

Moved by the Spirit: On Mission with God Among People on the Move

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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!”²

Fast forward 2,000 years to the 21st century world of information technology. This time, it is not a Roman centurion but a manager with IBM, International Business Machines. Learning of yet another transfer by his company, he complained, “IBM does not mean International Business Machines but ‘I’ve been moved!’” It is said that when German IBM workers joke about the long hours, they say that IBM means (in German) “Immer bis Mitternacht” (“always until midnight”).

It is our prayer that, after hearing from God, we may leave this consultation having marched off our familiar mental, cultural, and theological maps. May each of us be moved by the Holy Spirit with a paradigm shift in our missional thinking and missions activism and leave this place saying, in a positive affirmation, “I’ve been moved!” May we be moved to a new spirit of intensive intercessory prayer for revival in our churches, even if it means the prayer services extend, “Immer bis Mitternacht” (“always until midnight”).

May we be in awe and inspired by the unprecedented outpouring of God’s Holy Spirit upon our world and make a classic Pentecostal chorus our prayer of consecration:

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² Grant McClung. *Globalbeliever.com: Connecting to God’s Work in Your World* (Missions Resource Group 2010), p. 73. Also available as an online Ebook at www.MissionsResourceGroup.org.

God is moving by His Spirit
 Moving through all the earth
 Signs and wonders when God moveth
 Move O Lord in me

When God moves, something significant happens. God takes the initiative and proactively sets things in motion. In the beginning of time and creation, *God moved*. Note the Biblical record of Genesis 1.1 – 2: ³

“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was *hovering* over the waters.” Older versions read, “And the Spirit of God *moved* upon the face of the waters” (KJV) [italics mine].

The word used for this “hovering” over the waters is also found in Deuteronomy 32.11 – 12, “As an eagle stirs up its nest, *hovers* over its young, spreading out its wings, taking them up, carrying them on its wings, so the LORD alone led him, and there was no foreign god with him” (NKJV italics mine). May God stir and move us!

It is this alive and active moving of Almighty God which brings us the scriptural record. “All Scripture is God-breathed,” Paul tells young Timothy, “and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3.16). The revelation of God through the prophets, Peter reminds the early Christians, “...never had its origin in the will of man, but men spoke from God as they were *carried along* by the Holy Spirit” (2 Peter 1.21). Other versions indicate that they spoke, “...as they were *moved by the Holy Ghost*” (KJV) [italics mine].

Our very life in Christ is from the *moving* of the Holy Spirit in bringing us to new birth and new life in the Spirit. “And if the Spirit of him who raised Jesus from the dead is living in you,” Paul told the Romans, “he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you” (Romans 8.11). He told the Ephesians, “But because of his great love for us, God, who is rich in mercy, made us alive with Christ... (Ephesians 2.4 – 5). God is in motion, actively

³ All scripture references, unless otherwise indicated, are from the New International Version.

working in us, “For in him we live and *move* and have our being” (Acts 17.28). One translation reads, “For in him we have life and *motion* and existence”⁴ [italics mine].

As we are prepared to be moved in a paradigm shift in expanded missional activism among people on the move, the first part of this reflection will be upon (1) a God on Mission, (2) an Old Testament Community in Migration, (3) a New Testament Church in Mobilization, and (4) a Pentecostal Movement in the Miraculous.

We will then move to practical implications for action in the strategic missional moment of our time. There, I will project four necessary actions toward a continued future of being moved by the Spirit into a Pentecostal paradigm shift. I will propose four reminders that we must be informed by: (1) Models of Scriptural Guidance; (2) Mutuality of Missional Cooperation; (3) Memories of Miraculous Mission; and (4) Motivation Toward the Day of the Lord.

A God on Mission

Scripture begins with the straightforward proclamation, “In the beginning, God...” (Genesis 1.1), indicating God as the source, originator, and initiator of all things. The Bible does not begin with Israel, the Church, a denomination, or a missions agency. The Bible begins with God. The gospel we preach is the “gospel of God” (Romans 1.1), “The Living God is a Missionary God,”⁵ and Biblical mission is “*missio Dei*,” (“the mission of God,” or “God’s mission”).⁶ 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.⁷

⁴ The New Testament in Basic English in Curtis Vaughan, General Editor. *The New Testament from 26 Translations* (Grand Rapids, Michigan: Zondervan Publishing House, 1967).

⁵ 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.

⁶ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), p. 10.

⁷ *Understanding Christian Missions* (Revised Edition, Baker Books, 1974), p. 26.

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.

The title of their chapter, “On Mission with God,” is a phrase that has been popularized across the spectrum of the evangelical Great Commission community. 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.”⁸

A Community in Migration as a Light to the Nations

In turning to the Old Testament we see the example of the people of Israel proclaiming the one true God in the midst of diverse, pluralistic environments. In the missional emphases in each of the four modern divisions of the Old Testament: the Law; History; Poetry and Wisdom; and the Prophets, we see a “community on migration as a light to the nations.”⁹

The Law

In the first five books of the Bible, we are introduced to the “global/universal” God. This Creator of the heavens and the earth wants the earth filled with His people and with His knowledge and dominion (Genesis 1.1, 28; 9.1; 11.1 - 9). A Savior for the entire world is promised (Genesis 3.15) and Israel, a missionary community on the move, is established through Abraham (Genesis 12.1 - 3).

The stories of the power encounters in Egypt, the Red Sea deliverance, and the covenant at Mount Sinai are filled with references to “all the earth” and “the nations.” The “mixed multitude” and aliens are included in the first Jewish Passover meal. Israel is established as a kingdom of priests to serve the nations (Exodus 9. 13-16; 12.38, 48; 19.4-6).

⁸ Henry T. Blackaby and Avery T. Willis, Jr., “On Mission With God,” in Winter/Hawthorne, Editors. *Perspectives* (2009), pp. 74 – 77.

⁹ McClung, *Globalbeliever.com*, pp.21 – 44.

The Law is revealed, with references to the fair treatment of the “alien, foreigner, sojourner, stranger, nations, and Gentiles.” Included in the pluralistic community of faith, they also were to be participants in the Day of Atonement and were invited to offer sacrifices to God (Leviticus 16.29; 17.8; 19.33).

Nearing their initial approach to Canaan, rebellion threatens to deny the entrance of God’s people into the Promised Land. Moses intercedes and God declares that, despite the unbelief in Israel, all the earth will be filled with the glory of the Lord (Numbers 14.15 - 21). After forty years of desert migration, Moses ends his leadership career with numerous final reminders including the demonstrated fact that Jehovah God, “.... defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt” (Deuteronomy 10.18-19).

Moses reminds the faithful to recall their migration history that was initiated with the call and promise of God to Abraham. After they would finally enter the land which their God was giving them, they were to present themselves to the Lord with this confession of their mobile heritage, “My father was a wandering Aramean.” Interestingly, other references list Abraham as “Syrian” (Deuteronomy 26. 5).

In a cursory reading of the two chapters of Genesis 12 – 13, there are at least a dozen travelogue type references to Abraham’s migratory movements and lifestyle:

(1) The Lord said leave your country (12.1); (2) So Abram left (12.4); (3) they set out for the land of Canaan (12.4); (4) Abram traveled through the land (12.6); (5) From there he went on toward the hills east of Bethel (12.8); (6) Then Abram set out and continued toward the Negev (12.9); (7) Now there was a famine in the land, and Abram went down to Egypt to live there for a while (12.10); (8) So Abram went up from Egypt to the Negev (13.1); (9) From the Negev he went from place to place until he came to Bethel (13.3); (10) His nephew, Lot, was moving about with Abram (13.5); (11) God said, “Go, walk through the length and breadth of the Land (13.17); (12) So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the Lord (13.18).

This mobility throughout the land, down into Egypt and back should not surprise us since Abram had been brought up in the context of migration, leaving Ur of the Chaldeans and settling for awhile in Haran (Genesis 11. 27 – 32). Charles Van Engen states that from the time we first meet Abram, the Bible presents his story to

us as an immigrant and stranger, and this would be the ongoing heritage carried out through his descendants.¹⁰

Through Abraham and his family, the Lord God builds and blesses a community in migration as a light to the nations. Scholars note that a key phrase in the call of Abram is the word “blessing,” as we read in Genesis 12. 1 – 3:

The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.

Abraham’s calling was to migration, mobility, and mission. “Go to a land I will show you,” God commands him (Genesis 12.1). Compared to Hebrews 11.8, this was a faith step for Abraham who did not know where he was going when he started out. He was being called as much to a leading as to a land.

This obedience had global, missional implications. God promised him, “...all peoples on earth will be blessed through you” (Genesis 12.3). Donald Stamps states, “The New Testament clearly teaches that the last element of this promise is being fulfilled in the missionary proclamation of the gospel of Christ (Acts 3.25; Galatians 3.8).”¹¹

With this promise of God to Abraham in mind, Peter proclaims the gospel to his Jewish countrymen in Jerusalem, telling them, “...you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed’” (Acts 3.25). In his mission to the Gentiles, Paul lays out this same hope to them. “Scripture foresaw that God would justify the Gentiles by faith,” he says, “and announced the gospel in advance to Abraham: ‘All nations will be blessed through you’” (Galatians 3.8).

Our spiritual heritage from Abraham informs our present and future pilgrim journey of migration, mobility, and mission. Like him, our pilgrim journey is to be characterized as a life of followership and discipleship. Like Abraham, the simple obedience of one person to God’s missional call often reaches around the world.

¹⁰ Charles Van Engen, “Biblical Perspectives on the Role of Immigrants in God’s Mission,” *Evangelical Review of Theology* Volume 34, Issue 1 (January 2010), p. 29.

¹¹ “The Call of Abraham,” in Donald C. Stamps, General Editor. *Life in the Spirit Study Bible* (Grand Rapids, Michigan: Zondervan Publishers, 2003), p. 26.

Think of the global implications in the obedience of Philip, a New Testament lay evangelist who leads an Ethiopian to Christ on his way back home to Africa. Before the gospel has entered Europe in Acts 16, it is already on its way to Africa in Acts 8. The Ethiopian convert was the seed of what has now become burgeoning church growth across that continent. The migration of Africans is now blessing the former Western missionary sending regions of Europe and North America and the influence of African Christians is felt around the world.

Like Abraham, think of Daniel Berg and Gunnar Vingren, the apostles of Brazilian Pentecostalism. These two young men were immigrants from Sweden who had settled in South Bend, Indiana in the United States. There, they were baptized in the Holy Spirit, although they continued to attend Baptist churches. Vinson Synan relates the missional story of these migrants on mission:

In 1910, Vingren accepted the pastorate of a Swedish Baptist Church in South Bend. It was there that the two men heard a prophetic utterance which repeated the word, 'Para.' An interpretation of the word was given, which directed both Berg and Vingren to go somewhere in the world called 'Para.' Since no one in the group had any idea where such a place might be, Berg and Vingren visited the Chicago Public Library, where a search of a World Almanac revealed that there was indeed a province in Northeastern Brazil called 'Para' on the Para River.¹²

Their simple obedience to move out in migrational missional mobility, led to the planting of one of the powerhouses of global Pentecostalism. Brazilian Pentecostalism, host of the 2016 Pentecostal World Conference, is one of the largest and fastest growing expressions of our worldwide movement, and their missionary expansion is a blessing beyond their borders around the world.

Under Moses, himself a returned refugee from the land of Midian, Israel was a migrant, mobile community moving in the presence of God. The Lord had promised Moses, "My Presence will go with you, and I will give you rest." Moses did not want to take one step forward without this guiding presence. He replied, "If your Presence does not go with us, do not send us up from here" (Exodus 33: 14 -15).

This mobile community began their journey out of Egypt under the cloud by day and in the direction of the pillar of fire by night:

¹² Synan, *Ibid.*, p. 50.

“By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night” (Exodus 13.21)

Note the symbiotic relationship of movement between God and His people. When God moves, we move. When we move in obedience, God moves miraculously on our behalf. When the armies of Pharaoh threatened, God moved on their behalf:

Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long” (Exodus 14.19 – 20).

It was only in the Sovereign motion of God that Moses and the people would move:

In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; but if the cloud did not lift, they did not set out—until the day it lifted” (Exodus 40. 36 – 37).

The forty chapters of a book (Exodus) that records forty years on the move with God in missional migration is summarized with a phrase at the end of the last sentence of Exodus 40.38, “...all their travels.”

God traveled with this traveling people through times of crisis and leadership transition, as recorded in Deuteronomy 10: 6 – 8:

The Israelites traveled from the wells of Bene Jaakan to Moserah. There Aaron died and was buried, and Eleazar his son succeeded him as priest. From there they traveled to Gudgodah and on to Jotbathah, a land with streams of water. At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to minister and to pronounce blessings in his name, as they still do today.

In their migration and traveling, they encountered the loss of a first generation leader, Aaron. They were refreshed in a land with streams of water and encouraged with the succession of leadership as the next generation moved into the priesthood. There was also a setting apart of the priestly tribe of Levi to do three things: (1) to carry (or “bear” KJV) the ark of the covenant of the Lord, (2) to stand before the Lord to minister, and (3) to pronounce blessings in his name.

The Ark of the Covenant of the Lord was the most sacred furnishing in the Old Testament tabernacle. It was a rectangular chest made of acacia wood and overlaid with pure gold inside and out. The ark was kept in the Holy of Holies in the tabernacle. It signified the manifest presence of God with His people and the holy covenant [agreement, contract] He had with them. It was always carried before the people as they moved into new territory and was the centerpiece of their worship. Is important for us to be reminded that the ark was to be carried but not touched.

The bearing of the Ark of the Covenant in Old Testament priestly ministry is symbolic of the glorious privilege we have as the New Testament priesthood of believers. Old Testament scholar Walter Kaiser states that, “In both testaments, we were all intended by God to participate in that priesthood as agents of blessing to the nations of the earth.”¹³

We interject momentarily the New Testament perspective on this call. This mission is laid out by the Apostle Peter to believers scattered in diaspora. He names them, “...a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2.4). Like the Levites who pronounced blessings in the name of the Lord, Peter explains that we are also set apart for proclamation [*italics mine*]:

⁹ But you are a chosen people, a *royal priesthood*, a holy nation, God’s special possession, that you may *declare the praises* of him who called you out of darkness into his wonderful light. ¹⁰ 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 (1 Peter 2. 9 – 10).

One of the reasons why Peter’s phrase “declare the praises” is translated in many parallel versions in the verbal, preaching mode as “tell forth,” “make known,” and “proclaim” is that the Greek term used for “declare” is from the same word that gives us the word “evangelize.” Thus, the Good News for Modern Man translation reads, “...chosen *to proclaim* the wonderful acts of God” [*italics mine*].

Before returning to the imagery of Deuteronomy 10, let us be reminded that the Apostle Paul also had this insight of the priestly proclamation. Steven Hawthorne says that Paul received grace from God not only to preach, but to “*priest the gospel*!”

¹³ Walter C. Kaiser, “Israel’s Missionary Call,” in Winter and Hawthorne, *Perspectives*, p. 14.

There's no mistaking the imagery. Paul sees himself before God, serving the nations as if he were a priest, instructing and ushering them near to God, helping them bring the glory of their nation to God for his pleasure. ¹⁴

In Romans 15.16 Paul casts himself as a proclaiming priest. He saw a priestly function in preaching the gospel. It is a grace God gave me, he said, "To be a minister of Christ Jesus to the Gentiles with *the priestly duty of proclaiming the gospel* of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit" [italics mine].

His preaching was a means to an end – his acceptable sacrifice offering to God. The grammar in the original Greek construction of the passage shows that the Gentiles *themselves* were the offering. The New Living Translation reads, "I bring you the Good News and offer you up as a fragrant sacrifice to God so that you might be pure and pleasing to him by the Holy Spirit"

Paul's self-image here is a "sacrificing priest of the gospel of God." The word "proclaiming" is in the form of a verb, *hierourgeo*, literally meaning "sacrificing" and signifying "to perform sacred rites, to minister in priestly service." This is a unique term, found only once in the entire New Testament here in Romans 15.16. The verb is based on the word *hieros* which means "holy, sacred, consecrated" A form of this word is used to signify the whole Temple area at Jerusalem. ¹⁵

This is a dynamic seldom understood in Paul's missionary calling and so desperately needed in today's Pentecostal Movement. One of our Pentecostal problems is that some are living in triumphal celebration of their success and their self - proclaimed titles, bound up with a preoccupation with wealth and prosperity. Many in our church family prefer the imagery of "Prophet and King" and relish the idea of ruling, reigning, having authority, living above obstacles and suffering, moving up to the next level, walking into their destiny, proclaiming to the masses in prophetic ministry.

We have to ask, "How many are ready to get under the load of the burden of the Lord, bear the load of His covenant, and serve as priests to this generation? How many are willing to be hidden from the public eye and privately stand before the Lord to minister only to Him? As one person said, "Before you talk to the people about God, talk to God about the people." As Pentecostals leaders, we love *preaching* – and that is a good thing -- but we must also embrace *priesting*.

¹⁴ Steven C. Hawthorne, "The Story of His Glory," in Winter and Hawthorne, *Perspectives*, p. 60.

¹⁵ McClung, *Globalbeliever.com*, pp. 141-148.

It is an awesome responsibility and sometimes heavy burden. It was a sacred privilege carried by the priests and a strong passion felt by the prophets who carried the burden of the Lord. One Jewish theologian said that the prophets could “hear the silent sigh of God.” They were under the weight of His passion and burden.

Bob Pierce dialed into this deep passion of the Lord for suffering humanity. As a young military journalist covering the Korean War he saw the pain and suffering of Korean migrants and refugees and wrote in the flyleaf of his Bible, “Let my heart be broken with the things that break the heart of God.” God honored the broken heart of this young soldier who came home from the war and founded World Vision, one of the leading evangelical relief organizations of the twentieth century.

There is burden bearing in our ministry, but it is a glorious privilege, and the burden is accompanied by the blessing of God. A story is told of a Dr. Lambie, a medical missionary to Africa who noticed the locals placing heavy stones on their shoulders as they crossed a swift moving river. “Why,” he asked those around him, “would they be burdened with the weight of heavy stones as they try to cross the river?” The explanation was given to him of the sensible wisdom of learned experience. “You see, good Doctor,” the natives explained, “the more weight we bear, the more solid our footing as we cross the river.” God is looking for those who will enter His covenant and bear His burden. He is looking for those who will wait before Him to develop load-bearing capacity as they move on mission with Him.

The Levites were “To stand before the Lord to minister.” Herein is productive and fruitful ministry: waiting in God’s presence, presenting ourselves before Him, reporting for duty, carefully looking to Him for His direction.

The truth of Isaiah 40.30-31 is so valid for us as we need refreshing in ministry. “Even youths grow tired and weary, and young men stumble and fall;” Isaiah declared, “but those who hope in the Lord (KJV “wait upon the Lord”) will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint.”

Allow me to indulge in English language wordplay. In our priestly ministry of bearing the burden of the Lord, moving with Him under the ark of His covenant, there is a “waiting” (spelled “waiting”) and a “weighting” (spelled “weighting”). As we “wait” we receive the capacity to carry the “weight” of what is on God’s heart.

David Lemons, whose parents were pioneer members in the Church of God (Cleveland, Tennessee USA), told of his childhood years during the times when revival services would be scheduled in town. He and his friends would spend the day playing in the woods surrounding Cleveland. There, he would often come across observable knee prints in the ground where evangelists had been praying.

The preachers were simple men, called by God out of the cotton mills or from behind the plow in the fields. They had little opportunities for formal theological training but would spend hours seeking God in prayer, reading God's word as best they could, preparing for the message for the people in the evening service.

One brother had a unique way of sermon preparation. As he waited before God, and was "weighted" with the burden of the message, there would be something burned into his soul from the Word. To remember the place in scripture, he would find a wood chip or small twig from a tree as a book mark. When he entered the pulpit for the evening service, his Bible was full of the wood chip book markers. Brother Lemons quipped, "The power of God would fall, and the chips would fly."

In the tradition and symbolism of the priests who got under the burden of the ark to carry it, we also are weighted with the load of ministry as we bear the burden of the Lord. But in this Ark of the Covenant were three reminders of God's faithfulness to Israel in migrational mission. They also signify the *blessing* in the burden. Here is how the scripture describes the contents of the ark (Hebrews 9. 3 – 4):

"Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the Covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant"

If we are to be a mobile, migrant, missional priesthood, "priesting the gospel," as we move with God, carrying the ark of the covenant of the Lord – what is it that we are bearing? From the contents of the Ark of the Covenant we see three encouraging dynamics for our ministry as we are moved by the Spirit on mission with God among people on the move.

The "gold jar of manna" speaks to us of *provision* – God will take care of His servants. "Aaron's staff that had budded" speaks to us of *power* – God will empower and anoint His people. "The stone tables of the covenant" speak to us of *purpose* – God will give direction, wisdom, and vision to those who serve Him.

During the years of wandering in the wilderness, God provided daily manna for the people to eat. A pot of manna was placed in the Ark of the Covenant to remind the people of God's miraculous provision. I am reminded of an oft-quoted motto from the young missionaries of Youth with a Mission (YWAM), "Where God guides He provides; where He leads He feeds." God will provide for those who serve Him!

"Aaron's staff that had budded" was carried in their journeys to remind the Israelites of God's miraculous *power*. We are reminded that God will empower, anoint, enable, and equip us. As we move in covenant with Him, bearing His burden and entering His passion, He will "back us up" with confirmation, affirmation, and validation.

The backstory on this miracle is found in the rebellions recorded in Numbers 14 – 17. God makes an offer to Moses that any of us who have served as pastors in contentious church situations would have loved. It was the proverbial "offer you can't refuse!" God said to Moses, "I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they" (Numbers 14.12).

Moses intercedes with God with missional insight on behalf of the nations. Stories were already being circulated among the nations of God's great power. Moses pleads with God on behalf of God's honor and reputation (Numbers 14.13 – 19).

The rebellion continued into Chapter 16 where the Bible says that Korah and his cohorts "...became insolent and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council" (Numbers 16. 1- 2). It is instructional to us as a leadership model that at least four times throughout these rebellions, we read that Moses and Aaron "fell facedown" and began to intercede with God in prayer (Numbers 14.5; 16.4, 22, 45).

There may be times when we face warranted criticism and we need the counsel and input of all the people of God. We are not above correction. But this was an outright rebellion against God ordained leadership, a dismissal of the powerful Red Sea deliverance, a turning back to Egyptian bondage, and a refusal to believe God for miraculous provision to continue the journey, and enter the land of promise.

In midst of this confusion and cacophony, God moves in power. The cloud covered the Tent of Meeting "...and the glory of the Lord appeared" (Numbers 16.42). In our contemporary European and global context we encounter one of the greatest evangelistic opportunities in a generation. It is time for God to move once again.

With migrants and refugees flooding our lands, the church needs revival and the unity in mission brought about by God's intervention in presence and power. If, because of the love of the world, an acceptance of the status quo, a satisfaction with material comfort and an outright omission of the Great Commission, judgment may begin in the house of God. Then, it is time for leaders to "fall facedown" and call upon God for His blessing and power to return to His people. Instruction for us is provided in the example that follows in Numbers 16. 46 – 50 [italics mine]:

⁴⁶ Then Moses said to Aaron, "Take your censer and put incense in it, along with burning coals from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the LORD; the plague has started." ⁴⁷ So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. ⁴⁸ *He stood between the living and the dead*, and the plague stopped. ⁴⁹ But 14,700 people died from the plague, in addition to those who had died because of Korah. ⁵⁰ Then Aaron returned to Moses at the entrance to the tent of meeting, for the plague had stopped.

As church and mission leaders we stand with a foot in both worlds. On the one hand we see the challenges of reaching unreached peoples in our own cultures and among the new arrivals. On the other hand, we turn to our churches and seek to lift up this evangelistic opportunity and mobilize them for mission. In a sense, like Aaron, we are in the middle of this situation, standing "between the living and the dead" and praying for God's mercy upon Europe and our world.

The affirmation of God's purpose and mission was found in the miraculous budding of Aaron's staff as it was placed before the Lord. Our leadership and ministry must constantly be laid before the Lord for His anointing and affirmation:

The next day Moses entered the Tent of the Testimony and saw that Aaron's staff, which represented the house of Levi, had not only sprouted but had budded, blossomed and produced almonds (Numbers 17.8).

This calls to mind the agricultural imagery of Jesus who described Himself as the true vine, the Father the gardener, and His followers the branches. Hear His words in John 15. 1 – 5 [italics mine]:

I am the true vine, and my Father is the gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does *bear fruit* he prunes so that it will be even *more fruitful*. 3 You are already clean because of the word I have spoken to you. 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear *much fruit*; apart from me you can do nothing.

Note the progression of fruitfulness in John 15 as Jesus describes four kinds of fruit. In 15.1 He speaks of (1) *fruit*, and (2) *more fruit* (15. 1 – 2). In 15.5 He speaks of (3) *much fruit*, and in 15.16 He promises (4) *fruit that will last*.

I believe it is a promise sustained by the models of scripture that the presence and power of God will be displayed in a humble servant of God in the imagery of Aaron’s budding staff, “...a staff that had not only sprouted but had budded, blossomed and produced almonds (Numbers 17.8). It is the power of lasting fruitfulness promised by our Savior upon a life that remains and abides in the vine to produce fruit, more fruit, much fruit, and lasting fruit.

The “gold jar of manna” reminds us of *provision* – God will take care of His servants. “Aaron’s staff that had budded” speaks to us of *power* – God will empower and anoint His people. Thirdly, “The stone tables of the covenant” speak to us of *purpose* – God will give direction, wisdom, and vision.

Inside the ark were “the stone tablets of the covenant.” Through His Word, God will direct and guide His anointed leader, revealing wisdom, purpose, and vision. David learned this early in his leadership. He declared to the Lord, “Your word is a lamp to my feet and a light for my path” (Psalm 119.105). As they moved forward in mission, the migrant community was led by the presence of God symbolized by the ark that contained the direction and commands of God’s revealed plan. They were under the weight and authority of God’s word.

I remember a scene from our family story during our early days of missionary service. As a young family in our first term, my wife and I were determined that we would involve our two-year old toddler in family Bible reading and prayer every night before bedtime. “Little Man” was my designated nickname for him, used most everywhere we went. Seeking to involve him in family worship one evening, I sent him with the commission, “Little Man, bring Daddy the Bible.”

“The Bible” in question was one of the larger, family style, illustrated versions, prominently placed on the coffee table in the living room. Understandably, it was quite a load for a young child (Hey, it was heavy for me!). Struggling under the weight of it, yet determined to be involved, his declaration was, “Here comes the Little Man with the Big Bible!”

That incident has often been a personal reminder that God’s Word must be big in me, with a heavy bearing on my discipleship and mission as a Christ-follower. John the Baptist’s cry, “He [Jesus] must become greater; I must become less” (John 3.30 NIV), was a prior way of proclaiming what a two-year old missionary kid realized, “I’m little and this heavy Bible is big!” This child-like confession is our template for humble and fruitful missional leadership.

History

The missional purposes of God are revealed in the biographies of migrants and refugees and in the historical books from Joshua to Esther. A series of case studies of the redemptive purposes of God among people on the move begins with a command to young Joshua to “get ready” to move a migrant nation across the Jordan into the Promised Land (Joshua 1.2). It closes with the story of Esther and Mordecai in Persia, among God’s scattered people. Queen Esther bears cross-cultural witness to the one true God, saves the Jewish people from annihilation, and, “...becomes the catalyst through whom all Persia comes to know about the God of Israel....”¹⁶ Hers is a story of a faithful and fearless migrant on mission with God.

The books of history tell the story of how Israel is established in the land in missional presence. But it should not be forgotten that they were called upon to witness through proclamation. Here we see stories of Gentiles coming to faith and acknowledging the one true God, becoming proselytes and God-fearers because of the verbal testimony and story-telling of God’s people.

Of interest is this section of scripture is the number of salvation stories involving women, younger and older, on mission with God. This is significant to our history and current global expansion as Pentecostals. Already a generation ago, missions researcher David Barrett was publishing demographic cross-sections of global Pentecostalism that seem interestingly concurrent with what we are now seeing in the Majority World, and also among the profile of international migrants. Barrett said a composite sketch of the international Pentecostal:

¹⁶ Van Engen, *Ibid.*, p. 12.

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 18.¹⁷

This is significant in the promise of the outpouring of the Holy Spirit on all flesh, and the prophetic proclamation of both our sons and daughters (Joel 2.28; Acts 2.17).

A woman of influence comes to our attention in 1 Kings 10. The blessings and favor of God upon Solomon's reign had been proclaimed along the trade routes through Palestine from Mesopotamia to Africa. The stories caught the attention of the Queen of Sheba, who "heard and came" and gave glory to God.

Her story is a picture of how the unconverted move through the process of regeneration as they hear about Jesus Christ and see how believers live their lives before them. Note her testimony in 1 Kings 10. 7 – 9. She "heard" (10.1); she "came" (10.1); she "saw" (10.4); and she "praised" God (10.9) [*italics mine*]:

⁷ But I did not believe these things *until I came and saw* with my own eyes. Indeed, not even half was told me; in wisdom and wealth you have far exceeded *the report I heard*. ⁸ How happy your people must be! How happy your officials, who continually stand before you and hear your wisdom! ⁹ *Praise be to the LORD your God*, who has delighted in you and placed you on the throne of Israel. Because of the LORD's eternal love for Israel, he has made you king to maintain justice and righteousness.

As glorious as Solomon was in his reign, we are reminded that we serve One "greater than Solomon," (Matthew 12.42; Luke 11.31) Who is ascended in resplendent cosmic authority, seated at the right hand of God (Acts 7. 55 – 56; Romans 8.34; Ephesians 1.21; Colossians 3.1; Hebrews 1.3). There, we may come boldly to His throne of grace, "...so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4.16). In proclaiming Him to our immigrant neighbors, may we prayerfully invite others into His saving presence so they also can give praise to God and become followers of the King of Kings and Lord of Lords.

Could it be missionally informative to us in the context of migrants and refugees coming into our contexts to compare Paul's missionary appeal to the church in Rome alongside this story of the conversion of the Queen of Sheba? Hear the call in

¹⁷ Stanley M. Burgess and Gary B. McGee, Editors. *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Michigan: Zondervan 1988), p. 811.

Romans 10. 12 – 15, used by all of us over the years to mobilize missionary support for witness far away; now very relevantly close to home:

¹²For there is no difference between Jew and Gentile -- the same Lord is Lord of all and richly blesses all who call on him, ¹³for, "Everyone who calls on the name of the Lord will be saved." ¹⁴How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"

In the story of Solomon and the Queen of Sheba, there is power in the midst of power. It is an inside look into the political circles of the rich and privileged. It should remind us that the Spirit of God uses the good news of the gospel to penetrate the halls of political power and remind us to intercede for government leaders and those who make policy decisions on behalf of migrants and refugees.

A different story emerges in 2 Kings 5, one that resonates with our humble Pentecostal heritage. This is the story of the *powerless* among the powerful, about *migrants at the margins*. We are told that Naaman the Syrian was a great man, highly regarded, a valiant and powerful military commander. There was only one major flaw and life-threatening problem: he had leprosy (5.1).

Into the middle of this situation, God sends a captive Jewish maid, a prisoner of war, brought by forced migration into Naaman's household (II Kings 5.2). It is significant that she was simply called "a young girl from Israel." Her name is not mentioned. God uses the weak and powerless in this story to bring about healing and reconciliation. The implications for the witness of God's chosen handmaidens scattered among the nations are limitless.

The stories of women on mission with God not only include the Queen of Sheba and "a young girl from Israel." Also we find Rahab of Jericho (moved and affected by war), Naomi, an economic migrant to Moab, and her daughter-in-law Ruth from Moab, an immigrant brought into God's saving purpose in Bethlehem. Interestingly, Moab was also the land where David sought refuge for his parents as they fled as a family from Saul's wickedness and persecution during political upheaval and violence (1 Samuel 22.3 – 4).

The story of Ruth concludes with references to “Rachel and Leah,” other notable women who came from outside Israel into God’s salvation story (Ruth 4. 11 – 12).¹⁸ It is significant in God’s redemptive purposes for migrant peoples that the names of both Rahab and Ruth show up in a very Jewish book, the gospel of Matthew, which opens with the line, “A record of the genealogy of Jesus Christ the son of David, the son of Abraham” (Matthew 1.1). The presence of Rahab and Ruth in Matthew 1.5 indicates the mixed racial and intercultural background of the Savior who would fulfill God’s promise to Abraham of redemptive blessing to all nations.

Reading this family tree of Jesus, our Latin American friends would refer to him as a “mestizo,” a mixed race person. “Mestizo” is not necessarily a negative term across Latin America, but recognition of the reality of a person born of the mixed ancestry of native Amerindian and the European immigrant.

In a globalized world of people on the move and intermingled populations, this “mestizo Messiah” has brought salvation to all peoples and races. He identifies in His racial heritage and life experience with today’s migrant and refugee. Our “migrant Savior” was himself a refugee as a baby, his parents fleeing with him to safety in Egypt. In his mobile mission on the move, he had no permanent home and no place to lay his head (Matthew 8.20; Luke 9.58).

In closing this overview of the historical books, we return to King Solomon, who builds a glorious temple with international fame. This is important to stress the fact of an often overlooked multicultural society in the middle of what is commonly thought of as an exclusively Jewish story. There is also significance in noting the importance of proclamation (as well as missional presence) in the Old Testament. At the dedication he prays a globally inclusive prayer [italics mine]:

As for *the foreigner* who does not belong to your people Israel but has come from *a distant land* because of your name---for men will hear of your great name and your mighty hand and your outstretched arm---when he comes and prays toward this temple, then hear from heaven, your dwelling place, and do whatever *the foreigner* asks of you, so that *all the peoples of the earth* may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name (1 Kings 8.41-43).

¹⁸ Note the essay by M. Daniel Carroll R., “Once a Stranger, Always a Stranger? Immigration, Assimilation, and the Book of Ruth,” (p. 185), as well as a number of essays related to migration and diaspora mission in *International Bulletin of Missionary Research*, Volume 39, Number 4 (October 2015) also available online at www.internationalbulletin.org and www.omsc.org.

Solomon and the city of Jerusalem had a head start on that prayer. II Chronicles 2.17 reveals that as he was praying, there were *already* 153,600 aliens living in Jerusalem. They were the foremen and builders brought as contract laborers from surrounding nations to build this magnificent house of worship that Solomon hoped would attract international worshippers from faraway places. Jerusalem was already a multi-cultural, multi-ethnic city hundreds of years before the birth of Christ.

Although we have not yet moved into the section of Old Testament books called the Prophets, we must enter at this point into the perspective on the temple being a place of prayer for all nations, as recorded in the prophet Isaiah. Here we also remember how the open door to the temple for all nations was highlighted by our Lord in the Gospels and by his missionary, the Apostle Paul, in the Epistles.

In passages from the Law, here in the historical record from Solomon, and in the Prophets, it is clearly stated that foreigners were to be included in God's redeemed people. They were to become a part of His missional community. Isaiah 56.3 states, "Let no foreigner who has joined himself to the Lord say, 'The Lord will surely exclude me from his people.'" Verses 6 – 8 continue God's invitation to all peoples:

⁶ And foreigners who *bind themselves* to the LORD to *serve* him, to *love* the name of the LORD, and to *worship* him, *all* who keep the Sabbath without desecrating it and who hold fast to my covenant -- ⁷ these I will bring to my holy mountain and give them *joy in my house of prayer*. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for *all nations*. ⁸ The Sovereign LORD declares -- he who gathers the exiles of Israel: "I will gather *still others* to them besides those already gathered" [italics mine].

Nearing the cross in the Passion Week, Jesus enters the temple and calls upon the Isaiah passage. Here is the record in Mark 11.15 – 17:

¹⁵ On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts. ¹⁷ And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'"

At first glance it would seem that the anger of Jesus was aroused by the commercial enterprise going on in the temple. Indeed, merchants were making money on selling the necessary sacrificial animals and money changers made their exorbitant money

changing profits on those pilgrims coming from abroad who would need the accepted currency. But the key to understanding the motive for clearing the temple is found in the fact that most commentators believe that the Jewish religious establishment had shut out foreign pilgrims, disenfranchising them from the very “Court of the Gentiles” that had been designed for foreigners as a place of prayer. ¹⁹

Jesus demonstrated to the religious establishment that they would not disinherit the right of all peoples to seek after and worship God, being accepted by Him as heirs of the same promise given to Abraham. Basically he was saying to them, “This place will be a place of equal opportunity for all peoples.” He cleared out the racially, economically segregated traffic that was hindering all nations to come to prayer.

Notice the poignant picture in the parallel verse of Matthew 21.14 where, “The blind and the lame came to him *at the temple*, and he healed them” [italics mine]. Finally, the way was cleared for all to have equal access to the temple.

This is not forgotten by the Apostle Paul as the gospel begins spreading to the far flung corners of the Roman Empire among the Gentiles. Note the inclusive language of the promises he cites in Ephesians 2. 11 – 22:

¹¹ Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (which is done in the body by human hands) – ¹² remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. ¹³ But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.¹⁴

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, ¹⁵ by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, ¹⁶ and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. ¹⁷

He came and preached peace to you who were far away and peace to those who were near. ¹⁸ For through him we both have access to the Father by one Spirit. ¹⁹ Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, ²⁰ built on the

¹⁹ Stamps, *Ibid.*, p. 1510.

foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. ²¹ In him the whole building is joined together and rises to become a holy temple in the Lord. ²² And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Poetic and Wisdom Books

As we move into the Poetic and Wisdom literature, we see this inclusive international invitation to all nations, especially notable in the Psalms. Van Engen points out that, “The Psalmist also emphasizes that precisely because they are immigrants and strangers God will hear their cry.” ²⁰

This is the language of Psalm 39.12 where we feel the pathos of migrant suffering, “Hear my prayer, LORD, listen to my cry for help; do not be deaf to my weeping. I dwell with you as a foreigner, a stranger, as all my ancestors were.” The New Living Translation reads, “Hear my prayer, O LORD! Listen to my cries for help! Don’t ignore my tears; for I am your guest -- *a traveler passing through*, as my ancestors were before me” [italics mine].

In the songs and worship of David and fellow worship leaders, we see God’s heartbeat for all races, peoples, and nations. George W. Peters calls the Psalms, “one of the greatest missionary books in the world.” You will find there, he says, “... more than 175 references with a universal theme relating to the nations of the world.” ²¹ Psalm 2, 22, 33, 47, 50, 66, 67, 72, 96, 98, 117, and 145 can be studied with rich applications to the mission of God’s people in a pluralistic world.

Psalm 67 is of special interest to Pentecostals, since it was sung annually during the Feast of Pentecost. Pentecost took place fifty days after the offering of the first fruits, coming at the beginning of the Summer harvest season. Note the repeated call for “all the peoples” and “all the nations” to praise God [italics mine]:

May God be gracious to us and bless us and make his face shine upon us;
 2 may your ways may be known on earth, your salvation among *all nations*.
 3 May the peoples praise you, O God; may *all the peoples* praise you. 4 May the *nations* be glad and sing for joy, for you rule the *peoples* justly and guide the *nations* of the earth. 5 May the *peoples* praise you, O God; may *all the*

²⁰ Van Engen, *Ibid.*, p. 8.

²¹ George Peters, *A Biblical Theology of Missions*, (Chicago, Illinois: Moody Press, 1972), p. 116.

peoples praise you. ⁶ Then the land will yield its harvest, and God, our God, will bless us. ⁷ God will bless us, and *all the ends of the earth* will fear him.

The Psalmist specifically refers to the ingathering of the harvest (Psalm 67.6) and sees this as symbolic of the ingathering of the spiritual harvest from the ends of the earth. The power for this promise was provided in Acts 2 on the Day of Pentecost. One can almost visualize that day when pilgrims were gathered in Jerusalem from all nations. Who knows, perhaps the 120 in the Upper Room were in the middle of “praise song No. 67” (Psalm 67), with its international imagery, when “Suddenly” there was a sound from heaven---and the rest is Pentecostal missions history!

The Prophets

In the books of the Prophets we observe once again this theme of “movement.” The movement of the surrounding nations and major northern kingdoms are brought into the picture as agents of pending judgment upon Israel. As God’s people experienced the period of deportations and exile into Babylon, Israel’s missionary role began to shift from that of an attracting field to an outward-going force. Here in the prophets, we encounter the sending God who is at work among the exiles of Israel (note, for example the witness of Daniel and his colleagues in Babylon).

Through the prophet Jeremiah, God introduces a paradigm shift into the mentality of the exiles taken from Jerusalem to Babylon. God on mission reminds them that He sent them to a foreign land. God’s will for them, and a lesson for us, is stated in Jeremiah 29. 4 – 7, 11 – 14. Here we read of missional *presence* in the city and *prayer* for the hostile country where God has taken them.

It is a paradigm of hope, and hope is one of the commodities most needed in the migrant and refugee communities around us [*italics mine*]:

⁴ This is what the LORD Almighty, the God of Israel, says to all those *I carried into exile* from Jerusalem to Babylon: ⁵ “Build houses and settle down; plant gardens and eat what they produce. ⁶ Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. ⁷ Also, *seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.*”

¹¹ For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. ¹² Then you will call on me and come and pray to me, and I will listen to you. ¹³ You will seek

me and find me when you seek me with all your heart.¹⁴ I will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which *I carried you into exile.*”

Across many Western European countries, I have visited a variety of immigrant Pentecostal churches. The perspective of many of these believers has been: come to the West, get good jobs, send as much money home as possible, and get back to my country as quickly as possible.

On more than one occasion, I have preached in these churches from the Jeremiah 29 passage, inviting my immigrant brothers and sisters to consider the biblical perspective that *God has sent them* to the secular Western European countries as salt and light, as agents of revival and evangelism.

I have seen some examples where the immigrant believers have made an effort to cross cultures, evangelize and invite people from their host countries into their churches. This has included an effort to have bi – lingual worship services and other cultural adjustments in order to reach people unlike themselves. When immigrant churches are introduced to the Biblical models of migration on mission with God, their perspective turns from monocultural myopia towards multicultural mission.

We may remember that this was the radical worldview and mindset of Joseph who was sold into slavery by his brothers and lived as a foreigner in Egypt. Note his missional perspective that *God has sent him*, repeated three times Genesis 45. 4 – 8 [italics mine]:

⁴ Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt!⁵ And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that *God sent me* ahead of you. ⁶ For two years now there has been famine in the land, and for the next five years there will be no plowing and reaping. ⁷ But *God sent me* ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. ⁸ “So then, *it was not you who sent me here, but God.*”

In our fellowship among our immigrant Pentecostal churches from other regions of Europe and Eurasia, and within the Majority World migrant believers from Asia, Africa, and Latin America, may God give us grace to humbly recruit them as fellow – laborers in the current migrant and refugee harvest opportunities. Many of us may need to revisit our ancestral history and testify to them about the stories of our own families and nationalities in missional migration.

May God grant our migrant Pentecostal brothers the perspective that “God has sent us” here to Europe to be prepared to come alongside our European brothers and sisters in the harvest. Ultimately, as we reach out together and disciple the migrant and refugee newcomers, may the Holy Spirit also heal *their* hearts, help them to seek the welfare of *their* new land, and give *them* hope and a future.

Three main truths are in the global messages of the prophets: (1) *Israel had a mission from God which belonged to God*. God is the source and originator of mission who created Israel for Himself “that they might declare my praise” (Isaiah 43.21); (2) *Israel’s mission was God-centered*. As God was the originator of mission, He was also its center and content. Israel existed as a witness to ethical Monotheism (worship of the one true God) in a surrounding sea of polytheism, moral decay, and idolatry (Isaiah 44.6); (3) *Israel’s mission was a mission to the nations*. The goal of the mission from God and about God was not Israel itself but all the peoples of the earth. The book of Isaiah is especially clear about this mission to the nations (Isaiah 45.21; 49.6; 52.10; 56.7).²²

Throughout the era of the “Intertestamental period” (between the Old and New Testaments) the knowledge of God was taken by the Jews of the “Diaspora” to surrounding peoples and distant lands. Six major characteristics of the religious life of the Jews scattered among the nations during this time were:

- (1) the institution of the synagogue (where proselytes and God-fearers would come to learn about the one true God);
- (2) the observance of the Sabbath;
- (3) the translation of the Scriptures into Greek (called the *Septuagint*);
- (4) the teaching of the concept of Monotheism (one God);
- (5) the practice of individual and community Biblical morality (Immorality and idolatry were two great sins of the pagan world); and
- (6) the prophetic promise of a coming Savior.²³

²² Ibid, p.116.

²³ J. Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids, Michigan: Baker Book House, 1976), pp. 26-29.

A Church in Mobilization through the Missionary Spirit

In preparing the world for the coming of the Son, the triune God had carefully orchestrated His precision “kairos” moment. “Kairos” is a New Testament Greek word expression meaning a specific, strategic, opportune moment in time (as opposed to the word “kronos” from which we get our modern word “chronology,” meaning the passage of time from minute to hour to days to weeks to years, etc.). This is the meaning of Galatians 4.4a, “But when the time [“kairos”] had fully come, “God sent his Son....”

Much like the globalization effect in the passage into the 21st century, many international linkages and networks were in place for the spread of the gospel in the first century world. There was the “Pax Romana” (“peace of Rome”), a stable world government controlled by Rome insuring transnational commerce and travel. There were Roman roads across the empire and international shipping lanes open for travel on the seas. There was a universal language---a trade medium called “koine” (common) Greek --understood and used in multinational business. The Old Testament scriptures had been translated into this global medium. The preparatory knowledge of the one true Jehovah God had spread throughout Jewish synagogues and communities across the Greek-Roman world. This was God’s first century globalization moment. ²⁴

Into this “kairos” moment, God was on the move, proactively mobile, moving the world into a massive paradigm shift in the sending of His Son, Jesus Christ. We will see this movement upon a “Church in Mobilization through the Missionary Spirit” as we review the four main divisions of the New Testament: Gospels; History (Book of Acts); Epistles (Letters); and Prophecy (Book of Revelation).

Gospels

Because of this powerful dynamic of the movement of the Holy Spirit, we highlight the missional implications of the gospels with a brief focus on the gospel of Luke. Here, as James Shelton informs us, we see faithful servants moved by the Spirit:

From the very beginning of this Gospel Luke’s major emphasis is the Holy Spirit’s inspiring human beings to witness concerning Jesus. In the infancy stories of John the Baptist and Jesus, Luke makes the first of many deliberate

²⁴ McClung, *Globalbeliever.com*, p. 48.

associations of the Holy Spirit with *inspired speaking*. This pattern continues throughout his Gospel and Acts...Through his presentation of the earliest witnesses to Jesus and the gospel, Luke continually emphasizes *inspired witness*.²⁵

In the infancy narrative of Jesus (in Luke 1 – 2), the Holy Spirit moves upon people, leading them from place to place, and anointing them as Spirit-inspired witnesses to Jesus. Here we read the promise of the angel to Mary, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Luke 1.35). We witness the moving of the Spirit upon Mary, John, Elizabeth, Zechariah, Simeon, and Anna. As we will also see in Luke’s parallel record, the Book of Acts, the Holy Spirit is characterized with this movement of people from one place to another to provide a witness for Jesus.²⁶

See the movement and the work of the Holy Spirit of God upon Simeon and how he is linked with the work of the Spirit three times in Luke 2. 25 – 27 [*italics mine*]:

“Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and *the Holy Spirit was upon him*. It had been *revealed to him by the Holy Spirit* that he would not die before he had seen the Lord’s Christ. *Moved by the Spirit*, he went into the temple courts.”

What were the simple hallmarks of this man used by God? In verse 25, he is described as being “righteous and devout.” Other versions indicate he was “an upright and God-fearing man” (Weymouth Translation), “a good and God-fearing man” (“Good News for Modern Man: New Testament in Today’s English”), and “devoted to the service of God” (Philips Translation). Also, he was “was waiting for the consolation of Israel.” Other readings indicate he was, “looking for” (American Standard Version), “constantly expecting the Messiah to come” (Living Bible), “One who watched and waited for the restoration of Israel” (New English Bible).²⁷

Is there any wonder, then, that the simple, yet profound moving of the Holy Spirit was upon him, speaking to him and moving him with specific guidance? We are mentored and inspired by his lifestyle and consecration as we present ourselves to be moved by the Spirit on mission with God among people on the move.

²⁵ James B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke – Acts* (Peabody, Massachusetts: Hendrickson Publishers, 1991), p. 15.

²⁶ *Ibid*, p. 24.

²⁷ Vaughan, *The New Testament from 26 Translations*.

Note the anointing and favor in Luke 2.25b [italics mine] “...the Holy Spirit was *upon him*” (NIV). Other translations read, “He was filled with the Holy Spirit” (New Living Translation), “The Holy Spirit was with him” (NT in Today’s English), and “He was under the guidance of the Holy Spirit” (Charles B. Williams Translation)

Follow the work of the Spirit through him in revelation and God-given insight, once again in Luke 2.26 [italics mine], “It had been *revealed to him* by the Holy Spirit” (NIV). Other readings indicate, “It was disclosed to him by the Holy Spirit” (New English Bible), and, “He had been assured by the Holy Spirit” (“Good News for Modern Man: New Testament in Today’s English”).

Move with him as the Holy Spirit leads this faithful servant with special guidance. Once again we read Luke 2.27 [italics mine] where he was, “*Moved by the Spirit*” (NIV). Note other versions that indicate, “He came *by the Spirit* into the temple” (KJV), he was “...*inspired* by the Spirit” (Revised Standard Version), and, “The Holy Spirit had *impelled him* to go to the Temple that day” (The Living Bible).

Not only was there the three-fold work of the Holy Spirit (1) coming upon him, (2) revealing to him, and (3) moving him. When Simeon saw Jesus, “the consolation of Israel,” he worshiped God through (4) inspired speech: [italics mine] “Simeon took him in his arms and praised God, *saying...*” (Luke 2.28).

From the outset of the gospel witness surrounding the birth of Jesus and his ministry, we see the powerful dynamic of the moving of the Holy Spirit coming upon God’s servants, revealing His Word to them, moving and impelling them with special guidance, and inspiring them to speak.

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.²⁸ While encouraging other forms of Christian witness, Pentecostals must continue to prioritize proclamation evangelism and should not assume that it automatically is taking place in our ranks.

The integration of word and deed in the ministry of Jesus is summarized in the message of Peter to the household of Cornelius in Acts 10. 36 – 38. Herein, in the ministry of Jesus, are lessons for us to be *anointed* by the Spirit, *moved* by the Spirit, *proclaiming* the message and *doing good* through the Spirit, all under God’s divine favor [italics mine]:

³⁶ You know the message God sent to the people of Israel, *announcing* the good news of peace through Jesus Christ, who is Lord of all.³⁷ You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached -- ³⁸ how God *anointed* Jesus of Nazareth with the Holy Spirit and power, and how *he went around* [other versions say “went about,” ‘moved about’] *doing good and healing* all who were under the power of the devil, because *God was with him*.

Gordon Fee points out that everything about the ministry of Jesus Christ, as recorded in the gospel of Luke, was characterized by the work of the Holy Spirit. In Luke 1 – 5, he says:

Not only is Jesus conceived of the Holy Spirit (Luke 1.35), but his entire earthly ministry is lived out by the power of the Spirit. The Holy Spirit descends on him at his baptism (3.21 – 22); he is led by the Spirit into the desert for the time of testing (4.1); he returns from the desert into Galilee in

²⁸ Note the pattern, “filled with the Spirit and spoke boldly” in Acts 2.4; 4.31; 9.17, 20; 12.9, 10; 19.6.

the power of the Spirit (4.14); and it was in the “power of the Lord” that he healed the sick (5.17).²⁹

His engagement with His world models a multi-cultural missional lifestyle for us as we go into ours. For example, in the four chapters of Luke 3 - 6, we see at least eight examples of how he went: (1) with God’s favor (Luke 3.22); (2) full of, led by the Holy Spirit (Luke 4.1); (3) guided by the Word of God (Luke 4.4); (4) with the power and anointing of the Holy Spirit (Luke 4.14; 18-19); (5) with an intercultural focus (Luke 4.25-27); (6) with authority in teaching, deliverance, and healing (Luke 4.32, 35-36, 38-39); (7) with a vision for those who had not heard the good news (Luke 4. 43); (8) with an interdependent/ cooperative team partnership – choosing the twelve disciples (Luke 5-6).³⁰

As Jesus “moved about” in motion throughout the land he was moved in his emotions and response to the needs of people and the immensity of the harvest [italics mine]:

Mark 1.41 (NKJV), “Then Jesus, *moved* with compassion, stretched out His hand and touched him, and said to him, “I am willing; be cleansed.”

Mark 6.34 (NKJV), “And Jesus, when He came out, saw a great multitude and was *moved* with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.”

Matthew 9.35-38 (NKJV), “Then Jesus *went about* all the cities and villages, teaching in their synagogues, *preaching the gospel* of the kingdom, and *healing* every sickness and every disease among the people. But when *He* saw the multitudes, *He was moved* with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest *to send out* laborers into His harvest.”

Matthew 14.14, “And when Jesus went out He saw a great multitude; and *He was moved* with compassion for them, and healed their sick.”

²⁹ Gordon D. Fee, “The Kingdom of God and the Church’s Global Mission,” in Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, Editors. *Called and Empowered: Global Mission in Pentecostal Perspective* (Peabody, Massachusetts: Hendrickson Publishers, 1991), p. 21.

³⁰ Grant McClung, “Following Christ in World Evangelization,” at www.MissionsResourceGroup.org (“Resources”).

The interpersonal encounters of Jesus demonstrate the love of God reaching out to all of lost humanity. Many of his 28 personal conversations recorded throughout the gospels were with non-Jewish individuals such as the Roman centurion (Matthew 8.5-13) and the Syro-Phoenician woman (Mark 7.25-30).³¹ In the healing of ten lepers (Luke 17.11 – 19), the one who returns to give thanks is specifically pointed out to be a Samaritan (17.16), considered a stranger and alien by the Jews at that time. In his Parable of the Good Samaritan (Luke 10. 25 – 37) Jesus does not give the leading exemplary character role to a Jewish religious leader (a priest or a Levite) but to, “...the Samaritan stranger/alien as the agent of God’s mission.”³²

In Luke 15.1 we see His mercy and love extended to the marginalized tax collectors and “sinners” who felt comfortable enough to gather around him. Other translations refer to them as “notorious sinners,” (Charles B. Williams), “irreligious people” (Edgar J. Goodspeed), and “the outcasts” (C.H. Rieu).³³ The Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them” (Luke 15.2).

This is where we witness one of the paramount teachings of the heart of our God on mission. Traditionally, in many scriptural headings, the three parables in Luke 15 are labeled as, “The Parable of Lost Sheep, The Parable of the Lost Coin, and The Parable of the Lost Son.” Consider how the heart of the seeking and finding God on mission is revealed by viewing the stories in another way as, “The Seeking Shepherd, The Seeking Woman, and The Seeking Father”

All three parables have the commonalities of (1) something or someone very valuable that was lost; (2) there was continual searching until they were found; (3) there was joy and rejoicing over the finding. These are followed in succeeding chapters by two encounters (in Luke 18 – 19) where Jesus “shines the spotlight” on two lost men: Bartimaeus, a poor blind beggar; and Zacchaeus, a wealthy tax collector. With this teaching and the encounters, Jesus sums up His mission and vision, “For the Son of Man came to seek and to save what was lost” (Luke 19.10).

The seeking shepherd “goes after,” the lost sheep (15.4). The Greek verb used here indicates a departing from where you are and moving from one place to another in a search and recover mission. The verb comes from the same word for “passage.” We are on a journey with the seeking and finding God, seeking a passageway to the heart of the lost.

³¹ H. Cornell Goerner, “Jesus and The Gentiles,” in Winter and Hawthorne. *Perspectives on The World Christian Movement*, pp. 112 - 117.

³² Van Engen, *Ibid.*, p. 15, 20.

³³ Vaughan, *The New Testament from 26 Translations*.

The seeking woman, “lights a lamp, sweeps the house and searches carefully” for the valuable lost coin (15.8). We are on mission with God who is lighting the world with the gospel, sweeping away obstacles, and searching nations, communities, families, and individuals.

In the final parable, we see the movement of the prodigal son who leaves home and sets off in migration for “a distant country” (15.13). Here is the picture of those far away from God whom Peter would describe on the Day of Pentecost., “The promise,” he told them, “is for you and your children and for *all who are far off* -- for all whom the Lord our God will call” (Acts 2.39 italics mine). In the same word phrasing that described him “setting off” for a faraway place, we see his decision to return home. Notice the motion in his resolution “I will set out and go back to my father” (15.18).

Thank God that, when the seeker recognizes that he is sinner, there is also movement on the part of the seeking and finding God on mission. We thrill as we read that the father was watching for the son. “But while he was still a long way off,” Jesus said, “his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (15.20). This was a very unusual, undignified act for a family patriarch, yet it was evidence of his unrestrained love.

What a picture of the unleashed Divine desire to extend love, forgiveness, and reconciliation: God running! May we be so ready to move in mission with God that our obedience is typified as running in redemptive mission. Later, we see the Holy Spirit dispatching Philip to the chariot of the Ethiopian eunuch. The Bible says, “Then Philip *ran* up to the chariot” (Acts 8.30 italics mine).

At the close of all four gospels (and again in Acts 1.8), Jesus tells his disciples that it is time for *them* to run with the message, to move out in mission to the ends of the earth. He gives his followers the “Great Commission,” a mandate that will be accomplished under the powerful anointing of the Holy Spirit. He promises to be present with them to the end of the age (Matthew 28.18-20; Mark 16.15; Luke 24.46-48; and John 20.21).

In the Matthew 28:18 - 20 version, take note of His intentional use of the all-encompassing word “all,” appearing four times in three verses of [italics mine]:

And Jesus came and spoke unto them, saying, *All* power is given unto me in heaven and in earth. Go ye, therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them

to observe *all* things whatsoever I have commanded you. And, lo, I am with you *always* [literally, ‘*all* the days’], even unto the end of the world.

The recurring frequency of this encompassing word “all” indicates the “The Totality of Christ’s Command,” giving us direction and inspiration in the *source, scope, subject, and strength* of our mission. “All authority” (28.18) reminds us that the authority of Jesus is the *source* of our mission (Matthew 9.35-38; Colossians 1.15- 20). “All nations” (28.19) defines the *scope* of our mission, including: all individuals (2 Peter 3.9); all families and every family member (Acts 2.38); all “ethne”, ethnic and people groups (Revelation 5.9 – 10); and all geographical regions (Acts 1.8; Romans 15.20). “All things (28.20) defines the *subject* of our mission (Acts 2.32-33); and “all the days” (28.20) is the *strength* of our mission (Mark 16.20).³⁴

The Greek word used for “nations” (28.19) is “ethne” from which we get our modern term “ethnic.” The background meaning of this word is not limited to a geographical or a geopolitical area commonly called “country” or “nation.” “Ethne” means a cultural, linguistic, ethnic, religious, racial grouping of people, even living within another geopolitical country or region. Remember, Jesus gave this command before the days of European and American colonialism, and before the 20th century formation of the League of Nations (1914) and the United Nations (1949). The command goes beyond the artificial distinctions of “Home Missions” and “Foreign/World Missions” and is extremely relevant for the new international demographic realities in today’s globalized world.

Before transitioning to the establishment of the Church as a mobilized, missional people on the move through the centrality of the Holy Spirit, we should not lose sight of the Trinitarian theology of mission throughout the New Testament. It is highlighted here in the disciple-making command of Jesus to baptize, “...in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28.19). Pentecostals, sometimes known only for their focus on the Holy Spirit, 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 mission and missiology.³⁵

³⁴ McClung, *Globalbeliever.com*, pp. 50 – 51.

³⁵ Alan Roxburgh, “Rethinking Trinitarian Missiology,” in William D. Taylor, Editor. *Global Missiology For the 21st 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). Also note the work of Paul A. Pomerville, *The Third Force in Mission: A Pentecostal Contribution to Contemporary Mission Theology* (Peabody, Massachusetts: Hendrickson Publishers, 1985), pp. 157 – 163.

Here we are informed by the theological insight of *The Cape Town Commitment* from the Lausanne Movement for World Evangelization. Faithfulness in Trinitarian mission is cast in the language of love and devotion to Father, Son, and Holy Spirit:

We love the Holy Spirit within the unity of the Trinity, along with God the Father and God the Son. He is the missionary Spirit sent by the missionary Father and the missionary Son, breathing life and power into God's missionary Church. We love and pray for the presence of the Holy Spirit because without the witness of the Spirit to Christ, our own witness is futile. Without the convicting work of the Spirit, our preaching is in vain. Without the gifts, guidance and power of the Spirit, our mission is mere human effort. And without the fruit of the Spirit, our unattractive lives cannot reflect the beauty of the gospel.³⁶

History (Book of Acts)

It is apparent that when Luke starts his introduction to the Book of Acts, he sees it as a sequel to, an unfolding continuation of the Gospel of Luke [italics mine], "In my former book, Theophilus, I wrote about all that Jesus *began* to do and to teach ..." (Acts 1.1). As Luke is the beginning, the Acts of the Apostles is the record of the *continuing* powerful presence of Jesus through the early church.

Peter announces this dynamic fact in his first public declaration following his own personal empowerment in the Holy Spirit. With a fresh boldness [italics mine] "Brothers, I can tell you *confidently*..." (Acts 2.29), he bears witness (in Acts 2. 32 – 33) to Jesus Christ being squarely in the middle of the outpouring of the Holy Spirit ("*he [Jesus] has poured out*"):

God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, *he* has received from the Father the promised Holy Spirit and *has poured out* what you now see and hear.

The "Holy Spirit" is mentioned frequently in Acts (listed by name 72 times in 28 chapters). George Peters says there is a central sovereignty of the Holy Spirit, revealed here as the "Supreme Strategist" of world mission. "The superintendency of the Holy Spirit in missions," he states, "is evident from the Book of Acts. Here it is

³⁶ *The Cape Town Commitment: A Confession of Faith and a Call to Action* (www.lausanne.org, 2011).

also evident that the Holy Spirit was not only *resident in* but also *President of* the early church. When this happens there is a mighty all-out horizontal push in world evangelism” [italics mine].³⁷

Roland Allen, who is sometimes nicknamed “the grandfather of Pentecostal missiology,” asserted the indispensability of the missionary role of the Spirit:

It is in the revelation of the Holy Spirit as *a missionary Spirit* that Acts stands alone in the New Testament. In the Acts it is the one prominent feature. It is asserted, it is taken for granted, from the first page to the last... it is necessary to any true apprehension of the Holy Spirit and his work that we should understand and realize it... [italics mine].³⁸

Gary McGee reminds us that Allen, who was sent as an Anglican missionary to China 1895, “...proved to be the most powerful influence in the development of Pentecostal missiology. With the publication of his books *Missionary Methods: St. Paul’s or Ours?* (1912) and *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927), Allen unwittingly shaped the future course of Pentecostal missions.”³⁹

Commencing with the moving of the Holy Spirit in the upper room in their empowerment, we see the disciples on the move throughout the book. The first few chapters record the movement of the gospel within their own culture and familiar geographical areas. Then the Holy Spirit moves them beyond into new cultures and this becomes the main story. Actually, three-fourths of the book (75%) is about intercultural evangelism (Acts 10 – 28).

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 (Phillip to the Ethiopian in Acts 8); the unexpected vision revealed to

³⁷ George W. Peters, *A Biblical Theology of Missions*, pp. 304 – 305.

³⁸ Roland Allen, *The Ministry of the Spirit* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 1960), p. 21.

³⁹ Gary B. McGee, “Missions, Overseas (North American Pentecostal),” in Burgess and Van Der Maas, *International Dictionary of Pentecostal and Charismatic Movements*, pp. 896 - 897.

a reluctant disciple, sending him to a religious terrorist who was destined to be an apostle to the nations (Ananias prays for Saul in Acts 9); and the startling summons sent to a recalcitrant Jewish preacher to enter the home of a Gentile, a Roman military officer (Peter preaches to Cornelius in Acts 10).

In Acts 13 there is the *movement* of God on mission and the obedient *motion* of local church leaders. The command of the Holy Spirit was, “Set apart for me Barnabas and Saul for the work to which I have called them” (13.2). After fasting and prayer, “...they placed their hands on them and sent them off” (13.3). Notice the *motion* again where Luke concludes that the two of them were, “...sent on their way by the Holy Spirit...” (13.4). As the Holy Spirit hovered over and moved upon the waters in creation, the creative movement of the Spirit of God hovered over church leaders worshipping and waiting in fasting and prayer. The Spirit moved them to send out the first mission team in the history changing creation of the first missions sodality.⁴⁰

In Acts 16, we see the unpredictable moving of the Spirit by closing two doors so another could be opened. Paul and his companions were, “...kept by the Holy Spirit from preaching the word in the province of Asia.” The King James Version says they were, “...forbidden of the Holy Ghost...” (16.6). They tried another direction, toward Bithynia but, “...the Spirit of Jesus would not allow them to” (16.7). Instead, Paul and his team moved on to Troas where a direction changing vision during the night led them into Macedonia (16.9 – 10). I imagine that over coffee the next morning, Paul may have explained an “IBM moment” and said, “Brothers, we’ve been moved!”

In his sermon titled, “Forbidden to Preach,” William Hull reflects upon what can be learned from Paul’s experience and the doors which are closed by the Holy Spirit:

That even our best-laid plans must be open to divine overruling from the very beginning. That we may fail twice as often as we succeed before we reach our goal. That short-term frustration is often the prelude to long-term fulfillment. That the serendipities of the Spirit offer more promise than the strategies devised by human calculation. That it is better to follow divine promptings, however reluctantly, than it is to follow human preferences, however enthusiastically.⁴¹

⁴⁰ See Ralph D. Winter, “The Two Structures of God’s Redemptive Mission,” in Winter and Hawthorne, *Perspectives*, pp. 244 – 253.

⁴¹ William E. Hull, “Forbidden to Preach” Unpublished paper presented to the Taskforce: 21st Century Missions Consultation at Beeson Divinity School Chapel, Samford University, Birmingham, Alabama, January 28, 1996.

There was serendipity and surprise in Paul's mission but later on, the Holy Spirit led him in a different manner. In a sense, we could call it "the suspense of the Holy Spirit." Hear him in his farewell speech to the Ephesian elders in Acts 20. 22 – 24:

²² "And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. ²³ I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. ²⁴ However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me - the task of testifying to the good news of God's grace.

Pentecostal scholar French Arrington states that Paul was "bound by the Spirit:"

In spite of the difficulties that awaited him he was willing to go to Jerusalem. By the direct constraining power of the Holy Spirit Paul was led to Jerusalem. Though he was aware that the path led to bonds (21. 4, 11), the details of what would happen to him in Jerusalem remained a mystery. Through prophets, the Holy Spirit had warned him in every city about hardships and imprisonment that awaited him (cf. 21.11). The solemn prophetic admonitions were understood by Paul to be the definite guidance of the Holy Spirit to go to Jerusalem, the place where the purpose of God would be carried out. ⁴²

Epistles (Letters)

The New Testament section of scripture we call "the Epistles" were letters written to people moved by the Spirit on mission with God. Churches grew and multiplied among people on the move throughout the Mediterranean world and into the center of Roman Imperial power. As they moved, however, they were reminded that they were pilgrims, "aliens and strangers in the world" (1 Peter 1.1; 2.11), "scattered among the nations" (James 1.1).

In the letter called "Hebrews," Jewish diaspora Christians are brought full circle to their mobile missionary heritage. They are urged in Hebrews 11. 9 – 10 to have the same missional faith of their migrant father Abraham:

⁴² French L. Arrington, *The Acts of the Apostles: Introduction, Translation, and Commentary* (Peabody, Massachusetts: Hendrickson Publishers, 1988), p. 209.

⁹By faith he made his home in the promised land like a *stranger in a foreign country*; he lived in *tents*, as did Isaac and Jacob, who were heirs with him of the same promise.¹⁰ For *he was looking forward* to the city with foundations, whose architect and builder is God [italics mine].

In that same chapter, we read of faithful pioneers who were characterized as people who, "...admitted that they were aliens and strangers on earth" (11.13); they were, "...longing for a better country – a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them" (11.16).

With significant implications for our current migrant and refugee situation the book of Hebrews closes with relevant exhortations on how to live out a mission on the move. They are told to keep on loving each other, be hospitable to strangers, remember those in prison, and, "...those who are *mistreated* as if you yourselves were suffering" (13.1 italics mine). A rhetorical redemptive question for us is: "Do we see any migrants and refugees around us who are strangers, who may have run into problems with the law and are imprisoned, and who have been mistreated?"

The readers of Hebrews are called to remember and revisit their redemption through the migrant Savior who was ostracized and crucified outside the gates (13.11 – 14). Notice the phrase "outside" that is mentioned three times [italics mine]:

¹¹The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned *outside the camp*. And so Jesus also suffered *outside the city gate* to make the people holy through his own blood.

¹³Let us, then, go to him *outside the camp*, bearing the disgrace he bore.

¹⁴For here we do not have an enduring city, but we are looking for the city that is to come.

Pentecostals have always been at the margins. We are the ultimate outsiders. In recalling our humble heritage, God can help us identify with and minister to the suffering multitudes of migrants who would, no doubt, feel marginalized as outsiders in a new and foreign land.

Prophecy (Revelation)

The final book of the New Testament shouts with victory. Jesus is no longer in disgrace outside the camp. He reveals himself in Revelation 1 to a suffering saint (the Apostle John) and to a persecuted church as, "...the firstborn from the dead, and the ruler of the kings of the earth" (1.5). Revealing Himself as risen and

ascended in His glorified body, He announces, “I am the Alpha and Omega, says the Lord God, who is, and who was, and who is to come, the Almighty” (1.8).

The book of Revelation is “The revelation of Jesus Christ...” (1.1) and Christ is central throughout the story. It is not tribal, localized, parochial, national, or regional but international in focus and perspective (“for all the peoples of the earth” 1.7). There is a sense of urgency (“the time is near” 1.3) and timelessness - with eternity in view (“...from him who is, and who was, and who is to come...” 1.4, 8). God’s intended purpose is that all nations, peoples, and ethnic groupings will worship and serve Him (“...from every tribe and language and people and nation.” 5.9).

Van Engen reminds us that the “eschatological perspective of the immigrant stranger,” is also highlighted in this closing book of scripture:

Repeatedly the author of Revelation announces that a great multitude of every language, family, tribe, and nation will gather around the throne of the Lamb (See, for example Revelation 1.7; 5.8; 5.13; 6.12; 10.6; 11.15; 14.6; 15.1; 19.6 and chapter 21). This great gathering will occur as the result of a great migration to the holy city. ⁴³

God’s salvation story closes in Revelation 22 with the promise of the Lord Jesus Christ, “Yes, I am coming soon,” the expectant reply, “Amen. Come, Lord Jesus” (22.20), and the concluding promise of, “The grace of the Lord Jesus be with God’s people” (22.21).

A Pentecostal Movement in the Miraculous

The promise of the imminent return of Jesus Christ at the end of Revelation is actually the beginning point in our story as a Pentecostal people, a movement in the miraculous. Along with many writers, I have noted elsewhere that our movement was born and bred in the missional milieu of intense eschatological urgency:

When supernatural phenomena burst on the scene at Azusa Street and other locations, Pentecostals were sure that they were living in and directly experiencing the end-time restoration of New Testament apostolic power.

⁴³ Ibid, p.19.

Signs and wonders were a portent of Christ's imminent return. Everything else was put aside for the urgent business of world evangelization.⁴⁴

The very 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.⁴⁵ Pentecostal historian/missiologist Gary B. McGee asserted that, "The history of Pentecostalism cannot be properly understood apart from its missionary vision."⁴⁶ This missionary vision is intrinsically inherent in our DNA and has caused us to be mobile and on the move in missional migration from the beginning. Although the revival occurred in various locations, it was at the Azusa Street revival in Los Angeles, California where it took on the characteristics of an *international* missionary movement.

The signs and wonders they experienced in that revival, combined with an eschatological urgency, caused these early Pentecostals to take off for the far flung corners of the earth, many of them without any formal training, missions agency structures, or financial supporters. They anticipated the imminent return of Christ and they expected to be at their foreign posts of service at His coming. Pentecostal historian Vinson Synan nicknamed these early Pentecostal evangelists, "missionaries of the one way ticket."⁴⁷

The prayer services at the Azusa Street Mission were led by an African American, William J. Seymour, the eldest son of slaves (with the heritage of the forced migration of the slave trade from West Africa to the Caribbean and the Americas). As an economic migrant, Seymour had moved from his birthplace near New Orleans, Louisiana to seek work in the state of Indiana. Racial prejudices forced his migration from Indiana to Ohio where he entered the preaching ministry. He eventually moved to Texas and from there he migrated west to Los Angeles in 1906.⁴⁸

African Americans were the largest racial minority in Los Angeles at that time and figured prominently in the Azusa Street revival. Because of the history of racial segregation in the United States, the secular press and religious leaders focused

⁴⁴ "Try to Get People Saved: Azusa 'Street Missiology,'" in Grant McClung, Editor. *Azusa Street and Beyond: Missional Commentary on the Global Pentecostal/Charismatic Movement* (Alachua, Florida: Bridge-Logos Publishing 2006), p.5 (Also online at www.MissionsResourceGroup.org).

⁴⁵ 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.

⁴⁶ Gary B. McGee, "Early Pentecostal Missionaries: They Went Everywhere Preaching the Gospel," *Assemblies of God Heritage* (Summer, 1983).

⁴⁷ Vinson Synan, "Missionaries of The One-Way Ticket," in McClung. *Azusa Street and Beyond*, p. 41. Also online at www.MissionsResourceGroup.org.

⁴⁸ Cecil M. Robeck, Jr. "Seymour, William Joseph," in Stanley M. Burgess, Editor and Eduard M. Van Der Maas, Associate Editor. *International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids, Michigan: Zondervan Publishing, 2002), pp. 1053 – 1058.

more on the integration of black and white believers at the Azusa Street worship services. Black and white unity in worship is often noted in Pentecostal histories of the revival.

We should not forget, however, the presence and participation of international immigrants in the revival. Pentecostal historian Cecil M. Robeck, Jr. says that when Seymour arrived in Los Angeles, it was a thriving, multicultural city of 238,000 people. The city had more than doubled its population in the previous six years and was growing by 3,000 new residents every month. Each arriving train delivered hundreds of internal migrants from across the United States and international immigrants from around the world.

“A large group of Europeans,” Robeck says, “especially Scandinavians, Germans, and Russians, had settled in Los Angeles within the previous twenty years. By 1906 fourteen German-speaking congregations and neighborhoods dotted the city. Swedish, Norwegian, Danish, Italian, Russian, Polish, Spanish, and Chinese congregations also rubbed shoulders in the metropolis.”

In addition, Robeck also states that, “... between 1903 and 1912 several thousand Russians and Armenians arrived in the city, refugees from Russia’s increasingly repressive government. Unlike most Russians they did not belong to the Orthodox church.” They were more inclined to Protestant beliefs and had a special appreciation for the moving of the Holy Spirit in what we would describe as Pentecostal manifestations in their services.⁴⁹

Pentecost in Europe: A Migration Story

Pentecostalism arrived in Europe through an immigrant. The apostle of Pentecost to Western Europe was Thomas Barratt who had the background of the migrant experience. Barratt was born in England but immigrated with his family to Norway when he was five years old. As a teenager he began his preaching ministry in the Norwegian Methodist Church. While on a fund-raising tour to New York in 1906 he heard of the Pentecostal movement and began seeking for a deeper work of the Holy Spirit in his life.

⁴⁹ Cecil M. Robeck, Jr. *The Azusa Street Mission & Revival: The Birth of the Global Pentecostal Movement* (Nashville, Tennessee: Thomas Nelson Publishers 2006), pp. 56 – 57.

Like many others at the time he thought it was necessary to travel to Los Angeles to receive the Pentecostal experience. He was surprised, however, to receive the baptism in the Holy Spirit in New York. We are told it was on November 16, 1906 (interestingly, 109 years ago this week) that Barratt received the Pentecostal baptism. Here is his testimony:

I was filled with light and such a power that I began to shout as loud as I could in a foreign language. I must have spoken seven or eight languages, to judge from the various sounds and forms of speech used. I stood erect at times, preaching in one foreign tongue after another, and I know from the strength of my voice that 10,000 might easily have heard all I said...At times I had seasons of prayer in the Spirit when all New York, the United States, Norway, Scandinavia and Europe, my loved ones and friends, lay like an intense burden on my soul. Oh, what power was given in prayer! My whole being was at times as if it were on fire inside, and then I would quiet down into sweet songs in a foreign language. Oh what praises to God arose from my soul for His mercy! I felt as strong as a lion, and know now from whence David and Samson got their strength. ⁵⁰

It is worth noting at this point the theological and missiological observation of Pentecostal Missions Historian Gary B. McGee who stated, “Just like that of other early Pentecostals, Barratt’s testimony reflects the close correlation between the baptism in the Holy Spirit and the concern for evangelism. ⁵¹

Paul Schmidgall and other European scholars record the rapid spread of the Pentecostal message in Norway and across Europe upon Barratt’s return. He visited many countries, preached and published extensively, writing more than 300 books, pamphlets, and major articles. ⁵²

Arto Hamalainen also reminds us that Barratt’s ministry was not the only factor contributing to the spread of the Pentecostal Movement across Europe:

Also the contacts between different European countries and the USA played a part in the process. This was the case in the Netherlands, Belarus, Latvia,

⁵⁰ As recorded in Donald Gee. *The Pentecostal Movement*, Second Edition (London: Elim Publishing Company, 1949), pp. 14 – 15. Note also Thomas Ball Barratt. *When The Fire Fell* (Oslo, Norway: Alfons Hansen & Sonner, 1927).

⁵¹ Gary B. McGee. *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959* (Springfield, Missouri: Gospel Publishing House, 1986), p. 49.

⁵² Paul Schmidgall. *Von Oslo nach Berlin* (Erzhausen, Germany: Leuchter Verlag 2003). See also David D. Bundy, “Barratt, Thomas Ball,” in Burgess and Van Der Mass, Editors. *International Dictionary*, p.365. Note also the foundational work of Barratt’s influence in Scandinavia and across Europe in Nils Bloch-Hoell. *The Pentecostal Movement* (Oslo, Norway: Universetforlaget, 1964).

Lithuania, Romania, and Italy. Ivan Voronaev, who got acquainted with Pentecostalism while he pastored a Russian church in the USA, greatly contributed to the onset of the Pentecostal movements in Bulgaria, Ukraine, and Russia. In many other European countries, mission work from other European countries triggered the Pentecostal Movement. Sweden played an important part in Spain, Austria, Belgium, and the Baltic countries. Also Finland contributed to the work done in all these countries. Pentecostalism in England gave impetus to the birth of French Pentecostalism. It is also interesting that the roots of the Portuguese Pentecostal movement are in Brazil. The missionaries sent from Brazil built the foundation for the Pentecostal movement in Portugal. Influences spread from Germany to Poland. The movement in Hungary was kindled by efforts both from the USA and Russia.⁵³

In the early days of the Pentecostal Movement, these and many other stories of “reverse Pentecostal missional migration” were repeated in a number of European and Russian communities across the United States and other countries as they took the Pentecostal experience back to their home countries.⁵⁴

At that time, there was significant presence of Europeans in the growing international cities of the United States and around the world. In the 100 years from 1815 – 1915, approximately 50 – 60 million Europeans had immigrated to various overseas regions.⁵⁵ From Italy, our host country for this meeting, great waves of immigrants left in the early 1900s. Just in a fifteen year period between 1890 -- 1905, some 408,000 people departed, primarily from the poorest areas of southern Italy. These were mainly farm laborers and peasants who moved first to North and South America, later to Australia, and then to northern Europe.⁵⁶

Many of the Europeans carried a Pietist and holiness experience with them to their new immigrant neighborhoods in multicultural cities across the United States. The influence of the revival in Los Angeles quickly spread to migrant churches in cities such as Chicago, the birthplace of Italian Pentecostalism. From the Chicago revival, pioneers such as Luigi Francescon, Pietro Ottolini, and Giacomo Lombardi became

⁵³ Arto Hamalainen, “The Pentecostal Movement in Europe: From Fragmentation Toward a Theology of Unity,” in Arto Hamalainen and Grant McClung, Editors. *Together in One Mission: Pentecostal Cooperation in World Evangelization* (Cleveland, Tennessee: Pathway Press – with the World Missions Commission of the Pentecostal World Fellowship, 2012), p. 228. Also available as an online Ebook at www.MissionsResourceGroup.org – see “Together in One Mission/Read the Book.”

⁵⁴ Ian R. Hall, “Europe, Eastern (Survey),” pp. 88 – 96 and Peter D. Hocken, “Europe, Western (Survey),” pp. 96 – 98 in Burgess and Van Der Maas, Editors. *International Dictionary*.

⁵⁵ Jehu J. Hanciles, “Migration and Mission: Some Implications for the Twenty-first-Century Church,” *International Bulletin of Missionary Research*, Volume 27, Number 4 (October 2003), p. 146.

⁵⁶ Giovanni Traettino, “Italy,” in Burgess and Van Der Maas, Editors. *International Dictionary*, p. 133.

the first missionaries of Pentecost across the Italian communities of the United States, Canada, and South America. Lombardi is recognized as the Pentecostal pioneer who opened the first Pentecostal church back home in Italy in 1908.⁵⁷

Our Missional Moment in a World on the Move

Mission in a globalized world is now appropriately described as being, “from everywhere to everyone, everywhere.”⁵⁸ A short-handed definition of globalization is, “everything is everywhere.” In a borderless world, the new migration maxim could be stated: “everyone is everywhere.”

Mission in our world is now defined by the significant missiological opportunities of *migration* and global *mobility* of populations on the move. There are more than 200 million people living outside their countries of origin.⁵⁹ Migration among those seeking relief and refuge from natural catastrophes, violence, and economic need has come into the spotlight in Europe in 2015.

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.”⁶⁰ In the last decade, a series of consultations, studies, and publications have contributed to an emerging missiological discipline that addresses this new global reality. “Diaspora missiology” is defined as, “...a missiological framework for understanding and participating in God’s redemptive mission among people living outside their place of origin.”⁶¹

⁵⁷ Ibid., p.134.

⁵⁸ 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).

⁵⁹ Sadiri Joy Tira. *The Human Tidal Wave* (Manila, Philippines: LifeChange Publishing 2013); Cf. Diasporas Issue Network at www.lausanne.org and information at www.global-diaspora.com.

⁶⁰ Cited in Enoch Wan, “The Phenomenon of Diaspora: Missiological Implications for Christian Missions,” 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 (July 2011); Chandler H. Im and Amos Yong, Editors. *Global Diasporas and Mission* (Cascade Books, 2014).

⁶¹ 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, and www.lausanne.org.

The Apostle Paul had a perspective on God's redemptive mission among scattered peoples. His proclamation on Mars Hill is one of the central texts discussed in diaspora missiology. We read it in Acts 17. 24 -27 [*italics mine*]:

The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. From one man he made all the nations, that they should inhabit the whole earth; and *he marked out their appointed times in history and the boundaries of their lands*. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us.

The Lausanne Global Diaspora Network comments on this passage, noting that it, and other biblical references, indicates the purpose of the Triune God:

Nothing in history happens by chance. Every geographical move of every human being who ever lived happens within the overall will and sovereignty of God. The fact that God created nations (Genesis 25.23; Psalm 86. 9 – 10) and languages/cultures (Genesis 11.1, 6, 7, 9), and determined the place (space) and the timing (time) of our habitation. The passage in Acts 17.26 – 29 implies that He not only 'uses' the 'diasporas'; but designs, conducts, and employs such 'diasporas' for His own glory, the edification of His people, and the salvation of the lost. Every dispersed person and people group has a place and a role to play in God's redemptive history.⁶²

Missiologists 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, migrants, and refugees to our doorsteps but is also providing the vehicle whereby fellow Christians are moving around the world as *missional migrants*.

In this regard, the Global Diaspora Network speaks of three types of diaspora mission: ministry *to*, *through*, and *beyond* diasporas. This means that diaspora mission reaches out *to* evangelize diaspora people, they evangelize *throughout* their cultural group (in mono-cultural evangelism) and they also become an intercultural missions force to reach out *beyond* their culture to other people groups.⁶³

⁶² “‘Diasporas’ and God’s Mission,” in *Scattered to Gather*, p.12.

⁶³ See www.global-diaspora.com

Moved by the Spirit in a Pentecostal Paradigm Shift

In our study this morning we have *looked back* to an eternal God on Mission, an Old Testament Community in Migration, a New Testament Church in Mobilization, and a Pentecostal Movement in the Miraculous. We have *looked inside* our family to be reminded that European Pentecostal history is a story of migration. We have *looked around* at our present missional moment in a world on the move.

In the time remaining we will *look forward* to necessary actions toward a continued future of being moved by the Spirit into a Pentecostal paradigm shift. Here I will propose four reminders that we must be informed by (1) Models of Scriptural Guidance, (2) the Mutuality of Missional Cooperation, (3) Memories of Miraculous Mission, and (4) our Motivation Toward the Day of the Lord.

Models of Scriptural Guidance

As “people of The Book” Pentecostals believe in God’s global mission because we believe His Word. The Bible is our source, our textbook, our meaning--message--method book for world evangelization. Therefore, we resonate strongly with the strong affirmations of John Stott:

Without the Bible world evangelization would not only be impossible but actually inconceivable. It is the Bible that lays upon us the responsibility to evangelize the world, gives us a gospel to proclaim, tells us how to proclaim it and promises us that it is God’s power for salvation to every believer. It is, moreover, an observable fact of history, both past and contemporary, that the degree of the Church’s commitment to world evangelization is commensurate with the degree of its conviction about the authority of the Bible. *Whenever Christians lose their confidence in the Bible, they also lose their zeal for evangelism. Conversely, whenever they are convinced about the Bible, then they are determined about evangelism* [italics mine].⁶⁴

In order to remain on mission with God it will be vitally important: (1) to assess how familiar our people are with scripture, (2) to examine the foundations upon which we conduct our mission and missiology, and (3) to ask, “Are Christians Still Engaged

⁶⁴ “The Bible in World Evangelization,” in Winter and Hawthorne, *Perspectives*, p. 21.

With the Bible?” This is Mark Kellner’s probing question as he cites a recent study in the United States that concluded that many American teenagers lack even the most basic working knowledge of the Bible. He concluded that, “There is a noticeable trend away from general Bible knowledge and Bible engagement.”⁶⁵

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. It insures that we carry out God’s mission under the *anointing* of the Holy Spirit and *accuracy* of scripture.⁶⁶

There is a renewed relevancy in the words of the challenge issued to the Ninth Pentecostal World Conference in 1970 (and my first as a young Bible college student). The call from Percy S. Brewster, then the Chairman of the Pentecostal World Fellowship Advisory Committee, is also very appropriate for our time:

There has never been a time in all history when the need has been greater for the Pentecostal people to gather themselves together for prayer, fellowship, and *research into the Word of God* [italics mine].⁶⁷

Mutuality of Missional Cooperation

Because the mission of God is for all the people of God, our missional reflections and responses should be discussed and deployed out of an ongoing “missional quadrilogue” among four representative bodies: (1) the *assembly* (local churches and church movements), (2) the *agency* (missions agencies), (3) the *academy* (missiologists, trainers), and (4) the *agora* (missional laity in the marketplace). These are all common shareholders in global mission and equally mandated as Christ followers by the Great Commission. Imagine representatives from these four seated together in Bible study, kneeling together in an altar of prayer, and moving in the Spirit together in mission.

⁶⁵ Mark A. Kellner, “Are Christians Still Engaged with The Bible?” in *Today’s Pentecostal Evangel* (December 21, 2008), p.10 (See archived articles at www.pe.ag.org and www.pentecostalevangel.org).

⁶⁶ 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); Also posted at “Resources,” www.MissionsResourceGroup.org.

⁶⁷ Conference Program: “The Spreading Flame of Pentecost,” The Ninth Pentecostal World Conference (Dallas, Texas U.S.A., November 3-8, 1970).

This missional mutuality 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). Our mission must reflect the diversity within the Body of Christ (diversities of age, gender, ethnicity, and nationality). We must remember that Pentecostal mission and 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.⁶⁸

The heritage from the early days of our movement is that Pentecostal mission must be humbly exercised through cooperation, interdependence, and partnership.⁶⁹ This continues into the future as the vision of the Pentecostal World Fellowship which has stated its self-identity as, "...a coalition of commitment for the furtherance of the gospel to the ends of the world."⁷⁰ This Pentecostal coalition must mobilize the equal participation and leadership of women in mission.⁷¹ For the sake of our future, we must also mentor our younger missional leaders in the millennial generation who also called and commissioned to be moved by the Spirit on mission with God.⁷²

European Pentecostals are to be commended for their fellowship and interdependence in mission networks within their own circles (such as the Pentecostal European Mission). But with the rising challenges before us, both in Europe and beyond, we cannot afford to isolate our conversations and actions among ourselves. As we respond to the current missional opportunities, we need the fellowship and friendship found in evangelical circles and even the resources and experiences of allies in the historic Christian churches. These contexts of cooperation provide an environment in which we receive (and give) mutual fellowship, encouragement, and leadership. We have much to learn from these missions colleagues and we also have much to give.⁷³

⁶⁸ Dempster, Klaus, Petersen. *Called & Empowered*, p. xvi.

⁶⁹ 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 McAteer, "Partnership in Mission: An Analysis of Hindrances and Practical Suggestions for Implementation."

⁷⁰ 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.

⁷¹ "Pentecostal Women in Missions," in *International Journal of Pentecostal Missiology* (Volume 3, 2014);

⁷² Jim Raymo, "Millenials and Mission: Demystifying and Unleashing a Generation," *Evangelical Missions Quarterly*, Volume 50, Nr. 2 (April 2014), pp. 158 – 167); Jim and Judy Raymo. *Millenials and Missions: A Generation Faces a Global Challenge* (Pasadena, California: William Carey Library, 2014); Jolene Cassellius Erlacher. *Millenials in Ministry* (Judson Press, 2014).

⁷³ International Organization for Migration (www.iom.int); Ministry resources at Refugee Highway Partnership (www.refugeehighway.net); and International Association for Refugees (www.iafr.org); See also Nick Park, *Ministry to Migrants and Asylum Seekers: A Guide for Evangelical Churches* (Evangelical Alliance Ireland, www.evangelical.ie, 2015).

As stated earlier in the migration paradigms of Jeremiah 29 (the exiles) and Genesis 45 (Joseph to Egypt), mutuality in mission must also include our Pentecostal brethren who have migrated to our region from Central and Eastern Europe, Eurasia, the Majority World, and even from North America. Over the past three decades African, Asian,⁷⁴ and Latin American immigrants have already been coming into Europe, bringing with them a new resurgence to a region sometimes declared post-Christian.⁷⁵ Let us embrace the reality that the Holy Spirit moved them here in answer to the cries of the European church for many years that God would bring revival to this continent. Europeans by birth and Europeans by choice – migrants and missionaries -- must humbly reach out to one another as “laborers together with God” and find ways to cooperate in mission.

We also remember that God places people in special positions of service in the public sector. For example, “Erastus...the city’s director of public works,” was one of those in the city of Corinth sending greetings through Paul to the church in Rome (Romans 16:23). Public servants such as educators, social workers, leaders of non-governmental charitable relief agencies, political representatives, makers of immigration policy, business and corporation leaders, and law enforcement officials are also working on ways to reach out to migrants and refugees. As we make our services available to them as allies in mutual assistance to people on the move, we may be surprised at the new doors of mission God will open.

Our children and grandchildren should be urged to find their place of service in the wider spheres of our societies. Preparation for future careers of public service on mission with God in “public Pentecostalism” may be one of the strategic avenues of mission with God among our younger missional laity in the marketplace. These talented young professionals are growing up in our Pentecostal churches. We must encourage them and reach out to them as partners in mission.

Mutuality in missional cooperation also includes a theological and strategic mutuality between evangelistic proclamation and social activism, between “message and mercy.” Social action is not always remembered as a part of our Pentecostal heritage but multiple scholars and historians have demonstrated that it was there

⁷⁴ See www.southasianconcern.org and www.eauk.org/saf for resources.

⁷⁵ 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; Claudia Wahrisch-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 Volume 3 (2014).

from the beginning. Our young people are keeping it focused into our future. Virtually any class on missions or global issues among Pentecostal youth will include discussions of their social agenda that includes calls for justice and an intervention in human trafficking. We must help show the way in Biblical balance.

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.”⁷⁶

Missional Pentecostalism believes and practices a whole gospel of *message* (word) and *mercy* (deed) with a Biblical balance of evangelism and social action.⁷⁷ 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.⁷⁸

Pentecostals believe that evangelism and 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, “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.”⁷⁹ This has become formally discussed in the academy through sociological studies such as Miller and Yamamori’s oft-cited *Global Pentecostalism: The New Face of Christian Social Engagement*, a ground-breaking study which empirically demonstrated an integration, globally, between spiritual dynamism, evangelism, and transformational social activism.⁸⁰

⁷⁶ *Playing God* (Downers Grove, Illinois: InterVarsity Press 2013), p. 82.

⁷⁷ Murray W. Dempster, “Evangelism, Social Concern, and the Kingdom of God,” in Dempster, Klaus, and Petersen, *Called & Empowered*, pp. 22 – 43; See documents on social concern at www.lausanne.org.

⁷⁸ “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); Pentecostal World Fellowship Commissions on Human Rights and World Missions (www.pentecostalworldfellowship.org and www.pwfmissions.net); The Evangelical Environmental Network and *Creation Care* magazine (www.creationcare.org); Evangelicals for Social Action (www.esa-online.org); See extensive footnotes on evangelism and social action in Grant McClung, “Missional Focus in a Milieu of Multiplicity: A Mental Map for Pentecostal Leaders” (unpublished research paper) posted under “Resources” at www.MissionsResourceGroup.org, pp.12 – 13.

⁷⁹ Luis Palau, “Evangelism is Social Action,” in *World Vision* (April – May, 1990), pp. 4-5. Also found in McClung, Globalbeliever.com, pp.160 – 161.

⁸⁰ Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (University of California Press 2007).

Memories of Miraculous Mission

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.’”⁸¹

In *My Utmost for His Highest*, Oswald Chambers wrote, “Prayer does not fit us for the greater work. Prayer is the greater work.”⁸² 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.”

As we move in the Spirit on mission with God, we will only move effectively as we move in prayer. Movements of intercession need to be fostered and multiplied, calling the churches to pray for our churches and communities, for the migrants among us, and for the Lord of the harvest to send forth laborers into His harvest.

The memories of miraculous mission in the Pentecostal Movement remind us that the Lord Jesus Christ was the very focal point of early Pentecostal witness, and there was a strong Christology among them. Along with many observers, when Pentecostal historian and biographer Stanley Frodsham looked back at Pentecostal beginnings, he said that, “The first and foremost thing in the outpouring has been the magnifying of the person of the Lord Jesus Christ.” He went on to report how he, “...heard Pastor Jonathan Paul of Berlin, an acknowledged Pentecostal leader in Germany, say, ‘I have not put the word ‘Pentecost’ on my banner. I have the word ‘Jesus’ on it and expect to keep it there.’”⁸³

In the pattern of what they saw from the power of Christ in the Gospels, the Book of Acts, and across the New Testament, our Pentecostal mothers and fathers saw

⁸¹ McClung, *Azusa Street and Beyond*, p. 5.

⁸² Cited at www.utmost.org; Cf. Notes “Resources” at 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).

⁸³ Stanley H. Frodsham, *With Signs Following: The Story of the Latter Day Pentecostal Revival* (Springfield, Missouri: Gospel Publishing House, 1946), p. 38.

Jesus at the forefront of their mission. Like the early disciples, “they went out and preached everywhere” and believed that, “the Lord worked with them and confirmed his word by the signs that accompanied it” (Mark 16.20). They expected their evangelism to be “supernatural evangelism.”⁸⁴

There was a strong (and often overlooked) Christology among early Pentecostals who worshipped Jesus Christ as, “...Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King...”⁸⁵ For Pentecostals, the gospel is defined as the Spirit-empowered “full gospel” of Jesus Christ, accompanied by His active presence in miracles, signs and wonders.

The expectation of miracles in world evangelization at the close of the 19th and outset of the 20th centuries became what McGee called the “radical strategy in modern mission” for “radical evangelicals” and emerging Pentecostals in their theology and practice of missions.⁸⁶

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. Rowell Flower in 1908 as one of the earlier 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

⁸⁴ Grant McClung, “Evangelism,” in Burgess and Van Der Maas, *The New International Dictionary of Pentecostal and Charismatic Movements*, pp. 617 - 620; and “Supernatural Evangelism” in McClung, *Globalbeliever.com*, pp. 164 – 165.

⁸⁵ Frank D. Macchia, “Theology, Pentecostal,” in Burgess and Van Der Mass, *Ibid.*, p. 1140; Also note Donald W. Dayton, *Theological Roots of Pentecostalism* (Metuchen, New Jersey: Scarecrow Press, 1987); Allan H. Anderson, *To The Ends of the Earth: Pentecostalism and the Transformation of World Christianity* (Oxford, England: Oxford University Press, 2013), pp. 145 – 170.

⁸⁶ “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).

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.⁸⁷

We remember the numerous testimonies of early Pentecostals who experienced a heavy burden for the lost and expressed an impulse for evangelism after being baptized in the Holy Spirit. We have recalled the personal Pentecost of our own T.B. Barratt, who traveled in, "...seasons of prayer in the Spirit when all New York, the United States, Norway, Scandinavia and Europe, my loved ones and friends, lay like an intense burden on my soul."⁸⁸

As we move forward into our future, we must revisit and reclaim the long-held conviction of the Pentecostal movement that, "...the empowerment of the Holy Spirit carries with it an inherent motivation toward global mission."⁸⁹ We must recover and recapture this empowerment focus of Spirit baptism and not grieve the Holy Spirit of God. The Lausanne Covenant states, "...the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit."⁹⁰

In our history there is an intrinsic, interdependent interface between *experience of the Spirit* and *evangelism in the Spirit*. Allan Anderson strongly asserts that:

This theological link between Spirit baptism and Christocentric mission has always been made in the Pentecostal movement and was inherited by the first Pentecostals from the earlier revival movements they had been part of. *The point cannot be overemphasized: just as Spirit baptism is Pentecostalism's most distinctive doctrine, so mission and evangelism are Pentecostalism's most important activities...* for its fundamental conviction is that all of God's children who are filled with the Spirit are called to be messengers of the good news [italics mine].⁹¹

⁸⁷ McClung, *Azusa Street and Beyond*, pp. 4 - 5; Cf. also J. Kwabena Asamoah-Gyadu, "You Shall Receive Power": Empowerment in Pentecostal/Charismatic Christianity," in Wonsuk Ma, Veli-Matti Karkkainen, and J. Kwabena Asamoah-Gyadu, Editors. *Pentecostal Mission and Global Christianity* (Oxford, England: Regnum Books, 2014) pp. 45 – 66.

⁸⁸ Gee, *Ibid.*, pp. 14 – 15.

⁸⁹ Dempster, Klaus, Petersen, Editors. *Called & Empowered*, p. 261.

⁹⁰ "The Power of the Holy Spirit," *The Lausanne Covenant* (www.lausanne.org).

⁹¹ Allan Heaton Anderson, *To The Ends of the Earth: Pentecostalism and The Transformation of World Christianity* (Oxford, England: Oxford University Press, 2013), p. 163.

We remember and resonate with this theological claim as a part of the European Pentecostal heritage. It was the stated mission and vision of the first organized Pentecostal missions agency, organized as the Pentecostal Missionary Union (PMU) in England on January 9, 1909. Cecil Polhill, first director of the PMU, expressed the conviction that, "...every true Pentecost means missionary service to the ends of the earth." Alexander Boddy, an Anglican vicar and PMU board member believed that, "...the indwelling Christ is an indwelling Missionary" who had sent Pentecostals to go into the world." When they obeyed, Boddy stated, "He goes with us in the power of the Holy Ghost to preach a great and a full Salvation for Body, Soul, and Spirit."⁹²

Later in the twentieth century, when Melvin Hodges published one of the first formal articulations on Pentecostal missiology, he noted the attention being given in missions circles to Pentecostal growth. Outside observers were suggesting that others could achieve the same outstanding results by, "...simply adopting some of the practices of Pentecostals which are more appealing to the masses without necessarily becoming 'Pentecostal' in experience." Hodges flatly claimed:

It is questionable that one could find a Pentecostal who would agree with this premise. Pentecostals would affirm without hesitation that the reason for progress in missions is that Pentecostal people endeavor both in preaching and experience *to give the place to the Holy Spirit which the New Testament indicates should be given. The Pentecostal missionary movement is prospering for the very reason that it is Pentecostal* [italics mine].⁹³

So we urge ourselves forward to move in the Spirit on mission with God among people on the move – in the anointing of Pentecostal power. We confess that the Baptism in the Holy Spirit is not just a memory of historical record, but the primary, indispensable equipping for pungent and penetrating Pentecostal mission.

It is the promised requirement and expected prerequisite from our Lord Jesus Christ, the Baptizer in the Holy Spirit (Matthew 3.1; Mark 1.8; Luke 3.16; John 1.33) who commanded His disciples to stay in the city until they had been clothed (KJV "endued") with power from on high (Luke 24.49). "You will receive power," He told them, "when the Holy Spirit comes on you..." (Acts 1.8). Let us give place to the Holy Spirit and be Pentecostal in doctrine, personal experience, and missional practice.

⁹² Ibid., p. 163.

⁹³ Melvin L. Hodges, *A Theology of The Church and Its Mission: A Pentecostal Perspective* (Springfield, Missouri: Gospel Publishing House, 1977), pp. 35 – 36.

Motivation Toward the Day of the Lord.

Moving in the Spirit on mission with God among people on the move will require the whole church, especially those called upon to serve in leadership, to live out a sanctified lifestyle of holiness. Like our societies today, 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. We are motivated by their example.

Paul connected purity to proclamation. He 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 italics mine).⁹⁴

Peter wrote to "God's *elect, strangers* in the world, who were *scattered*" abroad, reminding them of the work of the Triune God in them. They were, "... chosen according to the foreknowledge of *God the Father*, through the sanctifying work of the *Spirit*, for obedience to *Jesus Christ* and sprinkling by his blood." He offered them the greeting of *grace and peace* that would be theirs "in abundance" (1 Peter 1.1 – 2 italics mine).

We resonate with the same biblical promise as we respond more and more to "Jesus the Sanctifier" who washes us clean through his blood. Remember that we also are elected and scattered in Trinitarian Pentecostal mission. We also are chosen by the Father, sanctified in the Spirit, and obedient to Jesus Christ the Son who also gives us grace and peace in abundance.

Though we may walk through the vale of suffering, we claim the same promise Peter holds out to those being tried in the fire, "who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" (1.5).

⁹⁴ Michael Oh, "The Danger of Fruitfulness Without Purity," in *Anthology*, Volume 3, Nr. 1 (May 2015), pp. 61 – 65. Roger Helland and Leonard Hjalmarson. *Missional Spirituality: Embodying God's Love from the Inside Out* (Downers Grove, Illinois: InterVarsityPress, 2011). See the John Koeshall review of Helland and Jalmarson, *International Journal of Pentecostal Missiology* -- 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.

In the second chapter, Peter goes on to connect holy living to effective evangelistic proclamation, making a direct link between *morality and mission* [italics mine]:

Dear friends, I urge you, as aliens and strangers in the world, 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. 11 – 12).

In his second letter, Peter says it is the divine power of God which produces godliness. “His divine power,” he promises, “has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness” (2 Peter 1.3). Through the “great and precious promises” of God, we may, “...participate in the divine nature and escape the corruption in the world cause by evil desires” (2.4) and “...receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ” (1.11).

He comes to the motivating theme of the “last days” (3.3) and the certainty of the coming “day of the Lord” (3.10). He tells them that God will keep the promise of the return of Jesus Christ, despite the unbelief of last day scoffers (3.3). We see the signs of that promise all around and many are ready to rush to the rapture.

But the immensity and incompleteness of the harvest remains before us and the Lord holds the day of his judgment in order for the Church to reach out once again on mission with the great heart of our Father. Peter reminds us that God “...is patient with you, not wanting anyone to perish, but everyone to come to repentance” (3.9).

As we are moved by the Spirit on mission with God among people on the move, we keep moving ahead and take the admonition of Peter to keep “looking forward,” repeated three times in (3.11 – 14 italics mine):

¹¹ Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives ¹² as *you look forward* to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. ¹³ But in keeping with his promise *we are looking forward* to a new heaven and a new earth, where righteousness dwells. ¹⁴ So then, dear friends, since *you are looking forward* to this, make every effort to be found spotless, blameless and at peace with him.

Conclusion

As we are moved by the Spirit on mission with God among people on the move, let us move forward into God's missional future. Let us be moved by the Spirit in a Pentecostal paradigm shift under the models of scriptural guidance. Let us be a coalition of commitment working together in the mutuality of missional cooperation. Let us not drift from the memories of miraculous mission and be Pentecostal in lifestyle and mission as we are motivated toward the Day of the Lord.

Like Abraham, let us look forward to a city whose builder and maker is God.

With Joseph, let us move through our disappointments and testify that it was God who sent us out of contexts of rejection into a commission of redemption for His people.

Like Moses and Israel at the Red Sea, let us move on in the face of fear and uncertainty, under the guidance of the cloud and the fire.

Like the mobile priesthood under the Ark of the Covenant, let us move forward, bearing the burden of the Lord and priesting the gospel among the nations.

Even though "we have not been this way before," let us move on with Joshua and the migrant community into the promises of God.

With Rahab, let us move into God's saving history as He prepares a Savior.

With Esther and "a young girl from Israel," let us move with courage into the houses of power.

With Naomi and Ruth, let us move within the contexts of poverty into the promises of a Kinsman Redeemer.

With the exiles taken away to Babylon, let us move into redemptive presence in our communities, praying for the welfare of the families, peoples, cultures and cities where God places us.

With Simeon, let us live a righteous and devout life as we wait for the coming of our Lord. With him, let us receive the Holy Spirit upon us, receive His revelations, and be moved by the Spirit into God's appointed time and place.

With Jesus, let us move through Samaria among strangers and aliens, and on to other cities and villages with the message. Let us, like him, move around doing good, healing all who are under the power of the devil – for we have the assurance that God is with us (Acts 10.38).

Receiving His power, let us move forward with the disciples under His mandate, “...in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1.8).

With the New Testament church, let us be scattered abroad, preaching the word wherever we go, and proclaiming hope in the midst of persecution (Acts 8. 1, 4).

With a lay evangelist, let us run with the message to the foreigner who searches after God and brings the gospel home to his people (Acts 8. 30).

Set apart by the Holy Spirit, let us move out from our Antioch (Acts 13), migrating like the Apostle Paul and his mobile teams among peoples where Christ is not known (Romans 15.20) into regions beyond (2 Corinthians 10.16), even following them back home as God moves them next door.

With a despised racial minority, let us migrate on mission with a humble African American leader of the Azusa Street Mission to seek God in altars of prayer.

With immigrants gathered there in prayer, let us testify with them that “we are going on to get more of the power of God.” Let us confess with them, in the initial publication from Azusa Street, that the Pentecostal revival they witnessed was, “...laying the foundation for a mighty wave of salvation among the unconverted.”⁹⁵

With T.B. Barratt, let us move on in our spiritual journey with a hunger for the fullness and power of the “missionary Spirit” who captivates us, as he testified, “with an intense burden on my soul” for our cities, countries, and continent.

With faithful pioneers in the migration heritage of European Pentecostalism, let us preach and pray for a new Pentecost upon our land once again.

Let us be compelled onward in mission by the same Spirit of God who moved upon the waters in creation and revealed the Word of God through faithful servants, “...as they were *moved by the Holy Ghost*” (2 Peter 1.21 KJV, italics mine).

⁹⁵ McClung, *Azusa Street and Beyond*, p. 2.

Let us move in the same Holy Spirit Who raised Christ from the dead, and gives life to our mortal bodies as He lives in us (Romans 8.11).

Let us move forward confidently wherever Jesus sends us and into whatever missional paradigm shift the Triune God moves us, “For in him we live and *move* and have our being” (Acts 17.28).

Let us move forward out of the faithful heritage of Biblical witnesses into the horizon of our coming King.

Let us, in the exhortation of Hebrews 12. 1 – 2 run forward with our eyes of Jesus:

12 Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

Finally, looking forward to the coming Day of the Lord, let us be moved by the Spirit in anticipation of that blessed hope of the Church, revealed in Titus 2.13, “...the appearing of the glory of our great God and Savior, Jesus Christ.”

God is moving by His Spirit

Moving through all the earth

Signs and wonders when God moveth

Move O Lord in me