his lifetime.

Had he followed the paternalistic methodology of evangelism, he would not have been the apostle to the Gentiles in its fullest sense. Further, had he adopted the traditional method of evangelism he would perhaps have been known as the apostle to Derbe, not to the Gentiles as such. Paul's work was extensive! Paul's approach was much larger in scope. Paul had the world in mind, not just one city in one country. Paul's vision and work was global in nature. Paul stated the Gospel had been preached to the world in his day (Col. 1:23; Rom.1:8; 10:18; 16:26). That could not have happened if the missionaries of that day had anchored themselves in the first city where they arrived and planted themselves in that city for the rest of their lives in order to nourish and edify what they had established.

So, what did Paul and his contemporaries do? Paul completed the missionary journey that the Holy Spirit and the church at Antioch sent him out to accomplish. Paul clearly preached the Gospel of Christ, established new congregations, taught them what was expected of them by the God of Heaven, left them on their own, and later returned to edify and strengthen them. He sent letters back to the various congregations to strengthen and ground them in the faith. Paul, in His preaching the Gospel, never stopped preaching that faith in Jesus constitutes both its foundation and its central point. In Christ, Paul hammered home the point that the injury caused by the Fall had been made good. This teaching is the central statement of the Gospel. The Gospel is the Good News that Jesus comes to humanity from beyond the frontier of natural existence, because He comes to the human race from the side of God. Jesus the Messiah is the Revelation

of God from the other side. Since the epistles of Paul comprise a large portion of the New Testament Scriptures, one should read his writings in order to learn his preaching and teaching. These epistles, along with the Book of Acts, sets forth Paul's practice of evangelism. For example, Luke writes:

And when they had preached the gospel to that city [referring to the city of Derbe] and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith and saying, "We must through many tribulations enter the kingdom of God." (Acts 14:21-22)

Please note that he had not set up a permanent dwelling nor made his residence eternal in any of these cities. After preaching the Gospel in the various cities, he established congregations and then left for other cities and countries. Even though he moved on into other territories, he later returned to do the follow-up work commanded in the great commission, "...teaching them to observe all things that I have commanded you, and lo, I am with you always, even to the end of the age" (Matt. 28:20). He established many congregations and left them to function on their own, though later he returned in order to strengthen and edify them. In addition to this practice, he also sent letters for the purpose of edification (1 Cor. 11:34; 16:1). Paul also sent other Christian soldiers, such as Titus, to strengthen and edify the newly established congregations (Tit. 1:5). The Pauline methodology of evangelism does not call for abandonment!

Just a casual glance into Paul's epistles reveals that he still had a burden for the congregations he established. For instance, Paul tells Timothy that he sent Tychicus to Ephesus (2 Tim. 4:12). Then, in Ephesians 6:21-22, one observes more details about Tychicus being sent to Ephesus by Paul: "But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; whom I have sent to you for this very purpose, that you many know our affairs, and that he may comfort your hearts." Notice two points: (1) Paul sent Tychicus to edify these brethren but not take up residency, and (2) Tychicus was to comfort their hearts – edify these saints.

Paul understood the need to strengthen Christians in the various cities where he had planted Christ. He was always conscious of this

need. This is the reason that Paul urged Timothy: “As I urged you when I went into Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine (1 Tim. 1:3). Paul left Timothy in Ephesus to encourage the church to be doctrinally sound in the faith. Paul also sent Timothy to Corinth for follow-up edification efforts: “For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church” (1 Cor. 4:17). Paul sent his co-workers to do follow-up work, but he never told his co-workers to take up residency. The co-laborer was to assist the congregation and then move on to other congregations needing similar assistance.

Paul, throughout his ministry, continued to teach ethical behavior “...everywhere in every church...” (1 Cor. 4:17), though he was not living in every city of every church with which he was working. Even though Paul was not a located missionary, he stayed in contact with congregations through his co-workers and epistles. In Paul’s absence from Corinth, he wrote a strong rebuke in order to bring stability to the fellowship of Christ: “What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?” (1 Cor. 4:21). Paul’s follow-up work for Christ called for teaching these newly converted babes in Christ to observe the teachings of Jesus (Matt. 28:18-20). He threatened a rod if needed, but he preferred to come in a spirit of love and gentleness (1 Cor. 4:20-21).

These passages demonstrate Pauline methodology concerning follow-up edification. These men were sent to assist these newly established churches in the edification process, but they did not take up residency in these cities. They came and assisted these newly planted communities of believers and departed for other such communities of believers in other cities, doing follow-up teaching. An example of this practice is found in Paul sending brethren to collect the offering from the Corinthians for the Church in Jerusalem. Paul had boasted concerning them and did not want them to let him down (1 Cor. 9:1-5). Paul taught them to give liberally, but he was not living among them.

One could say that Paul practiced “Distance Learning” or “Distance Teaching,” well-known terms and practices in universities today. The point to understand is that Paul did not have to live with

the Corinthians in order to teach them to be liberal givers of the material blessings God had blessed them with. Neither do missionaries have to live in Guyana to teach the Guyanese to be liberal givers, faithful in marriage, or scripturally organized, having elders and deacons in the local congregations. Pauline methodology demonstrates that congregations can be strengthened, comforted, and edified effectively without a missionary needing to locate in the city or country of that congregation.

Paul confirmed his follow-up methodology when he wrote to the Corinthian saints:

Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you with guile! Did I take advantage of you by any of those whom I sent to you? I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? (2 Cor. 12:14-18)

This text reveals Paul coming to them for a “third time.” Paul did not live among them but returned again and again to enlighten and to explain to them the mystery of God in Christ. This text states that Paul sent Titus to them to edify them, but Titus is not sent to locate in Corinth. Paul informed the Colossians that he was sending Tychicus and Onesimus to them (Col. 4:7-9):

Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me. (Col. 4:10-11).

Observe that Barnabas is following the same methodology of mission outreach and edification used by Paul.

The Colossian Christians were expecting Barnabas to come and edify them, but not live with them. Paul instructed the Colossian brethren to read the epistle he was sending them and then to see that

it was read to the church of the Laodiceans. He also told them to likewise read the epistle from Laodicea. The point to be made here is that Paul left these churches to function and operate on their own but did not abandon them. He sent epistles back to them to strengthen and edify them. He sent brethren back for the work of edification. Doing missions in this fashion, Paul's ministry was global in nature and not local or national.

What evidence is there that Paul believed in people and trusted them to carry on without his presence with them? Paul spoke of this trust in people in writing to the saints: "Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another" (Rom. 15:14). Paul stated that he was confident that the saints were full of goodness and filled with knowledge about the Gospel as God's power unto the salvation of all who would put their trust in Jesus. It is also significant that Paul maintained that they were capable of admonishing one another in the faith. It is in this same vein that Paul wrote to the Philippians. In this epistle, he addresses their involvement in the proclamation of the Gospel. Listen to Paul as he addresses their obedience, even though he was absent:

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure. Do all things without murmuring and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain. (Phil. 2:12-16)

Paul had trust in those who had accepted the Atonement and Resurrection of Jesus Christ. When Christians understand what the and the Atonement mean, they will continue to work out their salvation without the assistance of their original instructor in the faith. When a newly converted saint is taught that the Gospel of Jesus Christ is a movement from God to humanity, he will become a minister of reconciliation. One cannot believe in the divine acts of God – Incarnation and Resurrection – without becoming involved in

kingdom work. This trust needs to be placed in the newly established congregations around the world today. People can be trusted to be full of goodness, faith, and knowledge, fully capable of edifying and admonishing one another.

If missionaries can reinforce in their preaching that God's assault upon the world of sinful humanity is Jesus, which is the meaning of Revelation and Atonement, then newly founded fellowships will continue the mission cry of the new millennium. Imitation of Paul's method of establishing new congregations (with follow-up edification) will result in individuals taking the initiative to carry on the work of conversion by proclaiming the doctrine of forgiveness based upon the Atonement. Why would missionaries not trust new converts to carry on for Christ? Christians should be pleading for a return to this method of missionary outreach and follow-up. Paul completed the missionary work he was sent to accomplish, and he returned to Antioch to report to the Church all that God had done with them (Acts 14:27). It is significant that Paul was not living in any of those cities holding the hand of the newly established congregations. Those newly established congregations were out there alone, on their own. No one was telling Paul that those infant churches were going to die on the vine because he was not there with them.

One cannot believe with any sense of seriousness that Paul left the young congregations to flounder and die. When converts realize that the Gospel is the Good News that God is creating a new world, Christians will "...devote themselves to the apostles' teaching, and to the fellowship, to the breaking of bread and to prayer" (Acts 2:42). Listen to Paul as he tells the Corinthians about the motives behind their steadfastness, which motives still work for growth within the Christian community:

Therefore, since we have this ministry, as we have received mercy, we do not lose heart. But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of

Christ, who is the image of God, should shine on them. For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4:1-6)

If missions fail, missionaries need to go back to the drawing board, to see upon what foundation the evangelist established his work – the Gospel, or something else. Paul did not leave the infant church to waste away. They were taught that for one to be a Christian, one must believe in God who raised Jesus from the dead. Leaders need to wake up and realize their mistakes in mission methodology during this past century. Leaders need to assist the Churches in making changes necessary for world conquest for Christ in the twenty-first century! After Paul reported to the church at Antioch he became engaged in a controversy with some men who came down from Judea and taught the brethren that unless they had been circumcised according to the law of Moses that they could not be saved (Acts 15:1). The men from Judea were preaching another way of salvation other than by faith in Jesus. Since they were teaching something other than the “message of the Gospel,” it was decided that Paul and Barnabas should go to Jerusalem and meet with the apostles and elders about the question of circumcision as prerequisite to salvation.

When they, Paul and Barnabas, arrived in Jerusalem they were received by the church, along with the apostles and elders. They reported “...everything God had done through them” (Acts 15:5). In the course of the dialogue, Peter also addresses the fellowship by saying: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe” (15:7). He then zeroed in on God's acceptance of the Gentiles with a telling statement: “...and [God] made no distinction between us and them, purifying their hearts by faith” (15:9). Through preaching the message of the Gospel, people receive hope. This controversy centered on the Gospel of God. Jesus came not only preaching Good News, but He is the Good News.

When this conference in Jerusalem on circumcision was completed, Paul and Barnabas returned to Antioch. Upon their

arrival, they gave the letter sent by the apostles to the church and the church at Antioch was encouraged. After some days, Paul said to Barnabas: “Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing” (Acts. 15:36). Paul and Barnabas, in preparing to depart for yet another missionary endeavor, argued over John Mark as a co-worker on this missionary trip.

The dispute interrupted the missionary activities that Paul and Barnabas had planned in their return to the Churches founded on their first missionary tour. As a result of this controversy over whether to take John Mark with them, Paul and Barnabas disagreed. Even though they could not work out the differences, nevertheless, both chose to go their separate ways in their evangelistic efforts. The dispute was so sharp that they decided that Barnabas would take John Mark and Paul would take Silas. This example is set forth in order to demonstrate the approach used by both Paul and Barnabas in their follow-up work. Christian leaders need to restore the same plan in establishing new congregations by leaving them to manage their own affairs, but, at a later date, send missionaries back for additional instructions. This approach eliminates the necessity of locating American missionaries in one city to serve only one congregation. If the Pauline mission method is followed, it means those same missionaries can travel, as Paul traveled, and can establish multiple congregations in multiple cities around the world. If enough missionaries follow that same pattern, the Church will come closer to preaching the Gospel to the world than by the traditional (Paternalistic) method.

Periodic visits to encourage, to strengthen, and to help are in harmony with the methodology of Paul’s evangelistic outreach. After fourteen years of practicing the Pauline mission method, this approach has proven a trustworthy system. Many of the problems seen in young congregations have caused them to take their Bibles and study the problems for themselves, thereby working out their own difficulties in keeping with the teachings of Holy Scripture – without the need of assistance from American Christians. Whenever Christians work out their own concerns, it enables them to grow and mature more and more in the faith. It becomes possible for them to be more indigenous. It allows them to reach spiritual maturity faster

than if they were being spoon-fed for twenty-five years by a paternalistic American congregation. If they find themselves in difficulty and unable to work out a problem or problems, the missionaries who helped establish the congregation can return and assist them just as Paul did at Corinth. Either the original instructor or one of his co-laborers can give help in seeking to resolve any difficulties that the congregation may experience.

Translations of the Bible need to be provided for these new congregations. All the basic things necessary for a congregation to continue its work of ministry toward advancing God's kingdom on earth should be provided in order to insure its continuing effectiveness in preaching Jesus as God's Way of salvation. The challenge facing leaders today is to provide the assistance needed in order to insure that the new congregation will be effective in holding out the Word of Life. These new converts need to be reminded that they are to always conduct themselves in "...a manner worthy of the gospel of Christ" (Phil. 1:27). Herein is the challenge for leaders. This is where leaders should be praying for wisdom. In some situations, leaders will judge as to the amount of help needed in order to insure wholeness within the Body of Christ. There is no hard and fast rule regarding the amount of assistance to extend the new fellowship. Some congregations are "...slow to learn" (Heb. 5:11). Many have not "...trained themselves to distinguish good from evil" (5:14), thus they will need someone to teach them "...the elementary truths of God's word all over again" (5:12). Some newly established congregations may be off-and-running like a racehorse, leaving the gate at the bell. Others might exhibit the characteristics of a turtle crossing the road. Either way, wisdom is needed in knowing how much or how little should be done to properly aid the new work.

Follow-up and prayer should be part of the overall planning, goal setting, and timetable considerations for leaders. It is in this vein that Paul writes to the elders in Ephesus: "Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him" (Eph. 1:16-17). If elders, within the various congregations, would select and support missionaries committed to practicing the Pauline

methodology of evangelism, the world could be turned upside down for the cause of Christ. Leaders are encouraged to rethink their priorities in reaching out to the lost in foreign fields. Think of the excitement that this kind of evangelism would generate in the local congregation of sponsorship. Consider what it would mean to the local congregation to know that twenty-five or more members were motivated and trained for foreign missionary work. Reflect upon the excitement of receiving word back from the missionaries that many souls have responded to Jesus as the Word from the other side – the Word from above. When souls accept that Jesus is the Word who comes from beyond the human sphere and respond with Christian baptism, the local body of believers will rejoice.

Think of the enthusiasm and energy this would generate for the home church! Would the local congregation be inclined to give more of its money each Lord's Day? After such exposure to individuals responding to God's personal Word, Christians would be more than willing to share more and more of their financial blessings to support their home missionaries. One also suspects that the prayer life of these missionaries would never be the same. With such reports from the foreign fields, the local body of believers would also take more of an active part in telling individuals that Jesus is the Word from the other side. Christians would be more willing to share the Good News of God's Way of salvation, namely, Jesus, the One who is beyond the frontier of natural existence. This consciousness of salvation should motivate missionaries to return to their original work in order to ensure the work of God's kingdom in that geographical location. When one knows who Jesus is, this knowledge creates zeal to evangelize the world – local and abroad.

Again let it be stressed, missionaries today can do things that Paul could not do. For instance, missionaries can travel much quicker, easier, and safer than Paul was capable of doing in his day and age. Paul left newly established congregations, and it was months or years before he could return. With modern air travel, missionaries can travel half way around the world in twenty-five to thirty-five hours, and that includes the layover times. Today, a missionary can use a telephone, fax a message, or email a note, and, within minutes, he can be in contact with his associates. In addition to these modern-day conveniences of communication, one can expedite his or her travels

by plane, and, within a day or two, he or she can assist the newly planted congregation. But this is not all. In this day and age, missionaries have beautifully printed Bible correspondence courses to assist them in teaching the lost and increasing the knowledge of the saved. Also, missionaries have complete Bibles to place in the hands of the people that they are endeavoring to convert to Christ.

It is not uncommon for Christians to object to sending short-term missionaries to evangelize for only a period of two weeks. Yet, this approach of sending 20-25 to preach Jesus and Him crucified often results in as many as 60-85 (and even more) being baptized into Christ. In spite of responses to Christ, some of these individuals return to their former way of life. Some argue, even though it is inconceivable, that it would have been better for these souls not to have been introduced to Jesus rather than to have them revert back to their former way of life. This reasoning is based upon a misapplication of the words of Peter:

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." (2 Pet. 2:20-22)

Many Christian leaders have been asked if they maintain one hundred percent of their conversions to Christ. The answer to my inquiry has always been a resounding no! Still, in spite of failures, every local body of believers continues to reach out to the lost. The question that confronts everyone is this: is it better not to go if some of those baptized return to the world? Suppose 25 foot soldiers go in and baptize 150 people in a two-week period. Even if one hundred of the converts deny the faith, the question remains, what about the faithful fifty? In spite of such a tragedy in lost souls, the net result is that there are still fifty souls continuing to proclaim the Good News of God to a lost and dying world. The church with fifty people should increase its membership and grow from that point. Surely, it is far better to gain fifty for the cause of Christ than nothing. This

fifty will reach out to others. At least the Church of Jesus is founded in this locality.

In order to minimize such losses, Christian missionaries need to hammer home the essentials of the Christian faith. This body of missionaries will share with others that it is by baptism into His death that individuals are made His members. This fellowship of missionaries will advance the teaching that the cross and resurrection of Jesus constitute the grounds of the Church's origin. The new converts are taught that the Christian life reaches out by faith from self to the Christ who died for him or her, renouncing the life unto self. These believers are taught that when one is plunged beneath the waters of baptism, he dies to sin and emerges into a new life in Christ Jesus. The born again believer needs to be taught that in his acceptance of Christ, he died to his own self-centeredness and entered into a life in which Jesus is the center.

Hopefully, missionaries will teach that by faith and baptism, one makes Christ's death his own. Christians are a part of the new age or Christian Dispensation. The resurrection of Jesus implies the breaking-into-history of the age-to-come. It is in the resurrection of the Savior that one witnesses the life of the world to come. In Jesus, one witnesses the age-to-come. The new world has arrived, but it is up to the disciples of the Messiah to continue to proclaim this redemption from God in and through His Son Jesus. Christians should remind other believers that redemption is from the world above to the world below. God is the initiator of everyone's salvation. The Church is the community of the Resurrection. New Christians are taught that the Gospel of Jesus Christ is a movement from God to humanity. Missionaries share with the new converts that the of Jesus is not only Atonement, but it is also redemption. It is only in the of Jesus that one escapes the wrath of God.

Even though most of the short-term missionaries leave for home, there is still follow-up for edification, often done by leaving a couple of individuals behind for several more weeks to assist the newly established congregation until the new converts are grounded in the faith. Another follow-up tactic is to have a couple or couples make periodic trips into the newly established location to teach and to strengthen the saints. This maneuver provides additional instruction without the need to locate an American family as permanent dwellers

in that city. Christian leaders are conscious that there is a tremendous shortage of Christian workers. It is neither feasible nor realistic to believe there are enough missionary families available to evangelize the world using the traditional paternal approach in missions. It is impossible to supply the families needed to evangelize the world under the traditional approach to missions. Will the Paternalistic Methodology of evangelism work? The answer is obvious: there are not sufficient people that are willing to uproot from their homes and move to a foreign country to live the rest of their lives.

Does the Church have sufficient families that could travel in and out of foreign cities to establish multiple congregations around the world? The answer is yes. Many missionaries believe that following the Pauline methodology of missions is a viable plan for preaching the Gospel around the world. Teaching newly established congregations the first principles of the faith is vital to the infant congregations. How exciting it is to actually go and do the work of teaching new Christians the basics of the faith. Teaching newly established congregations the foundational information for survival is both crucial and exhilarating.

Providing these infant churches the informational building blocks needed for their survival is such a rewarding and satisfying work. Involving Christians who have warmed a pew for twenty years in this great work for Christ should be the goal and dream of all elders. Leaders are needed that possess creative vision and a passionate desire to achieve the Father's dream for humanity: "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Pet. 3:9). Leaders need to call upon the saints to be second-mile Christians, going and doing the extra things necessary to both establish and edify new congregations around the globe.

Writing the first chapter in the history of godly congregations of believers, congregations established by Christians embracing and practicing the Pauline methodology of missions, should assist Christians in avoiding the pitfalls that hinder the progress of the Gospel of peace. Christians should pray that God's communities of redeemed ones will exert every effort to put into practice the most effective means of reaching out to the lost. Hopefully, the various

congregations will continue to flourish and live for a long time after the death of those saints who helped establish those congregations. As a result of the assistance afforded by many young missionaries, many local congregations received/receive help from the American missionaries concerning the basic principles of early Church growth. This Church growth includes the building blocks of survival as set forth in the early stages of God's work through them. The so-called short-term missionaries' activities contributed to effective evangelism as set forth in the first chapter. One should never discount the value of these devoted missionaries. Christians need a keen awareness of the enduring and lasting nature of their time, energy, prayers, work, and financial outlays in planting and establishing new congregations. Leaders should be planting the desire to establish new congregations in the hearts of every Christian they oversee and over which they have a direct influence.

Leaders need to harness the vast potential of God's people. Talented Christians capable of doing great things for God need to be channeled to the forefront of this battle. Some of the most talented in the kingdom are not being utilized. Leaders have home-run hitters sitting on the bench, all star quarterbacks carrying the water bucket, knock out punchers controlling the thermostats in the auditorium. Leaders have, in the congregations they oversee, "shakers and movers" counting the attendance at Sunday morning worship instead of turning the world upside down for Christ, which would be more in keeping with their talents and abilities. Leaders need to know that the people they oversee will only succeed to the degree their leaders allow them to succeed. They will not go the second mile, they will not take the Gospel to a foreign land, and they will not edify a newly established congregation in some distant place if their leaders do not channel them to the forefront of the battle.

The leaders in many congregations are holding great, dynamic Christian workers in harnesses. Leaders need to open their eyes and realize the potential. Leaders need to ask themselves if they are stifling the aggressiveness of the Church or fanning the smoldering ambers into a flame of zeal, enthusiasm, and aggressiveness for Christ. Leaders need to ask themselves what kind of leadership does the Lord require and what kind of leadership are they providing? Leaders need to motivate, train, activate, establish new

congregations, and follow-up thereby edifying those congregations. Leaders need to rely on prayers in accomplishing these goals of leadership. Paul's prayer life is a life of prayer that leaders should adopt. Listen to Paul as he sets forth his prayer for the Ephesians:

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power. (Eph. 1:15-19)

Missionary outreach without prayer is like the body without oxygen. Prayer is a powerful dynamic in Christian living and mission outreach. Mission outreach without prayer is like a kite without wind. Chapter nine discusses the powerful dynamic of prayer in missions. Christ was distinctly the praying Christ. The next chapter discusses how prayer undergirds Pauline missiology.

CHAPTER NINE

PRAYER – A POWERFUL DYNAMIC IN MISSIONS

What missionary has not felt the need for prayer and experienced the powerful dynamic of it? Prayer is an overwhelming, effective force in missions. Men and women who enjoy independence often say, “I don't need prayer.” But one does need to pray in order to be strong and faithful. Prayer is lifting up one's heart and mind to God. Prayer is rooted in the reality of God. The Christian has access to the Father's presence through prayer. One cannot travel this road without experiencing his reliance upon God and the need for divine assistance. Prayer is the sincere desire of the heart expressed in humble petition to God.

Men and women live by breathing air, but the soul lives, as it were, by praying. All prayer should begin with an act of faith in the One who created the universe. In prayer one is lifted out of his or her self-centered life. Prayer is a communion of the soul with God. The Will of God is the end for which both men and women should pray. When one prays, one wants his or her will in harmony with the Father's Will as expressed in the Scriptures. One of the most prominent themes of the Bible is prayer. A world without prayer is a world without meaning. One's prayer can be summed up in the words of Jesus: “Your will be done” (Matt. 6:10).

Prayer is the offering of adoration, confession, supplication, and thanksgiving unto God. Prayer is a petition, a request, or an earnest entreaty. Prayer is conversing with God; it is a beseeching of the Lord; it is a pouring out of the soul; it is a drawing near to God; it is an expression of the attitude of the heart; it is a statement to God of one's insignificance. Prayer is a reservoir of strength and a source of spiritual guidance. Prayer says, “I need God.” Prayer is the

communion of a child of God with his or her Father in heaven. It is a duty and privilege given because of his or her need for this most precious line of communication with God. Why is it that Christians can know of their need for prayer, have an awareness of the power of prayer to change things for the better, and still not avail themselves of this marvelous gift?

Christ was distinctively the praying Christ. Christ, through example, taught the absolute necessity of prayer in the life of any individual endeavoring to serve Jehovah. The Word of God is replete with prayer passages that lift God's children up and strengthens their love of God and their resolve to serve Him. Missions without prayer would be like:

1. David going out against Goliath without the arm of Jehovah being with him (I Samuel 17).
2. Daniel being thrown into the lions' den without the angel coming to shut the mouths of the lions (Daniel 6).
3. Shadrach, Meshach, and Abednego going into the fiery furnace without almighty God who was "able" and who brought them out, without the hair on their head being singed, or the smell of fire on their garments (Daniel 3).
4. Gideon's rag tag band of three hundred going out to battle against the innumerable host of the enemy who were, "as numerous as locusts, and their camels were without number, as the sand by the seashore in multitude." It would be like going out without the "sword of the Lord" being with them (Judges 7).

Prayer should be as vital to the Christian's soul as food or water is to the body. A child of God should have far more than an antiquarian interest in prayer. God has blessed me with the privilege of conducting mission activity in 41 countries of the world – 40 years of preaching. After 12 years of local work in various congregations in Alabama, God blessed my life, allowing me to serve as a located missionary in New Zealand for four years. Following this missionary activity, I spent ten years in local ministry in Georgia and Alabama. Later, I became the Director of Mission Studies at Southern Christian University in Montgomery, Alabama. In this capacity, I serve as an instructor of Bible students, while, at the same time, also working as a "circuit-riding missionary."

During those years, I have observed God answering prayer time and time again. Prayer is a powerful dynamic in the life of any Christian. Missionaries will never succeed without prayer. Christian missionaries are called to pray, to work, and to bring about social change in the lives of men and women. Prayer is as vital to missions as breathing is to the human body. I am convinced that most people have not realized the value and need of prayer. How wonderfully and clearly God answers Christians' prayers, time and again, when they call upon Him according to His blessed will. John teaches that when Christians ask according to His will, He hears them: "Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us" (I John 5:14). "And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him" (I John 5:15). Matthew wrote in his epistle concerning prayer's potential: "And all things, whatever you ask in prayer, believing, you will receive" (Matt. 21:22). Mark, in his Gospel, taught this great truth: "Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them" (Mark. 11:24). The great God of the universe has granted our petitions repeatedly over forty years of ministry and missionary endeavors.

The problems confronting missionaries on the mission fields of the world, thousands of miles away from home, make them acutely aware of the need of prayer. Love is the motivating factor for missionary activities. One cannot pray for others unless one has love for the lost souls of both men and women in one's heart. In prayer, one looks away from himself or herself to Christ. One's prayer life becomes Christ-centered, not self-centered. Why haven't more Christians tapped into this immeasurable resource called prayer? Is it because they do not adore God? Before one can ask God, one must first adore God. Yes, Jesus expects us to ask believing: "And whatever things you ask in prayer, believing, you will receive" (Matt. 21:22). Of course, we understand that what we ask for must be in keeping with God's revealed will, or else it won't be according to faith. We need to pray, "Oh, God, increase our faith in You and in the value and power of prayer. The words of a grand Christian hymn read: "O how praying rests the weary! Prayer will change the night to day; so when life seems dark and dreary, don't forget to pray."¹ I

know from first-hand experience that prayer *will* change the night to day.

God has truly changed some dark and dreary days in our lives into days of praise and thanksgiving. God has blessed my family through prayer in powerful, dramatic, and wonderful ways! The joy, happiness, and thanksgiving in my heart are beyond my ability to express. Spanning a period of forty years of missionary work in 41 countries, God taught me many lessons about the power and value of prayer. Many times during those years, we found ourselves up against a “stone wall,” figuratively speaking. Things looked bad, seemingly impossible at times, but God answered prayer again and again. He did so in such clear and obvious fashion that there was no room for doubt in our minds that our requests and petitions had not only been heard, but also granted. Our Lord promised, “Ask, and it shall be given you.” This is a promise, in principle, taught throughout the New Testament and bestowed in the best interest of those asking.

Prayer avails! In speaking of the blessing New Testament Christians have in prayer, James says the effective, fervent prayer of the righteous avails:

And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. (Jas. 5:15-16)

I know God is alive and well today and that He is providentially working in our lives. All healing is from God! I know he uses doctors, nurses, and medicines to help bring about His Will. However, please notice that James taught that it is the prayer of faith that saves the sick and that the Lord raises them up: “And the prayer of faith will save the sick, and the Lord will raise him up” (Jas. 5:15). James confirms that it is the Lord who saves the sick and raises them up.

James taught that effective, fervent prayer avails much, and I will never doubt this verse. God has faithfully, dynamically and dramatically answered the petitions of His children and His missionary foot soldiers. God deserves to be praised, honored and glorified in every way and by every Scriptural means today. Gratitude and thanksgiving should flood our souls for God’s

wonderful provisions, magnificent blessings and positive answers to our prayers. Why would people whom God has blessed in answer to prayer not want to praise His Holy name with words of praise and gratitude? The Psalmist wrote, “Oh, that men would give thanks to the Lord for His goodness and for His wonderful works to the children of men!” (Psa. 107:15).

Believers should want to thank Him for His goodness and for His wonderful works on their behalf. It is extremely important that Christians realize that God always answers prayer. He doesn't always say, “Yes,” but either way, one should praise Him and thank Him for His awesomeness and His wonderful goodness. All prayer should be cradled in the attitude of Jesus' prayer when the Lord said: “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will” (Matt. 26:39). The Father sometimes says “no,” and one needs to accept that response. Yes, there are times when God looks down and says, “Yes.”

God has looked down on His children so many times and said, “Yes!” Again, God should be praised for His goodness and His wonderful works to the children of men. Many lessons of life can be learned on bended knees. Perhaps the greatest lesson one learns through prayer is that God loves his children and has not left them alone in the world today without His power. Granted, God is not performing miracles by the laying on of men's hands, but He has told us that through the powerful dynamic of prayer, His power is exerted on behalf of those who pray in faith, believing in Him and His ability not only to raise up the sick but also open doors of opportunity for His missionary servants (II Cor. 2:12).

Missionaries believing in and practicing prayer can share the many amazing and wonderful results of their prayers. God has assured His people that He hears their petitions when they ask according to His will (I John 5:14-15). Missionaries should call upon God and request that He open doors for them. They should ask God to give them the wisdom to do the work of evangelists. When they do this, they can know that God will hear and grant their requests. If Christians ask for wisdom, God will provide it: “If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him” (Jas. 1:5). Through his writings, Paul teaches Christians to pray, asking God to open doors

of opportunity: “Meanwhile praying also for us, that God would open to us a door for the Word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak” (Col. 4:3-4).

The psalmist spoke of looking up to the Lord in prayer: “My voice You shall hear in the morning, O Lord; In the Morning I will direct it to You, and I will look up” (Psa. 5:3). In Psalm 88:1-2, there is recorded a prayer for help in despondency. The writer speaks of praying day and night: “O Lord, God of my salvation, I have cried out day and night before You. Let my prayer come before You; Incline Your ear to my cry.” The psalmist illustrated regularity of prayer: “As for me, I will call upon God, and the Lord shall save me. Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice” (Psa. 55:16-17).

Daniel prayed, making supplication to the Lord three times daily: “Now when Daniel knew that the writing was signed, he went home, and in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks to his God, as was his custom since early days” (Dan. 6:10). After King Darius signed the written decree, which according to the law of the Medes and Persians that could not be altered, praying to God got Daniel thrown in a lions’ den. That decree said that a person praying to any god or man, except Darius, would be thrown into a den of lions. The decree was immutable. Since Daniel had defied that decree, Darius was forced to have Daniel placed into the den of lions, though it saddened him greatly. However, the same prayer life that got Daniel thrown into the den of lions also stopped the mouths of the lions. Daniel stated that God: “sent His angel and shut the lion’s mouth, so that they have not hurt me” (Dan. 6:22). One’s prayers are prayed to the One who is powerful enough to shut the mouths of lions.

Jesus was distinctly the praying Christ. The night before Jesus selected His apostles, he prayed all night: “Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Him; and from them He chose twelve whom He also named apostles” (Luke 6:12-13). Jesus shows that prior to making the really big decisions in one’s life an all-night prayer session would

be in order. Christians should be a praying people: “Pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you” (I Thess. 5:17-18). Christians need to stay busy asking God for specific blessings and then thanking God for providing those blessings. There should be boldness in one’s petitions:

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (Heb. 4:15-16)

Prayer should be a sincere petition from a pure heart and a sincere faith (I Tim. 1:5). Christians need a genuine faith (II Tim. 1:5). Where there is sin, God will not hear one’s prayers. Isaiah, the son of Amoz, had a vision concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. Addressing the wickedness of Judah, Isaiah told them God would not hear their prayers due to their wicked ways: “When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood” (Isa.. 1:15). God desires that: “...men pray everywhere, lifting up holy hands, without wrath and doubting” (I Tim. 2:8). One’s hands need to be holy and not full of blood.

If one’s prayers are to be heard by God, one must be living according to the Gospel message. God will not hear the unrighteous when they pray. How plainly this is taught in God’s Word: “The eyes of the Lord are on the righteous, and His ears are open to their cry. The face of the Lord is against those who do evil, to cut off the remembrance of them from the earth” (Ps. 34:15-16). The cry of the righteous does not go unheard: “The righteous cry out, and the Lord hears, and delivers them out of all their troubles” (Ps. 34:17). The Psalmist wrote: “I cried to Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear, but certainly God has heard me; He has attended to the voice of my prayer. Blessed be God, who has not turned away my prayer, nor His mercy from me!” (Ps. 66:17-20). The petitions of sinners are wasted exercises: “Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him” (John. 9:31).

It is often argued that the man speaking those words was not inspired and so one can't say that what he spoke was the truth. However, a casual perusal of the Old Testament Scriptures demonstrates that the man was speaking a truth taught in the Old Testament Scriptures. In the Book of Proverbs, this truth is clearly taught: "The Lord is far from the wicked, but He hears the prayer of the righteous" (Prov. 15:29). What does that teach? Isn't it teaching that God hears the righteous but will not hear the wicked? The prayer of the man who turned his ear away from the law became an abomination: "One who turns away his ear from hearing the law, even his prayer is an abomination" (Prov. 28:9). Peter endorsed and confirmed the truthfulness of the words written in Psalm 34:15-16, that the ears of the Lord are open to the cry of the righteous, but not the wicked, by quoting that passage himself in I Peter 3:12. Righteous living is a key to missionary endeavor. If one is to have an effective prayer life, one is challenged to live righteously before God, so that the ears of the Lord will be open unto his or her prayers.

Praying was part of the Pauline mission method. What a touching moment it was for Paul and the church at Ephesus when Paul was bidding them farewell: "And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more" (Acts 20:25). Paul instructed the brethren at Ephesus and then a touching scene transpired: "And when he had said these things, he knelt down and prayed with them all. Then they all wept freely, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship" (Acts 20:36-38).

Paul sailed to Tyre and stayed seven days. These brethren warned Paul, through the Spirit, not to go up to Jerusalem. So, when he departed Tyre, the brethren, along with their wives and children, accompanied him out of the city. Once again, the Bible reveals a touching scene as the humble missionary for Christ knelt down on the shore and prayed (Acts 21:5). Through the eye of faith, can you envision this group kneeling on the shoreline, with heads bowed, petitioning the great, awesome God of heaven? Many times, this scene is repeated in the lives of missionaries today, who are still carrying the Gospel of Christ into the entire world. They are kneeling down on the shorelines of the nations petitioning, praising,

and thanking their heavenly father.

In recounting his conversion, Paul stated that after he had been commanded to arise and be baptized and wash away his sins, calling on the name of the Lord, he did so, and then returned to Jerusalem. He was praying in the temple in a trance, and Jesus spoke to him, telling him to flee the city because the people would not receive him. It is clear that from the beginning of Paul's ministry to the end, the apostle Paul was a praying missionary. Prayer is a crying out to God, the earnest petition of the heart of man unto the all- powerful God, who hears and answers every petition uttered by his faithful children. Jesus went up on a mountain, and His disciples came to Him and He opened His mouth and began teaching them. Jesus delivered in that Sermon the beatitudes.

He also taught about salt and light, the fulfillment of the Law, about murder and about adultery. He taught that marriage is sacred and binding. He taught against making oaths, about going the second mile, about loving one's enemies, about doing good and pleasing God. He presented them with a model prayer, discussed fasting, and taught them about laying up treasures in heaven. He taught about light and darkness, how one cannot serve two masters, and how they shouldn't worry, but trust God for the provisions of life. He taught them about making fair judgments, and walking the narrow way. He taught them that a person is known by his fruits, and showed that one should build his house on the rock and not the sand.

Let us focus on one section in that sermon where Jesus taught His disciples:

Ask – Believing! Nothing doubting, yet with humbleness of heart.

Seek—Diligently! Unrelentingly, for eternity hangs in the balance!

Knock—With determination! Expecting a door to open!

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent? If you then, being evil, know how to give good gifts to your children, how much more will your

Father who is in heaven give good things to those who ask Him! Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets” (Matt. 7:7-12). Jesus is saying that one should keep asking, keep seeking, and keep knocking. He taught that if His child asks, he would receive. He also said that if His child seeks he would find. He plainly said, “Knock, and it will be opened to you.” These words of Jesus demonstrate that His children should keep asking, keep seeking, and keep knocking. Every missionary needs to ask, seek, and knock!

In *Easton's Bible Dictionary*, we read concerning prayer: Acceptable prayer must be sincere (Heb. 10:22), offered with reverence and godly fear, with a humble sense of our own insignificance as creatures and of our own unworthiness as sinners, with earnest importunity, and with unhesitating submission to the divine will.²

Albert Barnes wrote in *Barnes Notes* concerning this text of asking, seeking and knocking:

God is willing to provide for us, to forgive our sins, to save our souls, to befriend us in trial, to comfort us in death, to extend the gospel through the world. Man ‘can’ ask no higher things of God; and these he may ask, assured that he is willing to grant them.³

Prayer is available to God’s children today. It is a powerful dynamic for missionaries. Any missionary who fails to pray is destined to fail in his mission outreach. Christ was distinctly the praying Christ. If Jesus felt the necessity of prayer in His personal life, should we not also feel that necessity? The more acquainted one becomes with Christ, the more conscious one is that prayer is a powerful dynamic in his or her life. Christ left His disciples an example to follow: “For to this you are called, because Christ also suffered for us, leaving us an example, that you should follow His steps:” (I Pet. 2:21). Jesus taught His disciples to pray, saying: “Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak” (Matt. 26:41).

Jesus prayed at His baptism; He prayed in selecting His apostles; He prayed when Peter made the good confession that He was the Christ the Son of the Living God; and He prayed when he took Peter, James, and John up the mountain where they witnessed the

transfiguration. Jesus demonstrated the dynamic of prayer in the garden of Gethsemane, prior to His appalling death on the cross. Even in death, one witnesses Christ's life of prayer in His final moments upon the Tree: "Then Jesus said, Father, forgive them, for they do not know what they do" (Lk. 23:34). One cannot help but stand in awe as one observes the final moments of Jesus' life upon Calvary. As Jesus bore the sins of humanity, He still cried out to the Father: "Father, into Your hands I commend My spirit" (Lk. 23:46). What does this kind of prayer mean to you? Yes, Jesus finished His earthly life in prayer to the Father.

Paul, too, the great missionary for Christ, demonstrated the necessity of prayer in his missionary activities. In concluding this chapter (Chapter 9), it is appropriate to conclude with the admonition of a great Christian song:

"Be joyful always; pray continually" (I Thess. 5:16-17).

Pray All the Time

Lloyd O. Sanderson

The world has lost the right of prayer,
and saints have failed to pray;
What loss sustained beyond repair!
How blind of heart are they!

Chorus:

Pray in the morning, Pray at the Noontime,
Pray in the Evening, Pray all the time.
Pray when you're happy, Pray when in sorrow,
Pray when you're tempted, Pray all the time.

The father speaketh in His Word,
He talks no other way!
And to converse with Hm, our Lord,
We must take time to pray!

There is no trial, grief, or pain,
No moment of the day,
But that we may in Jesus' name
Incline our souls and pray!

ENDNOTES

- ¹ Mary A. Kidder, William O. Perkins. "Did You Think To Pray?" from *Praise for the Lord* hymnal. Ed. John P. Wiegand.
- ² See "Prayer" in Easton, M.G. *Easton's Bible Dictionary* (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1897), CD.
- ³ Albert Barnes, *The Gospels: Matthew and Mark* (1884-85, reprinted, Grand Rapids: Baker, 1988), 77.

CHAPTER TEN

AVOIDING FADS THAT ADVERSELY AFFECT MISSIONS

Today, church leaders are searching for more effective mission methods using technology and high-speed travel. Ironically, at the beginning of the twenty-first century, church leaders came to the realization that one must look back to the first-century church for one's example of how to approach mission work. Matthew records Christ's words spoken to His disciples: "Go 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 that I have commanded you; and lo, I am with you always, even to the end of the age.' Amen" (Matt. 28:19-20).

The question of relevancy seemingly confronts the Church at every level. Critics charge the Church with irrelevancy. As a result of this emphasis upon relevancy within the Church, the elders of many congregations are challenged to make changes within the existing structure of the Church so that the Church can be more useful for man's needs today. There is a ceaseless push by scores of individuals for relevancy. The word *relevant* is defined by Webster as "bearing upon, or applying to, the case at hand; pertinent."¹ Within some fellowships, unless elders incorporate the current trends or fashions moving through the religious world, they are considered out of step with the times, out of step with reality, and out of step in their understanding of the needed ingredients for success. However, when elders embrace every craze that comes along in order to appease the members of the congregation, they virtually destroy God's design for the Church.

Embracing the leanings of the day to appease the congregation

often adversely affects the foreign missions outreach of a congregation. Even though some activities are not sinful in and of themselves, elders are still challenged today to see the “Big Picture” regarding God’s ministry of redeeming the human race. Chasing the whims of the day causes elders and congregations to lose sight of the real mission of the Church – preaching Jesus Christ and Him crucified. The primary responsibility of the Church is to proclaim the radical message of grace. Forgiveness and justification of the sinner can only be found in the suffering Son of God. Evangelism at home and abroad is what the Christian community has been commissioned to do for Christ (Matt. 28:18-20). Running after the fashions of the day will never enable, in and of itself, God’s people to accomplish the task of winning people to Jesus. The souls of men and women are not won by vogues but through the preaching and teaching of the resurrected Christ. The Church must issue the clarion call that God’s love is greater than the sins of men and women. God forgives anyone who fully obeys His plan of salvation which requires faith (Jn. 8:24; Heb. 11:6; Rom. 10:17), repentance (Lk. 13:3; Acts 17:30-31; Matt. 21:28-29), confession (Matt. 10:32-33; Rom. 10:9-10; Acts 8:37), baptism (Mk. 16:15-16; Acts 2:38; 22:16; I Pet. 3:21), and continued spiritual growth and faithfulness (1 Pet. 2:2; 2 Pet. 1:5; Gal. 5:22-26). The Gospel of God is the revelation of forgiveness.

Avoiding impulses will enable congregations of the Lord’s people to focus on the true work of the church – its missions. God established His Church in order to continue His proclamation of the Good News of salvation by grace through faith in and through His Son Jesus. Many congregations have lost sight of their assignment. The local fellowships need to refocus their attention on the true mission of Christ’s church. When the community of Christ is what God intended her to be, carrying out her objectives as God would have her to do, then the body of Christ will accomplish its reason for existence – reaching the lost for Christ. Following the various trends of the day often hinders local congregations from developing as they should, both numerically and spiritually. It is important to stress that if congregations are not properly focused on the true work of the church then foreign mission outreach will suffer. The church needs to recapture the doctrine of the Atonement. It is in the Atonement that God unveils the guilt of men and women. But, at the same time, one

also discovers in the Atonement God's act of grace in which He has taken the place of sinful humanity upon the Cross. In the Atonement, one witnesses the incomprehensible act of God's grace and love.

My objective in this chapter is not to condemn activities that are designed to gain the trust of individuals for purposes of leading them to Christ. The primary purpose of this chapter is to call attention to the most important function of the Church – evangelism. Fashions that are pursued in the United States are usually tried out in the mission fields of the world in one form or another. Often an adapted variety of a United States craze, or fad, might be tried in a foreign setting. Webster defines a fad as a “practice or interest followed for a time with exaggerated zeal: craze.” He further states that “fashion” is a synonym for “fad.”² When something is in fashion, it is regarded as up-to-date. Church leaders in numerous congregations have embraced the idea that success is measured in numbers, or at least it appears this way; therefore, they accept every oddity that comes along in hopes of filling a building with people. It is even believed by some that building a magnificent building and filling it with people is the mission of the church. It is fashionable these days to build beautiful and glorious church buildings and then to pack them with people.

Success is measured by the ability to bring about this goal. Untold mission work has been neglected as a result of funds that were needed in missions being diverted by American congregations in order to build more and more extravagant buildings. Many of these buildings are so ornate and costly that the mission programs of such congregations are reduced or cut out entirely leaving no money to support missions – the original function for congregations. The idea that seems to prevail is that just as soon as the congregation pays off the building then there will be money for mission work. The buildings that are built are often so expensive that by the time the building is paid off there is need to add a “Family Life Center,” so missions is put on hold again. The Church, so it seems, has lost its focus of preaching Jesus as the means of winning lost souls to Christ. The Christian community needs to refocus its attention on the Cross as the manifestation of God's holiness and His justice and His love. If we wish to win men and women to Christ, the Church must recapture the very essence of Christianity – Christ has taken upon

Himself the guilt of sinful men and women.

Missionaries, when called home to meet their would-be supporters, immediately recognize the telltale signs of what is about to happen to financial support. Upon arrival at the new facility, the missionary sees another building project in process, and he immediately knows that missionary funds are gone. I have witnessed this scenario many times over many years of missionary activity. Calling attention to this sad condition usually upsets the leaders in congregations that have caved in to this trend. To discuss this misuse of funds will cost the missionary support – support that he needs to carry out the work for Christ’s kingdom. Therefore, many missionaries never mention or discuss this problem. It is time for boldness on the part of missionaries and for those who have the “big picture” in focus. Paul prayed for boldness to speak for Christ, as he ought to speak (Eph. 6:19-20). Leaders are encouraged to refocus their attention upon the revelation of God as the means of evangelism; the incarnation of the Word, the entrance of God into the world of humanity and God’s manifestation of Himself in His Son.

The mega-church concept is a current and growing fad in the religious world. Even in mega-churches, they need to keep in mind their primary objective – preaching Jesus and Him crucified for the sins of humanity. Regarding the danger of becoming crowd conscious, the late Franklin Camp, with keen awareness of what was ahead for the church, captured this concept of the mega-church and its adverse affects on the Christian community:

It seems to me the church is facing a grave danger in becoming crowd-conscious. There is a danger that we will become so crowd-conscious that we may drift from sound principles. We can become so interested in crowds that we may engage in things to draw a crowd that are foreign to the church of the Lord. We are living in an age of sensationalism. Sensationalism has a tendency to draw a crowd. We can use it to draw crowds just like everybody else. It will get a crowd for us just as it will for others. But when we fall for this gimmick to get crowds, we have to sacrifice Bible principles that are too sacred to tamper with.³

It should be acknowledged that not all exciting activities are wrong or sinful. Churches have participated in various whims with

exaggerated zeal, and souls have been won to Christ. The church needs to recapture the zenith of Christianity, namely, Jesus Christ and Him crucified. The “bus ministry” is a classic example of trends that changed the way some congregations reached out to the unchurched. Bus evangelism was a very popular evangelistic outreach while it lasted. It died because of racial and socioeconomic prejudices and the failure of leadership to properly use personnel; i.e., overworking them. Prejudices became obvious even though many in the church today still refuse to accept the fact that those prejudices were a major cause of the bus ministry’s demise. In a discussion about the work in the inner city, an elder blinded to his prejudices, said, “Well, you know those people are black; however, you know I’m not prejudiced.” It is a true saying, “There are none so blind as those who will not see.”

However, innovations are short-lived and run their course. A style is participated in for a while until something else becomes more attractive and fashionable resulting in the latest caprice. The former fancy is dropped and the newest amusement becomes the popular craze. Many of the latest things engaged in within the Churches of Christ are practices that have originated in the religious world at large and have filtered over into the Churches of Christ. Like Israel of old who wanted to be like the nations around them, Christians, too, want to be fashionable. Israel wanted it so badly that they rejected God as their King, asking that an earthly king be set to rule over them. The elders of Israel came to Samuel and said, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations” (1 Sam. 8:5). The desire to be like those around them was not confined to Israel, as this mind-set is still prevalent among God’s people. Even to this day, there are many who have a burning desire to be like the rest of the religious world. There is still a consuming passion to cater to the times, to develop the style of the fashionable, and to adopt the things in vogue with the religious world.

Current realities of our society comprise a complex web of social, political, and economic factors that help shape the lives of God’s people who are searching for truth in an age of postmodern thought. A study of the issues facing humanity becomes important to Christians attempting to live for God and proclaiming God’s Good

News of salvation as presented in the Bible. During the past two thousand years, external influences have changed society outwardly, but the heart of humanity remains the same. Since the fall of Adam and Eve, sin has corrupted the hearts of people (Rom. 5:12-21). Wickedness takes shape in many forms, but sin is not new (Ecc. 1:9-11). Long ago God sent a flood to destroy all people except for Noah and his family because Noah was righteous. Moses, who descended from Noah, was inspired by the Holy Spirit and wrote the Book of Genesis. He recounted God's reason for sending the flood by writing: "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the heart was only evil continually" (Gen. 6:5). Regardless of cultural changes, public opinions, and advances in technology, humans still sin.

Sin means that people still need the Savior, Jesus Christ, who graciously offered Himself so that all people would be drawn to repentance and obedience. People need to be reconciled to their Creator and God (Rom. 6:3; 5:6-11; 2 Cor. 5:17-20). Forgiveness is what everyone wants. Yet, forgiveness can only take place as a real divine act on the part of God. Christians need to recapture the meaning of the cross. God Himself has provided the decisive safety measure for salvation – the cross of Jesus. As one reflects upon the Bible, he realizes that grace is the content of historical revelation. One cannot look at the cross without a consciousness that God is love. As one thinks about the Good News of salvation, he is painfully aware that faith alone is not enough for God, but the cost for redemption must also be there, namely, the cross of Christ. What did Paul preach? Listen to Luke as he unfolds the preaching of Paul: "I have declared to both Jews and Gentiles that they must turn to God in repentance and have faith in our Lord Jesus" (Acts 20:21). Christians must continue to imitate Paul's primary purpose – preaching the Gospel of Christ. Christians are challenged to deal with present realities to persuade people to accept the absolute nature of evangelism and the fundamental truth about God's relationship to humanity. In evangelism, the evangelist reveals that if one yearns to become a part of God's elect, this spiritual blessing of election can only occur by clinging to God's revelation in Jesus Christ. Peter expresses this truth to Cornelius in the following words: "All the prophets testify about him that everyone who believes in him receives

forgiveness of sins through his name” (Acts 10:43).

Christians face a dilemma in their endeavors to reach out to the lost. What methodology should the Church employ to reach the lost? The modern Church is at a crossroads – the Gospel of Christ or the latest trends in entertainment? Disciples of Jesus are living in the days of the synthetic! To the world, the Gospel is no longer the real thing. Other things are set forth in the hopes of winning people to become a part of a congregation. A synthetic is produced artificially. It is man-made. A synthetic is an imitation of the real thing; it is not the Gospel. In the modern world, one has to relearn the importance of evangelism through preaching Jesus. The Church needs to proclaim that Jesus Christ is the heart of the Gospel of God. In the Gospel of God, one sees that in the Person of Jesus that the human and the divine natures are united. Webster gives a definition of this word synthetic: “devised, arranged, or fabricated for special situations to imitate or replace usual realities.”⁴ Webster points out that a synthetic is man-made substitute for the real thing.

The church must avoid a “synthetic religion,” a religion that is simply based upon bowling, football, basketball, and so on. Even though there is nothing wrong with these activities, the Church must recapture its purpose in this age. We must resist the temptation to run with every fad that comes along that replaces its focus, a heart that should be upon the Cross of Jesus. By resisting this substitution, the church can maintain true spirituality. Today, Christians live in an age of synthetic dyes, fabrics, fertilizers, flowers, foods, and religion. It is difficult in today’s society to tell if one is eating pork or soybean, ice cream or seaweed, butter or margarine. Within the Christian community, one also discovers that it is very difficult to discern what the Gospel of God is about. The love of God is known only in the Mediator – Jesus Christ.

God’s people are living in the age of instant everything. Prior to Pizza Hut offering a noon buffet, they guaranteed you your pizza within five minutes or your next pizza free. Individuals have instant grits, instant coffee, instant pudding, and instant rice. American society functions at its best with quickness and speed. Overnight mail has evolved over this obsession with speed. Americans want everything nowadays to be “faxed” or “e-mailed” in lieu of the old-fashioned Postal Service. Dare a “fast-food” restaurant not have a

“drive-through”? How fast can you get? Today’s society has come to believe that if things are not rapidly changing they are standing still or going backwards. As a culture, people believe that failure can be measured by failure to change. David Wells, author of *God in the Wasteland, the Reality of Truth in a World of Fading Dreams*, brilliantly and boldly wrote about the two opposing attitudes.

One attitude stands out as bright as neon lights: “Everything changes and change is the only constant; the other attitude measures the things that change by the standard of things that are changeless.”⁵ There are people who view the world in the framework of constant change. If a business or church is doing the same thing today they were doing a year ago then they are not staying up with the times. Many believe that if one embraces the “old,” then no progress will be made. Getting ahead has become everything to Americans. In order to get ahead one must be willing to try anything and everything just to see if it works. It is this mentality that makes men and women chase every fad that comes along. The church is not exempt from this mind-set. Such thinking permeates the heart of every religious group in America. It has produced individuals within the churches of Christ who are determined to get ahead at all costs. One observes that many believe that endless adjustments will enable them to reach their goals through means other than the Gospel of God. Apparently, many see the future of the church as dependent upon their family centers to win souls to Christ, not the reconciling revelation of God in the Mediator. This statement is not a blanket condemnation of all churches that have family centers. Many of these churches may only use their facilities as a means of togetherness for Christian fellowship. The family centers should be secondary, not primary. The church needs to recapture that it is in Jesus that the Christian Age with its salvation has dawned. It is in Jesus that one is conscious of God’s forgiveness – God’s incomprehensible, gracious act of love.

With these introductory remarks it is important to discuss modernity and post-modernity – a culture that fully embraces a consumer mentality that makes Americans open to every novelty that comes along. In just a brief look at post-modernism, one views the church marketing itself through mega-churches that center on the latest techniques designed to bring people in. As this study moves toward its conclusion, some suggestions will be presented that will

assist the church in moving in a relevant manner toward spirituality and a greater appreciation for, and participation in, missions. In order for there to be greater participation in missions, there needs to be more focus upon what the Cross of Jesus signifies – substitutionary Atonement. The Church’s emphasis should be on evangelism through preaching Jesus as the way for men and women to commune with the Divine life. It is in the Cross that God comes to sinful humanity. The preaching of Jesus should spotlight the very essence of the Christian faith – salvation in none other than Jesus.

MODERNITY AND POST-MODERNITY

Unfortunately, efforts to adapt the church to culture are connecting the church to the cultural trends and methods of American culture and religion. Being fashionable and updated to some people means that one must participate in the latest innovations, such as the present rage of family centers swirling through the religious community. They have come to measure success in this manner rather than by the biblical concept of evangelism – God’s standard of measurement. Spiritual principles and truths are often set aside in an effort to be “fashionable” or “relevant.” The revelation of Jesus Christ is no longer the unique event in history. Christianity is watered down by rationalism; it takes from the truth of Christ as the means of communicating knowledge and life. The Bible is the crib in which Christ lies. Modernity has swept into the church, and many are still wondering what is causing all our problems. What is modernity? According to Wells,

Modernity presents an interlocking system of values that has invaded and settled within the psyche of every person. Modernity is unprecedented in its power to remake human appetites, thinking processes, and values. It is, to put it in Biblical terms, the worldliness of our time.⁶

The Church needs to use proper theology prophylactically to protect herself against this kind of poison. Current opinions, along with studied disciplines such as science, philosophy, and psychiatry, have led people to practice unrighteous acts without regard for the authority of Almighty God. Modernists reject God’s Word as an absolute standard of determining truth. Paul condemned worldliness in the first century, and Christians should condemn modernity today. In today’s culture, humanity has “...ended up with much more, but we

ourselves have ended up with much less.”⁷ One of the fundamental reasons for the Church’s impotence is her ignorance of the power of Jesus the Messiah. It is only in Christ that one is able to perceive the burden of guilt. God has revealed the forgiveness of sins in and through Jesus.

In *Proper Confidence*, Lesslie Newbigin expresses that modernity was “...born in a passion to seek and find absolute certainty,” but that this “...quest for indubitable certainty has led us to what seems to be an abandonment of the claim to be able to know truth.”⁸ One may argue that modernity is not new. Before His crucifixion Jesus told Pontius Pilate: “For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth, hears my voice” (John 18:37). Pilate answered by asking, “What is truth” (v.38)? This truth is that Jesus is the One He claimed to be, namely, the Son of God (8:36).

Modernity encompasses relativism – a system of belief in which there are no absolutes. Relativism prompts people to ask questions rather than seek answers. Relativism denies objectivity and relies on subjective feelings and circumstances to explain reality. Relativism leads people to create gods and worship idols or to deny completely the concept of a Supreme Being (Rom. 1:18-32). By denying the absolute statement of God to Moses – I AM THAT I AM (Ex. 3:14) – people become complacent about truth and adopt a “live and let live” philosophy, refusing to impose upon men’s lives God’s absolute truths. Relativism leads to chaos and to a break down of law and order as humans dispute what they deem socially acceptable rather than accepting humbly what is right and what is wrong based on the wisdom of God, the Creator of all (I Cor. 1:18-25). This chapter is not intended to castigate Churches that have family centers as guilty of relativism, but rather, to call attention to the Church’s primary focus – preaching Jesus, not recreation. The Church must never forget that Christ is the primary objective of one’s faith as the crucified One. Christ is the object of one’s hope as the crucified One. Unless one identifies himself or herself with this crucified One, one cannot have eternal life. One cannot experience, or have, Christian mortality without the Christian faith – faith in Jesus as God’s Way of salvation.

In the sway of modernity, people tend to view religion as optional

rather than imperative. But for the Christian, there is no such thing as private Christianity. The fellowship of faith is the Church. If one is in Christ, he or she belongs to the social body of believers. Every believer rejects the worldview of the humanist and accepts the worldview of Christianity. Gene Edward Veith, Jr., in his book, entitled *Postmodern Times – A Christian Guide to Contemporary Thought and Culture*, speaks of two conflicting views: “We can expect the world view that gave us a free society (namely that of the Bible) and the postmodernist world view to conflict, competing with each other for the soul of the new millennium.”⁹ In choosing a faith, people may care more about style, convenience, and self-gratification than about truth and submission to God’s will. Newbigin strikes at the heart of the issue: “One does not speak of truth but of ‘what is true to me,’ or perhaps, ‘what is meaningful to me.’”¹⁰ The majority of people do not search for authority in religion today but reduce religion to a series of subjective experiences. The church is challenged to function in an era when people believe in God but feel indifferent or complacent about His authority. Newbigin poses a question worthy of deep contemplation: “How can we develop, in respect of religious belief, minds which are not only open to fresh insights but also equipped with critical faculty that can distinguish sense from nonsense and reality from illusion?”¹¹

As one reflects upon the religions of the world, one is aware that there are many myths that lay claim to historicity. For example, Buddha and Zoroaster are cited as historical personalities, but not as revelations from God. But in Judaism and Christianity, one discovers that through God alone can God be known. In Jesus, God reveals Himself. The very nature of Christianity – the Christian religion – concerns the Person and work of the Mediator. Jesus is the revelation of God. It is in Jesus that the new age with its salvation has dawned. If one considers anything more important than Jesus Christ and His message of forgiveness, then one is on the wrong track. The reconciling revelation of God is the Mediator. Modernity is worldliness and this worldliness is produced in part by modernization, fueled by capitalism, technology, urbanization and telecommunications. Many in the church fail to realize the power culture exerts in their lives and over their actions. Modern telecommunications and commerce bombard God’s people daily,

shaping their lives in ways that they are not even conscious of, especially in the reshaping one's religious faith. Modernity hinders foreign missions in numerous ways and many Churches are taken in without ever realizing what is happening.

Image and appearance are extremely important in western culture. Looking good is better than being good.¹² Individuals with a secular world view functioning in a modernized society often replace traditional Christian values with secular consensus. Conformity becomes extremely important in a modern society that touches the lives of men and women. According to some, one's failure to conform is a failure to measure up. The present push to create both a contemporary worship service and a traditional worship service is one of the latest fads. It results to a large degree from the desire for proper appearance and image. These two styles of worship did not begin within the Churches of Christ but were introduced first among our denominational neighbors.

It seems obvious to any logical person that the family of God has been divided from one group into two different groups by having traditional and contemporary assemblies. Recently, this writer took pictures of both sides of a sign in front of one of the large denominational churches in Clearwater, Florida, that reveals the condition of that church's spirituality. The sign on one side read "Join us for worship: 8:30 Traditional, 11:00 AM & 7 PM Blended." The other side of the sign read, "Super Bowl Service 6-10 PM, Message at half-time." First of all aren't we Christians suppose to be "Blended" in Christ at all times? We are family! We openly make void God's desire for His family by such carnal actions. Some members within the fellowship of the Churches of Christ jumped on the bandwagon because their world view demands that churches appear in step with the times.

Separating into two different worship groups serves to divide the body of Christ. Christ prayed for the unity of believers with tender and passionate words: "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me" (John17:20-21). Paul commanded the Corinthians to be united preserving the togetherness of the believers: "Now I plead with you,

brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (1 Cor. 1:10).

What does the message on that sign reading: “Super Bowl Service, 6-10 PM, Message at half-time” reveal? It revealed the sad condition of an insipid faith by the group of people attending that service. The Super Bowl is on Sunday. This group, faced with a 6:20 Super Bowl kick-off, employed great “spirituality” and seized the opportunity staring them in the face. Their reasoning may have been that if they did not make some special arrangements for that service they would lose the crowd. After all, the new post-modern thinking insists that the crowd is everything and that the felt needs of people (and especially the “Baby-Boomers”) are paramount and must be met; therefore, something had to be done.

It might come to a showdown making the people choose between Christ and the Super Bowl; they needed to come up with something to hold the crowd. So, a “spiritual” program was planned providing three hours and forty-five minutes of football and fifteen minutes for a message from God’s Word. Why only fifteen minutes? Well, that’s about what half-time takes and besides, if a man can’t preach and say all he needs to say in fifteen minutes, he can’t say it anyway. Isn’t that right? That is like saying, “Well, if a football team can’t score all the points it needs to score in fifteen minutes they can’t do it in three hours and forty-five minutes.” The saddest part of all is that many reading this still will not be able to see the truth concerning the lack of spirituality in those using such creative ideas in their attempt to keep spirituality reigning in the lives of the worshipers and to keep the church growing in number and power. Most likely the author will be viewed as a man lacking in spiritual vision and wisdom and viewed as old-fashioned and traditional in thinking, thus a hindrance to the growth of the church. After all doesn’t it all get back to meeting the felt needs of people?

Those advocating change are demanding several innovations, which I will list: new songs, clapping, reciting Scriptures, repeating statements made by the preacher, lifting up the hands and swaying back and forth, turning around and around or even dancing with joy, women song leaders, women preachers, women leading at the Lord’s

Table, women leading public prayers, small groups to replace Sunday evening preaching, choirs, musical solos, introducing instrumental music, pressing the fellowship issue insisting that fellowship be extended to all who utter belief in Christ with their lips without regard for their practices, making baptism optional or even non-essential to salvation, and dividing the body of Christ into two separate groups of traditional or contemporary worshipers. This list does not encompass all of the changes being advocated. In connection with this new thinking is the attempt to remove the “authority” status normally given the preacher who is proclaiming the Word.

This is done in several ways. One is by removing pulpits and arranging for the preacher to stand down on the floor and not “above” the audience. This is thought to lessen his authority when he speaks because according to many in the church today authoritative preaching turns people off. It doesn’t seem to matter to these individuals that Titus 2:15 reads, “Speak these things, exhort, and rebuke with all authority. Let no one despise you.” Another is to have the preacher “dress down” to be more fashionable (identify with the people) or to reduce the time of the sermon to better adapt to the modern mind, fed daily with the quick, hard-hitting television commercials. This list goes on and on and will probably be expanded by “progressive” thinkers as time goes on. It is agreed that many of these points would be defended in a multiplicity of ways and arguments made to defend these actions might differ from the manner listed above. For instance, many would say the pulpit was done away with because it allowed the speaker to get closer to the people and communicate better. Granted, this might well have been the thinking of some, but why did they think the use of a pulpit did not communicate? There is an insatiable need for change in the minds of many who think of themselves as progressive thinkers.

Without promoting or defending the positions mentioned previously, I have illustrated the two poles – one conservative and one liberal that have developed. We are witnessing the polarization of the church and a push for what many have found unacceptable for years – “unity in diversity.” We are being told by some that what is more efficient is most ethical. Our new multi-cultural environment with its demand for pluralism, mutual tolerance, and allowing one to

live his own life and do his own thing is placing new demands on Christian practice and belief. Modernity has produced a civil religion driven by the politics of the day and not by the truths contained in the infallible Word of God. Many Christians today are seeking civility in place of doing exactly as God has commanded. Modernity is creating a shift in the way many Christians view life, death and the future life.¹³

Wells clearly sets forth the issue: “Modernity is not simply *an* issue; it is *the* issue because it envelops all our worlds – commerce, entertainment, social organization, government, technology – and because its grasp is lethal.” Continuing, he aptly writes: “All of culture is touched by the values and appetites, the horizons and hopes that modernity excites.”¹⁴ Wells suggests that the late 70’s ushered in what is being called the post-modernity age.¹⁵ Veith correctly observed that most scholars associate the postmodern shift with the counterculture of the 1960s. He states, “Many scholars see 1968 as the turning point.”¹⁶ We are experiencing a shift in world view. Postmodern thought teaches that there are no absolutes and that truth is relative. What we are seeing take place in the church is simply the outgrowth of this new worldview. Veith dates the turning point: “It is hard to proclaim the forgiveness of sins to people who believe that, since morality is relative, they have no sins to forgive.”¹⁷ He writes concerning the emerging new world view:

Today as we enter the twenty-first century, a new worldview is emerging. The “modern,” strange as it is to say, has become old-fashioned. The twentieth century, for all of its achievements and catastrophes, is passing into history. The “modern ideas” that characterized the twentieth century no longer seem relevant. We are entering the “postmodern” age.¹⁸

Christians need to realize the importance of “understanding the present time” (Rom. 13:11). In his book, Wells presents a compelling argument for the absolute truth found in God’s Word. According to Wells, modernity was “...born in a passion to seek and find absolute certainty,” but this position has led individuals to become “...spiritual vagrants in the modern wasteland, wanderers with no home to return to.”¹⁹ During the modern age, an on-going debate spawned about whether or not absolute truth exists. Absolutism is defined in Webster’s Dictionary as: “advocacy of a rule by absolute standards

or principles.”²⁰ Absolutists locked heads with empiricists, or people who believe that all knowledge originates in experience. From this debate, another theory took root called relativism. Webster’s defines relativism as: “a theory that knowledge is relative to the limited nature of the mind and the condition of knowing” and the idea that, “ethical truths depend on individuals and groups holding them.”²¹

CONSUMER MENTALITY

The first question in the minds of many people is why does the church chase the fads of the day? American culture, unlike many of the cultures of the world, has developed a consumer mentality that causes individuals to function in a manner that Christians often find difficult to explain. Wells embraces the idea that Americans are nothing if not consumers:

Much has been written on the theme of the consumer mentality, because it is very much at the heart of the twentieth-century Western experience. We are nothing if not consumers – of things, words, images, sex, power, relationships, experiences, and ethnicity. We are all suspended in a state of unsatisfied desire, perpetually expecting that immediate satisfaction is at hand, trying to work out the key to obtaining it. There is scarcely any available resource that has not been pressed into use to provide satisfaction, emancipation, or self-actualization; there is scarcely any part of life over which we, as a society, do not seek control in the interests of ease, security, and having plenty. Those are the hallmarks of consumption: a hunger for satisfaction on the part of those who consume and a hunger for control on the part of those who dominate the processes of production.²²

By-products of modernity have already seeped into the Church. In a knee-jerk reaction to relativism and new-age religion, some churches are ushering in marketing techniques to tailor to the members’ perceived or felt needs. Meanwhile these congregations neglect to teach their members selected doctrines condemning certain lifestyles such as materialism, homosexuality, and adultery (1 Cor. 5:9-13). The consumer-driven culture is spilling into our spiritual lives and church growth. Wells comments: “An inspired group of marketeers might find a way of reviving a flagging business by modifying its image and offerings, but the matters of the heart, the

matters of God, are not susceptible to such cosmetic alterations."²³

Consumerism in the Church causes the saved to forget that it is God who is preeminent. The modern Church is more concerned with its image rather than reflecting the image of God (Matt. 5:16). Contemporary churches are often unwilling to do God's business on God's terms (John 4:24, 14:15-18). Ironically, self-gratification leads to increased dissatisfaction as individual needs overpower the good of the whole and selfishness replaces service. The church's teachings become empty and meaningless if they are not from the inspired Holy Word, which has the power to convict souls and by which the world will be judged (John 12:48). The Church needs to recapture what it is that will convict men and women of sin. As one glances over time with the eye of faith and looks upon the Cross, one is immediately conscious that the Cross signifies substitutionary atonement. It is only through the Mediator that there is communing with the Divine life (John 14:6). It is through the miracle of divine revelation that God reveals His desire to have communion with both men and women.

Modernity influences Christians, the church, and its leaders and ministers. Modernity has helped create an identity crisis for ministers today. In *Pastoral Spirituality*, Ben Campbell Johnson illuminates the false professionalism of our times: "For at least a generation the minister has been caught up in a false professionalism, one that imitates secular counterparts instead of forging an appropriate profession."²⁴ Wells points out that: "The world's business and God's business are two different things."²⁵ If influenced by modernity, elders and preachers may feel unduly pressured to weaken the gospel of Christ and soften their preaching. Paul encouraged Timothy to rightly divide the word of God (2 Tim. 2:15). Paul told the elders at Ephesus: "For I have not shunned to declare to you the whole counsel of God" (Acts 20:27). The Hebrew writer called the Bible a spiritual sword (4:12) and admonished: "But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil" (5:14).

Misunderstanding the biblical definition of love, some ministers have softened their messages to pacify and massage those who can digest only milk and not spiritual meat from God's Word (Heb. 5:12-14). God is love. Because of His love toward us, He paid a bitter

price to purchase the church when He sacrificed His Only Son to die at Calvary (1 John 4:10-11). If God does not intend to keep His Word concerning eternal punishment, why did Jesus die? From what is man redeemed? Ministers who love their brethren and lost souls will proclaim boldly the Gospel of Christ and His eschatological goal so that people can prepare their souls for eternity. Wells describes the foreboding dilemma of modernist attitudes within the church:

It is one of the remarkable features of contemporary church life that so many are attempting to heal the church by tinkering with its structures, its services, its public face. This is clear evidence that modernity has successfully palmed off one of its great deceits on us, convincing us that God himself is secondary to organization and image, that the church's health lies in its flow charts, its convenience, and its offerings rather than in its inner life, its spiritual authenticity, the toughness of its moral intentions, its understanding of what it means to have God's Word in this world.²⁶

POST MODERNISM, BEYOND RELATIVISM

In *Postmodern Times*, Gene Edward Veith, Jr. asserts that the modern era has ended. In *Two Worlds*, Thomas Oden maintains that the modern age lasted for two hundred years: "It began with the fall of the Bastille in 1789 and lasted until the Berlin wall, separating East and West Germany, fell in 1989 and foreshadowed the collapse of communism in the Union of Soviet Socialist Republics (U.S.S.R.)."²⁷ The ideology of the modern era that shaped thought during the twentieth century seemed less relevant as people prepared for the year two thousand (Y2K). Entering a new millennium, Christianity and modernism are rejected because both assert the concept of imposing any value system on another. Postmodernism presents a new set of assumptions about reality.

Veith would have us realize: "Postmodernism is a worldview that denies all worldviews."²⁸ Veith continues: "The great intellectual systems of the past (such as Platonism, Christianity, Marxism, science) have always had specific foundations (rational ideals; God; economics; empirical observation)."²⁹ It [postmodernism] seeks to destroy all such objective foundations and to replace them with nothing. Postmodernism fosters the idea that truth is non-existent. Veith quotes Walter Truett Anderson who hailed, "...the dawning of

this conceptual shift as profound as any in human history.” Veith turns to Anderson’s three step philosophical transition to illustrate his point: “According to Anderson, this philosophical transition will be seen in three processes.”³⁰ They are –

1. The breakdown of belief.
2. The birth of a global culture.
3. A new polarization.

Anderson suggests that with no consensus about truth and their ability to become aware of all other belief systems, people will reject the notion that truth exists. He predicts that conflicts and cultural wars will tear at the fibers connecting societies. The postmodern worldview will manifest itself not only by helping to establish new age religions founded on the doctrine of relativism, but also, by eroding the validity of the Holy Scripture as an absolute standard of truth and authority.

In the postmodern era, relativism seems unchecked by debate in a public forum. Embraced by the media and entertainment industries, relativism circles the globe while the foot soldiers of Christ buckle their boots with the preparation of the Gospel (Eph. 6:13-19). Like rust, unchecked relativism slowly corrodes the girdle of truth before spreading to the armor of God. Without the breastplate of righteousness, the helmet of salvation, the shield of faith, and knowledge of the spiritual sword, Christians are finding themselves unprotected against the fiery darts of the wicked one. Those who withstand relativism and gird themselves with truth are outnumbered in a world filled with iniquity, or lawlessness, even persecution (Matt. 7:7-14). Christians can resist postmodernism by believing that revelation takes place only where God takes the initiative. God revealed Himself to Adam and Eve, to Abraham, to Moses, to the prophets, and through His Son, Jesus. Real knowledge of God only exists where God reveals Himself. For the believer, knowledge of God is not theoretical. It cannot be gained through a process of meditation. This loving God who reveals Himself, in and through Jesus, is the One who wishes to draw to Himself those that are separated from Him. God’s attack upon the world of sin is none other than Jesus Christ – this is the meaning of God’s revelation and God’s atonement. Knowledge of God’s revelation in Jesus will equip one to resist postmodernism.

What a powerful impact post-modernism is having on the nations of the world (mission fields) not yet evangelized. When individuals accept the theory that truth is unattainable and that everything is subjective and relative, the foundations upon which societies are built begins tearing away. This in turn leaves individuals floating aimlessly in a sea of unbelief, of non-accountability, and with little concern for humanity. When missionaries enter a culture to proclaim Christ that has bought into the idea that truth is relative, that truth is unattainable, and that there is no such thing as sin, then the missionary's ability to reach them with the Gospel is greatly reduced.

MARKETING THE CHURCH THROUGH MEGA-CHURCHES

The latest trend is building mega-churches through slick marketing principles. Elders have recently made the statement, "We aren't looking for a preacher but a CEO." The church is doing just like she has done in days gone by and chasing her religious neighbors and their latest fads. A "Christian Life Center" located in Florida delivered a slick advertising package to residents living near their building. In this packet was expensively printed material offering, "A Free Car Wash," "A Free Dinner for Two," and "Live Entertainment." A denominational church in Alabama offers its members a swimming pool, gymnasium, running track in the gym, racquetball courts, steam room, sauna, weight room, and private coaching in various sporting activities for youth and adults.

Weight control is becoming the latest rage of these so-called churches. It should be noted that many of these religious groups are using the word *Centers* in their names. This is because these religious fellowships are beginning to claim to be more than just churches, thus, they are "meeting the needs of the whole man." Numbers have become the central focus, and whatever it takes to fill the building has become ethical in the thinking of those engaging in these fashions. Wells, rebuffing the naturalistic mind-set of today, writes in his book: "People who live in technologically dominated societies are prone to think naturalistically and to subject all of life to a calculus of benefits – to assume that whatever is most efficient is most ethical."³¹ These centers appear to be nothing more than middle class country clubs. It is quite evident based upon the current trends within various churches that people want communion. Many

churches try to satisfy this yearning for community through entertainment rather than the cross of Jesus. Many of the mega-churches appeal to the carnal side of both men and women rather than to the spiritual. Jesus is somewhere in this mix.

Appearance and image are becoming central to many members within the Churches of Christ. Countless Christians have stopped trying to fashion a meaningful and compelling faith in this multi-cultural society. It appears that believers are selling out for a secular modernized approach to Christianity. Jesus gave the key to real church growth and a meaningful faith: “And I, if I am lifted up from the earth, will draw all peoples to Myself” (John.12:32). Instead of lifting up Christ to a lost and dying world Christians have replaced Christ with a polished marketing religion. Many churches today have the facade of the shopping malls through which they allure the consumer appetite. Today, individuals can shop for what fits their fancy – free dinners, car washes, basketball, running, jogging, walking, racquetball, steam room, swimming, sauna, cooking classes, dieting classes, aerobics, and weightlifting.

If these offerings are unappealing to one’s carnal nature, one can continue down the halls of the five-, ten- or fifteen-million dollar ornate cathedral housing the new mega-churches and while there, perhaps choose a trip for teens or seniors to Disney World, Sea World, Six Flags, Busch Gardens, Gatlinburg, or Branson, Missouri. Looking for something more active? Just continue through the gym and enter the door that says Sky Diving and Bungee Jumps. In his book Wells draws attention to consumerism:

It is here that consumerism, with all of the appetites for purchase, ownership, and power that go with it, has become indistinguishable from the practice of evangelical faith in many of its far-flung enterprises. It is here that religious life is orchestrated and regimented by managers pursuing private careers that could, with hardly a hitch in the rhythm, be carried on in most secular corporations in America. It is here that entertainment and worship are not merely interspersed but often indistinguishable. And it is here, where life should be receiving its most serious and sustained analysis, that tons of literature and countless hours of television and radio programming are being produced that contain nothing more than the sorts of

empty clichés and hollow comforts that are available everywhere else in the modernized world.³²

“Self” is the center of our affections. The major emphasis in the Church for many years now has been therapeutic and managerial. Wells pops the bubble of the consumption minded by emphasizing that: “Malls are monuments to consumption – but so are mega-churches. Both places celebrate the coupling of the appetites of consumption with religion.” Uncompromisingly, he continues: “...both malls and mega-churches are perfectly in tune with modernity.”³³ While traveling in the state of Alabama, I stopped in a denominational building to look at their facility and to investigate what they were doing in their community. I was told that they were in the process of selling the building they were in and that they were about to purchase a large tract of land on the outskirts of the city. They planned to build a large church building surrounded by a mall that would have all sorts of shops for consumers to purchase an array of merchandise.

The shops in this mall would be owned and operated by the church. The preacher told me: “Why, the public will not even know that they were owned and operated by this church.” He stressed this was a way to finance the church and would replace the free will offerings of the members comprising that church. He continued, commending this consumer approach and the restructuring of God’s plan for church finance: “You know you can’t get people to give like they should today. This way we will not have to worry about it.” Reflecting a true consumer mentality he continued: “Why we can pay for the entire mall and church building in a few short years and then it will all be profit.” Consumption and religion have become the latest fad in American culture. Men recognize that they can create mega-churches and get rich by combining the two.

The Christian community has witnessed the shift from God controlling the lives and souls of His people to the hands of the therapists and managers.³⁴ The great struggle within the Church is whether one will love God or the world. John the beloved disciple wrote of people who loved this world more than God:

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the lust of the flesh, the lust of the eyes, and

the pride of life – is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. (1 John 2:15-17)

Churches caught up in the crowd game will never become strong spiritual congregations reaching out to the lost of this world. They are working to fill a building for motives much different than saving lost souls. Many congregations will make a case for themselves based on the fact that the New Testament teaches that God is interested in numbers. This mind-set is a fact that can't be denied from a scriptural point of view. All one has to do is read the book of Acts, which is a book of conversions. Observe that the Holy Spirit records that 3,000 obeyed the Gospel on the day of Pentecost by being baptized into Christ when Peter preached that first sermon and the New Testament church came into existence (Acts 2).

The Holy Spirit had Luke record these words: “Then those who gladly received His word were baptized; and that day about three thousand souls were added to them” (Acts 2:41). Then, in Acts 4:4, the numbers increased: “However, many of those who heard the word believed; and the number of the men came to be about five thousand.” The church continued growing rapidly as revealed in Acts 5:14: “And believers were increasingly added to the Lord, multitudes of both men and women.” The church, in those early days, was multiplying. In Acts 6:1 we read that multiplication was significant enough that problems arose: “Now in those days, when the number of the disciples was multiplying, there arose a murmuring against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.” Individuals pressing a numbers game read these verses and then make a case for filling a building with people by using the latest craze of the day. Those who are conscious of large crowds argue that the modern Church must meet the people where their needs are, and thus they justify themselves by saying the end justifies the means.

Looking in many Churches, one cannot help but wonder what those congregations have in the way of converted people if they have been reached through a gospel of gimmicks, not through Jesus as God's Atonement for a lost and dying world. What level of dedication and commitment will the Church cultivate by offering them fun and games instead of a crucified and resurrected Savior?

Discipleship needs to be Christ centered: “And I, if I am lifted up from the earth, will draw all peoples to Myself” (John 12:32). Christ is the drawing power! Free car washes, free dinner for two with live entertainment, free trips to amusement parks, and river rafting never saved anyone from their sins. The Gospel of our Lord is the saving power of God. Let our attitude be like Paul’s, as expressed in Romans 1:15-16: “So, as much as is in me, I am ready to preach the gospel to you who are in Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

It is the preaching of the death, burial, and resurrection of Christ that converts men and women, causing them to turn their lives over to God and to the service of Christ. It is the incarnation; it is the suffering and death of Jesus; it is an empty tomb; and it is the resurrected Jesus that will cause the buildings to be filled with followers – anything less than this is not worthy of God’s Good News for lost humanity. God is not just interested in numbers, but rather God is seeking to reconcile humanity unto Himself through and in His Son Jesus Christ. The Gospel is the power of God unto salvation, and all the gimmicks of modern man will not replace it.

Promotion, advertisement, sensationalism, big names, and all other efforts on the part of man can never provide the type of growth that God desires and the Gospel of Christ provides. Growth is what God wants, but reaching the lost comes by preaching the Cross. The process of preaching the Gospel to every creature accomplishes evangelism for Christ (Matt. 28:19-20). This process is not easy, and often it isn’t as quick in building up numbers as some would like. So, some leaders turn to gimmicks, fashions, and promotions to compensate. The Churches need to stop trying to pull people into the Church with gimmicks and preach Jesus Christ and Him crucified as the way of conversion.

Christ’s disciples need to stop seeking to pad the numbers. His people need to preach the Gospel and allow this Good News about God’s salvation – a salvation made available by grace through faith – to accomplish the work of redemption. How does God accomplish His salvation? It is through faith in His Son Jesus, not through attention-grabbers. The Gospel of God must be preached. In 1 Corinthians 3:6-7, one learns that His followers who preach the

Gospel are not to be high-minded: “I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase.” The Gospel is planted through preaching the Gospel of Christ and when it falls into good and honest hearts, God will give the increase. Preachers are simply laborers together with God (I Cor. 3:9).

The Church should rejoice as large numbers of people are being saved. Believers should strive to fill Church buildings and acknowledge that numbers are important. God’s Word speaks of large numbers being saved. Those numbers mentioned represented true conversions to Christ. Christians should not be interested in numbers just for numbers’ sake. Congregations can use all sorts of shallow approaches and sensational gimmicks and still end up with large numbers of unconverted people. Christian communities can produce large numbers of people who have nothing more than a popcorn and cotton candy type of religion. Many of the problems confronting the Churches of Christ come about because there are large numbers of unconverted people who refuse to be fed the Gospel. They will only receive popcorn and cotton candy! They come for the gimmicks. They come for “the loaves and fish” (John 6:11).

For many years in foreign mission work, such people have been referred to as “rice Christians”; or those who come to get what they can get out of religion rather than what they can give to it. These “rice Christians” come for the loaves, the fish, or the rice. They are like those who followed Jesus only for the loaves and fish. Jesus knew there were those who followed Him that were not sincere, out to gain what they could: “Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled” (John 6:26). Jesus proceeded to teach His disciples that they should seek the spiritual things that lead to eternal life rather than that which perishes. Jesus pointed out the difference between the perishable and the everlasting: “Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him” (John 6:27).

Jesus went on to teach them that they should eat of the Bread sent down from heaven but his disciples did not understand this concept

and said: “Lord, give us this bread always” (John 6:34). Then Jesus, desiring that they comprehend, replied: “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst” (John 6:35). Jesus taught them that He had been sent from the Father in heaven and that whoever believed on Him would have eternal life. Jesus proclaimed that He was the Bread of Life and those who ate of the living Bread would never die but would live forever. He taught them that the bread that He would give them was His flesh and that flesh would be given for the “life of the world” (John 6:51). Christ stressed that unless they ate His flesh and drank His blood that they had no life in them. Christ gave a couple of conditions for individuals who will be raised up at the last day: “Whoever eats my flesh and drinks My blood has eternal life, and I will raise him up at the last day” (John 6:54).

These sayings of Jesus were not what the people were seeking. These deep spiritual teachings were received in this fashion: “Therefore many of His disciples when they heard this, said, ‘This is a hard saying; who can understand it?’” (John 6:60). Many refused to accept this teaching: “From that time many of His disciples went back and walked with Him no more” (John 6:66). They were there for the loaves and fish and when Jesus offered them the spiritual – His flesh and His blood – they rejected this teaching and stopped following Him. Many Americans are like those who followed Jesus for the loaves. They come for the carnal, the loaves and fish. They do not come for the spiritual, Jesus, the Bread of Life.

As long as the loaves and fish – the fads and gimmicks – are offered, they will come. But when the fads and gimmicks cease, they will leave and go elsewhere. When the true Gospel, a Gospel that provides eternal life, is offered, one often discovers that countless individuals who were supposedly following Jesus will no longer walk with Him. Scores of Americans will jump from one church to another based on which church is offering them the most loaves and fish. So, in essence, numbers are being built with various worldly devices and not with the presentation of Jesus as the crucified and resurrected Lord.

Christians need to understand that the fads and gimmicks used in the United States today will soon be used by those in foreign missions who want or need a show of numbers. Christians need to

realize that many erroneous teachings embraced by individuals in the United States are taught and accepted by folks in foreign lands a few years later. The same is true of an assortment of techniques employed by many Churches to bring people into the Church buildings. The same fads are followed and the same gimmicks are incorporated after having enjoyed some success in the U.S.

God's people need to recapture the necessity of planting the Word of God into the hearts of honest people and allow God to give the increase. The modern day approach actually weakens the Gospel of God. Many Christians think that the pulling power of the Cross is not effective enough to win people to Christ. Thus, as a result of this mindset, Christians resort to other means than the Gospel of God to reach out to men and women. It is quite obvious that neither bungee jumping nor skydiving produce faith and repentance which are necessary for salvation. There is nothing wrong with Christians participating in bungee jumping or skydiving, but these activities should not be substituted for the preaching of the Gospel.

Many missionaries are conscious that when the Christian community turns to a gospel of fads and gimmicks, this divorcing of the Gospel from the Atonement adversely affects missions. Without strong American churches, there will be little or no foreign missions. The carnal side of humankind will be inclined to do more and more for "self" and less and less for "others." The various techniques employed by many Christians cause many individuals to turn inward more often than outward. Many American Christians are not just ankle-deep in self but knee-deep. Christ has given His disciples a dual mission. Christians have responsibilities to build up, to strengthen, and to edify Christians at home as well as the foreign mission fields.

Today, the church has the same powerful Gospel that the early Christians had. The Christian community has the same kingdom to defend that the early church watched over, and the same enemy to crush and overcome. This world does not need a gospel of gimmicks, powerless to save a soul. This world needs the uplifted Christ to save their souls. Running after a range of practices in order to get numbers and make themselves feel good is of little or no value. It is true that hearts should rejoice in large numbers of people being saved. Churches should strive to fill their buildings and acknowledge that

numbers are important. Earlier, we observed that on the Day of Pentecost there were 3,000 baptized, then, a short time afterwards, Luke reported that 5,000 responded to the Good News of God's way of salvation (Acts 4:4). But this is not all. Listen once more to Luke as he speaks of multitudes converted to Christ (Acts 5:14). And, finally, in Acts 6:1, Luke informs Theophilus that the church multiplied. Yes, God's Word reveals the importance of numbers, but, at the same time, God is looking for quality conversions to Christ and not just numbers. God simply cannot effectively use those who are half-hearted, fearful, or self-centered.

Men and women need to recognize that the ministry of saving grace and redemption is that of an Awesome God in heaven. Christians should acknowledge that it is God's ministry, not theirs – "For it is God who works in you to will and to act according to his good purpose" (Phil. 2:13). God's people need to learn the participatory nature of ministry. Tremendous emphasis in teaching needs to be based on the fact that one's ministry is participatory. God has a ministry and He allows individuals to participate in its redeeming lost sinners in this world. Listen to Paul as he expresses this truth in his epistle to the Corinthians:

Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Therefore we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. We then, as workers together with Him also plead with you not to receive the grace of God in vain. (2 Cor. 5:17—6:1)

God is actively engaged in drawing men and women to Himself through His Son, Jesus Christ. The history of God's dealings with humanity reveals Christ's eschatological (end time) goal and demonstrates how Christ reveals Himself to the world. The future is certain as God draws individuals into his ultimate plan of redemption.

God grants everyone participation in His ministry to reconcile humanity unto Himself. Allowing God to open the doors prevents both men and women from thinking that he or she is the main instrument in the process of missions – it is God who gives the increase. God is in control, and it is God, not human beings, who opens doors for mission service. Having said this, Christians must be conscious that He uses His children to accomplish His objectives in the salvation of the world. It is God who is to be honored and glorified for all that is accomplished in missions (2 Cor. 3:6). The victory belongs to God and without God men and women are hopeless and helpless. Yes, it is God who unlocks the gates of possibility for missions today.

Endnotes

¹ Merriam-Webster's Collegiate Dictionary. Tenth Edition. Springfield: Merriam-Webster Incorporated. 1993.

² Ibid.

³ Camp, Franklin. Old Truths in New Robes. Birmingham, AL: Roberts and Son Publications. 1972. p.155

⁴ Merriam-Webster.

⁵ Wells, David F. God in the Wasteland the Reality of Truth in a World of Fading Dreams. Grand Rapids: William B. Eerdmans Publishing Company. 1994, p.45.

⁶ Ibid, 29.

⁷ Ibid,15.

⁸ Newbigin, Lesslie. Proper Confidence: Faith Doubt and Certainty in Christian Discipline. Grand Rapids: W.B. Eerdmans Publishing Company. 1995, p.36.

⁹ Veith, Gene Edward, Jr. Postmodern Times A Christian Guide to Contemporary Thought and Culture. Wheaton, IL. Crossway Books. 1994, 171.

¹⁰ Newbigin, 34.

¹¹ Ibid, 2.

¹² Wells 14.

¹³ Ibid, 26.

¹⁴ Ibid, 28.

¹⁵ Ibid, 46.

¹⁶ Veith 40.

¹⁷ Ibid, 16.

¹⁸ Ibid, 19.

¹⁹ Wells, 15.

²⁰ Merriam-Webster.

²¹ Ibid.

²² Wells, 21.

²³ Ibid, 30.

²⁴ Johnson, Ben Campbell. Pastoral Spirituality: A Focus for Ministry. Philadelphia: Westminster Press. 1988, 7.

²⁵ Wells, 30.

²⁶ Ibid.

²⁷ Oden, Thomas C. Two Worlds: notes on the death of modernity in America and Russia. Downers Grove, IL: InterVarsity, 1992, p.26.

²⁸ Veith, 49.

²⁹ Ibid, 48.

³⁰ Ibid, 47.

³¹ Wells, 8.

³² Ibid, 27.

³³ Ibid, 61.

³⁴ Wells, 62.

CHAPTER ELEVEN

CLOSING STAGES

The challenge facing the church in the twenty-first century is to transform the paternalistic mission philosophy practiced in the twentieth century into the Pauline methodology of missions. Since many people are slow to accept the unfamiliar, leaders will be challenged to bring about a desire within the churches of Christ to practice the Pauline method of mission work. This spiritual growth is essential if we are to reach more people for the Kingdom of God. My purpose in writing this book is not to castigate those who have followed the paternalistic method. Instead, I hope the example of the work by the Open Door Ministry will help leaders to see the Biblical methodology demonstrated by Paul. The imitation and practice of this method will result in more souls saved and more congregations proclaiming Jesus as God's way of salvation.

I wrote this book with the desire to challenge leaders to rethink their earlier concept of missions and alter the way evangelistic work is currently practiced. The modifications suggested here will challenge the church to rethink her current concept of missions. It is not uncommon for leaders to reject untried "theories," but I believe that the facts presented here will encourage more study. The method of missions I have discussed here is not new. In fact, it is very old. It is only new in the sense that it has not been studied, accepted, and practiced by many of today's church leaders. Nevertheless, the Pauline methodology of mission work is the key to the fulfillment of the Great Commission given to the disciples by the Lord, prior to His ascension back to His Father.

The Pauline mission method has not been practiced by a majority of congregations around the world. Dedicated leaders reading

Mission Cry of the New Millennium are encouraged from this study in missiology to see the urgency for changing the methodology currently being utilized. By changing trends, the Church will be able to evangelize the nations more effectively. Leaders need to lead their congregations in a new direction by embracing and following the Pauline method of missionary outreach. This book has stressed the need for change, discussed the contemporary world, provided instruction concerning the Pauline methodology in missions, talked about the need of establishing new congregations, and provided a plan for motivating, training, and activating foot-soldiers to carry out the challenge of establishing new congregations around the world. In addition to the above, I have also sought to provide effective training through seminars and research. I have refused to be influenced by traditions and have laid out the plans necessary to maintain a strong Biblical foundation in existing congregations through follow-up efforts. I have emphasized the nature of the Gospel and prayer in one's life to bring about conversions and faith in the community of the Redeemed. Last, but not least, I have warned against chasing the fads that adversely affect missions. It is my prayer that *Mission Cry of the New Millennium* will glorify God and promote a more effective missionary outreach around the world.

Effective missionary outreach in the twenty-first century needs to be the goal of church leaders and congregants. It is not enough just to do mission work; the emphasis needs to be on the effectiveness of mission outreach. *Mission Cry of the New Millennium* is written in hopes of bringing about a major shift in the thinking of leaders in the Churches of Christ as to the missionary methodology that will be practiced in this new century and in this new millennium. Leaders need to lead their congregations boldly into the twenty-first century by motivating, training, and activating the priesthood of believers to accomplish the mission of the Church. Missionary zeal is always a thermometer for the Christian life. The community of Jesus owes the message of salvation to the entire world. God's people sin against the nations when they refuse to proclaim the Gospel to them. Without the Gospel of Christ, one witnesses the unchecked godlessness that permeates a world of nations. For the sake of the nations, the community of the Resurrection must carry the Gospel to everyone. If Christians fail to carry the Gospel to all people

everywhere, they sin against both the Gospel and the world. Since Jesus Christ is given to humanity for righteousness, it is the responsibility of the Church to tell others about the Good News of God's Way of salvation in and through Jesus. As one reflects upon missions, he must always remember that Jesus is the foundation charter of all missions.

The *Mission Cry of the New Millennium* needs to be: "Proclaim Christ and establish new congregations, new congregations, and new congregations!" The key to preaching the Gospel to every creature in this century has been in the Bible since the days of the apostles, but many church leaders have failed to recognize God's methodology. Paul was a trailblazer. He was sent out by the Holy Spirit to accomplish a specific work for Christ. What was that work? What was that mission? Paul's mission was first to proclaim Christ to the lost, especially the Gentiles – establishing new congregations in as many places as possible and sufficiently edifying them to become self-propagating. Paul would not build on another's foundation. Why? Paul knew the key to evangelizing the world was in proclaiming Christ and establishing new congregations for Christ around the world. In order for Christians to fulfill their mission in life, they must wrap themselves up in God's grace in and through Jesus Christ. From the very inception of the community of Christ, the Church was a missionary society. The Lord's Church has always been sufficient to do His work independent of any human organizations. Remember that the company of the redeemed must bear the message of salvation to the entire world – sinners saved by grace. God's answer to the problems of the world is the message of the Resurrection. The world needs to know that it is at the cross that God descends in mercy to a sinful humanity. It is at the foot of the cross that God encounters sinful men and women, and it is at the cross that sinful humans encounter Him.

Paul stated that he would not build on another man's foundation: And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written: "To whom He was not announced, they shall see; and those who have not heard shall understand." For this reason I also have been much hindered from coming to you. (Rom. 15:20-22)

Observe that Paul said he would not build on another man's foundation. Again, one must ask the question, why? Paul knew the secret to world conquest depended on proclaiming Christ to Jew and Gentile alike and establishing new congregations around the world. Paul knew by building on a foundation already laid by others he would at least slow down the spread of the Gospel and would, to some degree, hinder its spread by such action.

He refused to build on another man's foundation but continued laying new foundations by proclaiming the grace of Christ to the Gentiles and crossing international borders preaching Christ and forming these communities of believers into new congregations. Each new congregation Paul established was being built on the foundation of Jesus Christ (I Cor. 3:11). Paul said the reason he had been hindered in coming to visit the saints at Rome was that he had been busy establishing new congregations and laying new foundations (Rom.15:20-22). He had been hindered from coming to those at Rome because he had been busy announcing Christ to those who had never heard the Gospel of God's Son.

Paul spoke of himself as a wise master builder: "According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ" (I Cor. 3:10-11). The grace of God spoken of by Paul in this verse was his apostleship, given him by Christ Jesus. He referred to himself as being a wise master builder, and if we replicate what he did we can, like Paul, be wise master builders today. As a wise master builder he was laying foundations for new congregations. His work brought forth the fruit of new congregations in many cities, towns, and countries. Paul knew the key to preaching the Gospel to every creature was in preaching Christ to the lost and establishing as many new congregations for Christ as possible. That is why he would not build on a foundation laid by another. We need to be laying new foundations but in each case the foundation being laid must be upon Jesus Christ. The cry of the new millennium is to proclaim Christ and establish new congregations that will continue to preach the Gospel.

APPENDICES

*Commonwealth of
Independent States
Orientation Seminar*



Southern Christian University
P.O. Box 240240
Montgomery, Alabama
36124-0240

AGENDA

Welcome to CIS Orientation Seminar

- 8:30-9:00 Registration
(coffee and donuts in break room)
- 9:00-9:30 Welcome and Update
- 9:30-10:00 Pauline Mission Method
- 10:00-11:00 Logistical Information
- 11:00-11:30 Here’s to Your Health in the CIS
- 11:30-12:00 Cultural Realities in CIS
- 12:00-1:00 **LUNCH (BREAK ROOM)**
- 1:00-2:30 Small Group Meetings Team Captains
- 2:30-3:15 Field Reports
Syktvykar, Russia; Kirov, Russia; Ukraine;
Northern Russia; and Khabarovsk, Russia.
- 3:15-3:55 Questions and Answers Moderator
- 3:55-4:00 Farewell, Challenge and Closing Prayer

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Southern Christian University

CIS Orientation Seminar

Section One:
Team Work



A Note from Demar

We're glad you've decided to join us on a campaign for Christ.

Your decision to help convert the lost and strengthen the church in a foreign land is a good one.

Please ask your family and your brothers and sisters at your home congregation to pray for our efforts.

Paul wrote to the Romans, "If God be for us, than who can be against us?" (8:31) A few verses later, he wrote, "In all things we are more than conquerors." (37)

As Bible believers and teachers, we need to pray for courage, strength and wisdom that we can do all things according to the teachings of Christ.

Our task is to "preach the Word." To be "instant in season and out." To reprove, rebuke and exhort.

We want to help you in every way to prepare yourself for the task before you so that you will be an effective missionary in these countries.

At today's workshop, you will:

- ☞ Learn more about how to teach Christ
- ☞ Learn about the people and their culture
- ☞ Meet your fellow coworkers
- ☞ Find out what you'll need to bring
- ☞ Confirm travel arrangements

We want you to share with us your ideas to improve the work. Please keep notes as we move through the material and at the end of the day, we'll have a question, answer and discuss session.

Also, please remember to answer our questionnaire about today's workshop. The mission committee will use your responses to evaluate and improve our program.

Thank you for coming today. We hope that every worker, even our veteran campaigners, will learn ways to improve our approach and to grow in knowledge and in truth.

Our work together can be a lot of fun as we develop friendships in the country where you have chosen to go. Those who have been before already know about the common bond of love felt between American brethren and our foreign friends.

Let's continue steadfastly to do the work of our Lord and Master.

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Southern Christian University

CIS Orientation Seminar

World Missions Blessed By God

It is so wonderful to look back and praise God for the manifold blessings He has showered on our ministry since 1990. God has moved powerfully in the lives of our brothers and sisters in Russia, Ukraine, and the former Soviet Republics.

God's power and providence has enabled the SCU mission program to assist over 1,000 Christian volunteer workers to preach the gospel of Christ in the former Soviet Union. From this ambitious labor 30 congregations and two Schools of Biblical Studies have been established. Some 4,000 precious souls have been baptized into Christ.

It all started in 1990 when a few representatives from Southern Christian University laid a foundation of good will between the two countries as God "opened a great and effective door" (1 Corinthians 16:9) in the former Soviet Union.

Early in 1991, Demar Elam, Director of World Missions at SCU, and Marlon Rutherford, a businessman and great personal worker from Moulton, Alabama, were the first to go into Northern Russia to build upon the foundation. SCU signed contracts with Russian universities to present lectures on the Bible in English using American evangelists, Christian professors, and qualified Bible teachers.

Doors opened for campaigns and Bible lectures to be presented in many Russian public schools, businesses, hospitals, orphanages, trade guilds, and institutions of higher learning.

From these campaigns came individual Bible studies which produced scores of baptisms and the establishment of the Lord's church in numerous Russian cities. A major dilemma developed: "The harvest was plentiful, but the laborers were few" (Matthew 9:37).

Although most of SCU's faculty and staff, along with a few gospel preachers, had made several mission trips to the former Soviet republics, the great response to the gospel demanded more workers.

In 1992 Ronnie Morrison was invited by Demar Elam, a long-time friend and former coworker in New Zealand, to be Assistant Director of SCU's World Missions Program and to be the coordinator of campaigns.

Demar and Ronnie teamed up and went to many churches of Christ throughout the United States speaking to elderships and congregations of the urgency to go on missionary journeys to the former Soviet Union, sending preachers, Bible teachers, and personal workers. The response on the part of leadership and volunteer

foot soldiers was overwhelming. Even those Christians unable to go were willing to give their money to support those willing to go. Our brotherhood united like never before to fight the devil instead of each other.

We developed Russian-Ukrainian Orientation Workshops to prepare Christians for missionary journeys and to assist elderships in sending those willing to go. Since 1991 we have assisted hundreds of volunteer Christian food soldiers to share the gospel.

Most of the congregations in Russia and Ukraine have been visited several times. Also, temporary American missionary families have moved to key regions in the former Soviet Republics to assist in the equipping of the saints for works of service. Most of these American missionaries only stay for three to six months. This produces quicker maturity in the Christians. In some cases families are staying for longer tours of service.

God has blessed us in establishing two Schools of Biblical Studies. Preacher-training schools are now being established in other countries so men can be trained in their homeland to preach the gospel to their own people in their own language.

We are aggressively expanding beyond the borders of Eastern Europe. God continues opening doors for all involved in this dynamic ministry. We are now scheduling 15-20 campaigns each year in a dozen countries around the world. Campaigns will be in New Zealand, Cook Islands, Tasmania, South Africa, Thailand, Fiji, Suriname, Guyana, South Korea, Cuba, and China.

We thank our God every time we remember you. In all our prayers for all of you, we always pray with joy because of your partnership in the gospel from the first day until now. (Philippians 1:3-5).

A wonderful partnership in the Gospel exists with our supporting Christians and congregations. Our fellowship in fulfilling the great commission in the former Soviet Union and through the whole world is of the highest calling in life. Your monetary support, encouragement, and participation in this ministry is indispensable. We are especially grateful for the encouragement and spiritual strength you give us. No wonder this partnership has brought such joy!

Ronnie Morrison
Assistant Director of World Missions
Southern Christian University
3065 North College Suite 193
Fayetteville AR 72703 - (501) 587-0306

STRATEGY FOR MISSIONS

South Korea.

The apostle Paul's strategy for missions in Acts 13 and 14 was adopted for our mission work. This is the plan:

- Volunteer missionaries (foot soldiers) are sent out by local congregations (13:2,3).
- Go from city to city preaching the good news of Jesus and establishing Christ's church (13:4-14:20).
- Paul didn't leave a resident missionary at every city before he moved on (13-14).
- Revisit cities where the church was established by doing as Paul did:
 - Acts 14:21 – "make more disciples."
 - Acts 22 – Strengthen and encourage believers to remain faithful.
 - Acts 23-25 – Organize the local congregation.
 - Acts 26-28 – Return to the sending church and report all that God has done.

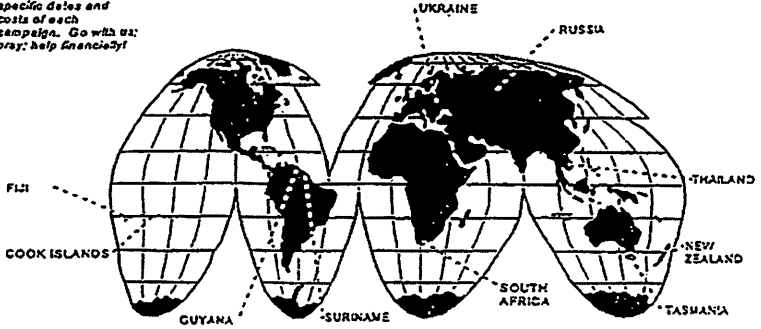
Common Questions Asked About Campaigns for Christ

1. *How many campaigns are scheduled?*
At least 15-20 campaigns are scheduled each year.
2. *Where will campaigns be conducted?*
Russia, Ukraine, New Zealand, Cook Islands, Tasmania, South Africa, Thailand, Cuba, Fiji, Suriname, Guyana, China, and

3. *Who can go?*
Young and old alike whose elders will recommend and send.
4. *What would I do on a campaign?*
Ladies: Conduct daily personal Bible studies, teach students in public schools, visit hospitals, train women to teach, etc.
Men: Conduct daily Bible studies, participate in preaching and public services, lecture at universities, speak at high school and elementary schools, speak at hospitals and factories, and speak to civic and business groups.
5. *How much does it cost?*
Depending on the location and length of the campaign, cost may be from \$2,000 to \$3,000.
6. *How will you help train me to go?*
Orientation Workshops
 - to prepare you for cross-cultural evangelism experiences in the target country.
 - to give you health tips, teaching tips, and travel tips.
 - to supply you with a wealth of teaching aids and materials needed for your missionary journey.
 Several regional workshops near your area.
Two national workshops on the SCU campus.
7. *What can I do if I cannot go on a campaign?*
We want you to be a
CAMPAIGN PARTNER;
PRAY, ENCOURAGE, AND GIVE.

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Contact our office for specific dates and costs of each campaign. Go with us: pray: help financially!



TEAM APPROACH

Behind every successful campaign is good team work. The team approach allows for the best accomplishments and helps to make the work more enjoyable.

Your team will grow close by working together and by sharing the joy of seeing people put on Christ in baptism.

Team captains will be assigned before your team leaves the United States for the targeted mission country. If you feel you simply cannot work under a particular team captain, please let us know before we leave. If at all possible, you'll be placed on another team working in a different city.

But, we hope that everyone will join hands and hearts in our mission efforts. The next section gives helpful hints for group cohesiveness.

FOLLOWING THE LEADER

Campaigners should follow the team captain's leadership, unless it is a matter of scriptural error. Although everyone's input and suggestions are welcomed and valued, one member should not attempt to force decisions for the group.

We should remember that many actions we take not only affect ourselves and our group, but also, the Lord's church as a whole.

The mission field campaign is not the place nor the time to "do your own thing." It is a time to work together in the spirit of love and cooperation.

GROUP THEORY

Studies repeatedly show that the major problem in groups working together on the mission field is their inability to get along together.

God has shown us that He can work through people who fuss (Mk 9:23-27; Lk 9:46-48, Mt 20:20-28).

However, stress will be reduced and work will be more efficient when campaigners use good interpersonal skills to promote group cohesion.

GROUP MEETINGS

Teams should meet to discuss goals and offer thanks to God for the work ahead and the blessings of yesterday's efforts.

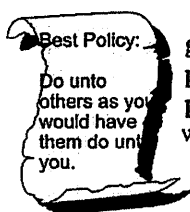
You will also need to discuss any problems. This time will allow you to air any tension and resolve any conflicts, so that the work is not hindered.

Your team captain will let you know when and how often you will meet.

"Self-respecting group members with a positive outlook on life and a positive regard for others will do well in a group atmosphere."

PROMOTING GROUP COHESION

Remember that you'll be working with various people from across the nation with different backgrounds and different opinions. In your team work, try to help your coworkers with any difficulties they share with you and encourage each other daily.



The following list gives reasons for problems that some people may experience when working in groups. It also gives advice for improving your own

interpersonal skills.

1. Realize that some will project their unhappiness into the interpersonal situation. Try to understand that usually when someone seems difficult to work with, there may be good reasons. He or she may feel:
 - ◆ Frustrated
 - ◆ Confused
 - ◆ Unaccepted
 - ◆ Homesick
 - ◆ A sense of failure
 - ◆ Guilt
 - ◆ Discontented
2. Understand that someone may feel threatened by people with greater or even different talents. This person may show signs of depression or act with hostility because he or she feels envious or jealous.
3. Some members may confuse a rejection of their ideas as a personal rejection. Be clear when you communicate that you are discussing ideas and not personalities.
4. Some personalities may not work

well with other personalities. In most groups, you'll find people with various lifestyles as well. We often label personality traits and lifestyle habits. See if the following list sounds familiar:

- ✓ Early birds, night owls
- ✓ Spontaneous, rigidly organized
- ✓ Introvert, extrovert

Try to let each person feel accepted. If a person needs to be alone, give that person some quiet time. If a person needs to talk a lot, give them a welcoming ear, etc.

5. Each person possesses only a certain amount of influence in a group. Some try to influence, criticize, correct, or in some way have decisive input about everything.

Sometimes, these individuals arouse resentment and are seen as "bossy." Often these group members lose their influence because the others quit listening to their ideas.

6. Varied progress in the language, in cultural adaptation and in acceptance of and by the locals can upset group patterns.
7. Remember to look under or behind words and actions to find understanding. Some people do not express their true meaning accurately. Try to understand and give them the benefit of the doubt rather than being reactive and defensive.
8. Avoid party spirit, gossip and gang tackling.
9. Develop an atmosphere of empathy and approachability.
10. Develop modesty about the importance of your opinions.

OPINION VERSUS SCRIPTURE

We need to be able to mark the difference between our opinions and scripture. It is just as bad to make laws God did not make as it is to break the ones he did make! The word "offend" in scripture refers to an individual about to lose his faith or leave the church, not one who merely disagrees. This word has too often been used to manipulate a group.

ANGER IN GROUPS

James tells us man's anger does not work the will of God (1: 19-20).

The following points are gleaned from an article by Craig Massey entitled, "Anger: The Destroyer Within" (Moody Monthly, Jan. '85).

Anger is sinful and destructive when:

It makes one become cruel to others (Gen. 49:7).

It causes one to lose his/her temper (Prov. 12:16).

It causes others to be afraid (I Kings 19:2-3).

It stirs up other people's anger (Prov. 15:8).

It causes one to seek revenge (Prov. 24:29).

It results from hate rather than love (I Cor. 13:5).

It leads to physical, emotional, or psychological harm (Gen. 4:5-8; Prov. 15:1, 4, 18).

It causes us to act the part of a fool (I. Sam. 18:8-9).

It interferes with the reception of the Lord's blessings (II Kings 5:10-12).

It makes one unqualified to serve the Lord (Tit. 1:7).

How to maintain control when angry:

Admit you are capable of anger (Rom. 3:23).

Admit it when you are tempted to let your anger take a form which God has condemned in His Word (Eph. 4:31-32).

Set controls for your anger (Eph. 4:26).

Recognize alternatives to anger (I Pet. 4:8).

Realize that controlling anger shows spiritual maturity (Prov. 16:32).

Be quiet when circumstances are chaotic (I Thes. 4:11).

"Count to ten" before expressing anger (Prov. 19:11).

Self-control reflects wisdom (Prov. 14:29).

How to deal with angry people:

- ☺ Be gentle (Prov. 19:11)
- ☺ Be patient (I Pet. 1:21-23, 3:9)
- ☺ Maintain self-control in stressful times (Col. 3:19).
- ☺ When all else fails, it may be necessary to separate from an angry person until things cool down (Prov. 22:24).

*Southern Christian University**CIS Orientation Seminar***STRESS**

- ✓ Know yourself and your stress level. Work within your proper context.
- ✓ Work for balance in all relationships (family, friends, co-workers, etc.).
- ✓ Develop a positive attitude toward stress. It can stimulate accomplishments.
- ✓ Control stress levels by taking regular breaks from your normal routine.
- ✓ Work on your organization. Prioritize your activities and follow through.
- ✓ Internalize your standards. Decide what is best for you and try not to compare your work with others' work levels.
- ✓ Develop an "I can" attitude rather than a defeatist attitude.

FOOT SOLDIER'S NOTES:

Use this space for notes or questions you may want to ask at the end of the day.

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Section Three:
Teaching the Lost

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TEACHING THE LOST

Our mission is to teach the lost about Christ and the salvation he made available to us through his death, burial and resurrection. We also want to encourage and edify the local congregations already established in the former Soviet Republics.

Hints for Approach

Begin teaching from the knowledge your student possesses. To find out where to begin, ask a series of questions that will help you discover how much your student knows about God, the Bible, the church, etc. Find common ground and begin your study.

In most cases, you will only need to teach the truth and not refute false doctrine. Teach, but then allow your student to draw his/her own conclusions from the Word of God.

Do Not Rush Your Student

Help them find the information they need to make a decision.

Long term commitment is achieved best when the student makes an informative choice based on Christ's teachings. Christ's teachings will provide the emotional appeals needed to reach the heart.

Your true concern for their best interest will also help the student. Again, give them the heart of God's message to man.

Keep in mind the time limitations and always try to bring each study to a conclusion. Try to tie together loose ends and present answers for them to consider.

If he or she fully understands what needs to be done to become a child of God, ask him or her what they would like to do next. They should be able to explain to you why they think they need to confess their sins, repent and be baptized for the remission of sins.

Remember, your student may never again be so close to accepting Christ.

Remember to Stress

Blood salvation

The power isn't in the water.

Immersion/buried

When discussing baptism, say "immersed in water" or "buried in water." Be sure your students comprehend what you mean. Often when you say the word "baptism," they think of the cross and crossing oneself.

Repentance

A change of heart

Birth

Please emphasize that baptism is not the end of the Christian life, but the beginning. Most Russians believe you need to be baptized. Many have been baptized in the Russian Orthodox Church. Most of our students have quickly seen that infant baptism is not proper.

Dedication

Faithfulness to death

Lord's Day Worship

Heb. 10:25-26

I Cor. 16:1-2

Acts 20:7

Answer

Who, what, when, where, how and especially WHY!

Study and prepare to discuss the following:

1. The reason you are in Russia or the Ukraine.
2. The love of God.
3. The gospel plan of salvation.
4. Conversions in the New Testament.

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Other topics you may encounter:

- † Types of crosses
 - † The power of decorative crosses
(wooden or metal)
 - † Extra Sensory Perception (ESP)
 - † Eastern religions
 - † Reincarnation
 - † Indwelling of the Holy Spirit (or
belief in performing modern day
miracles)
 - † Astrology
-

FOOT SOLDIER'S NOTES:

Use the space provided for
additional tips for teaching.

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CROSS

- I. The Cross occurs in at least four different forms:
 - A. The form usually seen in pictures, the Crux Immissa, in which the upright beam projected above the shorter crosspiece; this is most likely the type of cross on which the Savior died, or may be inferred from the inscription which was nailed above his head;
 - B. The Crux Immissa, or St. Anthony's Cross, which has the shape of the letter T;
 - C. The Gr. Cross of later date, in which the pieces are equally long;
 - D. The Crux Decussata, or St. Andrew's Cross, which has the shape of the letter X.
- II. The above information was taken from "The International Standard Bible Encyclopedia," Volume II, pp. 760-762.

It is suggested that you read the entirety of material listed under the "Cross," *The New International Standard Encyclopedia*, Volume II, pp. 760-762.

NOTES:

Working With Interpreters

We find trustworthy interpreters who work hard to provide accurate service to our teachers.

You will be paired with an interpreter who will work with you throughout your studies.

Naturally, close friendships can evolve when working together. We want to reach our interpreters for Christ just as much as any other person.

Tips for working with interpreters follow:

1. Emphasize to your interpreter daily, the importance of interpreting only what you say without any addition or subtraction.

2. Speak slowly and distinctly.

3. Look at the person with whom you are studying, not at the interpreter.

4. Be prepared to pay your interpreter each day.

In Russia: \$10 to \$15 (dollars not rubles).

In the Ukraine: \$10 to \$15 (dollars not coupons).

5. Do not engage your interpreter in too much conversation. Interpreting is very taxing mentally and physically. Save their energy for the Bible studies you will conduct. We want to maximize their talents as well as ours.

6. If an interpreter is with you at meal time, you should invite him/her to eat with you. You should pay for the meal.

If they work for you from morning until late at night, be sure to feed them three meals.

7. Allow your interpreter some breaks

throughout the day. If needed, give them time alone. However, do not release them for the remainder of the day; unless, you do not plan to conduct any more studies. There is little you can do to teach without an interpreter.

8. Yes, it is proper to give your interpreter a gift when the campaign is over.

Emphasize the reason you're giving the gift is because you are friends, not because it is part of their pay.

9. Remember, your interpreter knows English, so watch what you say when engaged in casual conversation.

Especially be careful when you're talking to other campaigners.

You may not know Russian, but often your Russian or Ukrainian friend knows English and obviously your interpreter knows.

10. When you use an interpreter, your lesson will probably take twice as long. If you have only 30 minutes, your lesson will have to be limited to 15 minutes. Most lectures last from one to two hours. We try to finish daily studies in one to one and a half hours.

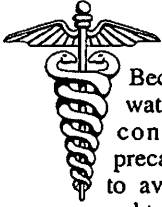
11. Do not be an ugly American. Treat your interpreters in a kind, Christ-like manner every day. Do not allow your interpreter to see you venting anger or being short tempered. Show them the virtues of Christ.

12. If for any reason, you have a problem with your interpreter, please inform your team captain. He will take the appropriate action.

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Section Four:
*Here's to Your
Good Health*



HERE'S TO YOUR GOOD HEALTH

Because much of the water in the CIS is contaminated, strict precautions must be taken to avoid abdominal upset and to prevent disease.

Water Treatment

Following these simple rules will make your trip more pleasant and safer too.

1. The cardinal rule: Do not allow untreated water to touch your mouth.
 2. Do not brush your teeth or rinse with untreated water.
 3. Do not use ice cubes made with untreated water.
 4. If your team does not have access to a purifier, boil water for at least 10 minutes.
 5. Water purification tablets or iodine tablets will treat water. Be sure to follow the instructions carefully.
 6. Use only a water purifier approved for medical use. A purifier purifies water from bacteria, viruses, and toxins.
 7. Purchase a PUR purifier from Demar Elam. Make check payable to SCU. These purifiers are medically approved and actually kill all the bad guys in the water!
- Take these precautions***
1. If possible, eat only food that is served piping hot.
 2. Do not eat: seafood, salads, raw meat, snails.
 3. Do not eat most dairy products. We have always eaten ice cream with no ill side effects.
 4. If you purchase raw fruits and vegetables, the only way to be certain they are not contaminated is to soak them in a Clorox or chlorine solution for 2-3 minutes. The mixture is one tablespoon of Clorox to one gallon of water.
 5. Carry hypodermic needles and a variety of over-the-counter drugs. Keep your needles with you at all times in case of emergency.
 6. Update your tetanus vaccine and any other vaccinations your physician recommends.
 7. Be sure to alert your team of any current medical problems.
 8. Alert your team if you begin to suffer from any abnormal symptoms.
 9. If you would like to be on the safe side, you may want to carry a certificate verifying that you are not HIV positive. Embassy officials told us that we do not need verification. However, this is subject to change. In the past, a certificate has been needed. If you do not have a certificate, you may be subjected to their testing before entering the country.
 10. Because of the current diphtheria epidemic in the former Soviet Union, we strongly encourage you to receive a diphtheria shot before leaving the United States.

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EMERGENCY NUMBERS

Volodya or Lena Marenov in Moscow
XXXX-XXX-XXX-XXXX

Brother Victor Muravyov
Syktyvkar Russia

xxxx-xxx-xx-xxx-xx home
xxxx-xxx-xx-xxx-xx work

MEDjet Assistance

Worldwide--call collect
205/592/4460

Within the USA--
call 1-800-356-2161

Each campaigner traveling to the
CIS is encouraged to obtain
MEDjet service before traveling.
Contact SCU for information.

FOOT SOLDIER'S NOTES:

Use this space for notes and
updated information about health
precautions.

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Section Five:
Policies and Guidelines

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POLICIES AND GUIDELINES

We have developed the following guidelines to ensure that our mission work is effective and compatible with the teachings of Christ.



SMOKING POLICY

We do not want any of our campaigners smoking while on a campaign. If you smoke, please let us know before going. If you cannot give up smoking during the time you will be campaigning, then we prefer that you not go.



ALCOHOLIC BEVERAGES

Graciously refuse any Vodka offered to you at meal times. We do not want any of our campaigners to drink alcoholic beverages while traveling with a campaign group or when working in the campaign for Christ. If you drink alcoholic beverages, please let us know before you go on a campaign with us.

FOOT SOLDIER'S NOTES:

Use this space to remember questions you may want to ask at today's final session.

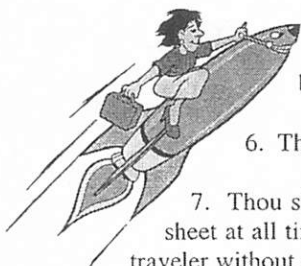
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Section Six:
Travel Tips

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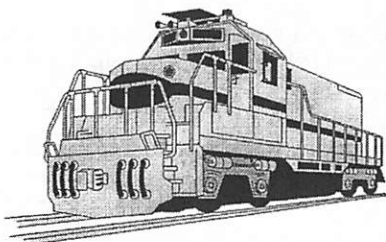
TEN COMMANDMENTS FOR WORLD TRAVELERS

1. Thou shalt not expect to find things precisely as they are at home, for thou hast left home to find things different.
2. Thou shalt not take changes too harshly. A flexible and open mind are necessary for a great trip.
3. Thou shalt not let other group members get on thy nerves. For thou should enjoy thyself in doing the Lord's work.
4. Thou shalt not worry. He that worrieth hath little joy, and few things are fatal.



5. Thou shalt not judge all the people of a country by one person with whom thou hast a problem.
6. Thou shalt in Rome do somewhat as the Romans do.
7. Thou shalt carry thy passport, visa, money, and customs sheet at all times. For a traveler without a passport or visa, is a traveler without a country.
8. Thou shalt say "please" and "thank you" in any language. Verily, it is worth more than gold.
9. Thou shalt know how to make change in any currency. For then, thou wilt not be cheated.
10. Thou art welcome in most lands. Treat thy hosts with respect and thou shalt be an honored guest.

Come Go With Us!



Train Travel In Russia-Ukraine

- * *Arrive early and expect a crowded and busy terminal.*
- * *Pay what the porters demand without complaint.*
- * *Quietly move to your train, car, and berth without calling attention to yourself.*
- * *Keep track of all your luggage at all times to and from the train.*
- * *Never travel alone!*
- * *Expect to pay a small charge for sheets and linens and tea ("chai").*
- * *Never leave your berth unattended.*
- * *Women should go to the bathroom together (the earlier the better).*
- * *Avoid drinking many fluids before you leave.*
- * *Stay in your car. Don't go to the dining car unless with a Russian.*
- * *Speak softly and avoid speaking if Russian men are passing by.*
- * *When you retire for the night, lock the door, then tie it shut with a strap or rope.*
- * *When you arrive let others leave first, then remove your luggage. Don't leave luggage unattended in or out of the train.*

Have A Nice Trip!!

<i>Southern Christian University</i>	<i>CIS Orientation Seminar</i>
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CHECK LIST FOR MISSION TRIP TO CIS

Please realize that this is a list to help you get organized. You need not take all of these items. Take what is best for you!

Items	Buy	Packed
Clothes		
Casual slacks ()		
Shirts ()		
Dress slacks ()		
Dress shirts ()		
Tie ()		
Belt ()		
Undershirts ()		
Shorts ()		
Socks ()		
Suit (sport coat) ()		
Jacket or heavy coat		
pajamas		
towel & washcloth		
shower shoes		
winter clothes		
winter shoes or boots (traction)		
winter hat or cap		
Toiletries		
razor		
razor blades		
shaving cream		
soap		

soap container		
shampoo		
hair spray or cream		
hair dryer		
wet wipes & Kleenex		
toilet tissue		
tooth brush		
tooth paste		
hand disinfectant		
Medicines		
chapstick		
cough drops		
Dimetane (allergy)		
band-aids		
Neosporin (for cuts)		
Excedrin (headache)		
Food Items		
peanut butter		
peanuts		
crackers		
Granola Bars		
canned meat		
candy		
prunes (for constipation)		

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Section Seven
Additional Information

THE BIBLE

ORIGIN

Inspired	2 TIM 3:16
Holy Spirit	JNO 16:13
Holy Men	2 PET 1:21
40 Men	
1600 Years	
Completed 96 A.D.	

DURATION

End of Time	MATT 28:20
Forever	1 PET 1:24-25
Judge Us	JNO 12:48

PURPOSE

Lamp	PSALMS 119:105
Perfects	2 TIM 3:17
Saves	JAMES 1:27
Makes Free	JNO 8:32
Makes Wise	2 TIM 3:15
Purifies	1 PET 1:22

COMPLETE

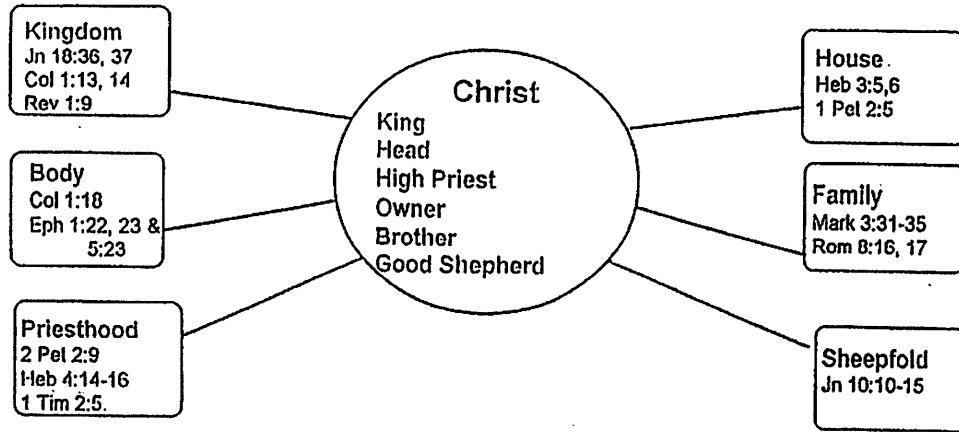
All Truth	JNO 16:13
All Things	2 PET 1:3
Whole Counsel	ACTS 20:27
Once for All	JUDE 3

WARNINGS

Not Beyond	2 JNO 9
Not Pervert	GAL 1:7
Not Another	GAL 1:8
Not Add Unto	REV 22:18
Not Take From	22:19
Preach Word	2 TIM 4:2
Oracles of God	1 PET 4:11
In His Name	COL 3:17
Judge Us	JNO 12:48



Christ And The Church Matthew 16:18



An example of a teaching chart in English ...



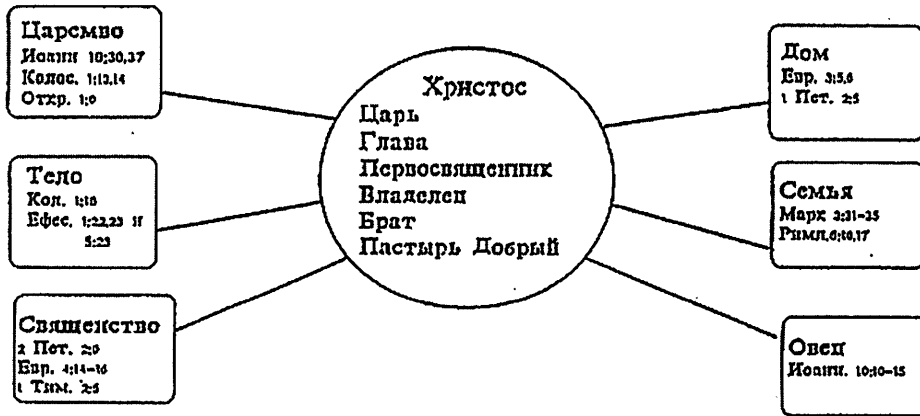
Importance: Mt 15:13
 Builder Mt 16:18
 Blood Bought Acts 20:28
 Head: Christ Col 1:18
 Foundation 1 Cor 3:11
 Savior Eph 5:23

Oneness: 1 Cor 1:10
 Jesus' Prayer Jn 17:20, 21
 Church (singular) Eph 1:22
 One Body Eph 4:4
 One Fold Jn 10:16
 One Family 1 Tim 3:15

Salvation: Acts 4:12
 Added Acts 2:41, 47
 Purchased Eph 5:25-27
 Reconciled Eph 2:16
 Saved 2 Tim 2:10
 Redeemed Col 1:13, 14

Христос И Церковь & Матф. 16:18

... translated into Russian.



Важность Матф. 16:13

Смиритель Матф. 10:10
Кровью приобретённая
Деян. 20:28
Глава Христос
Кол. 1:10
Основание 1 Кор. 3:11

Единодушные 1 Кор. 1:10

Молитва Иисуса Иоан. 17:20,21
Церковь Ефес. 1:22
Одно Тело Ефес. 4:4
Одно Стадо Иоан. 10:16
Одна Семья Ефес. 3:14,15

Спасение Деян. 4:12

Привалял Деян. 2:41,47
Обрёл Ефес. 3:25-27
Примирил Ефес. 2:10
Спас 2 Тим. 2:10
Искупил Кол. 1:13,14

THE BIBLE

Origin

Holy Spirit Jn 16:13
 Moved by 2 Pet 1:21
 Inspired 2 Tim 3:16
 Words 1 Co 2:12f
 Of God 1 Th 2:13
 40 men 1500 Years
 Unity

Complete

All truth Jn 16:13
 All things 2 Pet 1:2f
 Whole Counsel Ac 20:27
 Once for all Jude 3
 Useful 2 Tim 3:16f
 Perfect James 1:25

Compared To

Lamp Ps 119:105
 Fire Jer 20:9
 Hammer Jer 23:29
 Sword Eph 6:17 &
 Heb 4:12
 Seed Luke 8:11
 Mirror Jm 1:23-25
 Milk 1 Pet 2:2



Shows the way
 Consumes the chaff
 Destroys error
 Slices to the heart

 Grows to faith
 Reveals ourselves
 Nourishes our soul

Duration

End of Time Mt 24:35
 Forever 1 Pet 1:22-25
 Judge us John 12:48

Purpose

Sets Free John 8:31f
 Make Faith John 20:31
 & Rom 10:17
 Makes wise 2 Ti 3:15
 Saves Rom 1:16
 & Jm 1:21
 Purifies 1 Pet 1:22

Warnings

No other Gal 1:7, 8
 No twisting 2 Pet 3:15f
 No + or - Rev 22:18f
 No beyond 1 Cor 4:6
 & 2 John 9
 Preach It 2 Ti 4:1-4
 Graces of God
 1 Pet 4:11
 Handle Correctly
 2 Cor 4:2 & 2 Ti 2:15
 Give Attention
 Hebrews 2:1-4

БИБЛИЯ

ИСТОЧНИК

Дух Святой Иоан 14:26
 Святые Божии Человечки 2 Пет 1:21
 Богодухновенно 2 Тим 3:16
 Словами 1 Кор 2:12,13
 Слово Божие 1 Фесса 2:13

40 Человек
 1500 Лет
 Единство

Полнота

Вся Истина Иоан 14:6
 Вся Для Жизни 2 Пет 1:3
 Вся Воля Божия Деян 26:27
 Раз Навсегда Прелесть Иуд 3
 Полное 2 Тим 3:17
 Созрелый Иакова 1:25

Сравнение

Светильник Пса 112:10
 Огонь Иерем 20:9
 Молот Иерем 23:29
 Меч Ефес 6:17 б
 Евреям 4:12
 Семя Луки 8:11
 Зеркало Иаков 1:23-25
 Молоко 1 Петра 2:2

Продолжительность

До Конца Века Матф 24:35
 Навсегда 1 Пет 1:22-25
 Судит Нас Иоан 12:48

Цель

Освобождает Иоан 8:21,32
 Верить Иоан 20:31
 б Римл 10:17
 Умурает 2 Тим 3:15
 Спасает Римл 1:15 б
 Иаков 1:21
 Очищает 1 Пет 1:22



Предупреждения

Нет Иного Гая 1:7,8
 Не Искажай 2 Пет 3:15,16
 Не Прилагай б
 Не Огнемай Отл 22:19,20
 Не преступай 1 Кор 4:6 б
 2 Иоан 9
 Проповедуй Слова 2 Тим 4:1-4
 Слова Божии 1 Пет 4:11
 Правильно Преполоужим 2 Кор 4:2 б
 2 Тим 2:15
 Внимательность Евреям 2:1-4

СПИСОК УСЛОВНЫХ СОКРАЩЕНИЙ

Бив.	Genesis	-	Бытие. Первая книга Моисеева
Исх.	Exodus	-	Исход. Вторая книга Моисеева
Лев.	Leviticus	-	Левит. Третья книга Моисеева
Чис.	Numbers	-	Числа. Четвертая книга Моисеева
Втор.	Deuteronomy	-	Второзаконие. Пятая книга Моисеева
И. Нав.	Joshua	-	Книга Иисуса Навина
Суд.	Judges	-	Книга Судей Израильских
Рут.	Ruth	-	Книга Рут
1 Цар.	1 Samuel	-	Первая книга Царств
2 Цар.	2 Samuel	-	Вторая книга Царств
3 Цар.	1 Kings	-	Третья книга Царств
4 Цар.	2 Kings	-	Четвертая книга Царств
1 Пар.	1 Chronicles	-	Первая книга Паралипоменон
2 Пар.	2 Chronicles	-	Вторая книга Паралипоменон
Езд.	Ezra	-	Книга Ездры
Несм.	Nehemiah	-	Книга Неемии
Есф.	Ester	-	Книга Есфирь
Иов.	Job	-	Книга Иова
Пс.	Psalms	-	Псалтирь
Прит.	Proverbs	-	Книга Притчей Соломоновых
Еккл.	Ecclesiastes	-	Книга Екклесиаста или Проповедника
Песн. П	Song of Songs	-	Книга Песни Песней Соломонов
Ис.	Isalah	-	Книга Пророка Исаии
Иер.	Jeremiah	-	Книга Пророка Иеремии
Иез.	Ezekiel	-	Книга Пророка Иезекииля
Дан.	Daniel	-	Книга Пророка Даниила
Ос.	Hosea	-	Книга Пророка Осии
Иоил.	Joel	-	Книга Пророка Иоила
Ам.	Amos	-	Книга Пророка Амоса
Авд.	Obadiah	-	Книга Пророка Авдая
Иои.	Jonah	-	Книга Пророка Ионы
Мих.	Micah	-	Книга Пророка Михеи
Наум.	Nahum	-	Книга Пророка Наума
Авк.	Nabakuk	-	Книга Пророка Аввакума
Сф.	Zephaniah	-	Книга Пророка Сфонии
Агг.	Haggai	-	Книга Пророка Аггея...
Зах.	Zechariah	-	Книга Пророка Захарии
Мал.	Malachi	-	Книга Пророка Малахии

The Russian Old Testament combines Samuel and Kings into 1st. 2nd and 3rd lamentations

The order of the books is different in Russian

Мат.	Matthion	-	От Матфея Святое Благоустройство
Марк.	Mark	-	От Марка Святое Благоустройство
Лук.	Luko	-	От Луки Святое Благоустройство
Иоан.	John	-	От Иоанна Святое Благоустройство
Дени.	Acts	-	Деяния Святых Апостолов
Иак.	James	-	Послание Иакова
1 Петр.	1 Peter	-	Первое послание Петра
2 Петр.	2 Peter	-	Второе послание Петра
1 Иоан.	1 John	-	Первое послание Иоанна
2 Иоан.	2 John	-	Второе послание Иоанна
3 Иоан.	3 John	-	Третье послание Иоанна
Иуд.	Jude	-	Послание Иуды
Рим.	Romans	-	Послание к Римлянам
1 Кор.	1 Corinthians	-	Первое послание к Коринфянам
2 Кор.	2 Corinthians	-	Второе послание к Коринфянам
Гал.	Galatians	-	Послание к Галатам
Еф.	Ephesians	-	Послание к Ефеслянам
Фил.	Philippians	-	Послание к Филиппийцам
Кол.	Colossians	-	Послание к Колоссянам
1 Фес.	1 Thessalonians	-	Первое послание к Фессалоникийцам
2 Фес.	2 Thessalonians	-	Второе послание к Фессалоникийцам
1 Тим.	1 Timothy	-	Первое послание к Тимофею
2 Тим.	2 Timothy	-	Второе послание к Тимофею
Титу.	Titus	-	Послание к Титу
Филип.	Philemon	-	Послание к Филимону
Евр.	Hebrews	-	Послание к Евреям
Отк.	Revelation	-	Откровение Иоанна Богослова

MAN AND REDEMPTION

WORLD WIDE
MATT 28:19 MK 16:15

NOT ENOUGH

IN A WAY	Matt 7:13 - 14
RELIGIOUS	Acts 8:26 - 39
HONEST	Acts 23:1
MORALLY GOOD	Acts 10:1 - 6
BELIEVER	Jns 2:19 - 26
ALMOST PERSUADED	Acts 26:27 - 29,

JOHN 14:6

DO ALL HIS WILL

BELIEVE	Mk 16:16 - Jno 8:24
REPENT	Acts 2:38 - Lk 13:3
CONFESS	Matt 10:32, 33 Acts 8:37
BAPTIZED	Mk 16:16 Acts 2:38
WHO? Matt 28:19-Acts 8:12 HOW? Rom 6:34	
THUS ADDED	Acts 2:41, 47
REDEEMED	Acts 20:28 Col 1:13, 14

CONDITIONAL
Matt 7:13-21 Heb 5:8, 9

BLESSINGS IN CHRIST

NEW CREATURE	2 Cor 5:17
RECONCILIATION	Eph 2:16
SALVATION	2 Tim 2:10
ALL SPIRITUAL BLESSING	Eph 1:3
BLESSED ARE DEAD	Rev 14:13
Baptized Into	Gal 3:27
Confess Unto	Rom 10:10
Repent Unto	Acts 11:18
Believe Unto	Rom 10:10

AFTER BAPTISM, WHAT THEN?

Acts 2:38
Saved-Past Sins

Luke 8:5 - 15

Rev. 2:10
Saved Eternally

THINGS TO REMEMBER

New Creature	2 Cor 5:17 Rom 6:4 1 Pet 2:2
Babes in Christ	1 Cor 3:1 - 2 Matt 4:1 - 11
Critical Period	1 Cor 10:11 - 13 1 John 2:1 - 2
Possibility of Falling	Acts 8:17 - 24 2 Cor 3:2
Representative	1 Tim 4:12 Heb 12:1 - 2
Christ Your Example	1 Cor 3:1 - 7

GOD WANTS YOU TO

Love Him First	Matt 22:37 Matt 10:37 2 Tim 2:15
Study	Acts 17:11 Phil 4:6 - 7 1 Tim 2:8
Pray	Heb 10:25 - 27 Matt 18:20
Assemble	1 Cor 16:1 - 2 2 Cor 9:6 - 7 Matt 28:18 - 20
Give	Matt 28:18 - 20 John 15:1 - 6
Help Save Others	

Что Делать После Крещения ?

Лук. 8:5-15

Спасён - прошлые грехи Деян. 2:38

О Чём Слдует Помнить:

Новое Творение Божье

2 Кор. 5:17 & Рим. 6:4

Новорождённые Во Христе

1 Кор. 3:1,2 & 1 Петр. 2:1,2

Критический Период

Матф. 4:1-11 & 1 Кор. 10:11-13

Возможность Падения

Деян. 8:17-24 & Иоан. 2:1,2

Представлен

2 Кор. 3:2 & 1 Тим. 4:12

Христос: Вам Пример

Евр. 12:1,2 & 1 Петр. 1:21-23

Спасён Вечный Откр. 2:10

Бог Хочет, Чтобы Вы:

Возлюбили Его Прежде Всего

Матф. 6:33 & 10:37 & 22:34-40

Изучали Деян. 17:11 & 2 Тим. 2:15

Молились

Фил. 4:6,7 & 1 Тим. 2:1,2,5,8

Петь Иакова 5:13 & Ефес. 5:19

Собирались

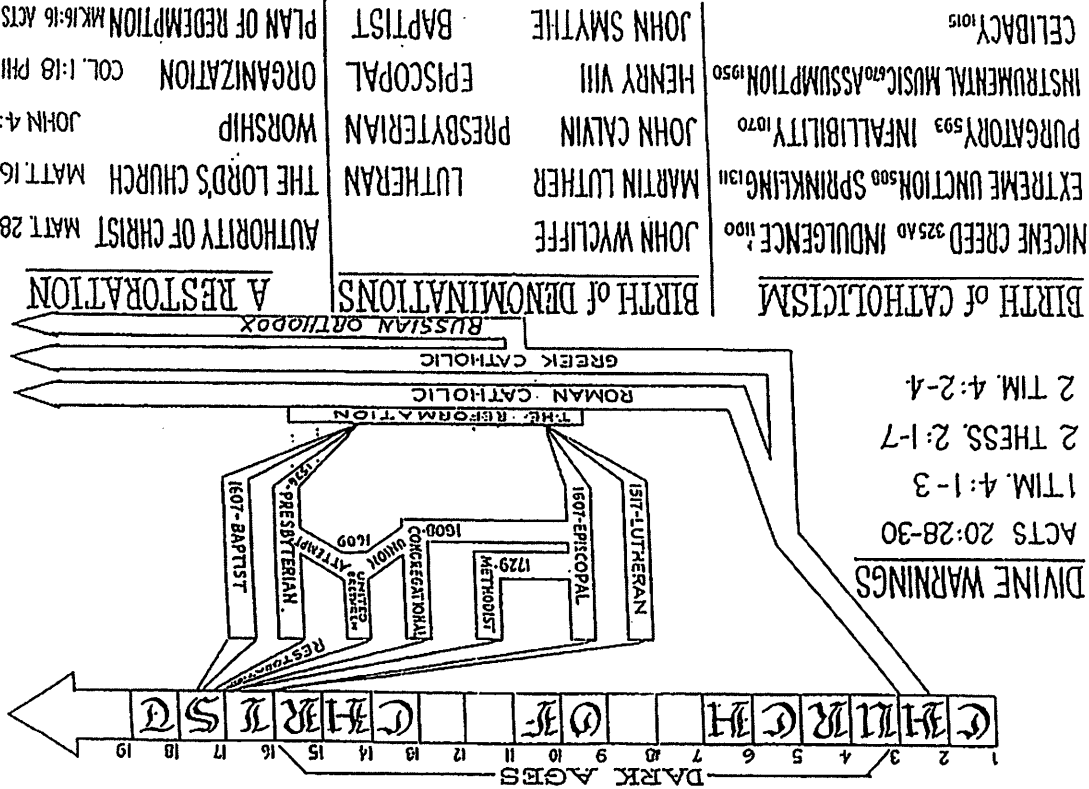
Матф. 18:20 & Евр. 10:24,25

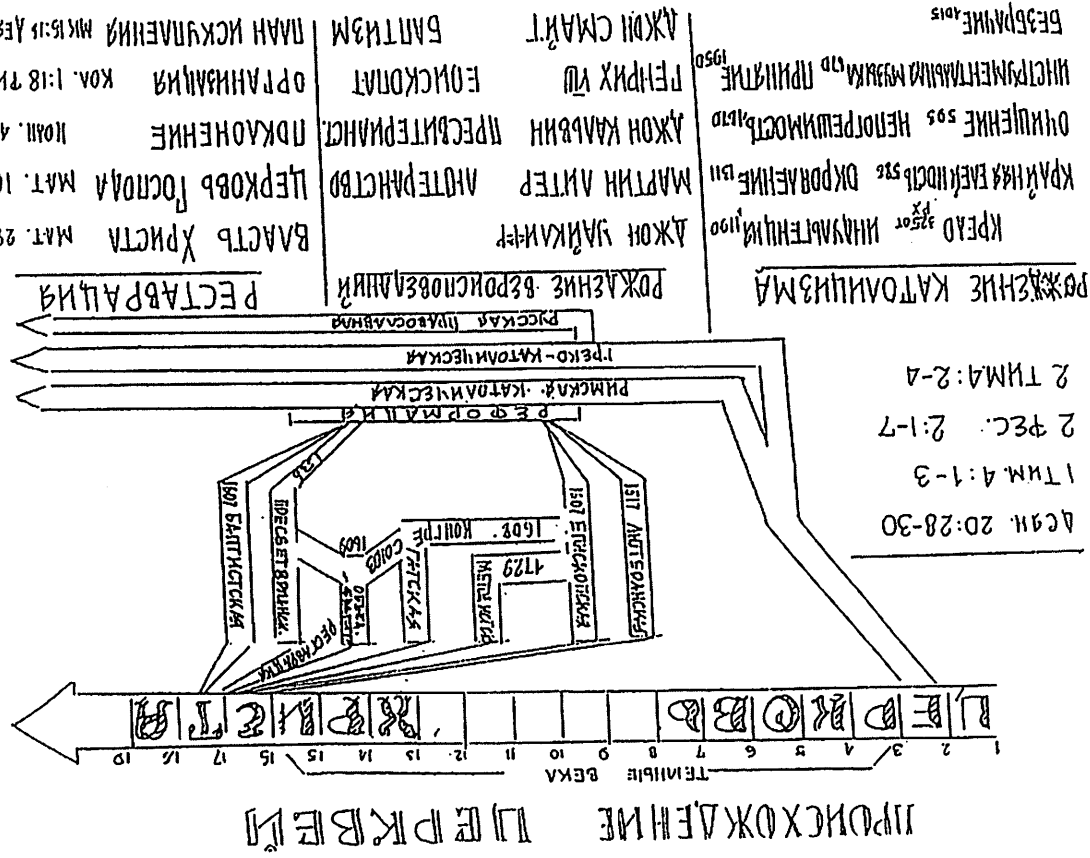
Давали 1 Кор. 16:1,2 & 2 Кор. 9:6,7

Памагали Спасти Других

Матф. 28:18-20 & Иоан. 15:1-6

ORIGIN OF CHURCHES



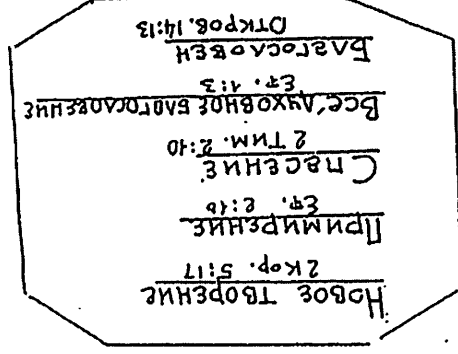


ЧЕЛОВЕК И ГЛАГОЛ

ИОАНН 14:6

УСЛОВИЯ
Мат. 2:13+27
Евр. 5:8,9

Важны во Христе



Мир широк
Мат. 28:19
Мк. 16:15

Недостаточно

Вйти
Мат. 7:13+14

Религиозный
Дан. 8:26-39

Искренний?

Дан. 23:1

Моральные
аостомства

Дан. 10:1-6

Верующий

Нак. 2:19-21

Полнота
в Божестве

Дан. 6:6
27-29

Искренний
Дан. 10:20+28
Кол. 4:13+14

«Кто?»
Мат. 28:19
Дан. 5:12
Кас? Рим. 6:3

Крещен
Мк. 16:16
Дан. 2:3

Исповедаться
Мат. 10:32,33
Дан. 8:37

Покаясь
Дан. 2:38, Лука 13:3

Веруй
Мк. 16:16-17
Мат. 5:2

Ветхий Завет

BARBADOS CRUSADES 2004

**OPEN DOOR MINISTRY—DIRECTOR DR. DEMAR ELAM
PROPOSED BUDGET—JULY 17-24, July 24-31 and July 17-31**

Huntsville Departures: July 17-24

Note: IF YOU ARE STAYING FOR BOTH SESSIONS PLEASE NOTICE THE REMARKS AT THE CLOSE OF THIS BUDGET.

Note: Please be a team player and follow all rules and guidelines that are put in place. These rules and guidelines have a purpose. I want you to have a safe, enjoyable and successful missionary journey.

This proposed budget represents the best figures we can put together at this time. Please bring at least \$200 **more** than is projected for any unforeseen expenses or increases in cost from the time this budget was prepared. Also bring extra money for any souvenirs you may wish to purchase. We cannot anticipate every single cost you may incur but this gives you a close estimate. We have been diligent to hold expenses down.

******NOTE:** Please note that you will **prepay** everything with **an asterisk by it**. If there is no asterisk then you will pay for that expenditure yourself at the time you incur the expense.

- *Airline Ticket—Huntsville to Barbados and return Barbados to Huntsville . . \$735.50
- *Transportation from airport to Butterfly Beach Hotel return \$13.00
- *Transportation from Butterfly Beach to Tent or Church Bldg. \$37.50
- *Island Tour----Sunday afternoon--Lunch included—Sandwich & fruit \$37.00
- *Lodging—Butterfly Beach Hotel----7 nights at \$27.00 per night \$189.00

Food in Barbados-----*(This cost is based on \$30.00 per day. You need to prepay for a dinner buffet at the Butterfly Hotel served nightly during your entire stay. You will be responsible for your breakfast and lunch. Breakfast will be at the Butterfly Hotel and lunch will be from food you take in or at KFC, Chefette or other local eateries. Breakfast will cost you \$7.00 to \$8.00 if you eat pancakes and bacon or an omelet and lunch the same for a 3 piece chicken box with fries, slaw and roll.*

- *Dinner Buffet—7 nights @ 15.00 \$105.00
- Meals you pay for in Barbados should not total more than \$120.00
- *Campaign Expenses \$25.00

(This expense is to cover the many things we must pay for to have this Crusade. With everyone contributing it doesn't place a strain on anyone. Teamwork, cooperation and organization makes water run up hill!)

- *Water \$40.00
- (Water will be made available at the hotel for each worker. Two 1.5 liter-bottles*

daily. You should consume that much water daily. You will dehydrate if you don't consume enough water. If you consume more than two 1.5 liter-bottles of water a day you will need to purchase from your funds taken with you. You are prepaying for two 1.5 liter-bottles daily. However, extra water to purchase will be on sight at the hotel. Please drink lots of water!

*Medex health and evacuation insurance \$27.20
(Everyone must purchase, not optional)
(This covers you the 8 days at \$3.40 a day (Special rate given to ODM). If you stay for both sessions you will pay another \$23.80 for the additional 7 days.)

Departure Tax \$13.00
TOTAL \$1,342.20

PREPAID EXPENSES FOR JULY 17—24 \$1,209.20

PREPAID EXPENSES FOR JULY 24—31 \$1,209.20

PREPAID EXPENSES FOR JULY 17-31 \$1,604.50

Send checks made out to Southern Christian University, P.O. Box 240240, Montgomery, AL 36124-0240

In the lower left hand corner on the check, please mark, D. Elam, prepay Barbados Crusade.

****NOTE: A picnic lunch and an island tour has been arranged for you Sunday afternoon following the Sunday morning worship service.

****FINAL NOTE: The second week will cost you an extra \$395.30 This will be for eight more days of food and lodging, van transportation, water, and insurance.

ADDITIONAL CULTURAL INFORMATION FOR CAMPAIGNERS

The questionnaires revealed that some workers became despondent over the living conditions of the Russian and Ukrainian peoples. It is recommended that more discussion concerning living conditions in the CIS take place in the Seminars. A frank and open discussion should be conducted in an effort to properly prepare campaigners for what lies ahead of them in being short-term missionaries working in Post-Communist Soviet Union. It is suggested that a series of slides be shown to prepare the workers ahead of time for what they will experience in the host society.

Additional discussion needs to occur regarding hand gestures and other cultural matters that will affect the work being done or the workers doing that work.

CIS ORIENTATION SEMINAR EVALUATION FORM
Southern Christian University **Missions Committee**

INTRODUCTION



The orientation seminar for missionary campaigns in the CIS has been designed to give campaigners a better understanding of what to expect and a knowledge of how they should function in their upcoming campaigns. When this orientation evaluation form is properly completed by prospective campaigners, it should give SCU orientation leaders an assessment of their effectiveness in preparing campaigners for their tasks. Please answer each question truthfully according to your real feelings or beliefs. Your taking the time now to complete this form will enable us to do a better job of training campaign workers. You may sign or not sign your completed evaluation form. The

choice is yours! Either way, your answer will be held in confidence. Please be assured your privacy will be honored. Use extra paper if necessary. Thank you.

Section A

Please check the appropriate YES or NO blanks, and give explanations when needed.

- | YES | NO | |
|-----|-----|--|
| ___ | ___ | 1. Did you know when you came to this orientation seminar where you would be going on your campaign trip? |
| ___ | ___ | 2. Did you know when you came to this orientation seminar who would be your campaign team leader? |
| ___ | ___ | 3. Before you came to this campaign seminar, did you understand what you should take? |
| ___ | ___ | 4. Before you came to this campaign seminar, did you know who would be on your team? |
| ___ | ___ | 5. Did this campaign seminar adequately inform you relative to the team approach, cooperation, and group dynamics? |
| ___ | ___ | 6. Did this seminar adequately inform you relative to interpersonal relations expected on campaigns? |
| ___ | ___ | 7. Were travel arrangements, including what to take, adequately discussed at the seminar? |
| ___ | ___ | 8. Did the seminar inform you, at least in a general way, of the types of housing at your campaign location? |
| ___ | ___ | 9. Were you informed at the seminar of the personal and group responsibilities which might be expected during the campaign? |
| ___ | ___ | 10. Were you adequately informed at the seminar relative to our contacts in the CIS and how these might be contacted during emergencies? |
| ___ | ___ | 11. Did the seminar inform you adequately relative to health precautions that might need to be taken before and during the campaign? |
| ___ | ___ | 12. Were personal Bible study techniques and lessons which might be used during the campaign adequately explained at the seminar? |
| ___ | ___ | 13. Did the seminar inform you adequately relative to the literature and other supplies to take? |

- ___ ___ 14. Did the seminar inform you adequately relative to the kinds of expenses to expect, as well as show you how to handle money in the CIS?
- ___ ___ 15. Were the manners and morals expected of you in the CIS explained to you at the seminar?
- ___ ___ 16. Were SCU policies regarding campaign workers adequately explained at the seminar?
- ___ ___ 17. Do you think you now understand these things adequately after having attended an orientation seminar at SCU?
- ___ ___ 18. Did you gain what you had hoped to receive from this orientation seminar?
- ___ ___ 19. Do you think what you received at this orientation seminar helped prepare you for your campaign tasks? If not, what could we have done to better prepare you for your tasks?

- ___ ___ 20. Do you think this orientation seminar has helped you to understand campaign objectives? If not, what could have been said to give you a better understanding of your campaign objectives?

- ___ ___ 21. Do you think this orientation seminar was adequately planned? If not, what additional planning might have improved the orientation seminar?

- ___ ___ 22. Do you think Southern Christian University personnel have done all they could to make this orientation seminar as productive as possible? If not, what can SCU personnel do to improve the orientation seminar?

_____ 23. Would you personally recommend that others attend an orientation seminar at Southern Christian University? If not, why?

Section B

1. Please write briefly what you had hoped to gain from this orientation seminar. If possible, number your major points. _____

2. Please write briefly what you gained from this orientation seminar that you did not expect to receive. If possible, number your major points. _____

Section C

1. Do you feel prepared at this point in time to effectively teach in Russia and Ukraine? Yes _____ No _____

2. From attending the CIS seminar do you feel prepared to function culturally in a post-communist society?
Yes _____ No _____

3. Do you feel prepared should a medical emergency occur while you are in Russia or Ukraine?
Yes _____ No _____

4. Are you prepared to handle the cultural challenge of dining in Russia or Ukraine? Yes _____ No _____

5. What did you receive at the orientation seminar which you consider most beneficial to you?

6. List the topics that might be added, or ways the seminar might be rearranged to be more conducive to preparing people to work more efficiently in the CIS.

PLEASE EVALUATE THE FOLLOWING:	Very Satisfactory	Satisfactory	Unsatisfactory	Very Unsatisfactory
DAY OF WEEK FOR SEMINAR	1	2	3	4
START TIME	1	2	3	4
END TIME	1	2	3	4
WORKSHOP PACKET	1	2	3	4
PRESENTATION OF MATERIALS	1	2	3	4
FOOD PROVIDED (LUNCH)	1	2	3	4
COST OF WORKSHOP	1	2	3	4

CONCLUSION

Thank you for participating in this survey by answering this questionnaire. Your input will enable us to improve the work we are doing in equipping individuals to effectively evangelize a post-communist society for Christ.

You may choose to complete this section or leave it blank.

Name: _____

Age: _____

Address: _____

Phone _____

Fax _____

E-mail _____

Zip _____

Attend which congregation? _____

3. Please list any suggestions you have that might help to improve the CIS Orientation Seminar.

4. Was the date of the Seminar and the date of your departure spaced so as to allow you time to utilize what you learned at the Seminar in making your preparations for departure? _____ Yes _____ No.

5. Please evaluate the following with 1 being very satisfactory and 4 being very unsatisfactory.

PLEASE EVALUATE THE FOLLOWING:	Very Satisfactory	Satisfactory	Unsatisfactory	Very Unsatisfactory
WORKSHOP PACKET	1	2	3	4
HANDOUTS FOR WORKSHOP	1	2	3	4
PRESENTATION OF MATERIALS	1	2	3	4
COST OF WORKSHOP	1	2	3	4
FOOD PROVIDED (LUNCH)	1	2	3	4
LENGTH OF WORKSHOP (hrs.)	1	2	3	4
DATE OF WORKSHOP	1	2	3	4

CONCLUSION

Thank you for participating in the CIS ORIENTATION SEMINAR and for answering this questionnaire. It is important to follow-up on the seminar for making any needed improvements. Your answers on this questionnaire will help us achieve that goal. Your answers will be held in confidence.

Please come and go with us on another campaign for Christ.

"THE HARVEST TRULY IS PLENTIFUL BUT THE LABORERS ARE FEW." Matthew 9:37

Southern Christian University

Mission Studies



Application for Mission Services

INSTRUCTIONS FOR APPLICATION

PART I: PERSONAL INFORMATION FORM

Please print. We need this information. It will help us to provide efficient arrangements with less cost.

PART II: AIRLINE TICKET FORM

You must sign Part II before ticket arrangements begin. Also, you must include a \$500.00 often non-refundable deposit before your ticket purchase can be made. Should you be unable to go, the airline company might not return this deposit. The remaining balance must be paid by you immediately upon demand of the airline company. Because of the excellent contract SCU has with Delta Airlines, we are usually able to get tickets refunded if you are unable to go because of serious health problems.

PART III: VISA PROCESSING

The process for obtaining a visa is usually the following:

RUSSIA

1. In black ink, fill in blanks: 1-7, 13, and 16-21. **BE SURE** to sign the bottom right hand corner.
2. Return your application with the following:
 - a. A photocopy of your passport signature page
 - b. Three (3) professional passport photographs with your signature on the back of each.
 - c. \$100.00 for processing. This fee is **non-refundable** once the processing begins.
3. Your application must be received ideally at least TWO months before your departure date. In processing your visa through Seattle, WA, it takes a certain amount of time.
4. Your visa invitation will be express mailed to you as a separate document.

UKRAINE

1. In black ink, fill in the appropriate blanks. **BE SURE** to sign the application.
2. Return your application with the following:
 - a. Your original passport that is valid through the entire period of your stay. (Visa invitation will be stamped in your passport.)
 - b. One new passport photograph signed on the back side.
 - c. \$100.00 for processing. This fee is **non-refundable** once the processing begins.
3. See #3 under "Russia." The same applies to Ukrainian visas.

PART IV: WORKSHOP REGISTRATION FORM

It is important that you complete this form, so we know to prepare the workshop material for you.

PART V: GENERAL AGREEMENT

You must sign the general agreement. Unfortunately, some confusion may result when the application is not read thoroughly.

PART VI: RECOMMENDATION FORM

Because our teams are comprised of individuals from throughout the United States, we cannot always know each individual's background. Therefore, return this form with all of the elders' signatures of your home congregation.

APPLICATION PACKAGE: PART I
Personal Identity Information of Mission Seminar Participants

Date: _____

Last Name: _____

First Name: _____

Middle Name: _____

Birthdate: _____

Address:

Street: _____

City: _____

State: _____ ZIP: _____

Home Phone: _____ Office Phone: _____

Church Name: _____

Street: _____

City: _____

State: _____ ZIP: _____

Phone: _____

Occupation: _____

Place of Employment: _____

Street: _____

City: _____

State: _____ ZIP: _____

Phone: _____

(NOTE: If you are a minor traveling without a legal guardian, you must request a different application.)

SEX: M _____ F _____ Married? _____ Single? _____ Divorced? _____

Spouse's Name: _____

Date interested in going: Month _____ Year _____

Do you have a preference as to what city you will be working? _____

Or, are you willing to be assigned where you may be most needed? _____

What is your present knowledge of this work? _____

What background talents, etc., do you think you can bring to this work?

Preacher? _____ Elder? _____ Deacon? _____ Physician? _____
 Nurse? _____ Electrician? _____ Computer Skilled? _____ Construction? _____
 Sewing? _____ Student? _____ School Teacher? _____ (Adult or Children?) _____
 Bible School Teacher? _____ (Adult or Children?) _____ Plumber? _____
 Speaks Russian Language? _____
 Other? _____

Have you ever participated in an overseas campaign before? _____

Where? _____ Date? _____

Have you ever participated in an organized personal work program? _____

Where? _____ Date? _____

Are you comfortable talking to someone one-on-one about their soul?

Very _____ Somewhat _____ Not at all _____

HEALTH:

Do you have any health problems? _____

If so, please explain: _____

Comments: _____

APPLICATION PACKAGE: PART II
Airline Ticket Form

THE BEST WAY TO DETERMINE YOUR DATES . . .

Airlines are often unable to book flights on the dates we request. We ask that you give us the earliest departure and the latest return date possible for you. We will then operate inside those dates in booking your flights and in planning your itinerary.

EXAMPLE: A.J. wants to spend 3 weeks in doing mission work in Russia, so he chooses **OPTION B** (see options below).

A.J. decides he would like to leave on the 1st and return on the 21st. He must return to work on the 28th. So, he fills in the blanks, "1st to 21st." Unfortunately, the airline will not book the return home flight on the 21st. However, they will book a flight on the 18th or the 25th. SCU would agree to booking his flight on the 18th to remain in the limits A.J. indicated on Part III of his application.

A.J. is disappointed, because he could have returned on the 25th, and had plenty of time to get rested for work. Please, don't make this mistake.

CHOOSE ONE OF THE FOLLOWING OPTIONS:

- A. I am available whenever SCU wants to send me.
- B. I am restricted to the following dates:

_____ To _____

I _____, do hereby authorize Southern Christian University to purchase airline tickets to assist me with arrangements to travel to country _____ according to **OPTION** _____.

I am fully aware that this is a service offered free of charge to benefit my efforts to help the Lord's church in the country to which I am going.

I understand that I must enclose a \$500.00 non-refundable deposit for my ticket along with my application. This deposit will be given to the airline company and will not be kept by SCU. The airline company will hold me responsible for the remaining ticket cost.

I clearly understand that once my tickets are paid for, I cannot receive a refund.

Enclosed is the \$500.00 deposit. The airline company will not return this deposit if for any reason I am unable to use the ticket except for death or serious personal injury or illness. (This decision is made by the airline company, not SCU.)

CIRCLE ONE: YES NO please book a U.S. domestic flight from _____
_____ (airport name, city and state) to the U.S. departure city.

Applicant's signature,

APPLICATION PACKAGE: PART III
Visa Applications

The following two pages are visa applications. The first is for Russian visas. The second is for Ukrainian visas.

Please read carefully the application package's instructions before filling out these forms. The instructions follow Demar's introductory letter.

QUESTIONNAIRE

ВИЗОВАЯ АНКЕТА

Place for
photograph

ATTENTION! Please type, or print using ball-point pen. Incorrect information may cause denial of visa, denial of permission to cross the USSR border, or annulment of visa on the USSR territory.

ВНИМАНИЕ! Писать четко, обязательно шариковой ручкой или на машинке. Неправильные данные могут повлечь за собой отказ в визе, а пересечении границы СССР или аннулирование визы на территории СССР.

1	Nationality		Национальность	
2	Present citizenship (if you had USSR citizenship when and why you lost it)		Гражданство (если Вы имели гражданство СССР, то ко-му и в связи с чем его утратили)	
3	Surname (in capital letters)		Фамилия	
4	First name, patronymic (names)		Имя, отчество (имена)	
5	(If changed, your surname, name (names) and patronymic before the change)		(Если изменяла, то Ваши фамилия, имя и отчество (имена) до изменения)	
6	Day, month, year of birth	7. Sex	Дата рождения	Пол
8	Object of journey to the USSR		Цель поездки в СССР	
9	USSR department, organizations proposed to be visited		В: какое учреждение	
10	Route of journey (points of destination)		Маршрут следования (по пунктам)	
11	Date of entry	12. Date of departure	Дата начала действия визы	Дата окончания действия визы
13	Passport N°		14. Категория, вид и кратность визы	
15	Index and name of the tourist group Индекс, наименование туристской группы			
16	Place of work or study, position its address, telephone number Место работы или учебы, должность, адрес, номер телефона			
17	Permanent address, telephone number Адрес постоянного местожительства, номер телефона			
18	Place of birth (if born in the USSR, when and where-to emigrated) Место рождения (если Вы родились в СССР, то куда и когда эмигрировали)			
19	Number of previous trips to the USSR Сколько раз были в СССР		Date of the latest trip Дата Вашей последней поездки	
	Surname Фамилия	First name, patronymic Имя, отчество (имена)	Date of birth Дата рождения	Permanent address Адрес местожительства
20. Children under 16 years travelling with you Дети до 16 лет, следующие с вами				
21. Relatives in the USSR Ваши родственники в СССР				

I declare that the data given in the Questionnaire are correct

Я заявляю, что все данные, указанные в анкете, являются верными

Date _____

Дата _____

Personal signature
Личная подпись



**Посольство України
у Сполучених Штатах Америки
Embassy of Ukraine**

For office use only Віза № _____ видаана _____
--

3350 M Street N.W., Washington, D.C. 20007
Tel.: (202) 333-7507, 08, 09, FAX (202) 333-7510

Візова анкета

Прокласти паспорт чи фото, друкувальний лістрок

Visa Application Form

Please print or write in block letters

1. Громадянство
Citizenship _____ affix photo here
(passport size)
2. Прізвище
Surname _____
3. Ім'я
Name (s) _____
4. Дата народження _____ Стать
Date of Birth _____ Sex _____
5. Мета поїздки
Purpose of travel _____
6. В якій заклад
Institution / Office _____
7. В пункти
Destination _____
8. Термін дії візи з _____ до _____
Entry & Exit from _____ / _____ / 199__ to _____ / _____ 199__
9. Номер паспорта
Passport # _____
10. Місце роботи, навчання, посада
Place of work or study _____ tel. # _____
11. Домашня адреса
Home address _____ tel. # _____
12. Діти до 16 років, що
йдуть з Вами
Children under 16 years _____
travelling with you _____ ім'я _____ дата народження _____
first name _____ date of birth _____

Заявляю, що всі повідомлені мною в анкеті дані є вірними.
I declare that the given data are correct

Дата

Date _____ 199__

Підпис

Signature _____

APPLICATION PACKAGE: PART IV
Mission Workshop Pre-Registration

National workshops are scheduled the third Saturday in March, May and September. Several regional workshops will be annually. As mentioned in te opening letter of this packet, the workshoop will help prepare you for the mission field. You must attend at least one worshop at SCU or a workshop conducted by the team captain near your area. We will have printed materials, slide reports, briefings, and question-and-answer sessions, and you will have the chance to meet your co-workers.

The pre-registration fee is \$15.00. You must include this with your application. Late registration fee is \$25.00.

I, _____, plan to attend SCU Mission Workshop on the third Saturday of _____.

If, for any reason, I am unable to attend, I will notify SCU (x-xxx-xxx-xxxx).

Applicant's signature,

APPLICATION PACKAGE: PART V
General Agreement

I have read the entire SCU Mission Packet, and understand fully that by mailing in my application package, I agree to all of the conditions for the use of these provided services.

I have included with this application the \$600.00 in deposits necessary to begin processing my visa and to book my airline tickets. Also, enclosed is the pre-registration fee of \$15.00.

Total amount enclosed: \$615.00

Applicant's signature,

APPLICATION PACKAGE: PART VI
Policy for Individuals making mission trips arranged by SCU

Southern Christian University offers its services to individuals and churches in making travel, lodging and other arrangements for mission tours in the former Soviet Union and to other mission fields. In order to protect the name of the Church, the University and individuals, certain personal traits and certain behavioral standards are expected of those who go under the auspices of SCU.

Any individual going on a missionary campaign representing Southern Christian University is required to be a faithful Christian of good moral character, able to make cultural adjustments and work cooperatively with others as a team member.

An effort will be made to screen applicants before they are invited to go with an SCU-arranged group.

After each trip, reports by team captains and team members will be monitored to determine if some who have made trips should not be assisted by SCU for future trips. Any who have been a hindrance to the effectiveness of a group by displaying a negative attitude, behaving disruptively, drinking alcoholic beverages or committing moral impropriety will not be invited for future participation with SCU-arranged groups.

As part of our screen process, we ask that you complete the following recommendation forms. Then return Part VI, with Parts I, II, III, IV and V of your application.

REVISED SUGGESTED AGENDA

- 8:30-9:00 REGISTRATION
- 9:00-9:15 WELCOME
- 9:15-10:00 PAULINE MISSION METHODS
- 10:00-11:30 SMALL GROUPS
 LOGISTICS, HEALTH INFO: FIRST-TIME CAMPAIGNERS, RM 1
 PLANNING SESSION FOR EXPERIENCED CAMPAIGNERS, RM 2
- 11:30-12:00 CULTURAL REALITIES
- 12:00-1:00 LUNCH
- 1:00-3:00 TEAM MEETINGS
 EVANGELISM TOOLS AND GROUP DYNAMICS
- 3:00-3:15 FIELD REPORTS
- 3:15-3:55 QUESTIONS AND ANSWERS
- 3:55-4:00 FAREWELL CHALLENGE AND PRAYER

GUIDELINES FOR CONDUCTING CIS ORIENTATION SEMINAR

These guidelines are provided to assist you in replicating and teaching the CIS Orientation Seminar designed by Demar Elam, Director of Mission Studies at Southern Christian University. The following suggestions are given in the belief that they will assist you in conducting the seminar and in training campaigners for service in the CIS.

I. SELECTION OF MODERATORS AND INSTRUCTORS

- A. When possible, select instructors who have experience working in campaigns in the CIS.
- B. Instructors need to learn the materials in the training manual.
- C. Instructors should be excited about mission work in general and the potential of reaching thousands for Christ in the CIS. Zeal is contagious!
- D. Faithful, dedicated, and hard-working Christians should be selected to be the instructors. Generally, it is good if they are also going on the mission trip.

II. SELECTION OF TEAM CAPTAINS

- A. If possible, select individuals for this position who have already made a mission trip to the CIS. First-hand experience helps team leaders handle a variety of situations. Their experience bolsters first-time campaigners' confidence.
- B. This individual should be enthusiastic, dedicated, hard working, faithful to Christ and His Word, patient and flexible.
- C. Team captains must make wise decisions quickly and be responsible for the good of the whole team.
- D. Team captains need to study materials on team cohesiveness and group dynamics.

III. DATES FOR THE SEMINAR

- A. Through research, we have learned that Saturday is the best day to conduct the seminar because of work conflicts.
- B. The author recommends that the seminar be held one month prior to the departure date for the campaign.

IV. FLEXIBILITY

- A. Moderators should use their best judgment in planning the agenda based on the number of participants and any other special considerations.
- B. Moderators can feel confident that by following the model seminar as closely as possible, attendees will likely feel prepared for their work.
- C. Moderators should be diligent to continue surveying the audiences for each seminar and to make changes and improvements based on the research and experience.

V. RECOMMENDATIONS

- A. It is recommended that during the small group period of the seminar that the experienced workers and the novice workers be placed in different groups. This will allow each group to receive instruction that will meet their needs.
- B. It is recommended that seminar tapes, reading lists and language cassettes be made available, along with seminar handouts, so that attendees can review or expand upon the material as desired.
- C. The author recommends that information regarding discouragement and depression concerning living conditions in the CIS, baptizing people before they understand salvation, and using certain hand gestures be added to the cultural information section in the training manual.
- D. If the campaign group is composed of individuals going to Russia and Ukraine, the author recommends separating these groups if the number of attendees warrants the division. The author suggests more than 50 attendees and not less than 20 going to each country.
- E. The health warnings in the seminar model will need to be changed or updated as health conditions change in the host culture.
- F. Finally, it is recommended that the model be followed closely as it contains the information necessary for equipping your group for service in the CIS. However, keep in mind that the seminar itself should be revised periodically, based on an evaluation of on-going surveying.

REVISED
POST-SEMINAR QUESTIONNAIRE
CIS ORIENTATION SEMINAR

Results gathered from this questionnaire will assist planners of training seminars for campaigners going to the Commonwealth of Independent States (CIS). Those administering the survey value your time and your opinions.

Please check either Yes or No. If neither response is appropriate, please feel free to write a note to accurately reflect your opinion.

Yes No

- | | | |
|-------|-------|--|
| _____ | _____ | 1. Do you feel the lecture about the apostle Paul's mission approaches helped you prepare for the campaign? If not, please explain. |
| _____ | _____ | 2. Before the seminar did you know what to pack for the trip? |
| _____ | _____ | 3. Do you feel adequate information was provided about travel arrangements, items to pack, and hotel accommodations? If not, please explain. |
| _____ | _____ | 4. Do you feel that enough information was provided about anticipated expenses? If not, please explain. |
| _____ | _____ | 5. Do you feel the discussion about medical emergencies prepared you for the campaign? If not, please explain. |

- _____ _____ 6. Do you feel the health warnings issued helped you prepare for the campaign? If not, please explain.

- _____ _____ 7. Do you feel the presentation of cultural realities prepared you to assimilate quickly into your role as a campaigner? If not, please explain.

- _____ _____ 8. Do you feel the discussion of cultural differences helped you become more sensitive to the nuances of cross-culture mission work? (example: dining). If not, please explain.

- _____ _____ 9. Do you feel prepared to function in the CIS culture? If not, please explain.

- _____ _____ 10. Do you feel prepared to handle money transactions in the CIS? If not, please explain.

- _____ _____ 11. Before today, did you know where you would work in the CIS?

- _____ _____ 12. Before today, did you know who your team captain would be?

- _____ _____ 13. Before today, did you know who would be on your team?

- _____ _____ 14. After meeting with your team, do you feel the discussion helped you grow closer together? If not, please explain.

- ___ ___ 15. Were you informed about your group responsibilities and the team approach to cooperation?
- ___ ___ 16. Do you feel better prepared to evangelize because of the team discussion reviewing teaching materials? If not, please explain.
- ___ ___ 17. Do you feel that you understand your individual responsibilities and the policies for campaigners? If not, please explain.
- ___ ___ 18. Did you gain what you had hoped to receive from this seminar? If not, please suggest ways to improve the seminar.
- ___ ___ 19. Do you feel prepared to conduct the campaign? If not, please explain.
- ___ ___ 20. Do you feel that you understand the campaign objectives? If not, please explain.
- ___ ___ 21. Do you feel that the seminar agenda was planned well? If not, please explain.
- ___ ___ 22. Did you enjoy the small group sessions? If not, please explain.

- 23. Do you feel the moderator and instructors helped prepare you for the campaign? If not, please explain.

- 24. Do you feel that the application and training manual helped prepare you for the campaign? If not, please explain.

- 25. Was today a good day for you to attend the seminar? If not, please explain.

- 26. Do you feel that the seminar was held in a convenient location? If not, please explain.

Further comments and suggestions:

Please evaluate the following by answering Yes or No:

- | Yes | No | |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | 1. If you paid for the seminar, was the registration fee acceptable? |
| <input type="checkbox"/> | <input type="checkbox"/> | 2. If you paid for the luncheon, was the cost reasonable? |
| <input type="checkbox"/> | <input type="checkbox"/> | 3. If you paid for refreshments, was the cost appropriate? |

REVISED
POST-CAMPAIGN QUESTIONNAIRE
CIS ORIENTATION SEMINAR

Thank you for traveling to the CIS to proclaim Christ through evangelism. In our continued effort to improve the CIS orientation seminar, we are asking you to complete this short survey and return it in the enclosed, postage-paid envelope before (date)_____ to (address stamp). We deeply appreciate your time and input.

Please mark either Yes or No. If neither response is appropriate, please explain why. We welcome your comments and suggestions.

Yes No

____ ____ 1. After conducting the campaign, do you feel that the seminar helped you prepare adequately for the task you completed?

____ ____ 2. Do you feel that you had enough time to prepare for the campaign between the seminar and your departure to the CIS?

____ ____ 3. Would you recommend to others that they attend the seminar before conducting missions in the CIS?

Please share with us any comments or suggestions.

ADDITIONAL STUDY MATERIALS FOR CAMPAIGN PREPARATION

It is recommended that you purchase some of the following materials and study them prior to making a missionary trip and working in a campaign in the CIS. If you are not able to purchase these materials, perhaps you can check them out of the library for study prior to your trip.

1. Russian language on cassette tapes. There is an excellent set of tapes sold by SyberVision entitled, "The SyberVision Foreign Language Series; Speak, Read, and Think Essential Russian."
2. A. S. Romanov, and E. Wedel, Romanov's, Russian-English, English-Russian Dictionary. New York: Pocket Books, 1964.
3. Thomas R. Beyer, Jr., C. V. Starr, "Russian At a Glance." New York: Barron's Educational Series, Inc., 1991.
4. Charles Duff, Dimitri Makaroff, "Russian For beginners.: New York: Barnes & Noble Books, 1962.
5. Seth Godin, "Show Me Language Books." Kansas City: Cader Co., Inc., & Seth Godin Prod., Inc., 1990.
6. Adam Makkai, "Handbook of commonly Used American Idioms." New York: Barron's Educational Series, Inc., 1991.
7. Tatyana A. Belkina, "English-Russian Dictionary of Religious Terms." Syktyvkar, Russia: Syktyvkar University Press, 1994.
8. Galina Ivashevskaya, Daniel Benjamin Boyce, "Three Centuries of Russian Painting." Belgium: Kitez Art Publishers, 1994.
9. Rick Smolan, David Cohen, "A Day in the Life of the Soviet Union." New York: Collins Publisher, Inc., 1987.
10. It is also recommended that you read about the peoples of the CIS. It is good to be knowledgeable concerning their music, theater, opera, authors, artists, and political leaders. It is recommended that you talk with a local librarian and check out some books. In the societies of the CIS, you will encounter a cultured people with music and the arts playing an important role in their lives. They have a strong national pride and strong interest in these cultural matters. Identification with the people of these nations is enhanced with some knowledge of their culture.