

## Missional Focus in a Milieu of Multiplicity: A Mental Map for Pentecostal Leaders

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Pentecostal church and mission leaders operate in a “milieu of multiplicity” as they grapple with a multiplicity of challenges from a complex diversity of alternative agendas and competing visions. In contexts of constant change and cacophony, “When everything is mission, nothing is mission,”<sup>2</sup> their challenge is to maintain missional focus. Their mandate is to stay on task with singular obedience to the straightforward instructions of the Great Commission.

Pentecostal leaders are called to continue on the path of scriptural engagement -- keeping themselves, their leadership teams, and their constituencies on a missional journey through God’s word. This practice brings the Bible into the center of our missions conversations and consultations as the primary source of our definitions, practices, and strategies.<sup>3</sup>

Missional focus also requires an ongoing personal [yet corporate] experience with the Triune God, constantly receiving empowerment, anointing, and guidance from the Holy Spirit. This “scripture – spirit” template of exegesis and experience is “truth on fire.”<sup>4</sup> It is indispensable and foundational to our leadership; everything else revolves around and emanates from it.<sup>5</sup>

This paper suggests a “Model for Missional Conversation – Global Quadrologue” and offers a “mental map” (Whole Gospel, Whole Church, Whole World) for leaders to discuss missional priorities. It recommends a communication of these issues to our varied constituencies.<sup>6</sup>

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<sup>2</sup> Stephen Neill. *Creative Tension* (Edinburgh House Press, 1959), p. 81.

<sup>3</sup> A model for scriptural engagement is found in Grant McClung. “How Big is Our Bible? Confidence in the Bible for Missional Leadership,” in *Evangelical Missions Quarterly*, Volume 50, Nr. 1 (January 2014), pp. 104 – 108 ([www.emqonline.com](http://www.emqonline.com)); Also posted at “Resources,” [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org).

<sup>4</sup> David J. du Plessis. *A Man Called Mr. Pentecost* (Bridge Publishing, 1977, p. 181).

<sup>5</sup> Grant McClung, “‘Try To Get People Saved:’ Revisiting the Paradigm of an Urgent Pentecostal Missiology,” in Murray Dempster, Byron D. Klaus, and Douglas Petersen, Editors. *The Globalization of Pentecostalism: A Religion Made to Travel* (Regnum Books International, 1999), pp. 46 - 47.

<sup>6</sup> This paper is initially submitted to the PWF World Missions Commission, composed primarily of missions executives and agency leaders. It is also intended as a research and discussion resource (retreats, consultations) for “Pentecostal leaders,” understanding that globally-focused missional leaders (reflecting age, gender, ethnic, and global/local diversity) are in a wide variety of spheres of influence such as denominational executives, missiologists, pastors, missionaries, and missional laity in the marketplace.

*[Reflection/Discussion] questions, centered and italicized [in brackets], are provided at the end of each section. These are for prayerful reflection by the individual leader (and leadership team).*

*[Reflection/Discussion: What are the spiritual disciplines and practices of spiritual formation which I follow (individually) and employ with my leadership team (corporately) to hear from God through scripture and the Holy Spirit? By learning from others (historically and presently) what are new practices I/we can develop?]*

### A Model for Missional Conversation – “Global Quadralogue”

Because the mission of God is for all the people of God, this paper should be considered and discussed in an ongoing “global quadralogue” among (1) the *assembly* (local churches and church movements), (2) the *agency* (missions agency), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace).<sup>7</sup> These four representative bodies are common shareholders in global mission and equally mandated as Christ followers by the Great Commission.

This commonality is valued in the Pentecostal experience which embraces God’s promise, received by the early church on the Day of Pentecost, “I will pour out my Spirit on *all* people” (Joel 2.28; Acts 2.17).<sup>8</sup> The conversation must reflect the diversity within the Body of Christ (age, gender, ethnicity, nationality) and be conducted faithfully under the *anointing* of the Holy Spirit and *accuracy* of scripture.

Mutuality in mission means that Pentecostals cannot afford to isolate their conversations among themselves. It values the friendship and fellowship of our colleagues in the evangelical “Great Commission” community (and among believers on mission in broader Christian families). We have much to learn from these missions colleagues and we also have much to give.

Within the circles of Pentecostal church and mission, the “global quadralogue” model of conversation and input is vital to avoid the “hierarchization” of mission in our international movement. The blessings of God upon us have produced missions fruitfulness and outstanding growth. Though envied by the Christian world and admired in academia, we must guard against academic and organizational “redemption and lift,” which may be prone to remove us from our roots at the margins. Ground level missional focus is maintained by reminding ourselves that Pentecostal mission/missions/missiology is *superintended* by the Holy Spirit, *stewarded* by the *whole* church and is *specific* to *every* Christ-follower who is “called and empowered” by God into a witnessing community.<sup>9</sup>

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<sup>7</sup> I am indebted to Gary Corwin, Associate Editor of *Evangelical Missions Quarterly* for the “Assembly, Agency, Academy” model, and to missions mobilizer Monroe Brewer for the “Agora” concept.

<sup>8</sup> All scripture references cited, unless otherwise noted, are from the New International Version.

<sup>9</sup> Murray A. Dempster, Byron D. Klaus, and Douglas Petersen. *Called & Empowered: Global Mission in Pentecostal Perspective* (Peabody: Massachusetts: Hendrickson Publishers, 1991), p. xvi.

A global conversation helps Pentecostal missiologists and missions executives/leaders avoid isolation from the churches (denominations, networks, and local churches), missiologists/trainers, and marketplace leaders (and vice versa). Paul W. Lewis reminds us that:

Many voices from a diversity of backgrounds (e.g. geographical, ethnic, cultural, economic, social status) can help us reevaluate our missions practices; we ask ourselves 'Is the way we are doing missions the best way?' This constant attitude of learning and growth guided by the Holy Spirit can open up new opportunities of ministry and new ways to do things, as the world is constantly changing and is in continuous need of the eternal message of the Gospel.<sup>10</sup>

*[Reflection/Discussion: How are we hearing all the voices of our partners in mission (from the assembly, the agency, the academy, and the agora)? How are we including age, gender, ethnic, global diversity in our global conversation? What are the vehicles of communication by which we receive input from them and give feedback?]*

### Whole Gospel, Whole Church, Whole World

*The Lausanne Covenant* asserts that, "...evangelization requires the whole church to take the whole gospel to the whole world." Following Christopher J.H. Wright's idea, I'll change the order to "Whole Gospel, Whole Church, Whole World" and use it as a three-fold outline to project some major missiological emphases in maintaining missional focus.<sup>11</sup>

In missions training and leadership, I have found it helpful, for my own approach, to outline issues and actions in God's global mission as relating to these three categories of (1) Whole Gospel – the Biblical/theological understanding and motivation; (2) Whole Church – the basic "workforce" of laborers for the harvest; and (3) Whole World -- the scope of our mission strategies toward making disciples.<sup>12</sup> Using these categories, this paper offers a "mental map" for maintaining missional focus and priorities. The topics, themes, and issues for consideration will be highlighted and *italicized* as "M" words. They are not an exhaustive or final list but beginning points for continued dialogue, prayer, and action.<sup>13</sup>

<sup>10</sup> "Multiple Perspectives," (Editorial), *International Journal of Pentecostal Missiology* (www.agts.edu/ijpm), Volume 2 (2014).

<sup>11</sup> "Whole Gospel, Whole Church, Whole World" at [www.lausanne.org/global-conversation](http://www.lausanne.org/global-conversation).

<sup>12</sup> There are multiple categories or paradigms for understanding and executing mission. For example, the consultation of the World Evangelical Alliance Missions Commission (in Izmir, Turkey on May 13 – 17, 2014) framed their consultation around: "Gospel – Church – Mission," (www.worlddea.org); The "Transform World 2020" movement organizes their mission/vision under seven challenges of our day through seven spheres of influence (see *Mission Frontiers* magazine -- [www.missionfrontiers.org](http://www.missionfrontiers.org) – May/June 2015 and [www.frontierventures.org](http://www.frontierventures.org)). Luis Bush outlined the "Seven Transform Challenges" as the main speaker for the World Missions Forum during the Pentecostal World Conference in Kuala Lumpur, Malaysia on August 26 – 30, 2013 (see [www.pwfmissions.net](http://www.pwfmissions.net)).

<sup>13</sup> Fritz Kling discusses seven "M" word observations related to global mission in the future: (1) Mercy; (2) Mutuality; (3) Migration; (4) Monoculture; (5) Machines; (6) Mediation; (7) Memory. He published his findings in *The Meeting of the Waters: 7 Global Currents that Will Propel the Future Church* (David C. Cook Publishing, 2010; [www.TheMeetingofTheWaters.com](http://www.TheMeetingofTheWaters.com)); Note the McClung review of Kling's book in *Evangelical Missions Quarterly*, Volume 46, Nr. 4 (October 2010), pp. 508 – 509.

*[Reflection/Discussion: Before reading the following list, what are the main topics and issues that come to your mind when you think of the following three phrases (individually): (1) "Whole Gospel," (2) "Whole Church," and (3) "Whole World?"]*

Whole Gospel: (1) Meanings; (2) Memories; (3) Message; (4) Miracles; (5) Mercy

Whole Church: (6) Meeting with God [worship, spiritual renewal, intercession, spiritual warfare]; (7) Morality [holiness/integrity]; (8) Marriage [family]; (9) Missional [local] church; (10) Mobility, Mobilization, Media; (11) Mentoring Millennials; (12) Missionary [training, care]; (13) Monetary [Resources]; (14) Mutuality [cooperation]; (15) Monitoring [trends, issues] and Metrics [research, evaluation]

Whole World: (16) Making Disciples and Multiplying churches; (17) Most Neglected [least engaged and evangelized] and Most Receptive; (18) Maps and Migration; (19) Megacities and Multicultural [societies]; (20) Minors [children]; (21) Mars Hill [universities/students]; (22) Muslim world; (23) Middle Kingdoms [China and India]; (24) Marginalization, Militancy, and Martyrdom; (25) Moments ["kairos," missional moments].

Whole Gospel: (1) Meanings; (2) Memories; (3) Message; (4) Miracles; (5) Mercy

Meanings: *Missio Dei*; mission; missional; missions; missiology

A context of constant change demands that we continually clarify the meaning of our mission. Thus, it is crucial to define our terminology, noting the uniqueness of individual terms such as "*missio Dei*, mission, missional, missions, and missiology."

*Missio Dei*

The "Whole Gospel" is the "gospel of God" (Romans 1.1), "The Living God is a Missionary God,"<sup>14</sup> and Biblical mission is "*missio Dei*, ("the mission of God," or "God's mission").<sup>15</sup> God as the source and sustainer of mission is poetically articulated by J. Herbert Kane (*italics mine*):

From first to last the Christian mission is *God's* mission, not man's. It originated in the *heart* of God. It is based on the *love* of God. It is determined by the *will* of God. Its mandate was enunciated by the *Son* of God. Its rationale is explained in the *Word* of God. For its ultimate success it is dependent upon the *power* of God.<sup>16</sup>

<sup>14</sup> John R.W. Stott's essay in Ralph D. Winter and Steven C. Hawthorne, Editors. *Perspectives on the World Christian Movement*, Fourth Edition (Pasadena, California: William Carey Library, 2009), p.3.

<sup>15</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), p. 10.

<sup>16</sup> *Understanding Christian Missions* (Revised Edition, Baker Books, 1974), p. 26.

Missions historian Wilbert Shenk traces the “*missio Dei*” term, noting that, “In 1952 the International Missionary Council agreed that mission is an action initiated by God that was enacted most fully in the ministry, death, and resurrection of Christ through the power of the Holy Spirit. This formulation was soon spoken of as *missio Dei*.”<sup>17</sup>

In the opening lines for their essay in the widely-read *Perspectives on the World Christian Movement*, Henry Blackaby and Avery Willis state:

God is on mission. He has been on mission throughout history to accomplish His purpose throughout the earth. Each time we see God in the Bible, He is acting in accordance with His purpose: to reveal Himself in order that His name would be glorified, that His Kingdom would be established and that some from every people would be reconciled to Himself.<sup>18</sup>

The title of their chapter, “On Mission with God,” is a phrase that has been popularized in their Southern Baptist circles and across the spectrum of the evangelical missions family. The focus and aim of that mission for disciples of Jesus, they argue, is to, “become involved in His mission to reconcile a lost world to God.”<sup>19</sup>

## Mission

Frontier missiologist Ralph Winter asserted that understanding “mission” is crucial to completing our missionary obligation. In the late 1990s, Winter observed that the common [mis]understanding of “Christian world mission” had drifted into becoming defined as, “...the redemptive activities of the church within societies where the church is found (at home or abroad) rather than the redemptive activity of the church within societies where the church is not found.”<sup>20</sup>

In the Pentecostal missions movement, this concern has been clearly lifted up and articulated by Alan R. Johnson whose book, *Apostolic Function in 21<sup>st</sup> Century Missions* (Pasadena, California: William Carey Library 2009), should be basic reading for every Pentecostal church and missions leader, and required in ministerial training curricula. Johnson correctly centers our focus on the lost and argues that the, “... scenario of vast swaths of humanity with little or no gospel witness demands that we cooperate in this task at levels that we have not explored before.”<sup>21</sup>

Pentecostal *mission* cannot drift aimlessly into anything and everything the church does in the world. It must be understood and practiced out of the context of preaching the good news of the gospel to lost people with the intended results of conversion, discipleship, responsible church membership, and the planting/multiplication of churches among the least evangelized. This is

<sup>17</sup> Wilbert Shenk, “*Missio Dei*,” *Christianity Today* (May 2008), p. 9.

<sup>18</sup> Henry T. Blackaby and Avery T. Willis, Jr., “On Mission With God,” in Winter/Hawthorne, Editors. *Perspectives* (2009), pp. 74 – 77.

<sup>19</sup> *Ibid*, p.77; See also *On Mission*, the publication of the Southern Baptist North American Mission Board ([www.namb.net](http://www.namb.net)), and resources from the International Mission Board ([www.imb.org](http://www.imb.org)).

<sup>20</sup> Ralph Winter, “The Meaning of Mission: Understanding This Term is Crucial to the Completion of the Missionary Task,” *Mission Frontiers* (March – April 1998; see [www.missionfrontiers.org](http://www.missionfrontiers.org)).

<sup>21</sup> “Pentecostals and the Unreached: Reaching Them Together,” in Arto Hamalainen and Grant McClung, Editors. *Together in One Mission: Pentecostal Cooperation in World Evangelization* (Cleveland, Tennessee: Pathway Press, 2012), p. 84.

stressed in many exemplary mission and vision statements from churches, networks, and associations across the Pentecostal movement. The mission statement of Assemblies of God World Missions is a clear cut example of focused mission: “reach the lost, plant churches, train leaders, touch the poor: so all can hear the saving message of Jesus” (www.agwm.org).

### Missional

“Missional” is a word that has become commonplace in the missions community. Thought by many to be a recently coined term, Shenk says that, “*Missional* can be traced back to at least 1907 (*Oxford English Dictionary*)...and John Howard Yoder was using *missional* in his writings by the early 1980s...By 1990 *missional* was increasingly used to signal the shift from the older ‘missionary’ language that emphasized human initiative, to mission as that which originates in the nature and will of God.”<sup>22</sup>

The term “missional,” was popularized in the opening decade of the 21<sup>st</sup> century by bloggers and writers associated with the controversial “emergent church” movement (now disregarded as unbiblical and losing ground). J. Todd Billings observed in March 2008 that the terms “missional” and “missional church” were bringing up, “...more than a half a million hits on a Google search. Churches are inundated with missional books, missional websites, missional consultation groups, and missional speakers. Yet the meaning of the term remains unclear.” Billings lamented the hijacking and reinterpretation of “missional” that overlooked the centrality and uniqueness of Christ for salvation, downplayed the role of the church, and took a dismissive view of missions history.<sup>23</sup>

At that time, Justin Long also warned of the overemphasis of local, monocultural action of any kind by churches with a disregard for overseas missionary activity:

If a community that is ‘missional’ ceases to view missions as something that happens overseas *as well* at home in our local communities, I fear it will lose the ‘mission’ core of ‘missional’ – characterized by the Great Commission which is a foundational part of the church. It will no longer be truly ‘missional’ with the global implications. It will be local, evangelical, monocultural, and will lose its obedience to the Great Commission Jesus gave us to take the Gospel to the ends of the earth.<sup>24</sup>

As a descriptive adjective, (“missional living,” “missional preaching,” etc.), and a way of describing how believers are to be on daily mission with God, “missional” appears to be here to stay. The term is commonly used in evangelical and Pentecostal language to describe proclamation evangelism, conversion, disciple-making, and church planting through word and deed.<sup>25</sup>

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<sup>22</sup> Shenk, *Ibid*, p.9.

<sup>23</sup> “What Makes a Church Missional?” *Christianity Today* (March 5, 2008).

<sup>24</sup> “The Missional Path,” *Momentum Magazine* – <http://www.momentum-mag.org> (June 29, 2008).

<sup>25</sup> Note for example, Terry Minter, “The Missional Church,” *Assemblies of God Enrichment Journal* – <http://enrichmentjournal.ag.org> (Fall 2012); World Assemblies of God Fellowship (WAGF) Theological Commission . “A Position Paper on the Essential Nature of the Church as the Missional People of God as Reflected in Pentecostal Self-Understanding,” (May 2014); a Doctor of Ministry program concentration in “Missional Leadership” at the Assemblies of God Theological Seminary ([www.agts.edu](http://www.agts.edu)); Thomas J. Doolittle, “A Pentecostal Perspective of the Missional Church,” in R. Keith Whitt and French L. Arrington, Editors. *Issues in Contemporary Pentecostalism* (Pathway Press, 2012).

It is important, however, to monitor and assess the use of the term to determine its compliance with the clearly stated mandate of Jesus Christ *to the church* in the Great Commission. Paul E. Johnson conducted a survey among leading writers, thinkers, and speakers who have significantly influenced “missional church” thinking (particularly in North American evangelical thought) and found, “Surprisingly, only nine of the eighteen leaders identified the Great Commission and the making of disciples as the essence or heart of the mission of Christ.”<sup>26</sup>

### Mission[s]

Finally, it maintains our focus and also helps our constituencies when we differentiate between “mission” and mission[s] as articulated by David Bosch:

We have to distinguish between *mission* (singular) and *missions* (plural). The first refers primarily to the *missio Dei* (God’s mission), that is, God’s self-revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people. *Missions* (the *missiones ecclesiae*: the missionary ventures of the church), refer to particular forms, related to specific times, places, or needs, of participation in the *missio Dei*.<sup>27</sup>

Through traditional word associations and the negative fallout of colonialism, “missions” has suffered a bad reputation and some have suggested dropping the term with its associated practices and structures.<sup>28</sup> “Missions,” however, is not a bad or outdated word but it is a *limited* word if our constituencies think of it as compartmentalized to a denominational department or the unique business of a missions agency they are called upon to financially support (without their active participation). It is convenient for the “missionally reluctant” to excuse themselves from *missions* if they do not comprehend that they, as required of all disciples, are on God’s *mission*.

### Missiology

The need for “missiology” as an interpretative science has developed from centuries of missionary practice and the massive expansiveness of the Christian faith, as especially evident in the globally productive Pentecostal and Charismatic movements. As the gospel continues to advance into new territories and among new peoples, we will constantly need fresh and humble Biblical *mission reflection* to accompany our *missionary action*, thus keeping us grounded in the revealed truth of scripture. Samuel Escobar stresses a definition of missiology that keeps scripture at the center and integrates an interdisciplinary approach to understand missionary action:

It looks at missionary facts from the perspectives of the biblical sciences, theology, history, and the social sciences. It aims to be systematic and critical, but it starts from a positive stance towards the legitimacy of the Christian missionary task as part of the fundamental

<sup>26</sup> “Eighteen Leaders Discuss the Mission of Jesus Christ Today,” in *Evangelical Missions Quarterly*, Volume 50, Nr. 2 (April, 2014), p. 215.

<sup>27</sup> Bosch, *Ibid*, p. 10.

<sup>28</sup> Note the discussions on “missions” terminology in *Evangelical Missions Quarterly* by Colin E. Andrews, “The Death of Missions: An EMQ Symposium,” in (April 2011, pp. 230-241); and Marvin Newell, “Symposium: The ‘De-missionization of Missions,” Volume 51, Nr. 1 (January 2015), pp. 46 – 55).

reason for the church's 'being.' A missiological approach gives the observer a comprehensive frame of reference in order to look at reality in a critical way. *Missiology is a critical reflection on praxis, in light of God's Word* (italics mine).<sup>29</sup>

Due to the rising deterrence from non-Christian religions and lifestyles and the alarming drift toward theological "slippage" on the part of some in the Christian community, there will continue to be a call for the ballast and balance of biblical exegesis (both Old and New Testaments) and theological scholarship conducted under the rubric of "the Biblical theology missions."<sup>30</sup>

Pentecostals, sometimes known only for their focus on the Holy Spirit, will also need to remember that we are on mission with the triune God revealed as Father, Son, and Holy Spirit and will need a Trinitarian framework to inform our missiology.<sup>31</sup> "Missiology in the Middle: The Pentecostal Journey Toward a Balanced, Biblical Mission Agenda for World Evangelization"<sup>32</sup> will continue to emerge, systematic articulations of Pentecostal/Charismatic missiology will be developed,<sup>33</sup> and projections toward a "A Pentecostal Missiological Paradigm"<sup>34</sup> will continue to be published.<sup>35</sup>

*[Reflection/Discussion: In a basic paragraph, am I able to define the difference between Missio Dei, mission, missional, missions, and missiology? What is the understanding of the difference between these terms/definitions among our leadership team and throughout our constituency? What difference does it make in our practices, methods, and outcomes?]*

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<sup>29</sup> "Evangelical Missiology: Peering Into the Future at the Turn of the Century," in William D. Taylor, Editor. *Global Missiology For the 21<sup>st</sup> Century: The Iguassu Dialogue* (Baker Academic, 2000), p. 101.

<sup>30</sup> Edward K. Pousson calls for more attention to such themes as, "... the kingdom of God, the fate of the lost, the missionary nature of the church, Christian social responsibility, the Great Commission mandate, non-Christian religions, and much more." *Spreading The Flame: Charismatic Churches and Missions Today* (Grand Rapids, Michigan: Zondervan Publishing House, 1992), p. 155.

<sup>31</sup> Alan Roxburgh, "Rethinking Trinitarian Missiology," in William D. Taylor, Editor. *Global Missiology For the 21<sup>st</sup> Century: The Iguassu Dialogue* (Baker Academic 2000), p. 180. In the same volume see also the four chapters by Ajith Fernando in Part 3, "Grounding Our Reflections in Scripture: Biblical Trinitarianism and Mission," pp. 189 – 256. Also note Timothy C. Tennent. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Kregel Publications, 2010).

<sup>32</sup> McClung paper by the same title is posted at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org) under "Resources."

<sup>33</sup> See articles related to mission, missiology, evangelism, etc. in Stanley M. Burgess, Editor and Eduard M. Van Der Maas, Associate Editor. *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Edition (Zondervan Publishing House 2002). Cf. "Google" and other internet search engines with key words "Pentecostal missiology," "Pentecostal missions," etc.

<sup>34</sup> McClung, "Passing It On: Pentecostal Challenges and The Great Commission," in Raymond F. Culpepper, Executive Editor. *The Great Commission Connection* (Cleveland, Tennessee: Pathway Press 2011), pp. 583-600.

<sup>35</sup> For example, (to name only a few among many), Wonsuk and Julie C. Ma. *Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology* (Oxford: Regnum Books 2010); Allan H. Anderson. *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford University Press, 2013); Wonsuk Ma, Veli-Matti Karkkainen, and J. Kwabena Asamoah-Gyadu, Editors. *Pentecostal Mission and Global Christianity* (Regnum Books, 2014); Note also [www.agts.edu/IJPM](http://www.agts.edu/IJPM).

## Memories

Faithfulness to the “whole gospel” also demands that we maintain the Biblical memories of how God has acted in salvation history and in our Pentecostal heritage. In explaining the early worldview of our movement, Pentecostal historian/missiologist Gary B. McGee asserted that, “The history of Pentecostalism cannot be properly understood apart from its missionary vision.”<sup>36</sup> The ethos of our essential self-identity is that we are a missionary movement raised up by God to evangelize the world in the last days.<sup>37</sup>

Memories, however, are not just the property of the past but propel us into our future. Byron D. Klaus reminds us that, “...each generation must attain a fresh appreciation for the mission and purposes around which they center their identity.”<sup>38</sup> Therefore, keeping alive the *memories* of our movement and our claims of New Testament Christianity – with its apostolic/missional outreach – are central to understanding our meaning and communicating it to the next generation. Stories of God’s mission from scripture and memories of the powerful acts of God in our unique histories motivate toward new missional movements.

Otherwise, we are prone toward the “danger of drift” in mission as described by Peter Greer and Chris Horst. Their warning is stated in the full title of their insightful book, *Mission Drift: The Unspoken Crisis Facing Leaders, Charities, and Churches* (named a 2015 leadership book of the year by *Christianity Today* and *World Magazine*).

After a selected study of Christian organizations, they found that, “It’s the exception that an organization stays true to its mission...The natural course – the unfortunate natural evolution of many originally Christ – centered missions – is to drift.”<sup>39</sup> One of Greer and Horst’s main remedies and correctives to mission drift is the constant revisiting of the memories of the mission and the original vision of the founder(s), and the sharing of those stories with the next generation.

*[Reflection/Discussion: “Who are the memory maintainers/story tellers in our ministry? What is the practice by which we return to our memories and founding vision? How are we communicating the stories of God acting in our history to the next generation? How and where do we give space for “testimony” in our churches, agencies, and schools?]*

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<sup>36</sup> Gary B. McGee, “Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel,” *Assemblies of God Heritage* (Summer, 1983). See also Heather D. Curtis, “‘Baptism in the Holy Ghost Should Make Us World-Wide:’ Pentecostal Missions and the Changing Character of Global Christianity,” in *International Journal of Pentecostal Missiology* – [www.agts.edu/IJPM](http://www.agts.edu/IJPM), Volume 2 (2014); original condensed version at *International Bulletin of Missionary Research* 36:3 (July 2012), pp. 122 -128.

<sup>37</sup> Grant McClung, “Pentecostals: The Sequel – What Will it Take for This World Phenomenon to Stay Vibrant for Another 100 Years” in *Christianity Today*, April 2006, p. 30.

<sup>38</sup> “The Mission of the Church,” in Stanley M. Horton, Editor. *Systematic Theology: A Pentecostal Perspective* (Logion Press/Gospel Publishing House, 1994), p. 567.

<sup>39</sup> Minneapolis: Minnesota: Bethany House Publishing, 2014.

## Message

The ministry of proclamation is central to our understanding of and obedience to the Great Commission. This is especially evident among Pentecostals in “The Majority World” who understand and demonstrate that the truth of the gospel is meant to be verbally expressed under the anointing of the Holy Spirit, with the expectation of a verdict on the part of the listener.<sup>40</sup>

Evangelistic preaching (from both “clergy” and laity) is in our missional DNA and is often noted as one of the marks of our movement. We identify with the confession, “We love the gospel of God” in *The Cape Town Commitment: A Confession of Faith and a Call to Action*, the guiding document from “Cape Town 2010,” the Third Lausanne Congress:

As disciples of Jesus, we are gospel people. The core of our identity is our passion for the biblical good news of the saving work of God through Jesus Christ. We are united by our experience of the grace of God in the gospel and by our motivation to make that gospel of grace known to the ends of the earth by every possible means.<sup>41</sup>

Proclamation is central in Pentecostal mission, starting with our Lord Jesus Christ as the primary case in point. The straightforward introduction of Jesus by the gospel writers shows him launching and continuing his public ministry with the ministry of proclamation (*italics mine*):

“The Spirit of the Lord is on me, because he has anointed me *to preach* good news to the poor. He has sent me *to proclaim* freedom for the prisoners and recovery of sight for the blind, to release the oppressed, *to proclaim* the year of the Lord’s favor” (Luke 4.18 – 19).

Mark 1.14 (King James Version), “Now after John was put in prison, Jesus came into Galilee, *preaching* the gospel of the kingdom of God” (“*proclaiming* the good news of God” NIV)

Luke 4.43-44, “I must *preach* the good news of the kingdom of God to the other towns also, because that is why I was sent. And *he kept on preaching* in the synagogues of Judea”

In the gospel preaching ministry of Jesus and on into the public life of the early church, there is clear correlation between being filled and anointed with the Holy Spirit and the verbal expression of the gospel.<sup>42</sup> While encouraging other forms of Christian witness, we must prioritize proclamation evangelism and should not assume that it automatically is taking place in our ranks.

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<sup>40</sup> The “Majority World” is also called the “Southern World,” and “Global South.” Cf. The chapters by Allen Anderson, “Towards a Pentecostal Missiology for the Majority World,” pp. 169-189; Grant McClung, “Third Millennium-Third Church,” pp. 233-241; and Reuben Ezemadu, “The Role of the Majority Church in Missions,” pp. 243-250 in Grant McClung, Editor. *Azusa Street and Beyond: Missional Commentary on the Global Pentecostal/Charismatic Movement* (Bridge-Logos Publishing, 2006), p 78.

<sup>41</sup> The Lausanne Movement (2011), p. 23. See “Documents and Resources” at [www.lausanne.org](http://www.lausanne.org).

<sup>42</sup> Note the pattern, “filled with the Spirit and spoke boldly” in Acts 2.4; 4.31; 9.17, 20; 12.9, 10; 19.6.

Andy Crouch, Executive Editor of *Christianity Today*, recently observed, “These days I do not often meet Christians so passionate about evangelism they question the need for doing justice. I am more likely to meet Christians so passionate about justice that they question the need for evangelism...In short, working for justice is cool. Proclaiming the gospel is not.”<sup>43</sup>

We must be vigorous in our pursuit of a personal experience with the Triune God through the Lord Jesus Christ in the power of the Holy Spirit - with a corresponding passion to make Christ known among the nations, both through evangelistic preaching and social activism. This is especially fundamental for the future of the Pentecostal movement and must be communicated to and modeled for younger generations in our churches, agencies, and schools.<sup>44</sup>

*[Reflection/Discussion: What are the evidences that we are maintaining the priority of evangelistic proclamation in our mission? How do we know if our people in our local churches have a clear understanding of the basic gospel message and how to communicate it? How can we affirm evangelists and highlight the ministry of evangelism in the curricula of our ministerial formation and missionary training? Where are the models of proclamation evangelism in the emerging generation of young Pentecostals?]*

## Miracles

For Pentecostals, the “whole gospel” is defined as the Spirit-empowered “full gospel” accompanied by *miracles*, signs and wonders. The expectation of miracles in world evangelization at the close of the 19<sup>th</sup> and outset of the 20<sup>th</sup> centuries became what McGee called the “radical strategy in modern mission” for “radical evangelicals” and emerging Pentecostals in their theology and practice of missions.<sup>45</sup> There was a strong (and often overlooked) Christology among early Pentecostals who worshipped Jesus Christ as, “...Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King....”<sup>46</sup> In the pattern of what they saw from the Book of Acts and throughout the New Testament, they expected their evangelism to be “supernatural evangelism.”<sup>47</sup>

<sup>43</sup> *Playing God* (Downers Grove, Illinois: InterVarsity Press 2013), p. 82.

<sup>44</sup> Chris Little, “The Case for Prioritism,” unpublished paper presented at the annual meeting of the Evangelical Missiological Society (EMS) in Dallas, Texas, September 18 – 20, 2015 and forthcoming in 2016 through the annual book series from William Carey Library. For more details see [www.emsweb.org](http://www.emsweb.org) and/or contact the author at [clittle@ciu.edu](mailto:clittle@ciu.edu).

<sup>45</sup> “The Radical Strategy in Modern Mission: The Linkage of Paranormal Phenomena with Evangelism,” in C. Douglas McConnell, Editor. *The Holy Spirit and Mission Dynamics* (Pasadena, California: William Carey Library, 1997), pp. 69 – 95. Also fully expanded and richly footnoted in Gary B. McGee, *Miracles, Missions & American Pentecostalism* (Orbis Books, 2010).

<sup>46</sup> Frank D. Macchia, “Theology, Pentecostal,” in Burgess and Van Der Mass, Editors. *International Dictionary of Pentecostal and Charismatic Movements*, p. 1140; Also note Donald W. Dayton. *Theological Roots of Pentecostalism* (Metuchen, New Jersey: Scarecrow Press, 1987).

<sup>47</sup> McClung, “Evangelism,” in Burgess and Van Der Maas. *The New International Dictionary*, p. 619; and “Supernatural Evangelism” in Grant McClung, *Globalbeliever.com: Connecting to God’s Work in Your World* ([www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org), 2010), pp. 164 – 165.

They believed, as we must, that supernatural empowerment through the Baptism in the Holy Spirit was an indispensable requirement for all believers as essential equipping for mission. This was highlighted by J. Roswell Flower in 1908 and may be one of the first written missiological statements on the relationship of the baptism of the Holy Spirit to world evangelization:

The baptism of the Holy Ghost does not consist in simply speaking in tongues. No. It has a much more grand and deeper meaning than that. It fills our souls with the love of God for lost humanity, and makes us much more willing to leave home, friends, and all to work in His vineyard, even if it be far away among the heathen....'Go ye into all the world and preach the gospel to every creature.' This command of Jesus can only be properly fulfilled when we have obeyed that other command, 'Tarry ye in the city of Jerusalem till ye be endued with power from on high.' When we have tarried and received that power, then, and then only are we fit to carry the gospel. When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable, as the missionary spirit is but one of the fruits of the Holy Spirit. Carrying the gospel to hungry souls in this and other lands is but a natural result of receiving the baptism of the Holy Ghost.<sup>48</sup>

*[Reflection/Discussion: Where do we see the “radical strategy in modern missions” evidenced in our ministries? How are we giving priority to and “making space” for the Baptism of the Holy Spirit as indispensable preparation and ongoing empowerment among our personnel?]*

## Mercy

Missional Pentecostalism believes and practices a whole gospel of *message* (word) and *mercy* (deed) with a Biblical balance of evangelism and social action.<sup>49</sup> There is a growing presence of “public Pentecostalism” in the political arena and Pentecostals are actively advocating peace, justice, human rights, as well the care of creation and the environment.<sup>50</sup>

Pentecostals believe that planting churches through the proclamation of the good news of the gospel is intrinsically, in and of itself, social action that leads to societal transformation. They resonate strongly with evangelist Luis Palau who asserted, “Evangelism *Is* Social Action,” and said,

<sup>48</sup> McClung, *Azusa Street and Beyond*, pp. 4 - 5, and McClung in Dempster, Klaus, and Petersen. *The Globalization of Pentecostalism*, p 36 – 37; Cf. also J. Kwabena Asamoah-Gyadu, “‘You Shall Receive Power’: Empowerment in Pentecostal/Charismatic Christianity,” in Ma, Karkkainen, and Asamoah-Gyadu, Editors. *Pentecostal Mission and Global Christianity*, pp. 45 – 66.

<sup>49</sup> Murray W. Dempster, “Evangelism, Social Concern, and the Kingdom of God,” in Dempster, Klaus, and Petersen, Editors. *Called & Empowered*, pp. 22 – 43; McClung, “Social Action or Evangelism?” in *Globalbeliever.com*, pp.160-161; Note the sections on evangelism, social responsibility, concerns for human rights and justice, etc. in various documents from the Lausanne movement at [www.lausanne.org](http://www.lausanne.org).

<sup>50</sup> “Spirit and Power: A 10 – Country Survey of Pentecostals.” The Pew Forum on Religion and Public Life (October 2006) at <http://pewforum.org/surveys/pentecostal>; The Pentecostal Charismatic Peace Fellowship ([www.pcpf.org](http://www.pcpf.org)); Pentecostal World Fellowship Commissions on Human Rights and World Missions ([www.pentecostalworldfellowship.org](http://www.pentecostalworldfellowship.org) and [www.pwfmissions.net](http://www.pwfmissions.net)); The Evangelical Environmental Network and *Creation Care* magazine ([www.creationcare.org](http://www.creationcare.org)); Evangelicals for Social Action ([www.esa-online.org](http://www.esa-online.org)); Jonathan W. Rice, “Ecology and the Future of Pentecostalism: Problems, Possibilities and Proposals,” in Ma, Karkkainen, and Asamoah-Gyadu, Editors. *Pentecostal Mission*, pp. 360 – 379.

“Conversion leads to the greatest social action. As people’s lives are changed, they are different in their families, in their jobs, and in society.”<sup>51</sup> This has become formally discussed in the academy through ground-breaking sociological studies such as Miller and Yamamori’s oft-cited *Global Pentecostalism: The New Face of Christian Social Engagement* which empirically demonstrated an integration, globally, between spiritual dynamism and transformational social activism.<sup>52</sup>

*[Reflection/Discussion: Where are there indicators in our circles that the prioritization of evangelism and church planting is leading to social change? What are the ways we can improve our activism in issues of justice, human rights, ecology, etc? What models do we offer to our younger generation to balance social action and evangelism? How can we provide missional equipping for our members who are active in the public square of politics?]*

## Whole Church

Whole Church: (6) Meeting with God [worship, renewal, intercession, spiritual warfare]; (7) Morality [holiness/integrity]; (8) Marriage [family]; (9) Missional [local] church; (10) Mobility, Mobilization, Media; (11) Mentoring Millennials; (12) Missionary [training, care]; (13) Monetary [Resources]; (14) Mutuality [cooperation]; (15) Monitoring [trends, issues] and Metrics [research, evaluation]

## Meeting with God [worship, spiritual renewal, intercession, spiritual warfare]

“Meeting with God” is an umbrella phrase to capture the vital indispensability of worship, spiritual renewal, intercession, and spiritual warfare in the missional outreach of the church. Indisputably, Pentecostal mission was born and bred in the fires of prayer and revival. Any bibliographical revisiting of the Azusa Street Mission notes the centrality of worship and prayer. Their hunger for God created an expectant environment for the intimate presence of His power that propelled them into global mission. As I have noted, “Indeed, early Pentecostal missiology was not only a missiology of the pulpit and pew, but, more importantly, a ‘missiology of the altar.’”<sup>53</sup>

<sup>51</sup> Luis Palau, “Evangelism is Social Action,” in *World Vision* (April – May, 1990), pp. 4-5; also cited and discussed in McClung (Culpepper, Editor), *The Great Commission Connection*, pp. 594 – 596.

<sup>52</sup> Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press 2007). See also Bryant L. Myers, “Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and an Opportunity,” *International Bulletin of Missionary Research*, Volume 39, Nr. 3 (July 2015), pp. 115 – 120; a special issue on Pentecostalism and Development in the online publication *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* – <http://equinoxpub.com/PENT>, Volume 14, Nr. 2 (2015); and in the following chapters of Ma, Karkkainen, and Asamoah-Gyadu, Editors. *Pentecostal Mission and Global Christianity*: Johan Mostert, “Ministry of Mercy and Justice,” pp. 162 – 181; Douglas Petersen, “Word, Work, and Wonder as Holistic Ministry,” pp. 255 – 271; Japie La Poorta, “Church and Society: A Pentecostal Perspective from the Southern Hemisphere,” pp. 292 – 300; Miguel Alvarez, “Pentecostals, Society and Christian Mission in Latin America,” pp.301 – 323.

<sup>53</sup> McClung, *Azusa Street and Beyond*, p. 5.

In *My Utmost for His Highest*, Oswald Chambers wrote, “Prayer does not fit us for the greater work. Prayer is the greater work.”<sup>54</sup> Pentecostals must resonate once again with Chambers, and with the oft-cited assertion of Dwight L. Moody, “Behind every work of God you will always find some kneeling form.” It has been said that, “We do not pray for a strategy – prayer is the strategy.” Worth reading (and too lengthy to quote), are the inspirational insights of J. Philip Hogan on the necessity of seeking God in prayer for global revival and mission. It is classic Pentecostal missions and not accidental that during his thirty year tenure the Assemblies of God experienced dynamic growth.<sup>55</sup>

There is yet much to be explored on the relationship of Biblical worship and mission, probing themes such as “worship as mission,” and “mission *in* worship.” Since dynamic worship is one of the notable hallmarks of Pentecostal life and practice, how does this powerful experience in individual and corporate meeting with God translate into missional activism to the outside world? Pentecostal pastors, worship leaders, and artists must be challenged to prayerfully examine their role in moving the church *gathered in worship* towards being the *church scattered in mission*.<sup>56</sup>

Ministries focused on itinerant revivalism and renewal among the churches must be challenged to see that revival should result in reaching out to the lost beyond the church culture. Movements of intercession need to be fostered and multiplied, calling the churches to pray for communities, nations and missionaries. The theology and practice of spiritual warfare must be lifted up as essential in arming the church to advance the gospel in the face of demonic resistance.<sup>57</sup>

*[Reflection/Discussion: What are the ways we can begin a conversation on “missional worship” with pastors, worship leaders, and artists? How can we facilitate a better connection in local churches between revival/spiritual renewal and missional outreach (locally and globally)? What are the ways we can highlight the centrality of missions intercession and improve prayer resources? How are we giving a voice to our personnel who have experience in spiritual warfare and its role in world evangelization?]*

### Morality [holiness/integrity]

Maintaining a missional focus requires the whole church, especially those called upon to serve in leadership, to live out a lifestyle of personal *morality*. The early church was surrounded by a context of immorality. They understood that their personal integrity and their corporate presence in holy living would lead to open doors for proclamation. They brought the good news of deliverance and the promise of being washed clean from all impurity and iniquity.

<sup>54</sup> Cited at [www.utmost.org](http://www.utmost.org); Cf. Notes “Resources” at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org) for teaching notes on prayer; Note also David Wells, “Prayer: Rebelling Against the Status Quo,” pp. 159 – 162; and John D. Robb, “Strategic Prayer,” pp. 163 – 169 in Winter and Hawthorne, Editors. *Perspectives* (2009).

<sup>55</sup> McClung, *Azusa Street and Beyond*, p. 102. Cf. Everett A. Wilson. *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960 – 1990* (Oxford, England: Regnum, 1997).

<sup>56</sup> Cf. Kenneth J. Archer. *The Gospel Revisited: Towards a Pentecostal Theology of Worship and Witness* (Eugene, Oregon: Pickwick Publications, 2011); Ruth A. Meyers. *Missional Worship, Worshipful Mission: Gathering as God’s People, Going Out in God’s Name* (Grand Rapids, Michigan: Eerdmans Publishing, 2014). Note the resources of the Lausanne Issue Network on the Arts at [www.lausanne.org](http://www.lausanne.org).

<sup>57</sup> Michael Dissanayeke, “The Global Prayer Network for Missions,” [www.pwfmissions.net](http://www.pwfmissions.net); Links to multiple intercessory prayer networks at [www.operationworld.org](http://www.operationworld.org); Opoku Onyinah, “Principalities and Powers,” in Ma, Karkkainen, Asamoah-Gyadu, Editors. *Pentecostal Mission*, pp. 139 – 161.

Paul urged the Philippians to remain, "...blameless and pure, children of God without fault in a crooked and perverse generation, in which you shine like stars in the universe as you hold out the word of life..." (Philippians 2.15 – 16). This message is desperately needed in our day.<sup>58</sup>

As Peter wrote to "God's elect, strangers in the world," he reminded them of, "...the sanctifying work of the Spirit" (1 Peter 1.2). He connected holy living to evangelistic proclamation, making a direct link between *morality and mission* [italics mine]:

But you are a chosen people, a royal priesthood, a *holy* nation, a people belonging to God, that you may *declare* the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as foreigners and exiles, to *abstain from sinful desires*, which wage war against your soul. *Live such good lives* among the pagans that, though they accuse you of doing wrong, *they may see your good deeds and glorify God on the day he visits us* (1 Peter 2. 9 – 12).

*[Reflection/Discussion: What are the means and measures by which I maintain personal integrity and holiness? How can we foster a community culture of mutual accountability for spiritual growth in our leadership teams? What are the ways we can teach and model the Biblical connection between holiness and evangelism?]*

## Marriage [family]

In light of the contemporary assault on the Biblical values of marriage and sexuality, more discussion is needed on the "mission of marriage" and the evangelistic presence of Christian families in society. A Google search with key phrases such as "marriage as mission" reveals useful blogs and websites that highlight the sanctity and strategic missional role of Christian marriage and family in our world. Attention also needs to be given to pastoral care of missionary families.<sup>59</sup> Church and mission leaders would do well to create models of cooperation and interdependence with those among us who demonstrate calling and expertise in marriage and family, incorporating their assistance into our missions ministries.

*[Reflection/Discussion: Where are the models of missional witness through families and how can they be highlighted? What is being done in the arena of member care for Pentecostal missionaries in our ministry? Who are the resource people to help us with these emphases?]*

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<sup>58</sup> Michael Oh, "The Danger of Fruitfulness Without Purity," in *Anthology*, Volume 3, Nr. 1 (May 2015), pp. 61 – 65. Roger Helland and Leonard Hjalmarsen. *Missional Spirituality: Embodying God's Love from the Inside Out* (Downers Grove, Illinois: InterVarsityPress, 2011). See the John Koeshall review of Helland and Jalmarsen, *International Journal of Pentecostal Missiology* -- [www.agts.edu/IJPM](http://www.agts.edu/IJPM) -- Volume 2 (2014); Cf. "The Integrity of the Witnesses" (*The Manila Manifesto*) and "Calling the Church of Christ back to humility, integrity and simplicity," (*The Cape Town Commitment*), at [www.lausanne.org](http://www.lausanne.org).

<sup>59</sup> Cf. Matthew Ling, "Family and Missions," at [www.pwfmissions.net](http://www.pwfmissions.net); Note the section, "Walk in Love, Rejecting the Idolatry of Disordered Sexuality," in the *Cape Town Commitment* ([www.lausanne.org](http://www.lausanne.org)), pp. 60 – 62; Dwight P. Baker and Robert J. Priest, Editors. *The Missionary Family: Witness, Concerns, Care* (Pasadena, California: William Carey Library, 2014 [www.missionbooks.org](http://www.missionbooks.org)).

## Missional [local] church

Church and missions leaders may speak (correctly) about “the global church” and the importance of the indigenous “national church,” but we must embrace and encourage the *local* church as the seedbed from which all mission grows, both globally and locally. This simultaneous global/local outreach has been popularized as “glocal (global/local) mission.”<sup>60</sup> The primary purpose of local church missional leaders is, “...to empower congregants to accomplish the present mission of God in the world” and “...ascertain ways of involving parishioners in God’s present-day mission.”<sup>61</sup>

The essence of Pentecostal ecclesiology, noted by the World Assemblies of God (WAGF) Theological Commission, “sees the Church as a Spirit-infused living organism, the agent of God’s kingdom on earth. The plan of God for the restoration of the world is fulfilled in the Kingdom mission of Jesus, the Spirit of Pentecost and the emergence of communities of Christ-followers.”<sup>62</sup>

Howard A. Snyder reminds us that these communities of Christ-followers, “...must have a visible, local expression, and at the local level the Church is the community of the Holy Spirit.” It is there, in the local church, says George Miley, where there is, “...the broadest spectrum of spiritual gifts and life experience found among God’s people.” The Church [universal] says Rick Warren, “is the greatest force on earth and the most magnificent concept ever created....Local churches, large or small, can do incredible things. Churches working together in networks can do even more.”<sup>63</sup>

*[Reflection/Discussion: How can we improve the conversation between mission leaders (the so-called “missions community”) and local church leaders (pastors, laity) on the missional outreach of local churches? Where are the resources and examples?]*

## Mobility, Mobilization, Media

Mobility -- Mission in a globalized world is now appropriately described as being, “from everywhere to everyone, everywhere”<sup>64</sup> and business consultants write about *Globality: Competing with Everyone from Everywhere for Everything*.<sup>65</sup> Like Priscilla and Aquila of the early church (Acts 18: 1-3), Pentecostal laity are traveling throughout the world in connection with civilian and military careers, using their professional skills and occupations as today’s “tentmakers.” They are “mobile in the marketplace” and must be mobilized to bring their witness into their work world.<sup>66</sup>

<sup>60</sup> Bob Roberts, Jr. *Transformation: How Glocal Churches Transform Lives and the World* (Zondervan, 2006) See [www.glocal.net](http://www.glocal.net).

<sup>61</sup> Minter, “The Missional Church,” Ibid; also note “The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Context,” Lausanne Occasional Paper #39 at [www.lausanne.org](http://www.lausanne.org).

<sup>62</sup> WAGF Theological Commission, “A Position Paper,” Ibid, p. 3.

<sup>63</sup> The essays by Howard A. Snyder, “The Church in God’s Plan,” p. 156; George Miley, “The Awesome Potential for Mission Found in Local Churches,” p.132; Rick Warren, “The Church – the Greatest Force on Earth,” p. 621, are in Winter/Hawthorne, Editors. *Perspectives*, 2009.

<sup>64</sup> Michael Nazir-Ali. *From Everywhere to Everywhere: A World View of Christian Mission* (Wipf and Stock Publishers, 1991); Samuel Escobar. *The New Global Mission: The Gospel from Everywhere to Everyone* (Inter Varsity Press, 2003).

<sup>65</sup> Harold L. Sirkin, James W. Hemerling, and Arindam K. Bhattacharya (The Boston Consulting Group/Grand Central Publishing, 2008).

<sup>66</sup> McClung, *Globalbeliever.com*, pp. 271 – 272.

Marketplace laity are taking an active lead in enterprising and creative world missions ventures through the “Business as Mission” (BAM) movement. In 2010 there were more than 300 “Great Commission companies” worldwide. Those in such BAM ventures are business-for-profit leaders who see their business presence in another country as missions outreach. Their ventures provide capital investment, job opportunities, and a bridge for employees to hear the gospel, many of whom become followers of Jesus. The movement has developed relational and ministry networks and a growing body of literature. Like other strategies throughout missions history there are cautions and critics.<sup>67</sup>

Human mobility is changing the world of “short-term” missions. Almost a decade past, Andy Crouch wrote about “Unexpected Global Lessons” that led to his production of the *Round Trip* documentary film and small group curriculum resource for churches. He related his experience of being in a church service in which a group of young adults enthusiastically reported on their short-term missions trip with the usual variety of cross-cultural lessons and life-changing experiences:

The only difference was that I was in Nairobi, Kenya, every member of the team had been born and raised in Africa, and they had just returned from India. That morning I had to unlearn several of my ideas about global mission. That this short-term team even existed (as part of their church’s partnership with several churches in India) was dramatic evidence of the “multidirectional” nature of mission in the 21<sup>st</sup> century. The travelers’ testimonies reminded me that North Americans are not the only ones making pilgrimages of mission around the world.<sup>68</sup>

Though critiqued by some, short-term mission (STM) is here to stay and there will be a continued need in the global conversation for discussion of issues, evaluation, and improvements. Leaders in the movement have recognized the need for standards of excellence and collaboration.<sup>69</sup>

*[Reflection/Discussion: How has the increase in human mobility and international travel changed our approach in the last ten years and what challenges and opportunities will it bring in the next decade? How can we capitalize upon the new missional options through the Business as Mission movement? What are we doing to assess and improve our practices in short-term missions?]*

Mobilization -- Biblical mission also calls for *mobilization* of the whole church (Acts 1.8; 8.4) without age, gender, or racial barriers. The activism and participation of the laity (“laity” meaning men and women, boys and girls) is one of the most oft-cited marks of Pentecostal growth observed both by inside participants and outside observers. This was early Pentecostalism’s appeal to the masses:

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<sup>67</sup> Cf. [www.BusinessAsMission.com](http://www.BusinessAsMission.com); Christopher R. Little, “Business as Mission under Scrutiny,” in *Evangelical Missions Quarterly*, Volume 50, Nr. 2 (April 2014), pp. 178 – 185.

<sup>68</sup> Andy Crouch, “Unexpected Global Lessons,” *Christianity Today* (December, 2007), pp.30 – 32.

Information on the *Round Trip* resource is found at: [www.buildingchurchleaders.com](http://www.buildingchurchleaders.com).

<sup>69</sup> Roger Peterson, “Missio Dei or ‘Missio Me’? Short-Term Missions and God’s Global Purpose,” in Winter and Hawthorne, *Perspectives* (2009), pp. 752 – 756. Shellie Bowdoin, “Short-Term Mission: A New Construct for More Effective Integration into the Traditional AGWM Mission Paradigm,” in *International Journal of Pentecostal Missiology* – [www.agts.edu/IJPM](http://www.agts.edu/IJPM), Volume 1, (2013).

Cerebral and clerical Christianity had, in the minds of many people, already failed them. What was needed was a demonstration of power by people to whom ordinary people could easily relate. This was the democratization of Christianity, for henceforth the mystery of the gospel would no longer be reserved for a select privileged and educated few, but would be revealed to whoever was willing to receive [it] and pass it on.<sup>70</sup>

Mobilization in mission happens when the local church gathers around God's word for a refreshed engagement with scripture and a rediscovery of the *missio Dei*. Thus, we must call for a renewal of anointed Biblical teaching and preaching -- a "missiology of pulpit and pew" -- as a launching pad for new missional movements.

This happened at the dawn of the modern missionary movement, launched with a sermon preached in England by William Carey on May 30, 1792. Carey's famous watchword in the sermon was, "Expect great things from God; attempt great things for God." His preaching, his writings, and his tireless promotion resulted in the formation of a new missionary society and set in motion the formation of 12 new missions organizations over the next 32 years. He spent 40 unbroken years of service in India and was acclaimed as "The Father of Modern Missions."

It happened again with Adoniram Judson, the leader of the first American missionary effort in 1812. As a seminary student, Judson was strongly influenced by the writings of William Carey and was caught up in the enthusiasm for missions which was developing in New England. He was especially moved, as were others of his time, through the famous missions sermon, "The Star in the East," by Claudius Buchanan from Scotland. Buchanan initially preached the message on a visit to England in 1809 and it soon had wide circulation and influence across the Atlantic. New missions societies from the United States emerged partly because of the sermon's influence and it was a major factor in the decision of Judson to become a missionary.<sup>71</sup>

A powerful sermon recruited Loren Cunningham into mission. When he was only 13 years old, he sat spell bound as an anointed preacher delivered a message in a youth revival in a little Pentecostal church in Springdale, Arkansas. He went to the altar where, before his eyes, written in bold letters were the words, "Go ye into all the world, and preach the gospel to every creature" (Mark 16.15). "The impact of this vision," he later testified, "is so imbedded in my memory; I can still see those big bold letters right now as I recall the occasion. It was something God was really driving home to me in a lasting way." Touched by the power of the preached Word, Cunningham went on to preach the gospel around the world and establish Youth With a Mission (YWAM) that spread to more than 200 nations with thousands of full-time staff and annual short-term workers.<sup>72</sup>

Media – Since the early days of our movement, when at least thirty-four Pentecostal periodicals came into existence between 1900 and 1908, Pentecostals have seized the popular media as an

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<sup>70</sup> Allan Anderson, *In Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: Cambridge Press, 2004), p.217.

<sup>71</sup> Francis M. DuBose, Editor. *Classics of Christian Missions* (Broadman Press, 1979), pp. 300 – 309.

<sup>72</sup> Grant McClung, "Multiplying the Vision: Preaching World Missions," in *Ministries* (Summer, 1986), pp. 56 – 58). Also note Ray H. Hughes, "The Uniqueness of Pentecostal Preaching," in McClung. *Azusa Street and Beyond*, pp. 117 – 128.

instrument of evangelism and discipleship training.<sup>73</sup> It is evident that they are also present today in the three main types of media noted by Andy Crouch at the Lausanne Global Leadership Forum (GLF) where he discussed mass media (electronic), elite media (word based), and social media.<sup>74</sup>

What would be the enormous consequences if today's Pentecostal/Charismatic media giants would use more of their vast communication resources at their disposal to lift up world evangelization through mobilization and curriculum training? Church and mission leaders must find ways to facilitate and grow "missional conversations" with Christian media personnel.<sup>75</sup>

*[Reflection/Discussion: When have we assessed and evaluated the effectiveness of our missions mobilization? Where are the local church models of fruitful missions-centered teaching and preaching and what are the lessons we learn from them? What is our missions team doing to effectively incorporate various forms of media in our mobilization? Where are examples of mission training by Christians in various forms of media?]*

## Mentoring Millennials

A discussion of missionary mobilization and strategic missional possibilities through media must acknowledge the media savvy "Millennial generation." This demographic grouping, also known as "Generation Y," was born between 1982 and 2000 and includes the ages (in 2015) of 15 – 33. An estimated 80 million worldwide, it is considered the largest cohort size in history, not escaping the attention of demographers, sociologists, and marketing experts ([www.pewresearch.org](http://www.pewresearch.org)).

Regional missions leadership networks, such as "Missio Nexus" in North America, and international collaborations such as the Lausanne movement have discussed and demonstrated the mentoring of younger leaders for years -- with varying degrees of success, depending upon one's demographic point of view, gender, and ethnicity.<sup>76</sup> Missions strategists note the missiological importance of millennials both as an unreached population for evangelism as well as an integral part of the missions work force – both present and future.<sup>77</sup>

<sup>73</sup> McClung, *Azusa Street and Beyond*, pp. 153 – 155; McClung, "Pentecostal/Charismatic Perspectives on Missiological Education," in J. Dudley Woodberry, Charles Van Engen, and Edgar J. Elliston, Editors. *Missiological Education for the 21<sup>st</sup> Century* (Maryknoll, New York: Orbis Books 1996), pp. 57 – 66.

<sup>74</sup> As presented at the Lausanne GLF in Bangalore, India (June 17 – 21, 2013); McClung "Executive Summary Report of the GLF" (unpublished) is available upon request ([grant.mcclung@gmail.com](mailto:grant.mcclung@gmail.com)).

<sup>75</sup> Note the "Media Engagement" network at [www.lausanne.org](http://www.lausanne.org).

<sup>76</sup> See [www.MissioNexus.org](http://www.MissioNexus.org) for Resources and Webinars on "Millennials and Missions." The Lausanne movement is preparing a third international "Younger Leaders Gathering" of 1,000 selected younger leaders from 150 countries, scheduled for August 3 – 10, 2016 in Jakarta, Indonesia. The first was in Singapore in 1987, followed by another conference in Malaysia in 2006.

<sup>77</sup> Thom S. Rainer and Jess W. Rainer. *The Millennials: Connecting to America's Largest Generation* (Nashville, Tennessee: Broadman Press, 2010); Jim Raymo, "Millennials and Mission: Demystifying and Unleashing a Generation," *Evangelical Missions Quarterly*, Volume 50, Nr. 2 (April 2014), pp. 158 – 167); Jim and Judy Raymo. *Millennials and Missions: A Generation Faces a Global Challenge* (Pasadena, California: William Carey Library, 2014); Jolene Cassellius Erlacher. *Millennials in Ministry* (Judson Press, 2014).

Younger men and women were founders and leaders of Pentecostal churches, parachurch ministries, networks, movements, and denominations over a century ago. Studying American Pentecostalism, for example, Robert Mapes Anderson put together descriptive profiles of some 45 early Pentecostals, concluding:

The Pentecostal leaders were young. More than a third of the sample joined the movement before reaching the age of thirty, more than two thirds before forty. During the movement's initial thrust in the years between 1906 and 1912, most of them ranged in age from the mid-twenties to the early forties.<sup>78</sup>

If our global horizon is to be anything like our heritage, Pentecostal church and mission leaders must give attention to the mentoring of millennials in mission. This is of vital importance for local churches, church networks and denominations, missions agencies, and training programs.<sup>79</sup>

*[Reflection/Discussion: Do we have the kind of mission and vision that is attracting the passion of millennials? Are Pentecostals recruiting millennials into their intercultural missionary force? Where are the models of productive incorporation of millennials into missions leadership teams? What can we learn from their diverse voices (gender, ethnicity, culture), their spiritual experiences, and their leadership? What are millennials seeking from mature leaders? Where are the models of generational interdependence?]*

Missionary [training/care]

It will also be an important question to ask, "Where is the next generation of full-time career missionaries and how are they being trained?"<sup>80</sup> The attention to preparation and training must include pre-service and in-service methodologies in the content and emphasis of missions curricula (formal, non-formal, informal) in Pentecostal churches, missions agencies, and training institutions.

If the curricula of higher education in general across the Pentecostal movement informs and shapes our future, then we must also survey intercultural studies requirements (or the lack thereof) and global emphases of academic concentrations in our colleges and universities. The conversation will have to remain close between such entities as the PWF World Missions Commission and the World Alliance for Pentecostal Theological Education in order to produce globally focused, mission-centered curricula.<sup>81</sup>

<sup>78</sup> Robert Mapes Anderson. *Vision of The Disinherited: the Making of American Pentecostalism* (New York: Oxford University Press, 1979), p. 98. Also cited in McClung, *Globalbeliever.com*, p.253.

<sup>79</sup> Note the inclusion of "next generation" voices at [www.empowered21.com](http://www.empowered21.com) and [www.NGYN21.com](http://www.NGYN21.com).

<sup>80</sup> Brad Walz, "New Senders Coming: From Latin America to the Whole World," and Asa Cain, "New Senders in Mission" at [www.pwfmissions.net](http://www.pwfmissions.net); DeLonn Rance, "Assemblies of God Missions (USA) and the Challenge of Majority World Missions," *International Journal of Pentecostal Missiology* – [www.agts.edu/IJPM](http://www.agts.edu/IJPM) -- Volume 2 (2014). Note the resources from the International Missionary Training Fellowship at [www.worldea.org](http://www.worldea.org).

<sup>81</sup> See [www.wapte.org](http://www.wapte.org); Note also Paul Alexander, "Creating Pentecostal Mission Unity Through Theological Institutions," in Hamalainen and McClung, Editors. *Together in One Mission*, pp. 131 – 144.

Responsible and sensitive pastoral care will be needed for those the church sends. They are “too valuable to lose,” says William Taylor whose writings and efforts spearheaded two “Reduction in Missionary Attrition Projects” (ReMAP I and II). The listening project catalogued the voices and concerns of over thirteen thousand (ReMAP I) and almost forty thousand (ReMAP II) evangelical missionaries worldwide. The results provided counsel, information, and training to sending agencies on best practices for missionary care in succeeding decades.<sup>82</sup>

*[Reflection/Discussion: Where are models of best practices in missionary training (pre-service, in-service; formal, non-formal, informal) and what can we learn from them? What are the basic components that should be included in missionary training curricula? What is happening in global and intercultural emphases within Pentecostal higher education (models, examples, trends, issues, etc.)? What are the major issues in member care/pastoral care of Pentecostal missionaries and how are they being addressed?]*

### Monetary [Resources]

Since the time when the Apostle Paul developed an ongoing donor partnership with the church in Philippi and asked the church in Rome for financial support for new field ministry among the unreached, missionaries have found creative ways to fund the cause of world mission. While following time-tested patterns and support streams, church and mission leaders will need to stay current in new attitudes and styles of donor support for world missions causes. We will also need a rethinking of traditional missionary teams, their funding, and composition.<sup>83</sup>

A Southern Baptist Case Study -- David Platt is a well known author and pastor who recently assumed the leadership (at age 36) of the International Mission Board (IMB) of the Southern Baptist Convention. In light of a developing \$21 million deficit for 2015, Platt and his board were ready to think outside the box in fulfilling the main motto of the IMB, “Empowering limitless missionary teams to make disciples and multiply churches among unreached people for the glory of God.” He suggested a scenario of what that would mean for the development and support of missionary teams:

Picture a global megacity, for example. Picture two fully-funded IMB missionaries living and working there. But picture also three or four professionals who get paid by their own companies or by businesses to serve in that city. Then imagine three or four students on scholarships funded by universities to study in that city, and maybe several retirees funded

<sup>82</sup> David Williams, “Pastoral Care of Missionaries: Turning Theory into Practice,” in *Evangelical Missions Quarterly*, Volume 46, Nr. 4 (October 2010), pp. 426 – 430; William Taylor and World Evangelical Fellowship. *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition* (Pasadena, California: William Carey Library, 1997); note also missionary care resources at [www.worlddea.org](http://www.worlddea.org).

<sup>83</sup> Greer and Horst, “Follow the Money,” in *Mission Drift*, pp. 110 – 123; Gilles Gravelle. *The Age of Global Giving: A Practical Guide for the Donors and Funding Recipients of Our Time* (Pasadena, California, 2014); John Heinz, “Co-Mission: The Sharing Economy & The Mission World,” *Evangelical Missions Quarterly*, Volume 51, Nr. 3 (July 2015), pp. 296 – 302; Steve Steddom and Thomas Harvey, “The Millennials: How to Engage Them in Missional Giving,” *Lausanne Global Analysis*, [www.lausanne.org](http://www.lausanne.org), Volume 3, Issue 6 (November 2014); See also the Issue Group on “Resource Mobilization” at [www.lausanne.org](http://www.lausanne.org), and books on “Sending/Supporting” at [www.missionbooks.org](http://www.missionbooks.org).

by Uncle Sam. Now we have a team of 10 or more mission workers while financially supporting two. If you multiply that by hundreds, you get the picture of 'limitless.'<sup>84</sup>

Within two months, Platt announced that to balance their budget and prepare for the future, they would have to cut some 600 to 800 missionaries and staff. The financial problem had developed over the former six years (before he assumed leadership) in which the agency had to use financial reserves and global property sales to keep missionaries on the field.<sup>85</sup>

Scott Moreau, Editor of *Evangelical Missions Quarterly*, said the budget cuts could be an indicator of things to come. "Since the 1700s, he said, evangelicals have used the 'William Carey' model of missions funding. In that model, churches and individual Christians donate to a mission society, which then sends out missionaries. It's a model that could falter in the future, Moreau said. This might be a step toward the demise of the centrally funded mission agency."<sup>86</sup>

*[Reflection/Discussion: Where are the resources and models of Biblical teaching and training in missions support raising? What are the significant major trends in monetary resources for missions? What are the top three monetary issues facing Pentecostal missions leaders in the future? Is it time to re-invent vehicles of mission support?]*

#### Mutuality [cooperation]

Pentecostal mission is exercised in the global church through the *mutuality* of cooperation, interdependence, and partnership.<sup>87</sup> This is characteristic of the heritage of our "ecumenism of the Spirit" from the early days of our movement and continues as the stated vision of the Pentecostal World Fellowship which understands its self-identity as, "...a coalition of commitment for the furtherance of the gospel to the ends of the world."<sup>88</sup>

Mutuality in mission is characterized by the true diversity (age, gender, ethnicity, intercultural, global) we bring to our work. It is marked by the partnership of women and men, recognizing the equal participation and leadership of women in mission.<sup>89</sup> As a felt-need, Douglas Petersen notes that mutuality is driven by the growing intolerance of non-Christians for our faith and mission:

<sup>84</sup> David Platt, "Local, global and creative," (Guest Editorial). *On Mission* (North American Mission Board, www.namb.net, Volume 18, Nr. 2, Summer 2015), p. 2. More from Platt at www.imb.org.

<sup>85</sup> Bob Smietana, "Southern Baptists Will Cut 600 to 800 Missionaries and Staff," <http://www.christianitytoday.com/ct/2015/august-web-only/southern-baptists-will-cut-800-missionaries-imb-david-platt.html> (accessed on August 27, 2015); Cf. also <http://imb.org> for IMB staff reports.

<sup>86</sup> Smietana, *Ibid.* Cf. also Jocelyn Green, "Pinching Pennies," *Christianity Today* (January 2008), p. 17; Scott A. Bessenecker traces the complex relationship between missions and money, critiques traditional western missions funding models, and proposes new forms of financing in *Overturing Tables: Freeing Missions from the Christian-Industrial Complex* (Downers Grove, Illinois: InterVarsity Press, 2014).

<sup>87</sup> Cf. *International Journal of Pentecostal Missiology* – www.agts.edu/IJPM, Volume 1 (2013) for William T. Snider, "An Historical Overview of Partnership in Mission," and Mike McAtteer, "Partnership in Mission: An Analysis of Hindrances and Practical Suggestions for Implementation."

<sup>88</sup> At www.PentecostalWorldFellowship.org; McClung, "A Coalition of Commitment: Cooperation Challenges for Contemporary Pentecostal Missions," ("Resources") at www.MissionsResourceGroup.org, and in Hamalainen and McClung, *Together in One Mission*, pp. 63 – 76.

<sup>89</sup> Note the theme of "Pentecostal Women in Missions," in *International Journal of Pentecostal Missiology* (Volume 3, 2014); See the "Partnership of Men and Women" Issue Network at www.lausanne.org.

The common environment in which we will all work in the future – Pentecostals and non-Pentecostals alike – bodes well for the development of strategic cooperation, collaboration and alliances. Since it appears destined to be an increasingly hostile environment our need for one another will grow. Mutuality will be more easily perceived. The value of unity will rise.<sup>90</sup>

Pentecostals will maintain missional focus by their participation in national, regional and international mission networks within their own circles, as well as involvement and leadership within interdenominational fellowships such as the World Evangelical Alliance (WEA) and the Lausanne Movement for World Evangelization. These contexts of cooperation provide an environment in which we receive (and give) mutual fellowship and encouragement with fresh appreciation for the reality of interdependence. As David Shipley so aptly stated, “World evangelization can never be accomplished by charismatics alone. Neither can it be accomplished without us.”<sup>91</sup>

*[Reflection/Discussion: How have I and my leadership team facilitated the leadership of women in our missions ministry? How has intolerance and persecution brought about a new mutuality and interdependence between our missions ministry and other Christians in mission (Pentecostal, evangelical, ecumenical)? As a missions ministry (assembly, agency, academy) where have we “plugged into” regional Pentecostal missions fellowships (PEM, PAM, etc.) and international evangelical missions networks such as WEA and Lausanne (receiving and giving), and what have been the benefits?*

#### Monitoring [trends, issues] and Metrics [research, evaluation]

In a “milieu of multiplicity” and constant global change, the church and mission leader will need to develop a “monitoring strategy” to remain in constant awareness of emerging global trends, and new missions issues, ideas, and innovations.<sup>92</sup> The varieties of means are as creative as the gift mix of the leader/leadership team, such as: survey reading (Executive Summaries, etc.), webinars, consultations and conferences, and “think tank” style focus and advisory groups.<sup>93</sup>

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<sup>90</sup> Douglas Petersen, “Missions in the Twenty-First Century: Toward a Methodology of Pentecostal Compassion,” *Transformation*, Volume 16, Nr. 2 (April 1999), p. 58.

<sup>91</sup> David Shibley. *A Force in the Earth: The Move of the Holy Spirit in World Evangelization* (Orlando, Florida: Creation House 1997), p. 29. Note the variety of regional networks operating in collaboration with the PWF World Missions Commission (Europe, Asia, Latin America, etc.) at [www.pwfmissions.net](http://www.pwfmissions.net). See also the Lausanne Issue Network on Strategic Evangelistic Partnerships at [www.lausanne.org](http://www.lausanne.org).

<sup>92</sup> In Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, Editors. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, Michigan: Baker Academic, 2005), the authors differentiate between “trend,” which is a relatively enduring and growing phenomenon, and an “issue,” which is more temporarily limited and the focus of debate or discussion among those who reflect on global outreach, p. 13.

<sup>93</sup> Gilles Gravelle, “Four Ways to Keep Up with Change,” *Evangelical Missions Quarterly*, Volume 51, Number 3 (July 2015), pp. 326 – 333; McClung, “Seven Steps to a Strategy,” in *Globalbeliever.com*, p.241.

There is also accumulated wisdom from the global Great Commission community, and the assistance of trends research from secular sciences. A good starting point for both perspectives (secular and missions-oriented) is the information and numerous weblinks at Mislinks ([www.mislinks.org](http://www.mislinks.org)). At the close of this paper, “Appendix A: [Monitoring] World Evangelization Resourcing,” provides a limited, English language, sampling of research centers, books and journals, associations and information services, and secular research companies.

## Metrics

Effectiveness in mission from the whole church is strengthened by research and evaluation. Therefore, there is the room for the input of researchers who help us quantify our task and measure our results. David B. Barrett called for the importance of studying missions, “...in ways that are empirical, quantitative, and metrical,” calling it “missiometrics.”<sup>94</sup> Donald A. McGavran was critical of “verbal fog” in missions reporting and called for stringent pragmatism in assessing activities and outcomes that result in conversions, discipleship, and church growth.<sup>95</sup>

More recently, in the missions ministries of development and scripture engagement, there are consultations and measurement resources developing around “Spiritual Metrics,” with a stated mission of, “Sharing knowledge, wisdom and practices of measuring spiritual impact in development organizations, mission agencies and churches.”<sup>96</sup> Greer and Horst have noted that “Mission True” organizations track metrics reflective of their full mission. “We are stewards,” they state, “Metrics help us to remain accountable for the work that God has placed in our hands.”<sup>97</sup>

To be most effective and collaborative, “missional monitoring and metrics” must hear the diverse voices from the “global quadrilogue” described in the introduction to this paper: (1) the *assembly* (church), (2) the *agency* (missions agency), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace). There are also excellent monitoring and measuring resources and consultative coaching provided through the *association* – collaborative mission networks and alliances which offer counsel from outside observers and fellow-travelers.<sup>98</sup>

*[Reflection/Discussion: Do I and my team have a “monitoring strategy” to remain aware of missions trends and issues? If so, what is it and what have been the benefits? If not, what is our plan to get started? How has research and internal evaluation brought about productive changes in our work? If we have called upon the resources of outside consultants to assist us, what have been the results?]*

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<sup>94</sup> David B. Barrett, “‘Count the Worshipers!’ The New Science of Missiometrics,” *International Bulletin of Missionary Research* (October, 1995), p.154; Todd Johnson (Barrett’s successor) and research team at the Center for the Study of Global Christianity ([www.globalchristianity.org](http://www.globalchristianity.org)) publish annual updates of missions statistics in the January issue of the *International Bulletin of Missionary Research* ([www.internationalbulletin.org](http://www.internationalbulletin.org)); See also the “Church Research” and “Study of Global Christianity” Issue Networks and the “Lausanne Global Analysis” at [www.lausanne.org](http://www.lausanne.org).

<sup>95</sup> McClung interview with McGavran in *Globalbeliever.com*, p. 195.

<sup>96</sup> Cf. [www.spiritualmetrics.com](http://www.spiritualmetrics.com), [www.accordnetwork.org](http://www.accordnetwork.org), and [www.gsimpact.org](http://www.gsimpact.org).

<sup>97</sup> Greer and Horst, “Measuring What Matters,” in *Mission Drift*, pp. 124 – 136.

<sup>98</sup> For example, the “Improve” initiative from Missio Nexus, providing a systematic process of assessment, accountability, and objective feedback ([www.MissioNexus.org](http://www.MissioNexus.org)).

Whole World: (16) Making Disciples and Multiplying churches; (17) Most Neglected [least engaged and evangelized] and Most Receptive; (18) Maps and Migration; (19) Megacities and Multicultural [societies]; (20) Minors [children]; (21) Mars Hill [universities/students]; (22) Muslim world; (23) Middle Kingdoms [China and India]; (24) Marginalization, Militancy, and Martyrdom; (25) Moments [“kairos,” missional moments].

## Whole World

### Making Disciples and Multiplying churches

As many writers have noted, “make disciples,” was the central command of Jesus in the Great Commission mandate (as recorded in Matthew 28.18 – 20) and, “The other action words, ‘go...baptizing...and teaching’ were all commanded actions, but they each filled out part of what Jesus meant by the pivotal command: ‘Disciple all the peoples.’”<sup>99</sup> Faithful discipleship is lived out in the community of the local church. “In order to be counted as a disciple,” C. Peter Wagner claims, “a person should be committed not only to Jesus Christ, but also to the Body of Christ.”<sup>100</sup>

Wagner’s study of global church growth led him to conclude that church planting, “...is the single most effective evangelistic methodology under heaven.”<sup>101</sup> Pentecostals see this modeled in the New Testament and believe that the establishment and multiplication of local churches is the “abiding fruit of world evangelism.”<sup>102</sup> They understand that, “A Pentecostal missiology must hold to church planting as its primary objective or it ceases to follow the pattern of Acts.”<sup>103</sup>

### Most Neglected [least engaged and evangelized] and Most Receptive

In order for the Great Commission to be completed, disciples must be made and churches planted among the least engaged and evangelized – where the church is *not*.<sup>104</sup> A review of leading Pentecostal missions publications and websites indicates a significant involvement in that vision. More recently, some of the statistical benchmarks of the “unreached, unengaged peoples strategy” have come under critique and its proponents been asked to rethink too hasty of a departure from strategically ripe and receptive fields where churches already exist.<sup>105</sup>

<sup>99</sup> Steven C. Hawthorne, “Mandate on the Mountain,” in Winter and Hawthorne, Editors. *Perspectives* (2009), p. 128; Cf. discipleship resources at the Global Great Commission Network – [www.ggcn.org](http://www.ggcn.org).

<sup>100</sup> C. Peter Wagner, “On the Cutting Edge of Mission Strategy,” in Winter and Hawthorne, Editors. *Perspectives* (2009), p. 576.

<sup>101</sup> C. Peter Wagner. *Church Planting for Greater Harvest* (Ventura, California: Regal Books, 1990). Cf. also the Church Planting Issue Network at [www.lausanne.org](http://www.lausanne.org).

<sup>102</sup> Melvin L. Hodges, “A Pentecostal’s View of Mission Strategy,” in McClung. *Azusa Street and Beyond*, p.157. Note also Melvin L. Hodges. *A Guide to Church Planting* (Chicago: Moody Press, 1973)

<sup>103</sup> WAGF Theological Commission, “Position Paper on the Essential Nature of the Church,” p. 15.

<sup>104</sup> Cf. [www.finishingthetask.com](http://www.finishingthetask.com); [www.issacharinitiative.org](http://www.issacharinitiative.org); [www.joshuaproject.net](http://www.joshuaproject.net); [www.ethne.net](http://www.ethne.net).

<sup>105</sup> Ted Esler, “Symposium: The Unengaged: An Engaging Strategy...or Not?” (with responses by Steve Sang-Cheol Moon, Paul Eshleman, and John Becker) in *Evangelical Missions Quarterly*, Volume 51, Number 2 (April 2015), pp. 134 – 144.

Citing Donald McGavran's focus on receptivity, Robin Dale Hadaway believes that both "harvest missions" among receptive populations and "pioneer missions" among the unengaged should continue simultaneously. He recommends that missions leaders should, "Determine the places that are the most receptive to the Gospel and send new missionaries [expatriate and national] there in greater force" and also, "Continue the advance to reach the Last Frontier."<sup>106</sup>

*[Reflection/Discussion: In our mission, why has church planting (both monocultural and intercultural) increased or decreased? What are the lessons we are learning as we review our outreach to unengaged and unreached people groups? How are we balancing "harvest missions" and "pioneer missions" in the deployment of missionaries? What is the status of church planting awareness in our churches and training curricula in our schools?]*

## Maps and Migration

A geographical paradigm (nations, regions) informs how statistics and trends are reported, how we strategize and administer our work, and guides us as we pray for nations, their leaders, and people groups.<sup>107</sup> Mission in our world is now also defined by the significant missiological opportunities of *migration* and global *mobility* in a borderless world in which more than 200 million people are living outside their countries of origin.<sup>108</sup> Migration among those seeking relief from natural catastrophes, violence, and economic need came into the spotlight in Europe in 2015. By mid-year more than 300,000 migrants had sought refuge and asylum as the situation reached disaster proportions.<sup>109</sup>

The late missions visionary/missiologist Ralph Winter wrote that, "Diaspora missiology may well be the most important undigested reality in missions thinking today. We simply have not caught up with the fact that most of the world's people can no longer be defined geographically."<sup>110</sup> In the last decade, a series of consultations, studies, and publications have contributed to a growing "diaspora missiology" that addresses this new global reality. As an emerging missiological

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<sup>106</sup> "Harvest Missions vs. Pioneer Missions: Is it Time for a Change?" unpublished paper presented at the September 2015 meeting of the Evangelical Missiological Society. Cf. also Hadaway, "Balancing the Biblical Perspective: A Missiological Analysis," *Journal of Evangelism and Missions*, Volume 2 (Spring 2003), pp. 111 – 112, and "A Course Correction in Missions: Rethinking the Two-Percent Threshold," *The Southwestern Journal of Theology* ([www.swbts.edu/swjt](http://www.swbts.edu/swjt)), Volume 57, Number 1, p. 24.

<sup>107</sup> Jason Mandryk. *Operation World: The Definitive Prayer Guide To Every Nation* – Seventh Edition (WEC International 2010). See also [www.operationworld.org](http://www.operationworld.org).

<sup>108</sup> Sadiri Joy Tira. *The Human Tidal Wave* (Manila, Philippines: LifeChange Publishing 2013); Cf. Diasporas Issue Network at [www.lausanne.org](http://www.lausanne.org) and information at [www.global-diaspora.com](http://www.global-diaspora.com).

<sup>109</sup> International Organization for Migration ([www.iom.int](http://www.iom.int)); Ministry resources at Refugee Highway Partnership ([www.refugeehighway.net](http://www.refugeehighway.net)); and International Association for Refugees ([www.iafr.org](http://www.iafr.org)); See also Nick Park, *Ministry to Migrants and Asylum Seekers: A Guide for Evangelical Churches* (Evangelical Alliance Ireland, [www.evangelical.ie](http://www.evangelical.ie), 2015).

<sup>110</sup> Cited in Enoch Wan, "The Phenomenon of Diaspora: Missiological Implications for Christian Missions," [www.globalmissiology.org](http://www.globalmissiology.org), Volume 4, Number 9 (July 2012). Cf. also Jehu Hanciles, *Beyond Christendom: Globalization, African Migration and the Transformation of the West* (Orbis Books, 2009); A. Scott Moreau and Mike O'Rear, "Diaspora on the Web," [www.emqonline.com](http://www.emqonline.com) (July 2011); J.D. Payne. *Strangers Next Door: Immigration, Migration and Mission* (Downers Grove, Illinois: InterVarsity Press, 2012); Chandler H. Im and Amos Yong, Editors. *Global Diasporas and Mission* (Cascade Books, 2014).

discipline, it is defined as, "...a missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin."<sup>111</sup>

Researchers do not only view the global diaspora as the evangelistically unreached, but also see the diaspora believers and churches as *co-workers in mission* where they are scattered. The global phenomenon of migration is bringing unreached peoples to our doorsteps but is also providing the vehicle whereby fellow Christians are moving around the world as *missional migrants*. Some, such as Filipina domestic workers and South Asian construction workers in the Arabian Peninsula, are moving into formerly impenetrable contexts. Others, such as African immigrants into Europe, are bringing a new resurgence to a region sometimes declared post-Christian.<sup>112</sup>

*[Reflection/Discussion: Are we continuing the organization and administration of our mission in terms of geography (maps), departing from it, or combining it with hybrid models? How has internal (within a country), regional, and international migration changed all the aspects (focus, mobilization, funding, administrative structures, deployment of personnel, etc.) of how we do missions? Where do we see examples of diaspora missions and diaspora missiology being integrated into our churches and missions training? What are the lessons we are learning on the missional outreach from diaspora churches?]*

#### Megacities and Multicultural [societies]

Our world is becoming demographically defined by *mega-cities* and *multicultural* societies. The urban challenge is massive but the outpouring of God's Holy Spirit is amazing. Pentecostal and Charismatic churches are found by the thousands in 80% of the world's largest 3,300 cities. Multicultural, international, English-language churches are being planted exponentially in megacities around the world. Typically, these congregations represent dozens of nationalities and are filled with refugees, diaspora immigrants, international students, expatriate business people, and bi-lingual nationals. Timothy Keller notes how globalization and urbanization are removing the older distinctions of "home" and "foreign" missions, bringing the world to our megacities. He states that the city will be the strategic place for reaching the younger generation, "cultural elites," formerly inaccessible unreached people groups, and the majority of the world's poor.<sup>113</sup>

<sup>111</sup> From the "Seoul Declaration on Diaspora Missiology," in Lausanne Committee for World Evangelization. *Scattered to Gather: Embracing the Global Trend of Diaspora* (Manila, Philippines: LifeChange Publishing, 2010); Also posted at [www.global-diaspora.com](http://www.global-diaspora.com), and [www.lausanne.org](http://www.lausanne.org).

<sup>112</sup> Jayson Casper, "Why Christianity is Surging in the Heart of Islam," *Christianity Today* (September 2015), pp. 19 – 20; Philip Jenkins. *God's Continent: Christianity, Islam, and Europe's Religious Crisis* (Oxford, England: Oxford University Press, 2007); Dawit Olika Terfassa, "The Impact of Migration on Evangelism in Europe," *International Review of Mission*, Volume 103, Number 2 (2014); Kwabena Asamoah-Gyadu, "African-led Christianity in Europe: Migration and Diaspora Evangelism," (Issue 7, 2008), [www.lausanneworldpulse.com](http://www.lausanneworldpulse.com); Claudia Wahrlich-Oblau. *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden: Brill Publishing, 2012; note John Koeshall's review in [www.agts.edu/IJPM](http://www.agts.edu/IJPM) Volume 3 (2014).

<sup>113</sup> Timothy Keller, "The Call to the City" *Anthology* ([www.MissioNexus.org](http://www.MissioNexus.org)), Volume 2, Number 1 (April 2014), pp. 22 – 33 (see the same issue for Eric Metaxas, "Cultural Elites: The Next Unreached People Group, pp. 34 - 44); Note also Paul Hildreth, "Commitment to the City," *Lausanne Global Analysis*, Volume 3, Issue 2 (March 2014) and the Megacities Issue Network at [www.lausanne.org](http://www.lausanne.org).

*[Reflection/Discussion: Are we sufficiently training our people for urban mission (in the discipleship/ministerial formation curricula of churches, agencies, and schools)? What can we learn from effective models of pre-service and in-service urban mission training (informal, non-formal, and formal)? What is the missional impact of multicultural, international churches in mega-cities and how can this be multiplied? How can we maximize the missional influence of urban laity in the marketplace?]*

### Minors [children]

According to Dan Brewster of Compassion International, the whole world challenge must also include *minors* [children], a sizeable and growing bloc of our world's population. Brewster is a leading global advocate for children. He joins missions strategist Luis Bush, and others now forming in strategic working networks, in championing the cause for the "4/14 Window," a strategic push to disciple children in the ages of 4-14 (ages when most children come to Christ), most of whom are growing up outside of a Christian influence and away from access to the gospel. <sup>114</sup>

*[Reflection/Discussion: How can we provide room for leaders in ministry to children to train and mobilize our people? What are the particular issues we need to lift up in this ministry?]*

### Mars Hill [universities/students]

The missional outreach to international students and scholars is missiologically important since this population represents the future leadership and cultural influencers in our world. There is significant potential in this group as future nation builders, agents of societal transformation, and as returning witnesses of Christ to their home countries. Unfortunately, though there are some four million international students globally (with over 40% in Asia) it is not always automatic that local and national churches reach out to them – sometimes even shunning this strategic harvest. <sup>115</sup>

*[Reflection/Discussion: Are Pentecostals present on "Mars Hill" and what are we learning from their stories? What are we learning from the examples of Pentecostal congregations which are being mobilized and trained in outreach to international students?]*

### Muslim World

The world of Islam poses the greatest challenge for Christian mission and Muslims remain the largest single bloc of unreached people group on the planet. Muslims constitute more than a quarter of the world's population (23.4%) and that percentage is expected to increase to about 35% by 2030. A recent report by the Pew Research Center predicted that Islam would overtake Christianity as the world's largest religion by 2070. <sup>116</sup>

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<sup>114</sup> The Global Alliance for Advancing Holistic Child Development ([www.hcd-alliance.org](http://www.hcd-alliance.org)); Cf. Children at Risk Issue Network and Lausanne Occasional Paper (LOP) Number 47, "Evangelization of Children" at [www.lausanne.org](http://www.lausanne.org); Note also resources on "Children" at [www.missionbooks.org](http://www.missionbooks.org).

<sup>115</sup> International Student Ministry Issue Network ([www.lausanne.org](http://www.lausanne.org)); McClung, Executive Summary Report on the Global Leadership Forum.

<sup>116</sup> "The Future of World Religions: Population Growth Projections, 2010 – 2050," [www.pewresearch.org](http://www.pewresearch.org).

Compared to centuries of outreach to Muslims by Christian missionaries, the last few decades have been marked by unprecedented response to the gospel. Through consultations, curricula, and communications efforts, Christians are being mobilized to pray for Muslims and to enter their worlds with gospel presence and witness. This resolve has been, and will continue to be, tested by the radicalization of sections of Muslim societies with the resulting terrorist attacks becoming common across our world – many of them against Christian “soft targets.”<sup>117</sup>

Lausanne network research indicates that the lifestyle and personal testimony of a Christian friend was the main reason given by over 30% of Muslims who came to faith. Unfortunately, the research also shows that 86% of Muslims, Hindus, and Buddhists do not personally know a Christian. As followers of the Prince of Peace, Pentecostals must resist the path of prejudice, hatred, and fear, and engage their Muslim neighbors. Pentecostal mission leaders must continue cooperation with the global mission community toward reaching and discipling the Muslim world.<sup>118</sup>

*[Reflection/Discussion: What is the status of engagement of Muslims in the circles I represent? What are we learning from models of Pentecostal ministry among Muslims? How can we better train our people in this ministry? From our interdenominational collaboration with others, what are we learning from (and contributing to) this ministry?]*

#### Middle Kingdoms [China and India]

“Middle Kingdoms” is used symbolically of the geographical locations, population strengths, and global influence of China and India. These countries consistently lead any listing of the top ten countries by population in the world. From the standpoint of birthrates and population dominance, says researcher Todd Johnson, “...future missionaries will most likely need to focus on places like China and India to fulfill the Great Commission. If you’re not evangelizing in an area that has a high population growth, you’re losing ground.”<sup>119</sup>

Rajan Matthews, an evangelical Information Technology leader in India, has noted the growing economic strength of his country which is predicted to become the world’s fourth largest economy by 2020. At that time, he stated, one in three technical persons in the world will be from India (where 60 – 70% of the population is already penetrated by mobile phones). Matthews calls for attention to India’s “emerging youth tsunami” where there are now 400 million young people under 25 years of age, with a full 50% of them female, and a major internal migration is underway from the villages to urban areas. He asks, “Will this youth tsunami be a part of the ‘great crowd’ of Revelation 7.9 – 10?”<sup>120</sup>

<sup>117</sup> See two insightful issues of the *Lausanne Global Analysis*: “Responding to the Challenge of Boko Haram,” Volume 3, Issue 6 (November 2014), and “The Challenge of Radical Islam: An Evangelical Response,” Volume 4, Issue 2 (March 2015).

<sup>118</sup> See [www.lausanne.org](http://www.lausanne.org) for the resources of the Islam Issue Network and Call to Action on “Living the Love of Christ Among People of Other Faiths” (*Cape Town Commitment*, p.47). Note also the resources on Muslim ministry at [www.globalinitiativeinfo.com](http://www.globalinitiativeinfo.com), [www.commanetwork.net](http://www.commanetwork.net), and [www.missionbooks.org](http://www.missionbooks.org).

<sup>119</sup> Sarah Eekhoff Zylstra, “Babies Halt the Great Commission: Christian Researchers Think Population Growth Will Stall the Gospel’s Spread,” *Christianity Today* (July/August 2015), pp. 18 – 19. More of Johnson’s and colleagues work is available from the Center for the Study of Global Christianity ([www.globalchristianity.org](http://www.globalchristianity.org)), and the Study of Global Christianity Issue Network at [www.lausanne.org](http://www.lausanne.org).

<sup>120</sup> From the McClung Executive Summary Report on the Global Leadership Forum.

A generation ago, David Barrett was publishing demographic cross-sections of global Pentecostalism that seem interestingly concurrent with what we are now seeing in places like China and India. Barrett said a composite sketch of the international Pentecostal:

Is more urban than rural, more female than male, more Third World (66 percent) than Western world, more impoverished (87 percent) than affluent, more family-oriented than individualistic and, on the average, younger than 18. <sup>121</sup>

The coalescing of Barrett's demographic cross-section of Pentecostals and the calls for missional response from Johnson and Matthews make it apparent that Pentecostals, and their evangelical missions partners, are divinely positioned to reap the harvest in China and India, and among Chinese and Indian diasporas around the world. <sup>122</sup>

Missiologically noteworthy and strategic is the growing reality that the peoples of China and India are not only a mission *field* but the churches there are becoming a mission *force*. South Indian evangelists/church planters have been active for more than two decades with notable fruitfulness among unreached peoples of North India and across the border into Nepal.

David Ro provides a stimulating report in *The Lausanne Global Analysis* on the Chinese missions movement. He discusses recent consultations in Seoul, Korea between several prominent leaders from the unregistered churches of China and selected global and Korean evangelical missions leaders. A "Mission China 2030" vision was launched in Seoul at the Asian Church Leaders Forum in 2013. Returning in 2014, China's leading pastors laid out plans to accomplish the vision to raise up a younger generation to, "...plant thousands of churches in the cities, reach China's 500 unreached minority people groups, and send out 20,000 overseas missionaries by 2030." <sup>123</sup>

*[Reflection/Discussion: What are the specific implications of the demographic realities cited by Barrett, Johnson, and Matthews for me and my missions team? Are there Pentecostal responses, and what can we learn from them, among Chinese diaspora (in places like Africa) and Indian diaspora (in places like the U.K. and North America)? How can we better partner with Chinese and Indian missionaries among their global diasporas?]*

### Marginalization, Militancy, and Martyrdom

Great commission believers move into a hate-filled and violent world and are faced with *marginalization*, *militancy*, and *martyrdom*. Hostile secularists seek the marginalization of believers and the cultural symbols of their faith in Western societies. Militancy against Christians is on the rise worldwide from radicalized non-Christian religionists (Muslims, Hindus, Buddhists, and others). Evangelical and Pentecostal believers are under pressure and persecution from older, nominal

<sup>121</sup> Stanley M. Burgess and Gary B. McGee, Editors. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Michigan: Zondervan 1988), p. 811.

<sup>122</sup> Cf. [www.southasianconcern.org](http://www.southasianconcern.org), [www.eauk.org/saf](http://www.eauk.org/saf), and [www.ethnicamerica.com](http://www.ethnicamerica.com) for resources.

<sup>123</sup> David Ro, "The Rising Missions Movement in China (the World's New Number 1 Economy) and How to Support It," Volume 4, Issue 3 (May 2015), in *Lausanne Global Analysis* at [www.lausanne.org](http://www.lausanne.org).

forms of Christianity. Religious terrorism has become commonplace. We are encountering challenges unprecedented in the history of the worldwide expansion of the Christian church.<sup>124</sup>

When sociologist Peter Berger wrote his Foreword to *Tongues of Fire*, David Martin's study of the growth of Protestantism in Latin America, he observed that there were two global movements of enormous vitality on the religious scene today: conservative Islam and conservative Protestantism (meaning evangelicals and Pentecostals). Both movements are expressly committed to missionary expansion – making for a volatile mix.

Though sometimes viewed as an expression of global triumphal ethos (dynamic and successful church growth), the pathos of our Pentecostal heritage has also been marked by suffering, persecution, and martyrdom.<sup>125</sup> Together with the global Great Commission community, we must grapple with what these realities present in our current situation and portend for our future.

*[Reflection/Discussion: What is being done in my circles to mobilize prayer and advocacy for the persecuted church? Where do we see constructive models of peacemaking by Pentecostals? How can we more effectively serve as advocates for human rights for the persecuted? Where are the Biblical expositions of a Pentecostal theology of suffering and how are these discussed in our training? Does my ministry have contingency plans related to persecution and martyrdom among our national church partners and our missionaries?]*

## Summary

This reflection paper has been offered to the globally-focused Pentecostal leader as a step toward maintaining a missional focus in a milieu of multiplicity. A "Model for Missional Conversation – Global Quadrologue" has been provided that incorporates the voices of the (1) the *assembly* (church), (2) the *agency* (missions agency), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace) as mutual shareholders in global mission.

A "mental map" has been outlined that includes: (1) Whole Gospel - the Biblical/theological understanding and motivation; (2) Whole Church – the basic "workforce" of laborers for the harvest; and (3) Whole World -- the scope of our mission strategies toward making disciples among all peoples in every nation. The topics, themes, and issues -- highlighted as "M" words -- have been based upon Biblical/theological reflection, historical lessons from our Pentecostal mission heritage, and observable mission trends in the Church and the world. *[Reflection/Discussion]* questions have been provided. A communication and missional conversation of these "M" trends and issues among our constituencies has been recommended.

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<sup>124</sup> William D. Taylor, Antonia van der Meer, and Reg Reimer, Editors. *Sorrow and Blood: Christian Mission in Contexts of Suffering, Persecution, and Martyrdom* (William Carey Library, 2012); Todd M. Johnson and Gina A. Zurlo, "Christian Martyrdom as a Pervasive Phenomenon," in *Modern Society and Social Science*, Volume 51, Number 6 (2014), pp. 679 – 685; McClung, "How to Pray for Persecuted Believers," [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org) ("Resources"); See also Elizabeth Kendal's Religious Liberty blog/resources at <http://rlprayerbulletin.blogspot.com>; and [www.idop.org](http://www.idop.org).

<sup>125</sup> Gary B. McGee, "Historical Perspectives on Pentecostal Missionaries in Situations of Conflict and Violence," in *Missiology: An International Review*, Volume 20, Number 1 (January 1992).

## Concluding Challenge

### Moments [“kairos,” missional moments]

Although engaging observable, recognized trends and issues, we must allow room for the unanticipated, always ready to proactively respond to the “kairos” missional moments created by the sovereign, saving God of history. “Kairos” is a New Testament Greek word which describes a specific, strategic, and opportune moment in time. God carefully prepared the world and orchestrated His precision “kairos” moment, as revealed in Galatians 4.4a, “But when the time [“kairos”] had fully come, “God sent his Son.” In turn, Jesus told his disciples, “As the Father has sent me, I am sending you” (John 20.21); and He continues sending us today.

Although a predictable pattern of mission was provided the disciples (Acts 1.8 – “Jerusalem, Judea, Samaria, ends of the earth”), “kairos” moments awaited early church witnesses at every turn. More often than not, they were moved by the unpredictable “surprises of the Spirit” that advanced the gospel, quite unexpectedly, into new missional directions among new peoples.

For example, there was: the unanticipated commissioning of a lay evangelist to an African seeker (Acts 8); the unexpected vision revealed to a reluctant disciple, sending him to a religious terrorist who was destined to be an apostle to the nations (Acts 9); and the startling summons sent to a recalcitrant Jewish preacher to enter the home of a Gentile, a Roman military officer (Acts 10).

Follow the “kairos moment” of Acts 13 where a team of local church leaders respond to a creative prophetic command of the Holy Spirit. In obedience they sent out two of their fellow leaders in the history changing formation of the first missions sodality. From the pages of the New Testament and the patterns of Pentecostal expansion, this is our “kairos” missions *heritage* and it must remain in our missional *horizon*.

A historical anecdote is told about a Roman centurion and his men who were hopelessly lost somewhere in the northern corner of what we now call “the U.K.” (United Kingdom). No doubt he was far beyond the familiar “Hadrian’s Wall” or other Roman-built geographical markers. With a dispatch back to Rome, he sent his plea to his commander: “Send new orders. We’ve marched off the map!”<sup>126</sup> As we faithfully maintain our missional focus on Christ’s commission, we will be “marching off the map” into the unexpected, unfamiliar, and unanticipated. Although, like Old Testament Israel, we, “...have never been this way before,” we also have the promise that, as we consecrate ourselves, “tomorrow the Lord will do amazing things among you” (Joshua 3.4-5).

As never before, we need the authority of scripture and the anointing of the Holy Spirit into God’s global missional future. Our *Master* is the sovereign Lord of the Harvest (Matthew 9.38) and has assured us that He is working with us -- even to the ends of the earth and until the end of the age (Mark 16.20; Matthew 28.20). He promised that, “...this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24.14).

“Maranatha” – the Lord is coming!

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<sup>126</sup> McClung, *Globalbeliever.com*, p. 73.

*[Reflection/Discussion: In the missions ministry I represent, where have we seen “kairos” moments in our history, and what were the results? Are there current “kairos” moments we are now experiencing and how are we proactively responding?]*

Appendix A: [Monitoring] World Evangelization Resourcing  
A Limited Sample List of English Language Resources (September 2015)  
Grant McClung ([www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org))

Research Centers/Books/Journals

Evangelical Missions Quarterly ([www.emqonline.com](http://www.emqonline.com))  
International Bulletin of Missionary Research ([www.internationalbulletin.org](http://www.internationalbulletin.org))  
Missiology: An International Review -- American Society of Missiology ([www.asweb.org](http://www.asweb.org))  
Mission Frontiers ([www.missionfrontiers.org](http://www.missionfrontiers.org))  
William Carey Library ([www.missionbooks.org](http://www.missionbooks.org))  
Fuller Global Update ([www.Fuller.edu/GlobalUpdate](http://www.Fuller.edu/GlobalUpdate))  
Center for the Study of Global Christianity ([www.globalchristianity.org](http://www.globalchristianity.org))  
Oxford Centre for Mission Studies ([www.ocms.ac.uk](http://www.ocms.ac.uk))  
Billy Graham Center for Evangelism ([www.wheaton.edu/BGCE](http://www.wheaton.edu/BGCE))  
International Journal of Pentecostal Missiology ([www.agts.edu/ijpm](http://www.agts.edu/ijpm))  
Global Missiology ([www.globalmissiology.org](http://www.globalmissiology.org))  
Encounters Mission Journal -- Redcliffe College ([www.emj.redcliffe.org](http://www.emj.redcliffe.org))

Associations/Networks/Information Services

Lausanne Committee for World Evangelization ([www.lausanne.org](http://www.lausanne.org))  
World Evangelical Alliance Missions Commission ([www.worldea.org](http://www.worldea.org))  
Pentecostal World Fellowship ([www.pentecostalworldfellowship.org](http://www.pentecostalworldfellowship.org))  
PWF World Missions Commission ([www.pwfmissions.net](http://www.pwfmissions.net))  
Empowered21 ([www.empowered21.com](http://www.empowered21.com))  
World Assemblies of God Fellowship/Missions ([www.worldagfellowship.org/missions](http://www.worldagfellowship.org/missions))  
Frontier Ventures ([www.frontierventures.org](http://www.frontierventures.org))  
Missio Nexus ([www.MissioNexus.org](http://www.MissioNexus.org))  
Evangelical Missiological Society ([www.emsweb.org](http://www.emsweb.org))  
Global Mapping International ([www.gmi.org](http://www.gmi.org))  
MisLinks ([www.mislinks.org](http://www.mislinks.org))  
Operation World ([www.operationworld.org](http://www.operationworld.org))  
Unreached, Unengaged Peoples: ([www.finishingthetask.com](http://www.finishingthetask.com)); ([www.issacharinitiative.net](http://www.issacharinitiative.net));  
([www.joshuaproject.net](http://www.joshuaproject.net)); ([www.ethne.net](http://www.ethne.net)); ([www.ggcn.net](http://www.ggcn.net)).

Google: “missions,” “missiology,” “pentecostal missions/missiology,” “world evangelization,” “world Christianity,” “globalization of Christianity,” etc.

Secular: Economic/Political Trends

The World Economic Forum ([www.weforum.org](http://www.weforum.org))

Oxford Analytica ([www.oxan.com](http://www.oxan.com))

Pew Research Center ([www.pewresearch.org](http://www.pewresearch.org))

The Economist ([www.economist.com](http://www.economist.com))

Google: “global trends,” “globalization,” “globalism,” etc.

*[Reflection/Discussion: Have any of the resources of Appendix A been particularly useful for me and my leadership team recently? Are there other resources I could suggest?]*