1993

Seventh-day Adventist Tentmakers--the Key to Evangelizing Restricted-Access Countries and Unentered Areas

Stenio Gungadoo
Andrews University

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Order Number 9325657

Seventh-day Adventist tentmakers: The key to evangelizing restricted-access countries and unentered areas

Gungadoo, Stenio, D.Min.

Andrews University, 1993

U·M·I
300 N. Zeeb Rd.
Ann Arbor, MI 48106

Andrews University

Seventh-day Adventist Theological Seminary

SEVENTH-DAY ADVENTIST TENTMAKERS--THE KEY TO EVANGELIZING RESTRICTED-ACCESS COUNTRIES AND UNENTERED AREAS

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

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APPROVAL BY THE COMMITTEE:

Bruce L. Bauer
Adviser,
Bruce Lee Bauer

Dean,
SDA Theological Seminary

George R. Knight
George R. Knight

Douglas R. Kilcher
Douglas R. Kilcher

May 20, 1993
Date approved

ABSTRACT

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by

Stenio Gungadoo

Adviser: Bruce Lee Bauer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: SEVENTH-DAY ADVENTIST TENTMAKERS--THE KEY TO EVANGELIZING RESTRICTED-ACCESS COUNTRIES AND UNENTERED AREAS

Name of researcher: Stenio Gungadoo

Name and degree of faculty adviser: Bruce Lee Bauer, D.Miss.

Date completed: April 1993

In 1990, the Seventh-day Adventist Church set itself the goal of establishing a presence in each of the 2,313 unentered population segments of one million people. This task, which it intends to finish by the year 2000, constitutes a great challenge that can be met on the condition that the right approach is used. This project report suggests tentmaking as a viable strategy for reaching that goal.

Part One of this project lays the foundation for the involvement of lay people in tentmaking ministries by analyzing:

1. The gospel commission in biblical and

theological perspectives

2. The biblical and theological concept of the laity

3. The principle of self-support as modeled by Paul, and as applied by Protestant mission strategists and SDAs.

Part Two of this project deals with the practical aspect of the tentmaking ministry. First, it presents the urgent need of enlisting tentmakers in areas which prohibit or restrict missionary activities. Provision made by the SDA Church for the involvement of laity as self-supporting missionaries is critically reviewed. Second, means and reasons are given and suggestions are made for promoting tentmaking ministries and recruiting candidates and supporting them. The third section develops a training seminar that would equip lay people to witness in a cross-cultural setting while engaged in a secular job.

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PART TWO

TRAINING AND EQUIPPING TENTMAKERS FOR SERVICE

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LIST OF ABBREVIATIONS

ANF	The Ante-Nicene Fathers
CBQ	College of Bible Quarterly
EMQ	Evangelical Missions Quarterly
GC	General Conference of Seventh-day Adventist Church
IJFM	International Journal of Frontier Missions
JBL	Journal of Biblical Literature
JSOT	Journal for the Study of the Old Testament
PPPA	Pacific Press Publishing Association
RH	Advent Review and Sabbath Herald, Advent Review, Second Advent Review, Adventist Herald, Adventist Review
RHPA	Review and Herald Publishing Association
SDABC	Seventh-day Adventist Bible Commentary
SDABD	Seventh-day Adventist Bible Dictionary
SDAE	Seventh-day Adventist Encyclopedia
TDNT	Theological Dictionary of the New Testament, *Kittel and Friedrich, eds.*

ACKNOWLEDGEMENTS

The completion of this project has been made possible only by the sustaining power of the Almighty. To Him goes my deepest gratitude and all the glory.

It would be impossible to name each one of the professors, secretaries, fellow students, relatives, and friends whom God has used to bring me moral and at times financial support during my studies at Andrews. To each of them I owe a debt of thanks.

As an international student, I wish to express my appreciation to the Seventh-day Adventist Theological Seminary for the opening of a new area of concentration in mission studies for the Doctor of Ministry program. Insights gained through the study of mission are of inestimable value, mainly to cross-cultural workers.

I am also profoundly grateful to the members of my advisory committee for their invaluable help. Dr. Douglas Kilcher opened to me a new vista on the training and motivation of the laity for ministry. Dr. George Knight brought timely contribution due to his authority as a historian. I pay special tribute to Dr. Bruce Bauer, my adviser. His friendly criticism and insightful suggestions

all through the development of this project provided the intellectual stimulation I very much needed.

Thanks must be given to Mrs. Bonnie Proctor too. Her editorial expertise, her patience, and availability are much valued.

To my wife, Maryse, and my son, Daryl, I am particularly indebted. Maryse's sacrifice and hard work, her love, and patient endurance enabled me to follow through with my dream of equipping myself to better serve the Lord. Daryl's contribution to the technology involved in this project cannot be overlooked.

CHAPTER I

GENERAL INTRODUCTION

The Seventh-day Adventist Church[1] (from now on SDA Church) firmly believes that it is not just another religious presence in the world.[2] Although it grew out of the great advent awakening of the 1840s, it traces its divine origin back to the apostolic church with which it identifies itself fully. Its very name "Seventh-day

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[1]The first reported instance of the name "Seventh-day Adventist" is found in the RH of August 18, 1859, through a letter from a woman P. Lewis addressed to Uriah Smith. She refers to the SDAs as a church she would like to join by baptism. A year later in 1860, that name was officially adopted even though the General Conference of the denomination was organized on May 21, 1863. Letter, P. Lewis, to Uriah Smith, RH, August 18, 1959, 103; Andrew Gordon Mustard, James White and SDA Organization: Historical Development, 1844-1881, Andrews University Monographs, no. 11 (Berrien Springs, MI: Andrews University Press, 1988), 147. For a further study, see Godfrey T. Anderson, "Make Us a Name," Adventist Heritage: A Magazine of Adventist History, July 1974, 28-34.

[2]B. F. Snook, "The Great Missionary Society," RH, July 7, 1863, 46; Roswell F. Cottrell, "Proselytism," RH, July 3, 1866, 36. It has been restated again recently: "From the beginning as Seventh-day Adventists we have never considered ourselves to be just another church, but rather a divinely called movement, raised up to proclaim the good news of Christ's second coming and to tell the world how to get ready for that glorious event." Issues: The Seventh-day Adventist Church and Certain Private Ministries (n.p., North American Division of Seventh-day Adventist [1992]), 7.

Adventist" is a proclamation of its faith and position.[1] In the eyes of Ellen White,[2] one of the founders of the church, it is a name that reflects the denomination's major beliefs, thereby reproving the transgressors of God's law.[3]

That the missionary purpose of the SDA Church is the very reason for its existence was made explicit the moment it was legally organized as a church in 1863. It was to be viewed by leaders and members as a "missionary society," established by Christ to carry out the gospel commission (Matt 28: 18-20).[4] An analysis of the progress of the SDA Church since its organization reveals amazing membership growth at its beginning, when denominational workers were few. Between 1870 and 1900, a time when ministers were considered first and foremost as evangelists, not pastors, with the responsibility of training and mobilizing lay members in reaching out to others, the growth rate was over

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[1]"Battle Creek Conference Report," RH, October 23, 1860, 179.

[2]"Co-founder to the SDA Church, writer, lecturer and counsellor to the church, who possessed what SDA's have accepted as the prophetic gift described in the Bible." SDA Encyclopedia, 1976 ed., s.v. "White Ellen Gould (Harmon) (1827-1915)."

[3]Ellen White, one of the founders of the SDA Church, said that "the name Seventh-day Adventists carries the true features of our faith in front and will convict the inquiring mind." E. G. White, Testimonies for the Church, 33 vols. (Battle Creek, MI: Advent Review Office, 1855-61; SDA Pub. Assn., 1862-75; RHPA, 1875-89), 6:23 (1T. 224).

[4]Unless otherwise indicated all biblical quotations are taken from the New International Version (NIV).

430 percent.[1] However, as the number of paid workers increased, the rate of membership growth decreased. In the years 1900-1930 there was a little less than 185 percent growth, and between 1930 and 1960 it dwindled to 167 percent.[2] It can be surmised that as increasingly more workers were employed by the denomination, lay members felt less and less the need and responsibility to get involved in personal witnessing. It was no longer their burden to proclaim the gospel and win souls to the Kingdom; it became the "job" of the salaried workers to do so. The SDA Church, a strong proponent of the priesthood of all believers (1 Pet 2:9), is in reality being robbed of a powerful force as its lay members recede into the background and leave missionary work to a chosen few.

According to the latest statistics[3] (as of June 30, 1991), the church numbered 7,102,976 members, 124,900 active workers, of whom 872 are foreign missionaries. It has established a presence in 201 of the 229 countries recognized by the United Nations[4] and its membership growth rate for the past decade is 97 percent. Such encouraging

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[1]R. W. Schwarz, Light Bearers to the Remnant (Boise, ID: PPPA, 1979), 547.

[2]Ibid.

[3]Don F. Yost, 129th Annual Statistical Report, (Silver Spring, MD: GC of the SDA, 1991), 47; Seventh-day Adventist Year Book (Washington, DC: RHPA, 1992), 4.

[4]United Nations Publication, "Statistical Papers," Series A, Vol. 44, no. 1, January 1, 1992.

figures give the church reason to boast of its achievements, but this is only the bright side of the picture. What has been accomplished hitherto is not necessarily the optimum. Ellen White's convictions of every-member involvement and of the primary role of every pastor to train church members as necessary conditions for a finished work still await implementation in most of our churches.

We must admit, though, that the church has always been eager to keep to its basic task by making evangelism a priority over every other consideration.[1] Since the organization of the Home Missionary Department in 1913 (renamed Lay Activities Department in 1966), Adventist leaders at the General Conference (GC) have not ceased to launch programs aimed at encouraging all Adventist members to propagate their faith. Materials have been devised and produced to facilitate the work of lay members in personal evangelism.

As a result of lay evangelistic endeavors, thousands of persons have been added to the church. For example in 1962 church officials in the Inter-American Division

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[1]General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the General Conference Committee, October 13-21, 1976, meeting of October 14, 1976; One of the 27 fundamental beliefs of the Seventh-day Adventist Church makes mention of the calling of every believer to be a personal witnessworld wide. Ministerial Association of the General Conference of Seventh-day Adventists, Seventh-day Adventists Believe. . . A Biblical Exposition of 27 Fundamental Doctrines (Hagerstown, MD: RHPA, 1988), 152.

reported that 60 percent of the more than 50,000 persons baptized in that division during the preceding four years had been won by lay members.[1] Similar successes have been multiplied in other parts of the world, testifying to the effectiveness of lay witnessing. But, unfortunately, the church has not yet seen instances of lay members being challenged, trained, equipped, and encouraged to work as self-supporting missionaries.

A review of evangelistic programs promoted by the GC during the last twenty years reveals an emphasis on membership growth that necessarily calls for the participation of all members. Mission '72 and '73[2] preceded the "One Thousand Days of Reaping,"[3] followed by Harvest

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[1]Schwarz, Light Bearers, 549.

[2]Neal C. Wilson, then vice president of the GC presented the plan during the 1971 Autumn Council. Herbert E. Douglass, "Autumn Council Convenes in Washington," RH, November 4, 1971, 44. The action recommended that the concept of Mission '72 and '73 become "A Way of Life" for Seventh-day Adventists in all divisions until the preaching of the gospel is finished. General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the General Conference Committee, October 7-15, 1971, meeting of October 11, 1971.

[3]The "One Thousand Days of Reaping," General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the General Conference Committee, October 6-14, 1981 meeting of October 14, 1981. This action was taken based on E. G. White's comments at the Third Session of the European Council in Basel (September 15-29, 1885) that "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications." A report of Daniel T. Bourdeau, "The Council at Bale, Suisse," RH, November 10, 1885, 700; Arthur L. White, Ellen G. White, The Lonely Years 1876-1891 (Washington, DC: RHPA, 1984), 299-302; Robert W.

'90.[1] They were more or less the same strategies designed to motivate the churches to "enlarge the place of their tent" (Isa 54:2).

Hope for a change was brought at the 1986 Annual Council in Rio de Janeiro, when N.C. Wilson presented a need for a new outreach program based on the people group concept. Subsequent developments of that initiative led to Global Strategy,[2] a move towards having an Adventist presence among all the people groups throughout the world, and Global Mission (GM),[3] a variant with emphasis not on people groups but on population segments of a million people. Of the estimated 5,234 segments throughout the

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Olson and Jean Zurcher, Ellen G. White en Suisse: 1885-1887 (Zurich, Switzerland: Union Suisse des Eglises Adventistes, n.d.), 24.

[1]The goal of Harvest '90 was to double the number of souls gained during the One Thousand Days of Reaping and to double the number of trained members for soul winning. "Session Adopts Harvest '90," RH, July 1, 1985, 24,26-27. General Conference of Seventh-day Adventists (New Orleans, LA), Minutes of Meetings of the general Conference Committee, June 27-July 5, 1985, meeting of July 1, 1985.

[2]"World Report," RH, January 11, 1990, 22; General Conference of Seventh-day Adventists (Washington, DC), Minutes of Meetings of the General Conference Committee, October 3-10, 1989, meeting of October 10, 1989.

[3]"Voted: To accept and enthusiastically endorse the concept of Global Strategy, as adopted by the 1989 Annual Council and to mobilize every believer and all church organizations and institutions in achieving our Global Mission." General Conference of SDA, Session Actions Art. 3:10, RH, July 9, 1990, 10; General Conference of Seventh-day Adventists (Indianapolis, IN), Minutes of Meetings of the General Conference Committee, July 5-14, 1990, meeting of July 5, 1990.

world only 3,434 have a SDA presence, which leaves the church with the startling number of 1800 clusters yet to begin work in.[1]

If in the implementation of GM the church aims only at reaching baptismal goals by winning as many people as possible from the most responsive people groups of the world (as the report on "Cayman Islands"[2] seems to indicate), we are disregarding the very concept of that mission thrust. GM must not be allowed to become just a new slogan for the old traditional forms of outreach. In order for the church to respond to God's will for missions, it cannot limit itself to the old and traditional means of evangelization. It must investigate new strategies that will open doors that have so far been closed. Peter Wagner challenges Christians to choose the best strategy in the following terms:

> I contend that every Christian every day uses strategy of some kind or other in the attempt to do God's will. I also contend that some strategies are demonstrably superior to others, and that we do

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[1]Charles Taylor, F. Donald Yost, and Monte Sahlin, eds. Global Mission Data Book (Hagerstown, MD: RHPA, 1991), 5; Insert of "Global Mission Person to Person," RH, July 5, 1990, (between 12-13); Dorothy Watts mentions about 5200 segments with 3200 of them reached by SDAs, leaving 2000 population segments to be entered. Dorothy E. Watts and James Hardin, Getting Excited about Global Mission (Hagerstown, MD: RHPA, 1989), 12.

[2]Cayman Islands Mission is reported to be the first in the Inter-American Division to complete its 1990-1995 Global Mission baptismal goal. "Cayman Islands Completes Global Mission Goal," RH, November 26, 1992, 7.

> poorly if we do not examine them all and choose the best.[1]

Faithfullness to the gospel commission requires much more than the stereotyped way of witnessing. If the church does not want to be caught by Jesus' statement that "the people of this world are much more shrewd in dealing with their own kind than are the people of the light" (Luke 16:8), it should encourage every member to become involved in witnessing, including those highly specialized professionals who thus far have been underutilized because they do not seem to fit in any of our established forms of evangelism.[2] Such members constitute within the SDA Church an untapped ministry that will, if properly channelled, add an invaluable contribution to GM. It is the purpose of this paper to create an awareness of the benefits of a tentmaking ministry[3] and to suggest means of implementing it. It is the conviction of the researcher that tentmaking can become

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[1]Peter C. Wagner, Stop the World, I Want to Get On (Glendale, CA: Regal Books, 1974), 76.

[2]Ron Wylie, a SDA attorney, had it right when he said: "Laypeople sometimes have an unrealistic expectation that the church can undertake all that needs to be done in the world. The church may have neither the management structures nor the money, no matter how good the cause." Robert Jepson, "Ron Wylie: Successful Adventist in the Secular World," RH, December 31, 1992, 18.

[3]Tentmakers are committed Christians who, like the apostle Paul, use their skills or expertise as a means of entry and support into another culture to witness for Christ. The subject is developed in chapter 5.

a primary means for placing the SDA banner in those actually unentered areas or restricted access nations.

Statement of the Project

The task of this project was to research the biblical foundation of the concept of tentmakers and to develop a curriculum that will train Seventh-day Adventist tentmakers to work in unentered areas and restricted-access countries.

Justification of the Project

Listed below are the predominant reasons for which this study was undertaken.

1. The SDA Church is faced with the immense challenge of taking the Gospel to 2,313 unentered population segments. This immense task can be fulfilled only if SDA lay people and paid workers labor together.

2. SDA tentmakers are essential to the task of cross-cultural witnessing. Countries which forbid or restrict access to foreign missionaries are open to foreigners with marketable skills.

3. SDA laity constitute a resource which should be fully untilized for Adventist missions. Many have the professional skills required for overseas employment and a strong desire to serve God where the need is the greatest.

4. Tentmaking is the answer to the inflationary costs of supporting paid missionaries.

5. The SDA Church is far behind schedule in promoting tentmaking ministries. It is imperative that SDA leaders become aware of the importance of the tentmaking strategy in the implementation of GM.

Description of the Project

This study was done according to the requirements for Project II of the Doctor of Ministry degree. As such it does not carry an in-the-field study or a survey.[1] It comprises two parts.

Part One establishes the theological foundation for the involvement of lay people in tentmaking ministries. Biblical as well as historical elements are brought into focus to support the idea that the laity are called and equipped by God to take the gospel to all the peoples of the world.

On the basis of this finding, Part Two presents the urgent need of enlisting qualified lay people in the spreading of the gospel in restricted-access countries and unentered areas through the specific ministry of tentmaking. A plan is suggested to recruit and train them for maximum productivity.

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[1]Project II of the Doctor of Ministry degree addresses a problem in the ministry with a concern of implementation of the findings in the field afterwards.

Organization of the Project

Part One of this project consists of four chapters.

The first chapter provides a general introduction, some justifications, the description and organization of the material, and the limitations of the project.

In view of establishing the biblical foundation for involving the laity in ministry, the second chapter analyzes the various implications of the gospel commission (Matt 28:18-20).

The third chapter defines "laity" and traces the historical development of the dichotomy of laity and clergy.

The fourth chapter gives a brief survey of the self-support movement among Protestants and SDAs. It also highlights the laudable accomplishments of the laity in self-support ministries of the SDA Church.

Part Two deals with the practical aspects of the project in four chapters.

Chapter 5 defines the term "tentmaker" with an emphasis on tentmakers' effectiveness as witnesses in cross-cultural settings.

Chapter 6 offers several ideas on the recruiting, training, and supporting of the tentmakers.

Chapter 7 is the development of a tentative training program in eight modules two of which are from the Institute of World Mission.

Chapter 8 summarizes the project and offers preliminary conclusions.

Definition of Terms

Closed country: A country whose government has closed its territorial borders to any form of Christian outreach using people from outside. Resident foreign missionaries, visits from Christian organizations and the importation of Christian material under any form are banned.

Country: A term covering the 180 sovereign nations and 70-75 territories or dependencies which are nonsovereign nations and are not integral parts of larger parent nations.

Dichotomy: A complete separation of ministry between the clergy and the laity.

Ethnolinguistic people: People who are defined by language, culture, and national boundaries.

Evangelization: An integrated thrust of the communication of the "good news" which includes announcement, denunciation, visible witness, engaged participation, and a call to Christ and the church.

Hidden people: Another term for an unreached minipeople.

Indigenous: Growing up from the local surroundings.

Micropeople: A small closed-knit homogeneous population segment which is classified by clan, caste, and location.

Minipeople: A group within the larger ethnolinguistic group, identified by the same dialect and tribe; also known as unimax people.

Missiology: The science of mission.

Nation. A sovereign country with a self-governing body recognized by the United Nations.

Restricted-access-country (RAC): A country whose government or regime restricts access by foreign missionaries who wish to reside, foreign Christians who wish to visit, and all forms of foreign Christian propaganda.

Segment: A subdivision of the world's population for the purposes of understanding, analysis, and assisting with evangelization.

Sociopeople: A people who are categorized by their class, occupation, age, residential area, or club.

Targeting: The process of focusing on a group for a special ministry.

Unevangelized people: People who have had no adequate opportunity to hear the gospel or respond to it; people who have never heard about Jesus Christ and who do not have any notion of Christianity.

Unfinished task: The remainig task of the Christian church on earth known among the SDA as the three angels' message of Rev 14:6-12.

Limitation of the Project

The main limitation of this project was that it is not based on personal experience as it is still in an empirical phase in the SDA Church. However, tentmaking ministries are already well established in such Protestant denominations as the Mennonites, Southern Baptists, and Brethrens in Christ. The few Adventist Christians who are experiencing the thrill of witnessing in restricted-access countries or unreached areas may be doing so through their international employment, not as lay missionaries per se.

Due to the absence of a structured organization within the SDA Church to recruit, train, and equip tentmakers, and because of the scantiness of literature on the subject, this study has been conducted without any pretention that all the suggestions made are the best and final ones on this subject. The approach presented is certainly not exclusive; it is just an attempt to challenge SDA thinking concerning the opportunities that tentmaking offers.

PART ONE

A BIBLICAL AND HISTORICAL FOUNDATION FOR UTILIZING LAITY IN MINISTRY

CHAPTER II

A THEOLOGY OF THE GREAT GOSPEL COMMISSION

Tentmaking, or bivocational ministry, is still a new concept in the SDA milieu, although it is recognized by the GC as a means of evangelizing unentered areas. At a time when the primary objective of the SDA Church is to reach all the people groups of the world, one would expect tentmaking to be intensively promoted and implemented. But since the vote was taken for Global Strategy in 1989, there has not been much active involvement of the laity in that ministry. The professional lay people who are in the SDA Church have not yet been awakened to the God-given responsibility of finishing His work. A biblical study of the gospel commission reveals that tentmakers have an important role to play in the divine plan of witnessing to every nation, tribe, language, and people (Rev 14:6).

The Different Commission

The gospel commission (recorded in all four Gospels: Matt 28:18-20; Mark 16:14-18; Luke 24:36-49; John 20:19-23; and in Acts 1:6-8) takes on a special importance in Matthew's Gospel. This is due not only to the integral part it forms with the message of the entire book, but also to

its position in the book. Placed at the very end, as a climactic conclusion, it grips the attention and sends the reader forward to the closing benediction of Rev 22:21 and the consummation of redemptive history. It is because of these considerations that the following development of the gospel commission is based on the Gospel of Matthew.

Jesus is drawing to the end of His public ministry, in a post-resurrection setting. As He has promised His disciples repeatedly before and after His resurrection (Matt 26:32, 28:10), He is going to meet with them at a mountain in Galilee. It is during this solemn public appearance at that appropriate place[1] that He pronounces His farewell words to His disciples.[2] These memorable words will become the hinge on which the apostolic church swings, the foundation on which it will build its outreach program.

In relation to the Gospel of Matthew as a whole, Chap. 28 vss. 18-20 mark the summary statement of several

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[1]Galilee is the place where Jesus began His ministry, "Galilee of the Gentiles" (Matt 4:12-16). The mountain, in the Gospel of Matthew, is a place of divine revelation (5:1; 15:29; 17:1-8).

[2]As is generally the case, last words are spoken with great care and are listened to with special attention. Those final words which have since been known as the gospel commission will constitute the charter of His kingdom in the world and qualify His faithful followers for apostleship. "Apostleship involved commissioning with authority for a specific task in specific areas at a specific time." Richard R. DeRidder, Discipling the Nations (Grand Rapids, MI: Baker Book House, 1975), 148.

major themes[1] presented earlier. Furthermore, they constitute the climax of the whole book and establish a continuity in time that gives the Gospel and its concluding words their present-day relevance. In this they offer the key to the understanding of the Gospel.[2] It should be observed that vss. 18-20 are not the only instance where Jesus appointed His disciples to the work of the ministry; He did it before. In order to find the common denominator of these instances and to develop a theology of that command, the reader of Matthew's Gospel is tempted to go back to the other episodes of Jesus' commission. The first of these dates back to the beginning of His ministry (Matt 4:19), when He called four of His disciples to become fishers of men. Strangely enough, no immediate results took place then. Although Jesus initiated that command, He continued to carry His ministry single-handedly, probably because He needed to instruct them.

The reader finds the same scenario after the second command of Jesus in Matt 10:5b-42.[3] The order to go is reiterated, but again there is no missionary involvement on the part of the disciples. However, it becomes clear with

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[1]The authority of Jesus; the universality of the gospel; the abiding presence of Jesus in His community.

[2]Edward P. Blair, Jesus in the Gospel of Matthew (New York: Abingdon Press, 1960), 45.

[3]Francis W. Beare, "The Mission of the Disciples and the Charge: Matthew 10 and Parallels," JBL 89 (1970):3.

the instructions that accompany the commission that the disciples are in a state of preparation. Now the reader finds a clue as to why the first command remained sterile: Jesus' immediate followers had to acquire experience; they needed the theoretical and practical lessons of evangelization to fit them for the work that was entrusted to them.

With the need for missionary outreach already well implanted in our minds, we move to the third command (Matt 28:18-20) to discover that the disciples are now directly involved in Jesus' ministry.[1] They receive the commission to become Christ's co-workers in spreading the Gospel of salvation to all nations. The suggestion of Weaver that Matthew implies that his reader is to become an integral part of the ministry of Jesus is of value.[2] The integration with the Master is so well established that the reader finds in the invitation of the risen Jesus to His disciples a personal invitation to enter the gospel ministry. Hence, the gospel commission becomes a reality when the reader

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[1]"In short, the narrator wishes the implied reader to interpret the ministry to which Jesus commissions his disciples (10:5b-42) as not merely parallel to, but rather an integral part of the ministry of Jesus himself. It is for this reason that the narrator places the call of the disciples at the outset of Jesus' public ministry. . . . Jesus calls the disciples and promises them a new identity; and they, in turn, become part of his ministry." Dorothy Jean Weaver, Matthew's Missionary Discourse: A Literary Critical Analysis, JSNT sup. series 38 (Sheffield, Great Britain: Sheffield Academic Press, 1990), 73.

[2]Weaver, 153.

changes from being a spectator to becoming a committed actor in the ongoing transmission of the Gospel.

Jesus' intention, we can conclude, is to impress all His followers with (1) the need for missionary outreach,[1] (2) the necessity of theoretical and practical training before entering into action, and (3) the need for each person to become an integral part of His ministry so that salvation may be offered to all the nations of the earth. There lies in Jesus' commands a forceful challenge to the SDA organization to impart to the laity a clear vision of the task to be undertaken, and to provide the necessary training for its accomplishment.

An analysis of the third command reveals five elements that expound its theological implications and missionary dimensions--namely, the authority of the Commander, the redemptive purpose of the order, the means to accomplish it, its universal scope, and the promise that accompanies its execution. Adequate understanding of these ramifications cannot leave SDA leaders indifferent to the imperious necessity of utilizing tentmakers for the special task of reaching all unreached peoples.

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[1]Lee J. Magness, Sense and Absence: Structure and Suspension in the Ending of Mark's Gospel (Atlanta, CA: Scholars Press, 1986).

The Authority of the Commander (Vs. 18)

In opening the great charter of His kingdom to the world, Jesus first asserts His power to commission His disciples--"All authority in heaven and earth has been given to me." The Greek word used to denote that power, exousia, is one that is applied to kingly authority, dominion, or rulership. Jesus is not assuming or usurping the power of the Father; that power was originally and essentially His (Phil 2:6), but it is now given Him forever by virtue of the kingdom that He has purchased through His blood.

Jesus' claim to universal authority is what enables Him to do what He promised earlier in Matt 16:18--that is to build His church. Having accomplished successfully the commission entrusted Him by the Father, He is invested with power to commission, in turn, the disciples (Matt 28:19) and assure them of His presence and help in the execution of their task (vs. 20). John Piper writes:

> So the abiding validity of the Great Commission rests on the ongoing authority of Christ over all things . . . , and on the promise to be present and help in the mission of the church to the end of the age.[1]

The great commission is binding on the SDA Church until the end of time on account of the Commissioner's steadfast authority. While that authority confers a heavy responsibility on Christ's followers, it also guarantees

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[1]John Piper, "The Supremacy of God Among 'All the Nations'," IJFM 9 (July 1992): 83.

their success. Power to accomplish the work is not restricted to the privileged few who received His instructions, nor is it the prerogative of those called to devote their time fully to the ministry. Every lay person who responds positively to the invitation of spreading the Gospel, every tentmaker, by virtue of his/her identification with Jesus, can justly claim His power to do His work.

The Redemptive Purpose (Vs. 19)

The command of Jesus centers in the redemption of the human race, the very reason for His earthly ministry. A Greek study[1] of the three verbs "make disciples," "baptizing," and "teaching" shows that the central idea Jesus is emphasizing is "to make disciples,"[2] a recurring

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[1]The Greek New Testament, 3d ed. corrected (Stuttgart: United Bible Societies), 1983, is used for all Greek references.

[2]Three participial clauses surround and modify the primary verb μαθητευω (to disciple) which are: πορευθεντες poreuthentes (having gone, in the sense of when you go), βαπτιζοντες baptizontes (baptizing) and διδασκοντες didaskontes (teaching). Karl Barth, Church Dogmatics, iii/2 (Edingburgh: T. & T. Clark, 1975), 860. The emphasis is on the imperative, "matheteusate," which is an active sense of making disciples. Mathetes (disciple) is made into a verb (make disciple). Daniel J. Harrington, The Gospel of Matthew (Collegeville, MN: Liturgical Press, 1991), 414. The structure is thus constructed: participle linked by a postpositive "oun" to imperative + participle + participle. The main verb "to disciple" is an aorist imperative, hence the preceding participle reinforces the action it expresses. As the first participle has no object, it does not include the total action of the other verbs of the statement. These evidences show what Jesus is inviting His disciples to accomplish. Friedrich Hauck and Siegfried Schulz, "πορευομαι," TDNT, (1968), 566-79.

theme that comes to maturity in Matt 28:16-20. He wants those who have already tasted of that discipleship and benefited from it to disciple their fellow human beings.

The message of God's ambassadors to the nations of the world is one of hope embodied in the salvation of all the human race. The Great Commissioner does not send His ambassadors to all nations to pronounce God's judgments against them, as was the case with Jonah against Niniveh, or the Old Testament prophets against the wicked cities of their time. Jesus, who left His position and came down to earth, not to condemn but to offer salvation to fallen humanity, now sends His disciples as messengers of good news to continue His ministry.

In working cross-culturally, tentmakers have an immense opportunity of participating in Jesus' redemptive ministry. The unique privilege of being able to rub shoulders with so many in the marketplace provides the appropriate setting for effective witnessing--the initial step to making disciples for Christ.

Instructions for Executing the Commission (Vss. 19b, 20a)

Two activities are presented as essential parts of the discipling process: "teaching" and "baptizing." Jesus exemplified the importance of teaching throughout His earthly ministry. At all times He taught with authority, whether in words, dispensing faithfully all instructions

that He had received from His Father (John 17:8), or in deeds, through His holy and exemplary life. The imparting of knowledge is not an end in itself; the disciples are enjoined to teach people "to obey" the commandments. "Teaching to obey" is an integral part of the mission of the church. The community of Jesus exists only where His commands are observed, where faith in Him is real. There is an interdependence between obedience and faith,[1] for unless someone obeys that person cannot believe.[2]

The content of the teaching of Jesus' disciples was defined in terms of Jesus' own teaching.[3] In the same manner that He taught, in words and in deeds, they were to bear witness to the world. What a lesson for His followers today! Tentmakers should consider it their role, after they have witnessed and made disciples of the nations, to teach them to observe all that God has instructed in His Word. Their ultimate purpose should be to train those they have won to Christ for His service.

Along with teaching new converts there is also the responsibility of baptizing them. The call to follow Jesus

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[1]"For faith is only real when there is obedience, never without it, and faith only becomes faith in the act of obedience. "Dietrich Bonhoeffer, The Cost of Discipleship (New York: Macmillan Publishing, 1959), 69.

[2]Ibid., 72.

[3]J. Terence Forestell, As Ministers of Christ: The Christological Dimension of Ministry in the New Testament (New York: Paulist Press, 1991), 39.

is a summons to a visible act of obedience. Publicly, the new disciple is to confess faith in Jesus, demonstrating in the same act separation from the world. It is through this sacred rite of baptism that new converts bear witness that they have entered into a covenant with God.[1] Baptism "in the name," or better still, "into the name," of the Father-Son-Holy Spirit incorporates the candidate into the fellowship of believers. Matthew presents the church as a community of obedient and disciplined believers,[2] thus bringing home to the reader that the purpose of the church's mission is to build a disciplined community.

The task of teaching and baptizing forms part of the continuum of discipling. He who has been discipled becomes in turn an instrument to disciple others until all nations hear about the Savior.

The Universal Scope (Vs. 19a)

The commission statement opens the door to the whole world. Jesus' commission is to an "all-inclusive" mission with a universal dimension which does not leave out Israel.

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[1]"The incorporation of disciples into the jurisdiction of the New Covenant by the baptismal confession of Jesus Christ as Lord is in clear continuity with the tradition of the initiatory oath of allegiance found in the O.T. covenantal engagements (and their extra-biblical counterparts)." Meredith G. Kline, By Oath Consigned (Grand Rapids, MI: Eerdmans, 1968), 80; Meredith G. Kline was the first one to discover the O. T. suzerain/vassal treaties as she developed it in her book The Treaty of the Great King (Grand Rapids, MI: Eerdmans, 1963), 16-22.

[2]Matt 16:17-19; 18:15-17.

It is the important phrase "all nations," in Greek panta ta ethnê, that establishes the universality of the command. This is clearly revealed by a biblical study of the word ethnos in both the Old and New Testaments.[1]

Today we tend to interpret "nations" as political or geographic groups of people, but this is not the intent of the Greek usage of the term. The word ethnos (singular of ethne) in the New Testament never refers to an individual but always to a corporate entity, that is a people group or nation.[2] The plural form, on the other hand, can refer to either an ethnic group or to Gentile individuals.[3] This being the case, it would be uncertain which meaning is intended in Matt 28:19 if the Old Testament background did not shed light on this text.

The foundation upon which the missionary vision of the New Testament rests is the Abrahamic promise in Gen 12:1-3. Each time that promise is repeated (Gen 18:18; 22:18; 26:4), the LXX translates "all the nations" as Kol goiey, meaning Panta ta ethné. The term "all the families" Kol mishpahōt, where "family" mishpaha is usually understood

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[1]For a detailed study of ethnos see Piper, "The Supremacy of God Among 'All the Nations'," 81-98.

[2]Matt 24:7; Acts 2:5; 8:9; 1 Pet 2:9; Rev 5:9.

[3]The context of Matt 25:32 seems to demand the meaning "Gentile individuals."

as smaller than a tribe,[1] shows that God's blessing of Abraham is to fall on all the ethnic people groups of the world, and even on the smaller units of families (or clans) as well.

The worldwide scope of the gospel commission is depicted in innumerable passages of both the Old and New Testaments.[2] In these texts the extension of the blessings of salvation finds expression in people group terminology which confirms God's purpose for all the nations of the world.

The post-pentecostal activities of the disciples who at first were to go to the Jews only (Matt 10:5ff.), and at one time were prohibited to announce publicly that Jesus was the Messiah (Matt 16:20), bore testimony to their understanding of the universality of the gospel commission. Paul exhibited the same understanding in the strategies he applied to his missionary task. Instead of focusing on the number of converts in one area he labored for the expansion of the gospel to all the peoples or nations (Rom 15:9-12). His divinely appointed task (Acts 9:15) was identical to that entrusted to the disciples (Matt 28:20).

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[1]Karl Ludwig Schmidt, "εθνος," (ethnos) TDNT (1976), 2:364-69.

[2]Here are just a few: Pss 9:11; 96:7,10; 117:1; Isa 34:1; 55:5; 60:3; 66:18; John 11:52; Rom 16:26; Rev 15:3; 14:6-7.

God's concern to see the gospel preached to all people groups should become our primary concern today. The Master of the vineyard, seeing the fields ripe for harvest (John 4:34), begged those in responsible positions to pray the Lord of the harvest to send workers into the harvest field (Luke 10:2). In answer to that prayer God will impress all sincere believers--paid as well as self-supporting workers--to join hands in reaching out to peoples across the world.

The Promise (Vs. 20b)

The task of discipling through baptizing and teaching is made effectual by the abiding presence of the risen Savior. The promise, "Lo, I am with you always, even unto the end of the world," is an affirmation of the power behind the commission, power promised not only to a favored group of first-hand witnesses, but to each and every follower who, having joined the fellowship of believers, accepts the call to pursue Christ's ministry. It is not a promise built on future expectation;[1] it is the present reality of a living Christ who is beside His church in its mission each and every day.

God's perpetual presence is a recurring theme in Matthew. Near the beginning of his book, Matthew quotes from Isa 7:14 to interpret Christ's name at His birth--

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[1]Jurgen Moltmann, Theology of Hope, trans. James W. Leitsch (New York: Harper and Row, 1965), 102.

"Immanuel"--as "God with us" (1:23). Later, the disciples are given the assurance of the great truth of that promise, "For where two or three come together in my name, there am I with them" (18:20). And now as Matthew concludes his book he brings the theme to its climax: Jesus who is to depart bodily from them encourages and comforts them with the assurance of His spiritual presence--God with them until the end of time. This will be the motivating factor for the proclamation of the universal gospel, the sustaining element to meet all the challenges they will be confronted with.

This promise of God's presence is implicitly and explicitly the promise of the outpouring of the Holy Spirit. Matthew, like the other Gospel writers, makes it clear that Jesus' energizing force came from the indwelling of the Spirit. Not only was He conceived through the action of the Holy Spirit, but more significantly to His followers is the fact that His whole ministry was directed by that Power. At Christ's baptism the Spirit descended upon Him, came to stay with Him, to arm and empower Him for His mission.

That promise of the Holy Spirit to the disciples found its accomplishment at Pentecost. For after Pentecost the disciples began to preach, to teach, and to perform miracles, not on their initiative or because they possessed some inherent power, but by the power of the Spirit.

It is obvious and logical from what we have seen up to now that the church has received clear marching orders

from the divine Shepherd. The SDA Church firmly believes in that injunction and solemnly accepts the invitation to proclaim the gospel to the end of the world. Unfortunately, it took the Adventists thirty years after the great disappointment of 1844 to send its first missionary to Europe. Another period of thirty years elapsed before a complete reorganization of the structure of the church aided the fulfilling of the commission. However, after more than one hundred and thirty years of existence the church is still struggling to fulfill the Great Commission, and sadly finds itself still largely dependent on paid missionaries, while the majority of the church members are mere religious consumers.[1]

The reason for such a situation is that a clear theology of the laity is lacking in the SDA Church. Before going any further in this report it would be good to probe the biblical concept of the laity along with all its implications. Therefore, in the next chapter I present an indepth look at the biblical theology of the laity, showing God's intent for lay involvement in outreach ministries.

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[1]Monte Sahlin, "The Ministry of the Laity," RH, August 6, 1992, 8.

CHAPTER III

A THEOLOGY OF THE LAITY

In some modern theological milieux there is a strong concept that the command of Jesus found in Matt 28:18-20 was addressed only to the eleven.[1] However, arguments were presented in chapter 2 supporting the fact that Christ's command was directed towards every Christian believer. This conviction is shared by many exegetes.[2] Were it not for the participation of the laity, the Gospel would not have reached the known world of the first century. As persecution against the church in Jerusalem forced the

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[1]Yves Congar, Lay People in the Church; A Study for a Theology of Laity, trans. Donald Attwater, 2d ed. rev, (Westminster, MD: Newman Press, 1965), 26, 396.

[2]Several exegetes maintain that Matt 28:16-20 was not adressed exclusively to the 11 apostles but to a large group of believers as well. Therefore the gospel commission was adressed to the whole church. See D.A. Carson, "Matthew," The Expositors Bible Commentary (Grand Rapids, MI: Zondervan Publishing House, 1984), 8:589-90, 592-94; Robert D. Culver, "What Is the Church's Commission? Some Exegetical Issues in Matthew 28:16-20," Bibliotheca Sacra 125 (July-September 1968): 240-241; Seventh-day Adventist Bible Commentary, rev. ed.,(Washington, DC: RHPA, 1980), 5:556-57; see also Hans Küng, The Church (New York: Sheed and Ward, 1967), 426-28.

believers to scatter to other places (Acts 8:1), they went about preaching (Acts 8:4),[1] and spreading the Good News.

Today the role of the laity is just as important for the expansion of God's kingdom. As the missionary task of the church is redefined with special focus on unreached people groups, lay missionaries offer the key to the evangelization of those groups that are outside the reach of traditional missionaries. The role of tentmakers in fulfilling the gospel commission is a theme that needs to be voiced repeatedly until SDA leaders and members regain, and respond to, the vision that every Christian is a missionary at home and abroad.

Terminology

The English language has inherited the word "laity" from the Latin adjective laicus, a derivative of the Greek equivalent laos[2] (belonging to the people). The noun "laity' comes from the Greek laos (people). Flender points out another, but less common meaning of laos, idiotes, which occurs only five times in the New Testament with the meaning

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[1]Oscar Cullmann, "Samaria and the Origins of the Christian Mission," in The Early Church: Studies in the Early Christian History and Theology, trans. and ed. A. J. Higgins (Philadelphia, PA: Westminster Press, 1956), 186. Cullmann affirms that the missionary charge given to the apostles is to be continued by the whole church until the parousia. Oscar Cullmann, "The Return of Christ," The Early Church: Studies in the Early Christian History and Theology, trans. and ed. A. J. Higgins (Philadelphia, PA: Westminster Press, 1956), 159.

[2]Barnhart Dictionary of Etymology (1988), s.v. "Lay."

of unlettered, uneducated (Acts 4:13), and those who do not have the gift of tongues (1 Cor 14:16).[1] Unfortunately, that word has passed to different languages with a negative connotation of amateur, unprofessional, as opposed to the professional or the specialist in any given area. Thus, the laity of the church have been defined specifically in opposition to the clergy as those who are not ordained, who have no theological training, or more often "those members of the Church, both men and women, who earn their livelihood in secular jobs and who, therefore, spend most of their waking hours in a 'worldly' occupation."[2]

Originally the noun laity meant all people who committed themselves to the lordship of Christ. Kramer remarks that the word lay goes back to the Greek word laikos, which means belonging to the laos--that is the chosen people of God, both in the Old Testament and in the New Testament.[3] This biblical scholar finds three aspects in the term laos :

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[1]O. Flender, "Idiotes," The New International Dictionary of New Testament Theology (1986), 2:456-57.

[2]The Evanston Report (New York: Harper and Brothers, 1954), 161.

[3]Hendrick Kramer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), 49.

1. The frequency[1] of its usage in the canonical writings brings forth its importance as contrasted to the non-biblical Greek, where it is sparingly used.[2]

2. The singular form is preferred to the plural, suggesting that the inspired writings bring home the concept of a unity, a collective or a corporate entity.[3] Furthermore laos in the New Testament is used in two ways, in a narrow sense and in a broader one. Luke uses the broader sense which favors the ochlos (men, women, children), or, in a word, the crowd. The narrow definition, on the contrary, consists of a specific people.

3. Laos means a special category as compared to others and its distinction is marked by the calling for a specific task. Because of the unique call of God, the *laos* as a whole is God's possession not for a mere privilege but for the privilege of service.[4] Laos connotes an idea of

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[1]The term laos appears 2,000 times in the Greek Old Testament and 140 times in the New Testament.

[2]H. Bietenhard, "Laos" The New International Dictionary of New Testament Theology (1986), 2:796.

[3]Laos is a translation of the Hebrew *am*. According to several scholars, am was originally a term of relationship. H. Strathmann, "Laos," TDNT (1964-1976), 4:29-57. Am is right in the line of the special relationship of God towards His people. When it comes to the non-Jews, the Hebrew word goyim was used, or in Greek, ethné (gentiles).

[4]Ralph D. Bucy, The New Laity: Between Church and World (Waco, TX: Word Book Publishers, 1978), 15.

particularism. Oosterwal shows clearly what defines that particularism when he says:

> The laos did not come into existence by its own choice. It was not created by historical or geographical factors, nor by a specific cultural commitment or common interest, nor for socioeconomic reasons. No, the characteristic of *laos*, the laity, is that it comes into existence as a direct act of God. Laos means "God's own people," a "particular nation." He has chosen His laos from the multitudes of people, nations, cultures, tribes, families and language groups.[1]

The early church knew of a laos where everyone shared a common vocation of witnessing for Christ. It was founded by laymen like Peter and Paul who accepted their spiritual responsibilities and went out into the world to proclaim a risen Savior and the soon coming of Jesus as is found recorded in the Acts of the Apostles. Their unflinching courage and faithfulness through persecution testified of their unconditional dedication to the proclamation of the gospel.[2] George Williams gives a summary of the ancient church from A.D. 30-313 in these words:

> To sum up, the laic in the ancient Church had an indelible "ordination" as priest, prophet and king, no longer in bondage to the world, but freed through Christ to know the truth in the illumination of the

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[1]Gottfried Oosterwal, Mission Possible: The Challenge of Mission Today (Nashville, TN: Southern Publishing Association, 1972), 108.

[2]"It became the most sacred duty of a new convert to diffuse among his friends and relatives the inestimable blessing which he had received." Edward Gibbon, The History of the Decline and Fall of the Roman Empire, (London: Methnen and Co., 1896), 2:7.

> Spirit, to exercise sovereignty over the inner temple of self, to join in the corporate thanksgiving of the redeemed, and to forgive the brethren in Christ's name.[1]

The testimony of the time shows that the early church understood laos as one entity. In A.D. 197, Tertullian described the Christian society as a unified body: "We are a body knit together as such by a common religious profession, by unity of discipline, and by the bond of a common hope."[2] There is no indication of a hierarchical power controlling the group. Tertullian explained how "the tried men of our elders preside over us, obtaining that honor not by purchase, but by established character."[3]

By becoming laity through baptism all members were involved in the apostolic succession. They could perform all the activities of the church, including baptism, ecclesiastical discipline, and teaching. Tertullian (d. 200) regarded baptism as a condition for the baptized member to baptize others. He ascribed that right to laymen (not laywomen) and explained: "For what is equally received can be equally given. . . . The work of the Lord ought not to

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[1]George H. Williams, "The Ancient Church: AD 30-313" in The Layman in Christian History, ed. Stephen Neill and Hews-Ruedi Weber (Philadelphia: Westminister Press, 1963), 32.

[2]Tertullian Apology (ANF, 3:46).

[3]Ibid.

be hidden by any: in like manner too, baptism, which is equally God's property, can be administered by all."[1]

The old church manual, the *Didache* (teaching of the twelve disciples), taught that baptism could be performed by any Christian including a laic, provided he fasted "for one or two days beforehand."

In the Anti-Nicene church the excommunication of a member, even one holding an office in the church, was done by the communal voice. As the officers were nominated from the laity, and were responsible to the laity, likewise the disciplinary action was administered by the lay Christian council.[2] According to Polycarp (d. 155), head of the church of Smyrna, there was clear indication that the whole church (laity and presbyters) had the right to excommunicate their presbyters, as in the case of Valens.[3]

With regard to teaching we have the example of Origen and Justin Martyr, neither of whom were ordained. However, both were very much involved in teaching and were even offering the Eucharist. It is clear, then, that from a biblical and early-church-history standpoint laos includes all the people of God.

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[1]Tertullian On Baptism (ANF, 3:677).

[2]Pier G. Caron, "Les *Seniores Laici* de l'Eglise Africaine," Revue Internationale des Droits de L'Antiquité 6 (1951): 7-22.

[3]Polycarp The Epistle of Polycarp to the Philippians (ANF, 1:35).

Processes of Change

History reveals, however, two groups emerging from that laos, "chosen of God." An indepth historical study showing how the dichotomy between clergy and laity evolved would be useful, but because of time and space limitations, a brief survey of the changes that took place will suffice.[1]

The Greek word Kleros which means a "lot" or a "portion of something--a part", "a selected part"[2] has been wrongly applied to the clergy. Its appearance in the New Testament does not connote the idea of a separate group in the church, but all of the people.[3] Laos and Kleros are two different words, but as far as their application is

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[1]For an indepth historical study of the subject, see Cyril Eastwood, The Royal Priesthood of the Faithful: An Investigation of the Doctrine from Biblical Times to the Reformation (Minneapolis: Augsburg Pub. House, 1963), 56-224. See also James Leo Garrett, Jr., "The Priesthood of All Christians: From Cyprian to Chrysostom," Southwestern Journal of Theology 30 (Spring 1988): 22-33.

[2] The noun form has the meaning of a share, a land received by lot, or inheritance. The verb kleronomeo refers to the activity of dividing by lot or obtaining an inheritance. A related term indicates the one receiving the "allotment" or "heir." In the O.T. the word may be used to determine God's will by casting lots, a reference also seen in the N.T. when the soldiers cast lots for the garment of Jesus (Matt 27:35; Mark 15:24; Luke 23:34), and the lots used by the disciples to select a replacement for the traitor (Acts 1:17,25,26). When it refers to God's church, it relates to all believers who have received the inheritance of Christ. In the N.T. usage of these terms, then, everyone in the church is a clergyman or a heir of God. Colin Brown, The New International Dictionary of the New Testament Theology (1986), 2:295-303; 3:758-64; See also H. Strathmann, "λαος," TDNT (1964-1976), 4:29-57.

[3]W. Forester, "κλερος," TDNT (1964-1976), 3:758-64.

concerned they denote the same group of people.[1] Each time these two words are used in the New Testament they are associated with those who had made their commitment to follow the injunction of the Lord. To purify our twentieth-century mind we can say that every clergyman is a layperson and every layperson is a clergyman. Lightfoot defines it well for our understanding when he says: "The only priests under the Gospel, designated as such in the New Testament, are the saints, the members of the Christian brotherhood."[2]

However, as early as the end of the first century A.D. the separation between clergy and laity started to develop within the Christian community. Clement of Rome was the first one to coin the term "layman"[3] in a letter of disapproval to the church in Corinth. He pointed out the marked difference between the presbyters and the laity.[4] The summons was clear and direct against one group of the church.[5] He further remarked that those presbyters had received their authority directly from the Apostles who

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[1]William Robinson, "Completing the Reformation: The Doctrine of the Priesthood of All Believers," The College of the Bible Quarterly, 32 (July 1955): 11.

[2]J. B. Lightfoot, The Christian Ministry (Wilton, CT: Morehouse-Barlow, 1983), 6.

[3]"The layman is bound by the lay ordinances." Clement First Epistle of Clement (ANF, 1:16).

[4]Ibid., 1:17.

[5]Ibid., 1:20.

acted according to the instructions of Christ[1] and described their principal duty as the offering of sacrifice.

The change already initiated became more obvious by the end of the second century when the laity were less encouraged to teach in the church. Ignatius, Bishop of Antioch (d. 117), strongly stressed that new-coveted authority in his address on Eph 4:1 in the following words: "For your justly-renowned presbyter, being worthy of God, is fitted as exactly to the bishops as the strings are to the harp."[2] And elsewhere he said: "Wherever the bishop shall appear, there let the multitude (of the people) also be; by the bishop or by one whom he has entrusted it."[3]

In the third century the distinction became even more conspicuous with Cyprian, Bishop of Carthage. His approach was different from that of his predecessors in that he was a great exponent of the clerical (i.e., episcopal). He conceived that the bishops were a special priesthood and had a special sacrifice to offer. So the high-priestly race gave place to the high-priestly class, and the spiritual sacrifices gave place to an actual sacrifice offered to God in the Eucharist.[4]

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[1]Ibid., 1:16.

[2]Ignatius Epistle of Ignatius to the Ephesians (ANF, 1:50).

[3]Ignatius The Epistle of Ignatius to the Smyrnaeans (ANF, 1:89-90).

[4]Eastwood, 80.

The climax came in the fourth century after the conversion of Constantine and the establishment of a Christian empire. The church was forced to select people to teach the considerable number of converts who were entering the church with little biblical knowledge. The many heresies had to be countered by a specialized few. Hence the Apostolic Constitution encouraged the laity (by then the idiote) to sit and say "amen."

At the Council of Nicea the dividing line became sharper as the term "clerical order" was attributed to the church. In this way a new dimension of the church was established--a new concept was born to point out that the church was considered present only where the bishop was. Ordination became the mark of separation between those two groups. Caesar of Heisterbach compared the pope to the sun, the emperor to the moon, the bishops to the stars, the clergy to the day, and the laity to the night.[1] From that time on, as the role of the clergy was magnified, that of the lay people dwindled into almost nothingness.

History shows that from 600-1000, commonly known as the Dark Ages, there was no more fundamental division in

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[1]David S. Schaff, Our Fathers' Faith and Ours: A Comparison between Protestantism and Romanism (New York: G. P. Putnam's Sons, 1929), 307. See also The Catechism of the Trent Council which shows the priest as considerably exceeding all other persons as far as honor is concerned.

medieval life than the division between clergy and laity.[1] The Council of Seville in A.D. 619 officially took the stand that the laity should remain separate from the clergy. A select upper crust of professional Christians was established over amateur Christians of a lower level of dedication. The clergy was elevated to such a state of glorification that each family felt it an honor to have one of their sons dedicated to the priestly office. This separation of clergy from laity is a heresy that has become so deeply ingrained in every culture that a modern dictionary defines laity as "members of the church who do not belong to the clergy."[2]

Thomas Aquinas,[3] who developed and organized the doctrine of the Catholic church into a complete and final

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[1]Christopher Brooke, "The Church In the Middle Ages, 1000-1500," in The Layman in Christian History, ed. Stephen Charles Neill and Hans-Ruedi Weber, (Philadelphia: Westminster Press, 1963), 111.

[2]Elizabeth A. Livingstone, ed., The Concise Oxford Dictionary of the Christian Church (Oxford: Oxford University Press, 1990).

[3]On August 4, 1879, Pope Leo XIII pronounced, in his encyclical of that year, that the theology of Thomas Aquinas is the standard of the Catholic orthodoxy and the safest guide of Christian philosophy in the battle of faith against skepticism. Philip Schaff, History of the Christian Church (Grand Rapids, MI: Eerdmans Pub. Co., 1907), 5:662. In 1567 Pope Pius V declared him to be Doctor of the Church. In 1880 Leo XIII made him the patron of Catholic universities and education. He was canonized by John XXII in 1323. Pius X, in his bull Pascendi gregis, 1907, pronounced Thomas the authoritative guide of Catholic theology.

system in his master-work, Summa Theologiae,[1] could not eliminate the dualism introduced by Augustine. He was forced to maintain a dichotomy between the laity and the clergy.[2] Furthermore, just as he could not advocate Sola Scriptura because of the ecclesial tradition, so he could not favor the priesthood of all believers.

After many years of set rules marking the difference between laity and clergy it is interesting to consider the outcome of Vatican II, when for the very first time a chapter on the laity was discussed. On January 25, 1959, Pope John XXIII announced the convocation of the Twenty-first Ecumenical Council.[3] No lay person was on the preparatory commission, but some lay auditors were allowed to attend the second session (September 29 to December 4, 1963) without voting rights. That was once more interpreted as a filial submission to the will of the fathers. The only change that took place was the decree on the "Apostolate of the Laity," known also as the "*Lumen Gentium*," which is a

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[1]Thomas Aquinas, Summa Theologiae, trans. Blackfriars (New York: Image Books, 1969).

[2]Lewis Ewart, Medieval Political Ideas (New York: Alfred A. Knopt, 1954), 2:567.

[3]Roman Catholics usually accept twenty-one councils, from Nicea (321) to Vatican II (1962-65). Gerald O'Collins and Edward G. Farrugia, A Concise Dictionary of Theology (New York: Paulist Press, 1991), 48.

list of doing for the laity but not a list of being.[1] The dichotomy remained alive; the laity would not be a part of the teaching authority of Rome, nor would they be involved in any policy-making.[2]

Jean-Marie Congar, a great defender of the laity,[3] could have contributed towards a return to the biblical concept of the laos, but he preferred to remain faithful to an established structure and the maintainance of the status quo.[4] Pope Paul II had the final word when he clarified the definition of the laity as "all the faithful except those in holy orders."[5] The dichotomy remained steadfast.

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[1]There are five different models for the life of the laity in the Catholic Church: (1) the Servant Model, (2) the Sacramental Model, (3) the Herald Model, (4) the Institutional Model and (5) the Community Model. Avery Dulles, "Models of the Church: Imaging the Church for the 1980's," Thought 56 (1981): 121-38. See also Roger D. Haight, "Mission: The Symbol for Understanding the Church To-day," Theological Studies 37 (1976): 620-49.

[2]Bert Beverly Beach, Vatican II: Bridging the Abyss (Washington, DC: RHPA, 1962), 137. See also George Bull, Vatican Politics (London: Oxford University Press, 1962), 151.

[3]Yves Congar of the Dominican order was like a thorn in the flesh of the hierarchy of the Catholic Church because of his progressive views concerning the laity. He was partially redeemed when he was invited by John XXIII as a consultant to the preparatory theological commission during various sessions of Vatican II. Frederick Frank, Outsider in the Vatican (New York: Macmillan Company, 1966), 177-178.

[4]Congar, Theology of Laity, 4, 145, 261.

[5]Pope Paul II, "Dogmatic Constitution on the Church," in The Documents of Vatican II, ed. Walter M. Abbott (New York: Guild Press, 1966), 57.

For decades lay people have suffered the trauma of the separation between clergy and laity. Talents which could have been used to enrich the church lay hidden because no opportunity was given for their use and development. While the ministry of the laity was thus crippled, God was watching over His church, waiting for the right moment, to intervene. This He did by using, among all people, a member of the clergy who set out to break that wall of separation and unleash the people. Martin Luther, a Catholic monk, made a considerable contribution to the liberation of the laity. He set the pace for the Protestant Church.

Priesthood of All Believers

On October 31, 1517, Luther posted his ninety-five Theses on the door of the castle church of Wittenberg as a reaction against doctrinal and practical errors in the church. At that time he did not know the great change he would begin to bring about within the Christian Church. He was far from thinking that he would be considered the father of the Protestant Reformation.

From August to November 1520, Luther prepared three famous Reformation treatise, one of which he sent to the German nobility,[1] explaining his disagreements with the Church of Rome. In that treatise he re-established the *laos*

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[1]Martin Luther, "To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate," in Luther's Works, ed. Helmut T. Lehmann (Philadelphia: Fortress Press, 1966), 5:123-217.

to its original place by presenting evidence that laity and clergy must be considered the same, basing his argument on the priesthood of all believers (1 Pet 2:9, Rom 12:1, and Rev 1:5-6; 5:9-10; 20:6.). He came to that conclusion based on a simple syllogism: since Christ is a priest and we are His brethren, therefore all Christians have the possibility and responsibility of fulfilling the commandment to preach. Everyone can come before God with their intercessions for one another.[1] He made a clear distinction between the High Priest (Christ) and the High Priest's sons whom we represent.[2]

Luther considered baptism as the key condition that incorporated one into the priesthood of all believers. Since we are all consecrated priests through baptism,[3] all those who accept Christ and are baptized become priests by virtue of their relationship with Him. Thus all are priests, since all are Christians.[4] This is not by appointment or ordination from the pope or any other man, but because Christ Himself has chosen us as priests and has given birth to us in baptism.[5]

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[1]Luther's Works, ed. Jaroslav Pelican (Saint Louis: Concordia Publishing House, 1956), 13:329.

[2]Ibid., 35:248.

[3]Ibid., 44:127.

[4]Ibid., 36:113.

[5]Ibid., 13:329.

Luther also believed that every baptized Christian is a priest, just as much as Peter and Paul. As Peter was a priest because he believed in Christ, he, Luther, is also a priest for the same reason.[1] The model he championed was the equality of all converts with Christ as Lord in contrast to the hierarchical model and the oligarchical few who ruled.

Luther's concept of the priesthood of all believers can be classified within three areas: sacrifice, privilege, and responsibility. Since the priesthood is closely associated with sacrifice, Luther showed that Christ served as the sacrifice par excellence and so our sacrifice is one's self to God.[2] Hence the believer is called to offer spiritual sacrifice such as in worshiping, witnessing, stewardship, and service (ministry).

A priest has privileges as well as responsibilities. Luther states that all Christians have the right and duty to teach, instruct, admonish, comfort, and rebuke their neighbor with the Word of God, at every opportunity and whenever necessary.[3] Furthermore, by virtue of the authority and command of God, Christians have received the power to lead one another to eternal life through the

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[1]Ibid., 13:330.

[2]Ibid., 36:145.

[3]Ibid., 13:333.

priesthood of Christ.[1] The corporate benefit of all believers is rightly expressed by Althaus and Noll:

> The universal priesthood expresses not religious individualism but its exact opposite, the reality of the congregation as a community.[2]
>
> True Christian priesthood is a conduit through which the love of God in Christ Jesus could be channeled to another person with great immediacy.[3]

The Reformation restored the New Testament principle of the universal priesthood of all believers, offering once more to the laity its divine mandate. This legacy is one of the most excellent works of the Reformation. Hans Küng, although a Catholic, recognizes that marvelous Reformation theme too.[4]

In order to encourage the ministry of the laity both inside and outside the church, there is need for a clear understanding of a theology of the laity, and a firm belief in the priesthood of all believers. Without such a foundation the church runs the risk of repeating the history of the Middle Ages, of establishing a clericalism which inevitably builds a wall of separation among the people. The lay people must be unleashed and be allowed to see how

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[1]Ibid., 5:142.

[2]Paul Althaus, Theology of Martin Luther, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1966), 314.

[3]Mark A. Noll, "Believer-Priests in the Church: Luther's View," Christianity Today, October 26, 1973, 7.

[4]Küng, The Church, 487.

they can use their professional skills to contribute to the finishing of the work.

The SDA Church through the writings of E. White endorses the "ministry" of all believers. E. White stresses the fact that all are called to that ministry when she says:

> Not upon the ordained minister only rests the responsibility of going forth to fulfill this commission. Everyone who has received Christ is called to work for the salvation of his fellowmen.[1]
>
> The Savior's commission to the disciples included all the believers. . . . It is a fatal mistake to suppose that the work of saving souls depends alone upon the ordained minister.[2]

Although SDA theology does not support a dichotomy between laity and clergy, that separation is still present in the SDA organization when it comes to the practice of missions. There seems to be a disregard for the fact that the laity are "honored with one credential,"[3] that of carrying the gospel commission to all people, everywhere. There are within the SDA Church lay people with enormous potential to proclaim the gospel in every segment of society, both in and outside their culture, but unfortunately they are not being encouraged to engage in front-line ministries. If those people are taught how to invest their God-given gifts and talents into the

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[1]E. G. White, Acts of the Apostles (Mountain View, CA: PPPA, 1911), 110.

[2]E. G. White, Desire of Ages (Mountain View, CA: PPPA, 1940), 822.

[3]Georgia Harkness, The Church and Its Laity (New York: Abingdon Press, 1962), 87.

fulfillment of Christ's mandate, restricted-access countries and unentered areas will be confronted with the gospel, and God's kingdom will be established among all nations, tribes, languages, and peoples.

The Empowering of the Laity

As was pointed out previously, those whom God calls into His service, He also empowers. It is by endowing His followers with the gifts of the Spirit that God intends to build His Church and extend His kingdom.

Gifts, from the Greek χαρισμα[1] (charisma), are not earned or bought. They are received, not achieved; they are given by the Holy Spirit. It is necessary here to differentiate between spiritual gifts and talents. While talents are inherited or received at physical birth, spiritual gifts are bestowed upon born again Christians for their growth in grace and for their participation in the mission of the church. Both talents and spiritual gifts can be developed and put to profitable use or left to die. In the accomplishment of the divine mandate, natural abilities in themselves prove to be insufficient. However

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[1]καρισμσ (charisma) is derived from the root word χαρισ, (charis). Whereas the former is used sparingly, the latter occurs profusely both in secular Greek literature and in the N.T. Charis in the Pauline letters is generally translated as "grace" and "charisma," the unique N.T. term for "gift." "Grace" is probably Paul's most fundamental concept by which he expresses the event of salvation. Siegfried S. Schatzmann, A Pauline Theology of Charismata (Peabody, MA: Hendrickson Pub., 1987), 1,2.

intelligent, educated, or versed in the Scriptures God's messengers may be, when it comes to witnessing it is not their natural abilities but rather the Spirit of God within them Who strengthens their testimony. By the power of His Spirit God enables His witnesses to go beyond the limits of their humanness.[1]

Every single Christian has at least one χαρισμ (charism)[2]--that is one gift (1 Pet 4:10, 1 Cor 7:7; 12:7). God's people do not receive the same gift, but to every one of them some gift of the Spirit is promised.[3] The spiritual gifts that Paul lists in Rom 12:6-8, 1 Cor 12:4-7, and Eph 4:7-11 are only a taste and feeling of the abundance of gifts that God has in store for His followers.[4] There are as many gifts as there are needs in the world. Peter Wagner, who has counted twenty-five spiritual gifts, has an open-ended approach to the number of gifts.[5] However, the number of gifts is not what the church should be concerned

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[1]Gerald F. Hawthorne, The Presence and the Power (Dallas: Word Publishing, 1991), 239.

[2]E. G. White, The Desire of Ages, 822; Küng, The Church, 187; Ernst Kaseman, Essays on New Testament Themes (London: SCM Press, 1971), 73.

[3]E. G. White, Christ's Object Lessons (Washington, DC: RHPA, 1941), 327.

[4]Herman Ridderbos, Paul: An Outline of His Theology trans. John Richard De Witt (Grand Rapids, MI: Eerdmans, 1977), 447-67.

[5]Peter C. Wagner, Your Spiritual Gifts Can Help Your Church Grow (Glendale, CA: Regal Books Division, G/L Publications, 1979), 73.

about; what matters is the purpose for which they are bestowed.

As Paul points out in Eph 4:12,13, all gifts are given for the edification of Christ's Church[1]--in other words for quality and for its advancement. Paul, the great tentmaker of the early church, uses the image of the body of Christ to stress unity as one important component for the successful expansion of Christianity. Is it possible to infer that if the SDA Church is not expanding as God would like it to do in the unentered areas, is it because the gifts of its laity are underutilized?

In some churches, an average of 70 to 85 percent of the members are practicing a spectator role, merely watching what someone else is doing. Some church members may be more than willing to do something, but nobody seems to be enlisting them. Research has shown[2] that the result of such an imbalanced use of laity is the burnout of the active and the boredom of the passive.

The organization of a beehive illustrates meaningfully the principle that must be implemented by churches to foster growth and keep members healthy.[3] There

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[1]Hollis L. Green, Why Churches Die (Minneapolis, MN: Bethany Fellowship, 1972), 67.

[2]Roy Oswald and Jackie McMakin, How to Prevent Lay Leader Burnout (Washington, DC: Alban Institute, 1984).

[3]A beehive can have up to 80,000 bees but each one has a task: the foragers look for food; the guards protect the beehive; the scouts sound the alert in case of danger;

is no rioting, no competition, no slandering, and no time for oneself in a hive. The sole reason for the existence of each bee is the enrichment of the hive. Similarly, unless each member of the church, including the qualified professional, finds something to do, those statements "You are the salt of the earth," "You are the light of the world" (Matt 5:13,14); and "We are therefore Christ's ambassadors" (2 Cor 5:20) cannot be fully realized. Everyone is called to be actively involved in the beehive of God's kingdom.

To conclude, we can assert that God expects both clergy and laity to work together for the building of the His body. Jesus, who commissioned His disciples (Matt 28:16-20) and provided them with the tools to fulfill their mission (Acts 1:8), is still calling men and women into ministry and equipping them with the needed charismata. It is the sacred responsibility of the church to help every member to discover, cultivate, and use his/her gifts for the benefit of the Christian community and the world at large. When SDA tentmakers understand that they can be endowed by God's Spirit to exceed the limits of their talents, learning, and education, they will faithfully and obediently

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the water collectors keep the temperature inside the hive constant; the scent fanners blow the scent of the hive to those who may be disoriented to lead them back home; the repairers maintain the hive in good condition; the population controller regulates the eggs of the queen, and the undertakers take care of all the dead bees. Herb Miller, The Vital Congregation (Nashville, TN: Abingdon Press, 1990), 55.

put all their abilities into God's service for the advancement of His kingdom.

This chapter has shown by the help of historical events how the dichotomy between laity and clergy has distorted the gospel commission. Whereas, on one hand the dichotomy has withheld the involvement of the laity, on the other hand the theology of laity has proved that the biblical foundation favors an inclusive call for service which is guaranteed by the imparting of spiritual gifts.

The next chapter helps us understand how the Lord's commission can be rejuvenated through self-support ministry. It is certainly not a new concept for it has been practiced by people of vision and has yielded positive results in Christian circles. In order for the message to be proclaimed according to Rev 14:6, there is a great need to enlist the laity as self-supporting missionaries.

CHAPTER IV

A BRIEF SURVEY OF THE SELF-SUPPORT MOVEMENT

The concept of self-support in the context of mission is not new. Its source can be traced back to the apostolic church which developed as a self-supporting church. Down through the ages missionary-minded people have propounded and implemented the mission principle of self-support as the solution to the establishment of a strong, independent national church which would be self-supporting, self-governing, and self-propagating. Let us see briefly what history has to teach us about self-support.

The Biblical Model

Of all the apostles, Paul stands out as the greatest missionary and church planter in the early Christian era. Singled out by God to be a cross-cultural missionary (Gal 1:16), Paul set out under the guidance of the Holy Spirit to preach the gospel and successfully established churches all across Asia Minor. The rapid expansion and growth of the Christian church under his leadership is undoubtedly the result of the missionary methods that he used.

Certain basic rules seem to have guided Paul's practice of mission: (1) priority given to preaching of the

gospel and establishment of churches (Rom 1:15; 1 Cor 9:16); (2) financial independence (1 Thess 2:9; Gal 6:6); (3) training of new converts (2 Tim 2:2); (4) equipping of new leaders (Acts 14:23); and (5) spiritual support of new converts through personal visits, letters, and messengers.

Although each of the above rules deserves our careful attention, in the context of this chapter let us consider the principle of self-support as illustrated in Paul's practice of mission. Paul set the model for all modern tentmakers by being financially independent. His insistence on his ability to maintain himself financially[1] leads us to understand that finances appeared to have held an important place in his success as a preacher of the gospel. Reflecting on the influence of finance on missionary work, Roland Allen comments:

> It is of comparatively small importance how the missionary is maintained: it is of comparatively small importance how the finances of the Church are organized: what is of supreme importance is how these arrangements, whatever they may be, affect the minds of the people, and so promote, or hinder, the spread of the Gospel.[2]

Although from time to time Paul did accept gifts from his converts,[3] he was careful not to give the impression that

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[1]Acts 15:28; 2 Cor 11:9; 1 Thess 2:8,9.

[2]Roland Allen, Missionary Methods: St Paul's or Ours? (Grand Rapids, MI: Eerdmans, 1989), 49.

[3]Phil 4:16; 2 Cor 11:8.

his object was to make money. His clear-cut policy was self-support.

Today traditional missionaries are sometimes criticized in the mission field as idle preachers due to their fully supported status. This criticism we know is not on firm ground, for Paul himself quoted Jesus as saying "Those who preach the gospel should receive their living from the gospel" (1 Cor 9:14). What it does reveal, however, is the serious lack of a modern model for self-supporting missionaries overseas. Tentmakers can certainly supply this need.

It was one of Paul's missionary strategies to establish autonomous churches. As a great church planter spurred on by the urgency of evangelizing the world, he appointed leaders (Acts 14:23) to ensure the continuity of the work before he moved forward to unreached areas. Modern missionary methods have diverged considerably from the New Testament model as practiced by Paul. Had the SDA Church encouraged its missionaries to do pioneering work, many more unentered areas would have been reached. "Sound strategy for planting churches cross-culturally *must* include plans for the withdrawal and redeployment of the pioneer worker(s)."[1]

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[1]David J. Hesselgrave, Planting Churches Cross-Culturally: A Guide for Home and for Foreign Missions (Grand Rapids, MI: Baker Book House, 1990), 383.

It was undoubtedly Pauline missionary principles that inspired nineteenth- and twentieth-century mission thinkers of the caliber of Henry Venn,[1] Rufus Anderson,[2] John Nevius,[3] and Roland Allen.[4]

Historical Figures among Protestants

The two most remarkable mission theoreticians of the nineteenth century were H. Venn and R. Anderson. As executive officers of the largest mission agencies, they were in a position to devise strategies that brought changes in the way the Protestant, overseas missionary enterprise was carried on.

Independently both men came to the same basic principle of self-support as an objective which should guide

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[1]Henry Venn (1796-1873), an Episcopalian, was secretary of the Church Missionary Society of the Anglican Church for 32 years. Although he had never been a missionary himself, he remained a pioneer at heart. Wilbert R. Shenk, Henry Venn--Missionary Statesman (Maryknoll, NY: Orbis Books, 1983), xi, xii, 35.

[2]Rufus Anderson (1796-1880), a Congregationalist, was president of the American Board of Commissioners for Foreign Missions. Pierce R. Beaver, "The History of Mission Strategy," in Perspectives on the World Christian Movement, ed. Ralph Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1981), 200.

[3]John L. Nevius (1829-1893) was a Presbyterian missionary in China for 40 years. His articles published in 1855 were put in a book form known as the Nevius Method. Roland Allen, The Nevius Method in Korea (n.p.: World Dominion, 1931), 9:253.

[4]Roland Allen (1868-1947) was an Anglican missionary in northern China from 1895-1903. He served the Society for the Propagation of the Gospel (SPG) in the North China Mission.

Protestant mission. They advocated the well-known formula, The Three-Self Movement (that is "self-governing, self-supporting, and self-propagating" (TSM)),[1] for the development of indigenous churches. Anderson described the unique task of the missionary as that of a cross-cultural evangelist and church planter, not that of a pastor or ruler.[2]

Both Anderson and Venn taught that missionaries should withdraw from churches when these have become self-supporting. They believed that the training of pastors, teachers, and catechists to take responsibility was an important step towards autonomous national churches. Their strategies met with the approval of British and American missions and were widely adhered to from the middle of the nineteenth century until World War II when imperialism and colonialism brought a change of mentality.

J. Nevius not only popularized Anderson's and Venn's ideas, but he brought a modification that greatly supported tentmaking. In his application of the strategy for self-propagation, he advocated the involvement of the laity in voluntary unpaid evangelism. The lay people were to be encouraged to keep their trade or business and their

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[1]Max Canon A. Warren, ed., To Apply the Gospel: Selections from the Writings of Henry Venn (Grand Rapids, MI: Eerdmans, 1971), 26.

[2]Shenk, Henry Venn, 42.

usual place in society while spreading the gospel.[1] This missionary system implemented in the Korean Mission[2] resulted in astounding church growth.[3]

The training of new converts in intensive and systematic Bible studies[4] occupied an important place in Nevius' method of discipling. As a matter of fact, he emphasized teaching over preaching, an activity every church member was trained to perform. This explains why the departure of the missionaries, far from weakening the church, gave it the opportunity to strengthen itself as local people rose to take the lead.

From 1910 to World War II, one of the primary mission thrusts was the development of the indigenous church. After World War II a radically different mission strategy was expounded by R. Allen. He firmly believed that

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[1]Beaver, "The History of Mission Strategy," 201.

[2]Stephen Neill, A History of Christian Missions (London: Penguin Books, 1986), 290; Allen D. Clark, A History of the Church in Korea (Seoul, Korea: Christian Literature Society, 1971); Everett N. Hunt, Jr., Protestant Pioneers in Korea (Maryknoll, NY: Orbis Books, 1980); Roy E. Shearer, Wildfire: Church Growth in Korea (Grand Rapids, MI: Eerdmans, 1966).

[3]In less than 50 years that mission increased to around 400,000 Presbyterians. Allen D. Clark, The Nevius Plan of Mission Work in Korea (Seoul, Korea: Christian Literature Society, 1937), 32.

[4]Allen D. Clark, "The Presbyterian Church in Korea," in The Growing Church, Tambaram Series, 2: 159-161; Stanley T. Soltan, Missions at the Crossroads; the Indigenous Church--A Solution for the Unfinished Task (Grand Rapids, MI: Baker Book House, 1959), 54-56.

careful understanding and application of Paul's missionary principles would help solve problems encountered in the establishment of the indigenous church. He stressed the role of the Holy Spirit in the church and in the life of the converts as essential to the success of the TSM.[1]

The views of Venn, Anderson, Nevius, and Allen gained wide acceptance. It is interesting to note that while these mission strategists were developing and launching the self-support movement, the SDA Church was moving in the same direction. A review of the writings of E. White on the topic of self-support and an analysis of the implementation of the concept by Stephen Haskell and Edward Sutherland help to clarify the concern of the church in that area of its early stage of existence.

Historical Figures among Seventh-day Adventists

A study of the early history of the SDA Church shows that its present complex organizational structure started out as a lay-led and self-supported movement. Through the early years of its development, the SDA Church recognized the importance of self-supporting ministries and encouraged their activities.

Ellen G. White (1827-1915)

E. White, one of the founders of the SDA Church, was a firm believer of the self-support concept, and was herself

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[1]Allen, Missionary Methods, vii.

a self-supporting writer and publisher. She promoted the self-support concept and left the SDA Church with a legacy of wise counsels in that area. In fact her grandson, Arthur White, recalls that during his boyhood he remembers self-supporting work as being a subject of primary importance in his home, indicating a little of the significance that this type of work occupied in Ellen White's heart.

It was also in response to the White family's indomitable concern for the development of self-supporting work as a means to further the gospel commission in the South[1] that in 1894 Ellen's son Edson bought a steamer, the Morning Star, equipped it and set out to educate and evangelize the people along the Mississipi and Yazoo River.[2]

E. White was well aware that if the work was largely left on the shoulders of paid workers, the gospel commission would be stunted in its growth. That is why she appealed constantly to the non-paid workers to become involved in the spreading of the gospel:

> If none shall engage in the work but men who are paid wages, what will become of the multitudes that are in darkness?[3]

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[1]E. G. White, The Southern Work (Washington, DC: RHPA, 1966), 9-18; Ronald D. Graybill, Mission to Black America (Mountain View, CA: PPPA, 1971), 17.

[2]Graybill, Mission to Black America, 40, 45, 65.

[3]E. G. White, "An Appeal for Self-supporting Laborers to Enter Unworked Fields," Pamphlet 5 (Nashville, TN: Associated Lecturers' Bureau, 1933): 20; Ellen G. White to Brother and Sister Prescott, 25 September 1892, Letter 23a 1892, Ellen G. White Research Center, Andrews University,

> The great missionary field is open to all, and the lay members of the churches must understand that no one is exempted from labor in the Master's vineyard.[1]

She lifted her voice in protest against the fallacy that only ministers could save souls for the Lord, admonishing that the Savior's command is for everyone who has accepted Him as Lord and Savior.[2] She constantly wrote of the need for a joint effort between ministers and lay people,[3] emphasizing the importance of leaders to train lay members in soul winning. Her pertinent question: "Are you using all your powers to gather the lost sheep into the fold?"[4] is meant to stir each and all to action so the work can be completed.

Berrien Springs, MI (hereafter abbreviated EGWRC).

[1]E. G. White, "Fields Near at Hand," RH, October 22, 1914, 4; idem, "Go Forward," MS 173, 1898, EGWRC.

[2]E. G. White, Life Sketches (Mountain View, CA: PPPA, 1915), 385; idem, "Awake out of Sleep," RH, February 21, 1893, 113; idem, The Acts of the Apostles, 110.

[3]E. G. White, Testimonies, 9:117.

[4]E. G. White, "Our Work," Pacific Union Recorder, November 24, 1904, 1, 2.

The years she spent in Australia[1] brought home to her the potential force for witnessing by self-supporting workers. She visualized men and women moving to Australia and New Zealand to help spread the gospel as they carried on their businesses. She strongly encouraged people from America to move to the Pacific to begin working there:

> Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the Conference for their support.[2] Even while engaged in their daily employment, God's people can lead others to Christ.[3]

E. White's views on self-supporting ministry as a tool for evangelizing the world are not confined to generalities. Particular areas on occupations were spoken of and developed as examples of the immense possibilities available to those who desire to use their talents in productive work. Below are listed just a few examples:

1. Farming: "Christian farmers can do real missionary work in helping the poor to find homes on the

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[1]Immediately after the General Conference Session of March 5-25, 1891, the Board of Foreign Missions took several actions, among which was asking E. G. White and W. C. White to visit Australia. Such action is recorded on page 256 of the General Conference Daily Bulletin. General Conference of Seventh-day Adventists, Board of Foreign Missions (Battle Creek, MI), Minutes of Meetings of the General Conference, March 5-25, 1891, meeting of April 13, 1891; O. A. Olsen, "Our Duty to Advance," RH, June 2, 1891, 344.

[2]E. G. White to Elder O. A. Olsen, 19 June 1892, Letter 19b, 1892, EGWRC.

[3]E. G. White, Testimonies, 9:39.

land and in teaching them how to till the soil and make it productive."[1]

2. Education: "We need schools that will be self-supporting, and this can be if teachers and student will be helpful, industrious, and economical."[2]

3. Small Sanitariums:

> Let sanitariums and treatment rooms be established and let people be given an education in the simple methods of treating disease. Those who take up this work will increase in capacity; for unseen heavenly agencies will be present to help them.[3]

4. Industries:

> Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed.[4]

5. Health Food Factories: In 1898 and 1899 she promoted the importance of health food factories and emphasized the duty of church members to learn and share in the preparation of healthy food from local products.[5] Her advice did not fall on deaf ears. Dr. J. Harvey Kellogg

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[1]E. G. White, The Ministry of Healing (Boise, ID: PPPA, 1942), 193.

[2]E. G. White, "Awake Awake Awake," MS 31, 1907, EGWRC.

[3]E. G. White to Brethren and Sisters, 29 January 1905, Letter B-43, 1905, EGWRC.

[4]E. G. White, The Ministry Of Healing, 194.

[5]E. G. White, Testimonies, 7:132-133.

developed and produced health foods at the Battle Creek Sanitarium, an institution which became world renown.

6. Health-Food Business: She encouraged a health-food business at the school in Avondale, Australia, which would serve a double purpose: "to make the church known and at the same time to provide work for the parents who would thus be able to send their children to school."[1]

7. Restaurants: "Let hygienic restaurants be started, that people may learn what health reform really is."[2] E. White classified those who engage in such work as partners with God.[3]

It is obvious that E. White was impressed by Paul's experience in self-supporting work. Her reference to his engagement in secular labor as an illustration of what dedicated lay members can do in unreached areas speaks loudly in favor of tentmaking.[4] She repeatedly endeavored

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[1]E. G. White, "The School and Its Work," The Union Conference Record (known as The Australasian Union Conference Record), July 28, 1899, 9; idem, Counsels on Health (Mountain View, CA: PPPA, 1951), 495-6.

[2]E. G. White, "Instruction to Sanitarium and Restaurant Workers," MS 27, 1906, EGWRC; idem, "The Restaurant Work," MS 150, 1905, EGWRC; idem, Testimonies, 7:55.

[3]"As a father takes his son into partnership in his business, so the Lord takes His children into partnership with Himself." E. G. White, "Decision of Character," Youth's Instructor, January 25, 1910, 4; idem, Sons and Daughters of God (Washington, DC: RHPH, 1955), 324.

[4]"He [Paul] illustrated in a practical way what might be done by consecrated laymen in many places where the people were unacquainted with the truths of the gospel. His

to sensitize SDA leaders and church members in self-support ministries,[1] but her efforts did not receive the proper response. Among the few who listened and responded were two dedicated men--S. N. Haskell, and E. A. Sutherland.

Stephen Nelson Haskell (1833-1922)

S. N. Haskell,[2] a man of firm conviction, was born on April 22, 1833 in Oakham, Massachusetts.[3] Haskell was a lifelong defender of self-supporting ministry, be it on the institutional or individual level. He started in the SDA work as a self-supporting worker; it was not until after his ordination in 1868 that his name appeared on the denominational payroll. In 1869 he was profoundly convinced that every Adventist member should be actively involved in spreading the good news of the gospel. As he had been converted by a tract handed him by William Saxby,[4] a mechanic, he set out to develop the "Tract and Missionary

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course inspired many humble toilers with a desire to do what they could to advance the cause of God, while at the same time they supported themselves in daily labor." E. G. White, The Acts of the Apostles, 355.

[1]E. G. White, MS 54, 1901, EGWRC; idem, Testimonies, 7:22, 23.

[2]SDAE, 1976 ed., s.v. "Haskell, S. N." 500.

[3]Ella M. Robinson, S. N. Haskell, Man of Action (Washington, DC: RHPA, 1967), 14. The author was the daughter of W. C. White. The book is based on the author's personal acquantaince with SNH in Australia and California. For a detailed chronology of Haskell see E. W. Farnsworth, "Elder Stephen N. Haskell," RH December 14, 1922, 17-18.

[4]Farnsworth, 20.

Society,"[1] which he considered to be a tool in the hands of lay people to share their faith with others. In June 8, 1869 he organized the first Vigilant Missionary Society in South Lancaster, Massachusetts.[2]

Haskell felt such a special burden for souls that he developed his oratorical skills so he could address large crowds. He became a renowned evangelist, although personal success was not what he was after. As a pragmatist, his emphasis was on applying his ideas and the counsels of E. White to the self-support ministry. Not only were laymen enrolled as team members with him, but in order to support themselves they were advised to sell evangelistic literature and to use the profits for themselves,[3] a solution which proved very successful. Haskell's pragmatism did not stop there. In 1901 he initiated a training program for those he recruited. Under his plan, public crusades were undertaken at practically no cost to the church and laymen were given hands-on experience in self-support work. In applying the counsels of E. White, Haskell proved that self-supporting ministry was not a myth but a possibility.

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[1]The name later changed to International Tract and Missionary Society. Ibid., 46.

[2]Ibid., 26.

[3]This approach had two positive results. One was the self-support motivation and two it became a school of training for good soul winners as Haskell said "The best way to become a good visitor is to learn to be a good canvasser." S. N. Haskell, "The Gospel Ministry," RH February 26, 1914, 20-21.

Another man who accepted the challenge was Edward Sutherland who worked in two different areas, education and healthcare.

Edward Alexander Sutherland (1865-1955)

E. A. Sutherland[1] was an educator who highly prized the Christian educational philosophy of E. White and espoused her ideas of agricultural and manual training. His involvement in self-supporting work with Madison College,[2] and his firm determination to press forward despite opposition, ranks him as a prominent promotor of self-supporting ministry in the SDA milieu.

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[1]He was born at Prairie du Chien, Wisconsin, March 3, 1865, to Joseph and Mary Rankin Sutherland. He was president of Walla Walla College from 1892 to 1897 and of Battle Creek from 1897 to 1901. When the college was moved to Berrien Springs he continued as president until 1904 when he resigned and moved South. Warren Sidney Ashworth, "Edward Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904" (Ph.D. dissertation, Andrews University, 1986). Sutherland was the first president of Madison College and continued until 1946 when he resigned to accept responsibility at the General Conference. In 1914 he completed his course in the Medical College of the University of Tennessee. Felix A. Lorenz, Sr., Golden Anniversary Album, Fifty Years of Progress at Madison College 1904-1954 (Madison, TN: Rural Press, 1954), 6. Dr. Sutherland passed away on June 20, 1955. Ira Gish and Harry Christman, Madison God's Beautiful Farm: The E. A. Sutherland Story (Mountain View, CA: PPPA, 1971).

[2]Located on an 800-acre tract of land in the neck of Neely's Bend of the Cumberland River, 2 miles southeast of Madison, Tennessee, and U.S. Highway 31 E., and 10 miles northeast of Nashville. Madison College Bulletin (Madison, TN: Rural Press, 1955-56), 17. It was first known under the name Nashville Agricultural Normal Institute (NANI). In 1937 the institution became Madison College.

It was as president of Battle Creek College that he envisioned a world-wide expansion of the church and understood the necessity of preparing well-trained missionaries to meet the need. His emphatic expressions "missionary teachers," "missionary businessmen," "missionary musicians," "missionary farmers," etc., that abound in the 1898 school bulletin[1] are most revealing of the energies he put into fostering a missionary spirit and developing missionary skills.

Madison College, an institution which he founded in 1904[2] as a training school for self-supporting workers, embodied the philosophy of education that this "missionary" professor upheld. Later a sanitarium as well as a rest home was added to the compound. The college and the sanitarium worked hand in hand to keep business going.[3]

Madison College soon made a name for itself. The uniqueness of the economic system on which it operated

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[1]Emmett K. Vande Vere, Wisdom Seekers (Nashville, TN: Southern Pub. Ass., 1972), 86; Battle Creek College Calendar, 1898, 1.

[2]Arthur Whitefield Spalding, Origin and History of the Seventh-day Adventists, 4 vols. (Washington, DC: RHPH, 1962), 3:169; William Sandborn, "The History of Madison College" (Ed.D. dissertation, George Peabody College for Teachers, 1953), 16.

[3]Madison was established on a three-fold basis: (1) the main source of income would come from the health work of the sanitarium,(2) the college would train helpers for the sanitarium and for lay evangelistic work in the surrounding area, and (3) the agricultural program would provide food to the sanitarium workers and to the students.

caught the attention of the editors of Reader's Digest.[1] Five months later Mrs. Eleanor Roosevelt, wife of the president of the United States visited the school and gave credit for the good work.[2] The school was so well known that it started recruiting students from around the world.[3] The enrollement in 1939-40 was 451 students.[4]

White, Haskell, and Sutherland played major roles in the self-support movement within the SDA Church. It took vision, courage, and determination to launch into self-supporting work, but the strenuous effort they put into it was not lost. Many have been inspired to walk in their footsteps and make the self-support movement what it is now. Today the fruits of their conviction can be seen in services that "parachurch" organizations are providing to fellow Adventists and the public at large.

Modern Trends in Adventism

Hundreds of self-supporting ministries operated by lay people are sponsoring work in a wide range of activities

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[1]Weldon Melick, "Self-Supporting Colleges," Reader's Digest, May 1938, 105, 108.

[2]The First Lady of the U.S. gave credit to the school and called for an investigation to determine if this was not an answer to some of the problems the youth were facing at that time. Eleanor Roosevelt, My Day, October 1938.

[3]Kenneth H. Livesay, "Forty Years (and more) of ASI," RH, March 26, 1987, 14-15.

[4]Sandborn, "History of Madison College," 67, 68.

that the church is not physically able to do.[1] Presently the GC has identified nearly 800 of these private organizations.[2] However, not all are assisting the church in the fulfillment of its task. There are a few which have proved to be destructively critical of the church and whose divisive influence is in effect creating a church within the SDA Church. To mark the difference, the GC has identified the subversive ones as Independent Ministries and those which work in harmony with the church as Self-Supporting Ministries.[3]

A survey of the development and activities of the Adventist-Laymen's Services and Industries, a self-supporting organization integrally connected with the church, highlights the unique role of the laity in the building up of the Adventist Church in the world.

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[1]"They have a range of function spanning from educational institutions to media ministries and vegetarian restaurants. . . . Although financially independent, it is interdependent with the goals and purposes of the Adventist Church. It fosters denominational unity." Martin Weber, More Adventist Hot Potatoes (Boise, ID: PPPA, 1992), 27, 28.

[2]Cyril Miller, "Our Union President Shares His Views about Sending Tithe to Independent Ministries," Southwestern Union Record, January 1992, 1.

[3]North American Division of SDA (Silver Spring, MD), Minutes of Meetings of the North American Division Committee, October 12-15, 1992, meeting of October 15, 1992.

Adventist-Laymen's Services and Industries (ASI)

ASI represents all self-supporting institutions, industries, businesses, commercial enterprises, and professional services of members of the SDA Church. It serves as a department at the higher level of the organization with an office at the GC Headquarters. ASI, which has an executive committee of twenty-six members, eighteen lay persons and six church administrators, was organized primarily to establish self-supporting enterprises of a Christian character which would help in the hastening of Christ's second coming. Its motto, "Laborers Together With God," speaks for itself. Its goal is to share Christ in the marketplace.

The first convention for "Self-Supporting Workers" took place on the campus of Madison College in 1908. In 1932 the organization became known as "Rural Workers Guild," a name it changed the following year to "Layman's Extension League." At that time a number of active self-supporting institutions were working in close cooperation with Madison College. As the church expanded and caught a vision of the work to be accomplished, an increasing number of professional lay members sought for ways to serve God in close collaboration with the church.[1] This led to the GC

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[1]Robert Pierson, a GC president, gives an overview of 19 self-supporting institutions in his book Miracles Happen Every Day (Mountain View, CA: PPPA, 1983).

recommendation in 1945 to organize an Association of SDA Self-Supporting Institutions.[1]

On March 4, 1947, representatives from twenty-five self-supporting institutions met as charter members to organize ASI as a GC-sponsored organization with Sutherland as its first president. Recognizing the great contribution that self-supporting institutions could make to the mission of the church, the GC administration sought not to take over or absorb these institutions but rather to facilitate a stronger tie between them and the regular work of the church.

ASI is not a philanthropic organization, but it does finance special outreach projects of the church, like health and educational work, evangelism, community services, family concerns, and other special projects. During their convention in Gatlinburg, Tennessee, in 1990, they donated $180,533 for special evangelistic endeavors in 1991.[2] During that year their contribution to the church amounted to more than $300,000.

ASI works in partnership with other self-supporting organizations. In 1991 they teamed up with Maranatha Volunteers International to build staff housing at La Vida

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[1]General Conference of Seventh-day Adventists (Grand Rapids, MI), Minutes of Meetings of the General Conference Committee, November 13-20, 1945, meeting of November 13, 1945.

[2]William G. Johnsson, "Supporting Ministries," RH, October 18, 1990, 4.

Mission in New Mexico. From July 23 to August 4, 1992, they launched a joint venture with Maranatha Volunteers International called "South of the Border," which consisted of building a three-classroom addition to the Tecate, Mexico SDA church school.[1]

The nine hundred members who are mostly Adventist self-employed professionals, business people, and entrepreneurs are highly committed to supporting young people since ASI is convinced that Adventist youth can make a difference in this world if they are offered possibilities. Just recently Missions, Inc., a subsidiary of ASI with its own structure, in cooperation with the two publishing houses (the PPPA and RHPA), helped reduce the cost of five of E. White's books[2] to about one dollar each for mass distribution. The Southern Union chapter of this organization has done the same for Bibles (NKJV).

At their August 1992 Convention, ASI approved of the Aaron and Hur Club under the leadership of Dr. William Regester of California. The concept of the club is based on (Exod 17:12) where Aaron (a minister) and Hur (a layman) held up the hands of Moses (their leader). One of the six

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[1]Elwyn C. Platner, ed. "Volunteers Complete School Classroom Addition Project in Tecate, Mexico," Pacific Union Recorder, September 7, 1992, 9-10.

[2]Ellen G. White, Christ's Object Lessons; idem, Ministry of Healing; idem, Desire of Ages; idem, The Great Controversy (Mountain View, CA: PPPA, 1911; and Bible Readings for the Home.

objectives of the club is to discourage criticism between laity and clergy and, instead, foster unity for a finished work.[1]

ASI has demonstrated the enormous possibilities for good that self-supporting lay people represent. The dedication of its members "to work with church leadership in a very positive, uplifting manner that will, through the Holy Spirit's guidance, answer the call to the great gospel commission,"[2] is a glimpse of the expanding role of the laity in our century. Many subsidiary self-supporting organizations are registered under ASI, of which two are highlighted: Adventist Frontier Missions (AFM) and Maranatha Volunteers International (MVI).

Adventist Frontier Missions (AFM)

The roots of AFM go back to 1983 when a group of seminarians on the campus of Andrews University became mission conscious.[3] Their desire to help the church move forward without competing with or going over the same ground that was being covered by the SDA organization steered their interest towards unreached peoples and areas. The necessity

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[1]ASI Visions, "A Newsletter of the Adventist-Laymen's Services and Industries," October 1992, 1.

[2]Myron Widmer, "SDA Business, Professional Members Boost Church," RH, February 6, 1992, 19, 20.

[3]The idea to start a mission society came out of a study and prayer group under the direction of Drs. Russell Staples and Gottfried Oosterwal.

to cross linguistic, cultural, prejudicial, and other barriers called for an organization whose role would be to identify those unreached groups and develop a mission strategy with the specific goal of planting a church among them.

Registered as a non-profit organization in 1985, AFM started on a mission adventure for the Lord under the direction of Clyde Morgan, who became the full-time executive director in January 1986. The mission statement[1] of AFM underscores its primary goal of sending missionaries on a sacrificial basis to live and pioneer the work among unreached people groups. It aims not only at planting new churches but also at training indigenous workers to continue the work.

The Ifugao project is a typical example of the way AFM carries out its mission. In 1987, the Mark Scalzi and his family left for Banaue, Ifugao,[2] in the Philippines to plant the SDA Church among this people group. It took them six years of hard labor to establish a church with a trained

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[1]"In cooperation with the General Conference of Seventh-day Adventists, the work of Adventist Frontier Mission shall be to establish functioning indigenous Seventh-day Adventist churches among people groups where the church does not presently exist and where social, cultural, or financial barriers prevent neighboring indigenous Seventh-day Adventists (if any be present) from establishing the church." Adventist Frontier Missions Newsletter, July 1985, 1.

[2]"Journey to Ifugao," Adventist Frontier Missions, March, April, 1987, 1-8.

local pastor, Mariano. But when this was achieved, the church was turned over fully to the administrative control of the local organization, in that case Mountain Province Mission.[1]

Since the first AFM missionaries left ten other families have followed, and three are in the process of preparing to leave on their mission assignment. Apart from the career missionaries who commit to two terms of service of thirty-three months each, with the benefit of a furlough of three months back in their homeland, the organization also utilizes student missionaries (SM) who work for nine to twelve months.[2] Two tracks are offered to the interested parties: the regular SM, who lives with or close to a missionary family, and the SM Plus, where volunteers go out in pairs and are not directly working with a missionary family.[3]

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[1]Mark Scalzi, "Triumph and Tragedy," Adventist Frontier Missions, January 1992, 20, 23; idem, "The Rest of the Story," Adventist Frontier Missions, December 1992, 17, 22; Clyde Morgan, "The End of a Beginning," Adventist Frontier Missions, June 1992, 3.

[2]Clyde Morgan, Executive Director of the Adventist Frontier Missions, interview by author, 19 March 1992.

[3]Kelli Wright, Assistant Development and Young Adult Mission for Adventist Frontier Missions, interview by author, 19 March 1992.

Since the fall of 1987 AFM has also included refugee projects in its area of interest.[1] Judy Aitken, a registered nurse, who with her husband worked for the Seventh-day Adventist Welfare Service (SAWS)[2] in refugee camps of Thailand from 1979 to 1981 (when she joined Volunteer International and Project Asia), is now the Coordinator of Adventist Frontier Mission--Refugee Project (AFM-RP). Myron Widmer summed up the work of AFM in these words: "AFM is turning back the clock in world missions--and just when it is needed most today! What a refreshing thrust in missions. Going 'backwards' in methodology to move ahead."[3]

The goals of AFM reflect exactly what the SDA Church originally should have done:

1. Establish new work among new people-groups and/or in new areas.
2. Help raise the level of mission consciousness among members in North America.
3. Provide an avenue whereby members can sense a more direct contact with and feel a part of specific mission work.
4. Help significantly raise the level of mission giving in North America.

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[1]"I am grateful to the board of AFM for accepting the refugee work as a part of their missionary out-reach." Judy Aitken, "A Personal Letter from Judy Aitken," Adventist Frontier Missions-Refugee Projects, n.d, [1987], 2.

[2]SAWS has been replaced by Adventist Development and Relief Agency (ADRA).

[3]Myron Widmer, "Financial Highlights," Adventist Frontier Missions, December 1989, 15.

5. Open up new opportunities for more people to engage in mission service.[1]

That the SDA Church has not sufficiently awakened its laity to their place in God's work is somewhat disappointing, considering all the light God has given that church through the writings of E. G. White. But it is not too late to remedy this weakness; the need is great and there is room for all willing lay people to do pioneer work.

Not all self-supporting organizations are engaged in the same ministry. While AFM aims at planting churches, MVI is directly involved in construction to provide churches, schools, homes, and medical facilities for existing church groups and institutions.

Maranatha Volunteers International (MVI)

The saying that it takes only one man to bring a change justifies itself in the case of MVI. In 1968, John Freeman, a commercial photographer from Berrien Springs Michigan, laid the foundation of Maranatha Flights International,[2] utilizing short-term volunteers for church

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[1]"A Discussion Paper Regarding the Formation of a Mission Organization in the SDA Church to Concentrate on Reaching the Unreached," Adventist Frontier Missions, April 9, 1985, 4, 5.

[2]The organization started as Maranatha Flights International but on September 1st 1989 it went through three significant changes; namely, (1) the merger with Volunteers International a Virginia-based humanitarian organization, (2) the relocation of their headquarters from Berrien Springs, MI, to Sacramento, CA, and (3) the change of name to Maranatha Volunteers International(MVI).

building projects.[1] It was during Christmas of 1969 while completing the Eight Mile Rock Church in Freeport, Grand Bahamas (MVI's first project), that the idea of building new churches by means of volunteer lay people was born.[2] Although MVI's mission statement[3] states clearly that it offers only short-term mission service, the work it accomplishes is no less important than that of other self-supporting organizations. Apart from involvement in the construction project, volunteers take time to conduct outreach programs such as public crusades, Vacation Bible Schools, distribution of clothing, and other items.

Since 1968 MVI has completed more than seven hundred projects valued at over $27 million, with much of the value being in the donated labor of the volunteers. Their most recent and greatest endeavor to date was "Santo Domingo '92," where more than 1,200 volunteers took part in the

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[1]"What Is Maranatha Flights International," Maranatha Flights International, May 1971, 3, 4.

[2]Patricia Morrison, "It Was a Wild and Foolish Idea," Maranatha Flights International, May 1971, 1, 7.

[3]"The purpose of MVI is to provide opportunities for Christian volunteers, young and old, to put their God-given talents to use in furthering the Gospel. This purpose is to be accomplished through short term mission projects which focus primarily on the construction of needed buildings, although any type of outreach which can be organized in conjunction with the building projects is also an integral part of the Maranatha concept."

building of twenty-five churches in seventy days.[1] During this project some preached the Word and brought new converts into the church while others were busy building the new churches to house them.[2]

MVI is usually active during vacation time when volunteers are available. Those participating in such a project must commit themselves to work six to eight hours a day, five days a week, for two consecutive weeks. To qualify one must be at least sixteen years old and willing to serve. No consideration is given to sex or nationality.

Today MVI has more than eight thousand members in the United States and in forty-four foreign countries.[3] They are united in a self-supporting ministry that has proved most beneficial to the growing church. The short-term service has given SDA young people a foretaste of mission work that in some instances has been the stepping stone to involvement in long-term mission service. What a good way to motivate our youth in the tentmaking ministry!

In this chapter the foundations for lay involvement in ministry have been established by (1) showing theologically that the gospel commission is addressed to

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[1]Myron Widmer, "Santo Domingo '92," Adventist Review, May 21, 1992, 12-15; Don Noble, "Santo Domingo '92," Maranatha Volunteer International, July, August, 1992, 2.

[2]Debbie P. Case, "The Santo Domingo Story," Maranatha Volunteer International, March, April, 1992, 12-19.

[3]Calvin Kruegner, "A Fabulous Concept," Maranatha Volunteer International, November, December, 1989, 2.

every single believer and (2) showing historically that the laity in the early Christian Church understood and exercised their vocation in spreading the gospel. The second part of this project will focus on the practical aspect of lay ministry in the context of the Global Mission thrust.

PART TWO

TRAINING AND EQUIPPING TENTMAKERS FOR SERVICE

UTILIZING LAITY IN MINISTRY

CHAPTER V

TENTMAKING: THE ENTERING WEDGE

The concept of "tentmaking" is not new. It was gleaned from the life of a skilled tentmaker, the apostle Paul, who on occasions made and repaired tents not only as a means of financial support but also as an opportunity for witnessing (Acts 18:1-3). Aquila and Priscilla, tentmakers by trade and Paul's co-laborers, did the same thing; they became involved in discipling Apollos during the course of their secular work. Since the early church many committed Christians have followed, with remarkable success, this "Pauline" pattern of spreading the gospel.

In our new missionary era there has been an increasing awareness of the necessity of using tentmakers as an entering wedge to restricted-access countries and unreached people groups. Evangelicals have met in conventions to analyze the different aspects of the tentmaking ministry and ways of implementing it. As a result, books have been written and new interdenominational organizations have been formed to promote, prepare, and place tentmakers worldwide.

Definition

There is no precise definition yet of the term "tentmakers." Attempts in that direction have created a malaise and sometimes disagreement among missiologists.[1] Some have attempted to fill the need for a definition: Herbert Kane identifies a tentmaker as "any dedicated Christian who lives and works overseas and who uses his/her secular calling as an opportunity to give his/her personal witness to Christ."[2] Andrew Dymond views a tentmaker as a missionary in terms of commitment, "but as one who is fully self-supporting."[3] For Doug Sherman tentmakers are those who "use their vocation as an entrée into some culture that would ordinarily be closed to Christian missionaries."[4]

During the Lausanne II in Manila, Don Hamilton identified a tentmaker as

> Christian who works in a cross-cultural situation, who is recognized by members of the host country as someone other than a "religious professional" and yet, in terms of his or her commitment, calling, motivation and training, is "missionary" in every way.[5]

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[1]Raymond J. Tallman, An Introduction to World Missions (Chicago, IL: Moody Press, 1989), 146.

[2]Herbert Kane, Winds of Change in the Christian Mission (Chicago: Moody Press, 1963), 177.

[3]Andrew Dymond, BMMF, Karachi, Pakistan: Quadrennial Report, 1978.

[4]Doug Sherman and William Hendricks, Your Work Matters to God (Colorado Springs, CO: NavPress, 1987), 72.

[5]Don Hamilton, Tentmakers Speak (Ventura, CA: Regal Books, 1989), 7.

Since then his definition has essentially become the standard among the Lausanne people.

Definitions of the term "tentmaker" may vary slightly from one missiologist to the other, but the general consensus is that tentmakers are not imperialists[1] trying to financially capitalize on their situation; they are not overseas to escape taxes from their own country; they are not humanitarians like Albert Schweitzer[2] whose main intent was to help uplift the local people. Furthermore, based on the definition of Rosengrant "The true missionary is the person--whatever his employer or job--who goes forth into the common life of man, and lives his faith redemptively."[3] --tentmakers are missionaries. We can thus define tentmakers as missionaries with internationally marketable skills who use their profession to earn a living in a cross-cultural setting. Motivated by their strong sense of mission, these persons take advantage of their employment opportunities (particularly in restricted-access countries and unentered areas) to make disciples and help establish churches.

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[1]Imperialist is an epithet popularized in the mid-twentieth century among Two-Thirds-World nations whose development had facilitated enough self-confidence to motivate rebellion against 'big stick' diplomacy.

[2]Marco Koskas, Albert Schweitzer ou le Démon du Bien (Paris: J. C. Lattès, 1992).

[3]John Rosengrant, Assignment Overseas, ed. Stanley J. Rowland, Jr. (New York: Thomas Y. Crowell, 1966), 85.

Though the main thrust of tentmakers is often identified with trained professionals from the West; tentmakers from the Thirds World are also exercising their skills for mission service in foreign countries. Tentmakers come from the world over and are sent to the four corners of the earth.[1] Dr. James E. K. Aggrey of Ghana voiced his concern when he pleaded that the different ethnic groups have the opportunity to make a contribution in their own way for the glory of God.[2] Peter Wagner foresees a multiracial joint enterprise for the finishing of the task.[3]

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[1]"We are naive if we simply look at the resources of the West when it comes to world evangelism. The potential of missionaries coming out of the Pacific . . . Countries, out of Eastern Europe, out of Latin America and Africa simply stagger the imagination." Howard Brant, "Towards the Ideal Development of Missionaries," IJFM 8 (April 1991): 60-64.

[2]"Give me a full-rounded chance. The sea of difference between you and us should be no more. The sea of our failure to bring any contribution to the kingdom of God shall be no more. You white folks may bring your gold, your great banks and your big buildings, your sanitation and other marvelous achievements to the manger, but that will not be enough. Let the Chinese and the Japanese and the Indians bring their frankincense of ceremony, but that will not be enough. We black people must step in with our myrrh . . . then the gift will be complete." James E. K. Aggrey; quoted in Byang-Katos, Theological Pitfalls in Africa (Kenya: Evangel Publishing House, 1975), 133.

[3]"Tens of thousands of black, brown, red and yellow missionaries will join the whites in preaching the Gospel of the kingdom to every people--and then shall the end come. Even so, come, Lord Jesus!" Peter Wagner, foreword to The Last Age of Missions, by Lawrence E. Keyes (Pasadena, CA: William Carey Library, 1983), xiv.

The Need For Tentmakers

The SDA Church today faces the great challenge of bringing the gospel to the millions of unreached people living in areas where no missionary visas are granted and no Christian church is allowed to function. Tetsunao Yamamori alerts Christianity that seventy-seven countries with over three billion people are refusing visas or restricting activities to Christian missionaries. He further observes that by the year 2000, 83 percent of the non-Christians will be in restricted-access nations.[1]

The restricting of missionary activities triggered by the international Marxist movement in the 1960s has been subsequently reinforced by various anti-Christian revivals or political regimes. As a result, the progress of the gospel has been considerably hindered in some places. The re-opening of Eastern Europe to Christianity certainly holds promise for the near future, but the overwhelming reality remains that there are still eighty-three groups of one million people each with no SDAs in the former Soviet Union. Some 700 million Muslims in thirty nations (including Eastern Europe) live under restricted conditions.[2] India, a

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[1]Tetsunoa Yamamori, God's New Envoys: A Bold Strategy for Penetrating Closed Countries (Portland, OR: Multnomah Press, 1987), 36.

[2]Seventh-day Adventist Global Center for Islamic Studies, "Tent-Makers, 'Sleeping Giants' in Muslim Missions," Newsletter 5, August 1991, 1.

country in which Christianity is well established, counts 679 unentered groups.[1]

While in most of those areas normal evangelism is out of the question, there is, however, a reality on which the church can capitalize to spread its message--that is the need and readiness of so-called restricted-access countries to recruit skilled people from other nations. Many governments in developing countries are avidly seeking professional help in administration, education, medical and scientific technology, and other areas that need to be developed. Although they do protect their job markets for their own people, the latter have to be properly trained for certain positions. Moreover, there are hundreds of jobs that need to be filled by foreigners. To evangelize the world more quickly and to penetrate those countries which refuse or restrict access to traditional missionaries, God has opened new secular avenues.

A brief look at the division of the world population into units will convince us of the enormity of the task and the urgent need for mobilizing tentmakers. Researchers[2] in

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[1]From GC Global pamphlet on South Asia.

[2]Edward R. Dayton and Samuel Wilson, eds., Unreached Peoples '79,'80,'81,'82,'83,'84,'87 (Monrovia, CA: MARC World Vision, 1984); Barbara Grimes, ed., Ethnologue (Dallas: Summer Institute of Linguistics); David B. Barrett, World Christian Encyclopedia (Nairobi: Oxford Press, 1982); Patrick J. Johnstone, Operation World (Bromley Kent, England: STL, 1986); Ralph Winter, Let the Earth Hear His Voice, 1974 Lausanne Congress Report; David B. Barrett and Harley Schrack, Unreached Peoples: Clarifying the Task

the area of world evangelization have developed four classifications of unentered people groups:[1] (1) ethnolinguistic: those characterized by the same language, culture, and national identity, (2) minipeople: those of the same tribe, identified by the same dialect, within the ethnolinguistic people, (3) micropeople: those classified by clan, caste, and locality, and (4) sociopeople: those categorized by their class, occupation, residential area, or club. According to David Barrett there are 250 countries, 432 micropeoples, 11,500 ethnolinguistic peoples, 60,000 minipeoples, and 250,000 macropeoples.[2]

The existence of separate people groups within the same country is a reality that is widely misunderstood. Ralph Winter coined the term "people blindness"[3] to describe the misunderstanding or unawareness of those subgroups. Too often an entered country is considered synonymous to an evangelized country, but that is not the case. One cannot assume that a culture has been evangelized just because there is a Christian presence in that country. R. Winter estimated that four out of five non-Christians are isolated

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(Monrovia, CA: MARC, 1987).

[1]The topic of People groups is developed in chapter 7 under teaching module #5.

[2]Barrett, World Christian Encyclopedia.

[3]Ralph Winter, "The New Macedonia: A Revolutionary New Era in the Mission Begins," in Perspectives On the World Movement ed. Ralph Winter and Steven C. Hawthorne, (Pasadena, CA: William Carey Library, 1981), 302.

from contact with existing Christians of the same ethnolinguistic group. He showed that in the world today 2,700,000,000 men and women cannot hear the gospel by "near-neighbor evangelism"[1] because they are not culturally near-neighbours of any Christians. If that is the case, it is crucial that a different strategy be designed to meet the need for a special kind of cross-cultural evangelism. When Jesus Christ commissioned His disciples, He had in mind the planting of His Church among every people group so that all nations, tribes, languages, and people could hear the Good News. Tentmakers can cross religious and political barriers that may be insurmountable to ordinary missionaries in an express effort to reach the unreached.

Tentmakers' financial independence of mission agencies is another favorable factor that will benefit the church. Little do SDA lay people realize how much it costs to support overseas missionaries. Of the thirty-two sending agencies that J. Bonk lists in his book on affluence as a Western missionary problem, the SDA Church is rated first with $66,687 in cost per missionary. Next on the list are the Assemblies of God with $45,915 ($20,772 less), and the Southern Baptist Convention with $40,738 ($26,949 less).[2]

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[1]Ibid., 293.

[2]Jonathan J. Bonk, Missions and Money: Affluence as a Western Missionary Problem (Maryknoll, NY: Orbis Books, 1991), 9.

In order to penetrate all the 2,313 unreached million population segments of the world by the year 2000, the SDA Church would need as many missionaries as there are unevangelized segments. It is obvious that it would need much more money than it can afford at the present time. To provide for these expenses, drastic cutbacks would have to be made or new money generated. Whatever measures are taken to invest more money in the missionary enterprise, the time will come when the SDA Church will have to review its policy for supporting missionaries. The denomination has already been forced to call back some missionaries because of rising costs.[1] At a time when such expenses are becoming prohibitive, tentmakers offer the SDA Church a unique opportunity--cross-cultural witnessing in restricted-access countries or unentered areas at a minimal cost.

The necessity to bring the gospel to all the unreached groups, the great displacement of people today for various reasons (war, migration, trade, etc.), the increasing opportunities on the international job market, and the rising cost of supporting paid missionaries, all point to tentmakers as a mission strategy most appropriate for our time.

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[1]"We are having to bring some missionaries home because of lack of funds. One division alone will be sending home 45 missionary families. Even though they are needed, the budget squeeze is forcing them to return." Robert Folkenberg, "Where Are the Answers," Adventist Review, September 5, 1991, 11.

Tentmakers Effectiveness

Committed lay members desirous of witnessing in a cross-cultural setting have great opportunities to influence others for Christ. Their professional skills provide access to those countries in which Christian missionaries are prohibited and to those segments of society, both in restricted-access countries and open countries, that the conventional missionary seldom reaches.

Up to now, churches have often been developing only within the same group of ethnolinguistic people. Very little effort has been made to penetrate the unentered groups. The tentmakers' professional skills give them the opportunity of working within such groups. Being where the people are and working side by side with them creates the possibility of building life-changing relationships. The example of a Christian lifestyle has the potential of convincing non-Christians of the values and life-saving principles of Christianity. Through their vocations and professions tentmakers can, by God's grace, make disciples of government, business, cultural, and academic leaders who in turn will be Christ's representatives to members of their own group.

The accomplishments of past tentmakers bear testimony to their effectiveness in our Global Mission era. It should be acknowledged that many of the advances made by Christianity should be attributed to dedicated "lay

missionaries"[1] who weathered all kinds of adversities to reach their mission goals. The three examples that follow illustrate how tentmakers in previous eras have made contributions to the development of the church abroad.

William Carey (1761-1834)

Carey took God at His word when he left England for India on January 9, 1793. His deep love and commitment for the gospel motivated him to work as a shoe cobbler, teacher, translator, and map maker to pay his expenses while he witnessed for Christ.[2] Adverse circumstances had little effect on his courage and perseverance during the forty-one years he spent in India. In the face of natural disasters, family illness and death, financial crises, criticisms from England, and strong opposition from the East India Company[3]

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[1]The same is true with the SDA Church, since in 1976 of the 182 (out of 210) countries where SDAs were located, only 30 countries had been entered by paid missionaries. Don F. Neufeld, SDAE. This initial figure carries the promise that what God has done in the past He can do again in restricted-access countries or unentered areas.

[2]"He . . . had done more than any individual to bring the message of the Gospel of Christ to that subcontinent." Ted W. Engstrom, Motivation to Last a Lifetime (Grand Rapids, MI: Zondervan, 1984), 30.

[3]The East India Company, a commercial company in the process of transforming itself into an empire, was then the dominant power in India. It was suspicious of missionaries and hostile to them for fear that their preaching might constitute a threat to their uncertain control of their dominions. Neill, A History of Christian Missions, 223.

which forced him to move to the interior of the country, Carey labored to meet the needs of the Indians.[1]

The closeness with which Carey worked with the Bengali people had the favorable effect of encouraging him to learn their language. His proficiency in Bengali enabled him to translate the New Testament into the people's mother tongue.[2] Evaluating Carey's mission service in India, Ted Engstrom declares:

> When he died, after more than forty years of ministry in India, he had translated the Bible into three major Indian languages, had founded what has become the largest newspaper in India, had established the strong and effective Baptist Church Union in India, had founded what has become the largest seminary in India, and had done more than any individual to bring the message of the Gospel of Christ to that subcontinent.[3]

Today Carey is recognized as the "father of Protestant missions." His stimulating ideas on mission and his fruitful service in India raised interest in missionary

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[1]"Carey structured his ministry in India on five foundational points: the dissemination of the gospel by every feasible means; Bible distribution in the language of the people to enhance awareness of the Gospel; establishment of churches at the earliest moment possible; in depth study of the background and thought of the non-Christian recipient peoples; and provision for early indigenous leadership training." William Carey, An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens (Dallas, TX: Criswell Publications, 1988), xv. (Originally published in Leicester, England in 1792.)

[2]Through his translation and printing work Carey "rendered the Bible accessible to more than three hundred million people." Tom Wells, A Vision for Missions (Carlisle, PA: Banner of Truth, 1985), 12.

[3]Engstrom, Motivation to Last a Lifetime, 30.

ventures.[1] As a result of his experience, sending agencies were formed among Protestants throughout the English-speaking world.[2] Thus Carey's undertaking as a tentmaker was the launching pad for global missionary activity in history. Kane affirms that "what Luther was for the Protestant Reformation, Carey was to the Christian missionary movement."[3] Carey's watchword should be that of the SDA church leaders: "Expect great things from God. Attempt great things for God."[4] He expressed his belief in the necessity of self-support as follows: "We have ever held it to be an essential principle in the conduct of missions, that whenever it is practicable, missionaries should support themselves in whole or in part through their own exertion."[5]

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[1]"Carey did more than any other man to awaken the conscience of Protestant Christians to the spiritual need of millions worldwide who had never heard of Jesus Christ." Brian Stanley, "Winning the World," in Heritage of Freedom (Tring, England: Lion Publishing, 1984), 78, 83.

[2]Interested parties formed the London Missionary Society (1795), the Scottish and Glascow Missionary Societies (1796), the American Board of Commissioners for Foreign Missions (1810), and the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions (1814).

[3]Herbert J. Kane, A Global View of Christian Missions from Pentecost to the Present, rev. ed. (Grand Rapids, MI: Baker Book House, 1979), 83-85.

[4]Christopher A. Smith, "The Spirit and Letter of Carey's Catalytic Watchword," Baptist Quarterly 33 (January 1990): 226-37.

[5]Sir Kenneth Grubb, "Laymen Abroad," Frontier Magazine, 4 (Winter 1961): 4.

This statement endorses the idea that tentmaking is a viable strategy for reaching all the peoples of the world.

One of the most fruitful Protestant mission movements that applied the principles of tentmaking is the Moravians. Motivated by their love for Christ, the small and unified community of Moravians sent self-supporting missionaries to evangelize those who were the most despised and neglected, thus setting an example to all other Christian churches.

The Moravians

The Moravians constituted a small group of believers who, to escape the persecution of the anti-Reformation reaction in Bohemia and Moravia during the seventeenth century, took refuge on the estate of Count Nicolas Zinzendorf, an evangelical Lutheran, in Saxony.[1] Transformed by the undying love of Christ, Count Zinzendorf was filled with a passionate love which made him ready to sacrifice all so that Christ's love could be made known to others. When he took charge of the young Moravian Church his appeal to love unified the members and inspired them with an unsurpassed missionary zeal.

Their success resided in the great principles that guided their lives: (1) a sense of duty to respond to God's love by making His love known to others, (2) a conviction

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[1]Andrew Murray, Key to the Missionary Problem (Fort Washington, PA: Christian Literature Crusade, 1988), 49.

that the church existed for the purpose of extending God's kingdom, (3) the necessity for every member to be trained for active participation in extending that kingdom, and a necessity for them to be self-supporting, (4) belief in the power of prayer and the leading of the Holy Spirit for a life of witness and victory. This explains why at a time when it numbered only three hundred members, the Moravian Church accomplished more in world evangelization than the whole Protestant Church had in the previous two hundred years.

Their great missionary vision and certainty that world mission is the task of the whole church--not that of a few--stimulated them to send out one of every sixty members, trained in the Bible and a trade. In this way a network of tentmakers was formed to serve abroad.[1] By the middle of the seventeenth century Moravian missionaries were sent to the West Indies and Greenland (1733), Surinam (1735), South Africa (1736), the Samoyedic peoples of the Arctic (1737), Algiers and Ceylon--now Sri Lanka (1740), China (1742), Persia (1747), and Abyssynia and Labrador (1752).

The number of missionaries the Moravian Church sent overseas in the first 150 years of its missionary endeavor

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[1]"One of the unique features of Moravian mission that made it possible for such a large percentage to serve as foreign missionaries was the fact that all missionaries were expected to be self-supporting." Ruth Tucker, From Jerusalem to Irian Jaya (Grand Rapids, MI: Zondervan, 1983), 69.

was no less than 2,158.[1] All of those members were self-employed. The first two missionaries to Greenland were gravediggers; of the two sent to the West Indies, one was a potter and the other a carpenter.[2] Murray comments that if other churches were to provide men and means in the same proportion as the Moravians, there would be enough missionaries and enough means to carry the gospel to every creature.[3]

The Moravians played an important role in the life of John Wesley. From them he received the assurance of acceptance that gave his preaching so much power. Because of the Moravians' influence Wesley became God's instrument in founding the Wesleyan Church and later contributed to the revival of evangelical faith in England. Carey owes much of his missionary zeal to the Moravians. Like Wesley and Carey, many others were touched by them as they witnessed to the people among whom they carried on their secular work. The Moravian Church was one of the most missionary-minded churches in the history of Christianity.

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[1]Colin A. Grant, "Europe's Moravians: A Pioneer Missionary Church," in Perspectives on the World Christian Movement ed. Ralph Winter and Steven C. Hawthorne, (Pasadena, CA: William Carey Library, 1981), 206.

[2]Herbert J. Kane, Wanted: World Christians (Grand Rapids, MI: Baker Book House, 1986), 207.

[3]Murray, Key to the Missionary Problem, 61.

The SDA Church has also had tentmakers who made a significant contribution to world mission. One of these dedicated missionary lay people was Abram La Rue.

Abram La Rue (1822-1903)

Abram La Rue was a transient woodchopper who became an SDA after having attended tent meetings held by J. N. Loughborough and D. T. Bourdeau in California. His burning desire to share his faith prompted him to approach the GC with the request to be sent to China as a missionary. Upon refusal on the grounds that he was too old (61), that he would not be able to learn the complex Chinese language, and that he lacked the necessary ministerial training, La Rue eventually took a short course at Healdsburg College before going to Hawaii.

Supporting himself with the sale of Adventist literature, this daring tentmaker started a seaman's mission to meet the needs of the sailors who came into Pearl Harbor. All the while La Rue cherished the dream of going to China, his God-appointed mission field. When five years later, in 1888, he set foot in that country, his first mission outreach was again in favor of the seamen, the only ones who could read his tracts in English and with whom he could communicate. But his main concern was to bring the message to the Chinese people.

Divine providence intervened to bring down the language barrier by placing in his way Moh Man Cheung, a

Chinese colonial court translator who was fluent in English. Eventually Cheung was converted and became La Rue's co-worker, using his skill to translate the SDA leaflets that La Rue was eager to distribute, into the local language.

La Rue's great love for people and his longing to make disciples of them were determining factors to his success in China. In the face of strong opposition from the Catholic priests, he lived and labored relentlessly to justify his motto--Never too young or never too old to serve God.[1] La Rue did not limit his work to China; he introduced the Adventist message to other parts of the Far East which he visited as he sold books and distributed tracts.

At the present time there are tentmakers from various Christian denominations, who, in the footsteps of Carey, the Moravians, and La Rue, are sharing their faith with the unreached people groups of the world. News of all their accomplishments may not reach us as secrecy is required for political or religious reasons, but from what is reported these lay missionaries are affecting the lives of many who otherwise would not have heard of the gospel.

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[1]Emma Anderson, With Our Missionaries in China (Mountain View, CA: PPPA, 1920); Eileen E. Lantry, Dark Night, Brilliant Star (Mountain View, CA: PPPA, 1981); John Oss, Missions Advance in China (Nashville, TN: Southern Pub., 1949); Mary Carr Hanley and Ruth Wheeler, Pastor La Rue the Pioneer (Washington, DC: RHPA, 1937).

The Attitude of the SDA Church

Certain observations must be made in view of provoking serious reflection that it is hoped will stir church leaders and members to positive actions in the area of cross-cultural evangelization. One striking fact is that the SDA Church seems to be lagging behind in thinking and strategic planning so that the message may reach the "unreached."

Twelve years after the "people group" concept was developed,[1] an attempt was made at sensitizing the SDA Church to the need of targeting unreached people groups.[2] Three years later, at the 1989 Autumn Council, the Global Strategy Action was taken, followed by the Global Mission thrust at the GC Session of 1990. The main objective Global Mission was to bring the Adventist message to the 2,236 segments of one million people with no SDA presence.

During the Annual Council of 1992, Robert S. Folkenberg, the GC president, said that "the time had come to redefine Global Mission so that it would apply to all areas of divisions, regardless of the number of persons in

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[1]The International Congress on World Evangelization, held at Lausanne in July 1974, brought a revolutionary era in mission by bringing an awareness of "Hidden Peoples," that is people groups which are socially isolated, and by emphasizing the need for cross-cultural evangelism in order to reach them. Ralph D. Winter, "The Highest Priority," 213.

[2]The 1986 Annual Council in Rio de Janeiro, Brazil.

the areas."[1] He was correct when he commented that in too many places there was no plan to evangelize unentered areas. That remark is suggestive of a lack of clear understanding on the part of church leaders around the world of the implications of the gospel commission with regard to people groups. A serious misunderstanding prevails that Christ's Commission has been fulfilled in a geographical sense and that all that is left to be done is for churches to reach out in local evangelism. As R. Winter points out:

> Many Christian organizations ranging widely from the World Council of Churches to many U.S. denominations, even some evangelical groups, have rushed to the conclusion that we may now abandon traditional missionary strategy and count on local Christians everywhere to finish the job.[2]

Another factor that obscures the concept of Global Mission is the overemphasis that the church generally puts on baptismal goals. The race for statistical objectives tends to overshadow the necessity of witnessing among those strata of society that have little or no representation among present church membership. Because it is easier and more rewarding to work within people groups that already have an Adventist presence, the SDA churches have left undone a vital component of the gospel commission--that the gospel be preached to every nation, tongue, and people. However resistant some population segments may be, it is the

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[1]Carlos Medley, "Newsbreak: Report from Annual Council," RH, October 29, 1992, 7.

[2]Winter, "The New Macedonia," 294.

task of the church to preach to all of them. Fruits do have their place, but they should not be made a priority at the expense of the unentered groups.

The SDA Church does endorse the concept of tentmaking. It has a printed yellow handbill-- "Tentmaker Talk"--from the Center for International Relations (CIR). However, the claim made by the handbill that the CIR was established by action of the General Conference of Seventh-day Adventists in 1990 for the very purpose of sending tentmakers into unentered areas invites the following reflection: There is not one single GC action that makes specific mention of tentmakers. A review of the SDA literature from July 1990 through January 1993 reveals that only one article has been written on Adventist tentmakers.[1]

If it is the purpose of the CIR to serve as a promoter of and clearing-house for the tentmaker mission program, it is expected that it take steps to develop, direct, implement, and support that ministry in every possible way. Unfortunately there is no clear indication that we are on the eve of the tentmaking era. One reason that may explain this situation is the newness of the concept of tentmaking among the SDAs as a self-supporting cross-cultural ministry. The constitution of the church itself does not seem to have made provision for tentmakers.

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[1]Yvonne Minchin Dysinger, "Adventist Tentmakers," RH, April 23, 1992, 16-18.

Concern about ascending liability, insurance, and control also have yet to be solved so that tentmakers can serve.

If the SDA Church intends to make use of the full potential of its qualified laity in a bi-vocational ministry, it will have to face two constitutional changes: one in the SDA Church Manual[1] and one in the definition of an established church.

The SDA Church Manual

The SDA Church Manual, which was revised at the 1990 GC Session (when Global Mission was voted), does not make provision for tentmakers who are called to work in a country where there is no SDA church to which they can be transferred to. The transfer procedure[2] must allow room to accomodate that kind of situation or else the tentmakers will feel left out by the organization.

Definition of an Established Church

Up to now the church has three criteria by which it recognizes the established work: (1) the regular meeting of the organized church; (2) the regular functioning of a

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[1]General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual, rev. ed. (n.p, 1990).

[2]"When a member moves from one locality to another for a period of longer than six months, [he or she]should, after becoming located, make immediate application for a letter of transfer to a church near his or her new place of residence or in case of a member locating in an isolated areas with no church within a reasonable distance, the customary plan is to make application to join the conference or local field church." Church Manual, 45, 46.

mission station, health-care facility, or school; or, (3) a regular full-time denominational worker based in the country, conducting outreach or soul-winning activities.[1] These criteria, acceptable for the past, need to be amended if the church desires to involve the laity in overseas mission service.

The SDA Church has concentrated primarily on paid missionaries, student missionaries, and international volunteer service. The 1990 statistical report[2] shows that the church is employing 35,717 evangelistic workers and 89,183 institutional workers, a total of 124,900 workers scattered throughout the world. It should be noted that this workforce is concentrated mainly in reached areas.

If in its practice of mission the church has not in the past unleashed the laity for service, the time is now ripe for mobilizing the members of the body of Christ (Eph 4:25, 5:30) in the proclamation of His kingdom to the world. There is a necessity for self-supporting missionaries in the Lord's vineyard. The effectiveness of men and women at the forefront of Protestant or SDA mission movements who have worked as tentmakers prove that tentmaking is a viable mission strategy.

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[1]Don F. Yost, 127th Statistical Report for 1989, (Silver Spring, MD: General Conference of the SDA, 1989), 2.

[2]Don F. Yost, 128th Statistical Report for 1990, (Silver Srping, MD: General Conference of the SDA, 1990), 2.

To minimize mistakes that result from inexperience or lack of preparation, and to maximize fruit, it is essential that there be an SDA agency responsible for recruiting, training, and equipping tentmakers for service, and supporting them morally and spiritually once they are in the field. It would be ideal if each church could become a recruiting and training center for its tentmakers, but since this is not feasible, the training agency can be at any level of the organization as long as it is accessible to those it intends to serve.

Chapter 6 suggests means of recruiting, training, and supporting SDA tentmakers. It also presents reasons for which these bi-vocational missionaires need special training and support.

CHAPTER VI

RECRUITING, TRAINING, AND SUPPORTING

It is comforting to know that the Lord of the harvest is the One who provides the workers and resources so that the gospel commission may be accomplished. However, it is the task of the church to be the channel through which God can impress and call the lay people to take the gospel to the whole world. It is the responsibility of the church to recruit, train, and support tentmakers.

Recruiting

A requirement to successful recruiting is adequate information. This includes explanation of the important role and effectiveness of tentmakers in the SDA Global Mission strategy, availability of job opportunities across the world (especially in restricted-access countries where they may be posted for service), and the joys and frustrations of the task.

The church can use several avenues to expound the tentmaking concept to the believers and to recruit lay members desirous of using their occupational skills in mission service. The following are but a few suggestions of the numerous ways of achieving this end.

Weekend Seminars

Weekend seminars can be both informative and promotional. Themes relevant to the subject of tentmaking, such as biblical models of tentmaking, unentered areas, people groups concept, short term missions, etc., can be developed. Presentations supported with up-to-date visual aids will have a lasting impact on attendants.

Seminars can be conducted in various locations: campgrounds, school grounds, retreat centers, etc. If at times it is appropriate to gather interested persons in one locality, at other times it is advisable to meet the people where they have already congregated for religious purposes, as in campmeetings or youth conventions. In this way it is possible to reach a larger audience, which increases the possibility of getting more positive responses.

Campmeetings

Campmeetings provide an excellent opportunity to present the tentmaking ministry and to create an interest in it. In such gatherings a religious atmosphere usually prevails along with the expectation of a renewal experience that attracts even former church members. All this is congenial to the presentation of a special mission emphasis with a focus on tentmaking.

Planned for a Sabbath afternoon, the mission program can include reports from returning missionaries or tentmakers on the progress of the work, a special season of

prayer for current tentmakers, the launching of "adopt a people group" strategy, and any other item that can generate productivity in mission service. Such an occasion should be seized to make a direct appeal to prospective tentmakers and invite them to register if they are ready to consider entering that ministry.

It is important that all members be involved in the Global Mission strategy. This can be achieved by asking them to pledge to pray daily for a particular field. Winter's comment on the habit of prayer--"Nothing that does not occur daily will ever dominate a life"[1] --points to the centrality of prayer in the accomplishment of the gospel commission.

Once interest has been awakened and contacts made, it is essential that there be a serious followup until concrete results are seen. At subsequent campmeetings a report of what has been fulfilled will keep members informed of the ongoing work and secure their continuing support in prayer. Such an aggressive approach will make people aware of the objectives of the church's corporate existence.

Youth Mission Congress

Young people are potential tentmakers. Leaders would do well to seize the opportunity of international, national, or regional youth gatherings to challenge them to

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[1]Ralph Winter, "Unreached Peoples: The Development of the Concept," IJFM 1 (1984): 156.

the task of evangelizing the unreached people groups. A mission congress in the style of GO[1] provides exhibits on the different aspects of witnessing for the Lord, seminars on the various areas of interest within mission, and stirring testimonies of missionaries, all of which can awaken young adults to the pressing needs of the church and their responsibility and role in mission. It is a way of motivating them to commit their lives to reaching the unevangelized population segments of the world.

Great possibilities exist overseas of which the young people may be unaware. They need to know that they do not have to wait until they specialize in any marketable skill before they can participate in global mission activities. Certain missionary assignments, usually short-term service such as language teaching, require only a minimum of college qualifications which most student missionaries are able to meet.

If the church believes in tentmaking as the strategy par excellence for the evangelization of unreached people groups, it will exploit all means available to promote and recruit candidates. The media, mainly written materials, constitute a channel that has been underutilized in that respect.

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[1]International Young Adult Missions Conference held at Andrews University, December 27-31, 1991 and 1992.

Church Literature

SDA periodicals are known to travel to the remotest parts of the world to where SDA members live or sojourn. Their wide circulation in 184 languages[1] makes them fit messengers of world mission, a role they can perform providing they carry such articles that will create interest in mission and stir the readers to positive action.

At a time when local churches tend to become increasingly more self-centered and mission offerings are on the decline, it is vital that the mission page be re-inserted in the Adventist Review with special emphasis on Global Mission objectives, projects, and achievements. If more SDA periodicals would provide updates on the status of world evangelization; if as often as possible special reports from current tentmakers were published with emphasis on the nature of their work, joys, and challenges; if ready information of job opportunities were provided; these periodicals would raise interest in self-supporting ministries and create an incentive that will bear fruits in time. It is as a result of personal testimonies either read or heard that some have responded to God's call to be His co-workers.

The responsibility rests upon the church to use its literature to open the eyes of the laity to the vision of a

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[1]These are the total different languages used in publications. Don Yost, 129th Annual Statistical Report 1991, 45.

universal task that cannot be fulfilled without their active participation, both at home and abroad. It is also the responsibility of the SDA Church to use its educational institutions, mainly its seminaries, as "nurseries" where the concept and practice of tentmaking can be bred and transplanted to where it is most needed.

Seminaries

There are no better places than SDA seminaries to instill in future pastors the vision of world evangelization. It is only to the extent that seminarians who are preparing for ministry have their own world vision established that they will be in a position to influence the churches they will minister to. They will be able to impart only that which they have received. Our seminaries, more than any other place, should burn with a missionary passion. Murray made this very plain when he said: "The theological seminary should be hot with zeal for evangelization."[1]

If mission is the very reason for the existence of the SDA Church, it follows logically that the study of missions must be a compulsory discipline in all SDA Bible training centers. Pastors who are personally convinced of the universality of the gospel and who are committed to spreading it to the ends of the earth will inevitably create and nurture a passion for mission, which is fundamental to

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[1]Murray, Key to the Missionary Problem, 13.

the church's involvement in any mission project. Willow Creek Church in Chicago, Illinois, has become a sending church for tentmakers because of the world vision it caught from its pastor.

When all SDA pastors start promoting tentmaking in the context of Global Mission, lay members will find in their own churches the information, motivation, help and support they need for this kind of witnessing. Churches will become recruiting centers, and depending on possibilities, some may also develop into training centers.

Following up on the interest that lay members may show in tentmaking can best be ensured by pastors who minister directly to these members. The Center for International Relations (CIR) at the GC can play an important role in providing information about job opportunities and matching tentmakers with job openings, but as a distant promoter, that center cannot exert an influence as dynamic as that of the local church pastor. Thus, if pastors are trained to catch God's world vision, to keep, obey, and communicate it to their parishioners, their churches will no longer be dependent on headquarters-based mission programs to care for the unreached. Instead, motivated by God's global cause, they will be planning their own mission programs to make the most strategic impact where their talents can best be used.

However, it is not sufficient to motivate and recruit candidates for the tentmaking ministry. These are preliminaries to the essential task of training and supporting, without which it is difficult to carry out the gospel commission in the most effective ways. Commenting on the importance of training, William Danker borrows Hendrik Kraemer's image of the laymen as the 'frozen assets'[1] of the church and says: "There has been much missionary talk about the lay apostolate as the great mission force of the future. Without training, the vast Antarctica of the lay apostolate is not going to be thawed out."[2] Testimonies of tentmakers confirm the necessity of careful preparation.[3]

A tentmaker who is a missionary in commitment, calling, and motivation, needs all the preparation and orientation necessary for a fruitful ministry. Phillip Butler of Intercristo says:

> The self-supporting missionary must have specialized orientation. The international community overseas has its own unique problems and hazards--spiritual landmines abound. We must train these people for cultural sensitivity, linguistic ability, spiritual survival in a hostile environment and methodology in witness.[4]

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[1]Kraemer, A Theology of the Laity, 176.

[2]William Danker, Profit for the Lord (Grand Rapids, MI: Eerdmans, 1971), 13.

[3]Hamilton, Tentmakers Speak, 87.

[4]Phillip Butler, "The Self-Supporting Missionary--Another Look," Mission Handbook, Section 4 (Monrovia, CA: World Vision, 1975), 103.

Professor Kane believes that tentmakers need better training than traditional missionaries because of the difficulty of their task.[1]

Biblical practice proves indisputably that it is indispensable that tentmakers be trained before they go as missionaries. The schools of the prophets that Samuel established by God's direction served to train self-supporting young men, called "the sons of the prophets," to become instructors in the works and ways of God.[2] In the New Testament we find Jesus, the Master Teacher, taking two years from His short earthly ministry to train the disciples before sending them as His witnesses. Lay members do not emerge as full-fledged tentmakers from the day they feel called by God to enter the ministry. Careful training will prepare them to face successfully the challenges of tentmaking ministries and bring their God-appointed task to completion.

Training

Reasons for Training

The reasons for training, which are essential to the success of tentmaking, are presented briefly below.

1. To give tentmakers a clear understanding of the complexity of the task (Witnessing cross-culturally in

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[1]Herbert J. Kane, Understanding Christian Missions (Grand Rapids, MI: Baker, 1974), 405.

[2]E. G. White, Education, 46-47.

restricted-access countries is different from implementing mission outreach programs in an "open country.")

2. To prepare tentmakers biblically and spiritually (There is no witnessing without knowledge of and trust in the Scriptures.)

3. To prepare tentmakers culturally (Understanding of the culture in which they work will facilitate adaptation at all levels.)

4. To prepare tentmakers educationally (Knowledge about place of assignment, its history, geography, politics, etc., and study of the local language, increase effectiveness.)

5. To prepare tentmakers practically (Proper orientation concerning application for passport, travel modalities, cost of living, and health problems help smooth the way.)

6. To equip tentmakers for service. (Materials in the form of books, magazines, Bible studies, newsletters, etc., are useful resources for personal growth and outreach purposes.)

Tentmakers will not all bear fruit equally. They will not all be able to endure the frustrations that are inherent to living and working in a cross-cultural setting. However, if they are all equally well trained there will be fewer dropouts and more effective witnessing to the glory of

God. This is why the Church needs qualified personnel to be responsible for the training program.

The Training Personnel

It is obvious that no single sending agency can be expected to provide all the preparation necessary for tentmaking ministries. Courses in Bible or language studies are available in colleges, seminaries, or other educational institutions. But there are several courses that need to be presented by competent personnel during a tentmaker training seminar.

Until now very few people have distinguished themselves within the SDA Church as missiologists, although there are a host of cross-cultural missionaries whose years of experience are invaluable to the training of new missionaries. It is only recently, during the school year 1992-1993, that a new concentration in mission studies has been introduced in the M.A. and D.Min. programs of the Seventh-day Adventist Theological Seminary of Andrews University. These new programs offer opportunities for all the world divisions of the SDA organization to train personnel so that they can develop local chapters of the Institute of World Mission.

Training Centers

In 1966, the GC began a training center for the preparation of its paid missionaries, the Institute of World Mission, located on the campus of Andrews University. This

center has also been conducting training seminars in Europe and the South Pacific until the Trans-European and Euro-Africa divisions opened their own center in 1984.

Since it came into operation, the Institute of World Mission has trained hundreds of workers for overseas fields, including recently the mission appointees of Adventist Frontier Missions. Because of the experience and competence of its staff, we assume that the Institute of World Mission could extend its program to include tentmakers. But before a hasty conclusion is made, the following points should be considered: (1) there is actually a significant decrease in the number of career missionaries from the West, while the Third-World countries are producing ever more missionaries; (2) unreached population groups are mostly in Second and Third-World countries; and (3) tentmakers are to be recruited from all Adventist communities around the world. If the SDA Church is to accomplish the objectives of Global Mission it is imperative that it place within the financial reach of its members a center where they can be trained in cross-cultural ministries. SDA tentmakers recruited around the world need a training center within their own Divisions.[1]

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[1]"The opportunities which await the church will be limited only by the smallness of her vision and the inadequacy of her faith." Alan Richardson, "History and the Christian Mission," Concise Dictionary of the Christian World Mission, (1971), 252.

Once a well-staffed center is created at the division level, centers can eventually be established in the Unions of the different territories to give equal opportunities to all. The more extensively such training seminars are held, the more lay people the church will be able to recruit and train for cross-cultural evangelism.

The physical facilities for training must not be regarded as a handicap. SDA educational establishments or other denominational buildings can provide the necessary location.

Supporting

While tentmakers can be financially self-supporting, it is impossible for them to be spiritually self-supporting. 1 Cor 12 teaches that God intended his people to work as a united body. Christians do not live in isolation, but in fellowship with one another, ministering to each other's needs. "We are all children of God, mutually dependent upon one another for happiness."[1] It is this caring attitude of Christians that eases the difficulties of life and makes trials more bearable. Tentmakers, like all normal Christians, need to be loved and cared for, not only during the recruiting or training process but even more so when they are "out there" living out their Christianity.

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[1]E. G. White, "Christian Work," RH, October 10, 1882, 625.

Considering the context in which tentmakers are called to serve the Lord, it is not an overstatement to say that they need more support than traditional missionaries. Like all full-time missionaries, tentmakers have to face cross-cultural adjustments, but unlike most full-time missionaries, tentmakers cannot always expect to find in the host country a community of believers to whom they can turn for encouragement and support. Some tentmakers may have the privilege of making contacts with fellow Christians, but in places where that is not possible they may fall prey to isolation and ultimately to discouragement, the most offensive weapon in Satan's arsenal.

Witnessing in a country that is hostile to Christianity can be very trying to one's faith. Elijah's hasty flight at Jezebel's threat demonstrates that the strongest courage, the deepest faith, can fail in the face of threatening danger (1 Kgs 19). That such a prophet could suffer depression after his astounding exploit at Mount Carmel is proof that God's workers may experience the heights of success as well as the depths of bitter discouragement. To avoid the despondency and weakening of faith that can result from discouragement, it is imperative that a system be put in place to ensure the continuous support of tentmakers.

Furthermore, the negative experience of a tentmaker can have dire consequences. A tentmaker's failure to cope

cross-culturally has the potential of killing whatever motivation he has left for mission. If he harbors a negative attitude to tentmaking in general, the picture he projects will deter others from entering that ministry. In addition, a tentmaker's unhappy experience can bring discredit on the sending church and jeopardize the relationship between the tentmaker's country of origin and the host country.

To maximize positive results and minimize the risk of dropouts in tentmaking ministries a three-part approach consisting of (1) support, (2) mentoring, and (3) accountability[1] is suggested below.

Support

Since tentmakers are professional lay people who do not receive a regular call through the SDA organization to carry specific responsibilities for the church, the best support they can receive is obviously from their home church. The bonds of friendship that already exist between tentmakers and pastors or fellow church members in the home church is the ideal setting for the foundation of a strong support group. While those who are personally acquainted with the tentmakers may support them in a tangible way, it is important that the whole church become prayer warriors

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[1]Carl F. George and Robert E. Logan, Leading and Managing Your Church (Old Tappan, NJ: Fleming H. Revell, 1987), 123.

for those lay missionaries. In many of his letters we find Paul requesting intercession from those to whom he wrote. Knowing that back home there are concerned fellow believers who unite in prayer and intercession in their behalf will help tentmakers feel they belong to a spiritual family on whom they can rely for the necessary backing and encouragement.

There are different ways in which the home church can provide spiritual and moral support to its tentmakers: (1) intercessory prayer for tentmakers either by individuals or groups on a continual basis; (2) tentmakers' subscription to denominational journals, church publications, etc.; (3) keeping tentmakers informed of worldwide or national events, and local happenings; (4) remembering special events in the life of tentmakers, for example birthdays, anniversaries, and acknowledging these events by sending cards, letters, or making telephone calls; (5) remembering holidays, like Christmas, and sending cards and care packages; (6) making sure that tentmakers receive encouraging letters, taped messages, and other forms of inspiring communications; and (7) inquiring about the activities, progress, needs, and prayer requests of tentmakers.

As the home church cares for and ministers to its tentmakers, both parties receive blessings that enrich their spiritual life and strengthen their faith. Church members committed to praying and interceding on behalf of tentmakers

become indirectly involved in God's global cause. From such participation grows a concern for missions that is congenial to the cultivation of new missionaries. When there is a close relationship between tentmakers and the local church the former feel that they are still part of the home church. This in itself is a strong source of encouragement which helps maintain a high morale and fosters a healthy spiritual life. The assurance that prayers on their behalf ascend regularly to God's throne is also a shield against many temptations.

Support for tentmakers can also be provided by the various levels of the SDA organization. While local churches are encouraging tentmakers on an individual basis, the Union or Division would do well to devise means to unite all of them in a great fellowship. Tentmakers scattered all over the world need to have a sense of belonging to God's corporate army of missionaries if they are to persevere under difficult circumstances. When tentmakers do not sense that they are working in association with the church they can easily begin to lose hold of God as Elijah did when he believed he was the only worshiper of the true God left in Israel (1 Kgs 19:14b).

In order to create a support system for tentmakers the church should start a newsletter. This could help alleviate the mental and geographical isolation tentmakers are subjected to. Apart from articles aimed at fostering

personal enrichment and growth, the newsletter could also include information on tentmaking ministries, news on current tentmakers, reports on methods that have worked well in other parts of the world, and other topics likely to interest other self-supporting lay missionaries. The newsletter could also be a vehicle for pertinent questions and answers.

Another way the organization could help ensure the spiritual welfare of tentmakers and provide assistance for ministry effectiveness is by assigning someone to visit them in their host countries. A visit is important not only during the period of transition that all cross-cultural missionaries go through, but also later on as tentmakers get a feel of their secular assignment and set about tackling their missionary task. Informed advice on personal problems or specific situations pertaining to the target group may require the presence of an experienced counselor. Letters, cards, and telephone calls are certainly useful, but they can never replace personal contact.

Any organization that intends to support tentmakers fully and effectively should keep complete data on hand for each of its tentmakers. Information should include their marital status, profession, background, age, country of residence, the capacity in which they are serving in the host country, as well as data on their families at home.

While it is important that the home church or the higher organization maintain communication with its tentmakers, proper security procedures should be respected so that the spiritual activities of tentmakers in restricted access countries will not be jeopardized. Countries which are hostile to Christianity should not get the impression that they are being cheated by religious organizations through the foreign professionals that they employ. Jesus Himself pointed out that His witnesses were sent like sheep among wolves and purposefully advised them to be as shrewd as snakes (Matt 10:16).

Mentoring[1]

Don Hamilton writes:

> Even if you have the deepest commitment to the Lord, daily devotions, a regular prayer life, and more scripture knowledge than the best seminary professor, you still need human aid if you're to stay on track as a tentmaker and avoid the paralysis of discouragement.[2]

Apart from the aid of fellow Christians from their home churches, tentmakers need someone who can be for them what

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[1]"Mentoring is the sculpture of people, values, the shaping of response patterns to crisis and opportunity, the acquisition of habits of work, the enlargement of one's hunger for God and the expansion of our view of creation." Ted W. Engstrom, The Fine Art of Mentoring (Brentwood, TN: Wolgemuth and Hyatt, 1989), xii.

[2]Hamilton, Tentmakers Speak, 46.

Elijah was for Elisha, what Jesus was for His disciples, and what Barnabas was for Paul. Tentmakers need a mentor.[1]

In His relationships and dealings with His disciples, Jesus left us the example par excellence of a mentor. When He called the disciples, He looked beyond their weak and sinful natures and saw potential workers for the establishment of His kingdom. He set about developing the best in them in practical ways. Jesus as a mentor set the pattern after which the disciples were to model their lives and work; He challenged them with high expectations but also provided individual attention. He advised, supervised and assisted them in their work. He encouraged them when their spirits were low; He disciplined and corrected them when they lost sight of His mission and consequently of their mission; He also confronted them with realities they would have liked to ignore. Having called His disciples to the soul-winning ministry, He also called them to accountability.

The Bible confirms the positive impact a mentor can have on one who is mentored when it declares: "As iron sharpens iron, so one man sharpens the wit of another" (Prov 27:17). The successful ministry of the disciples was certainly the result of their close relationship with

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[1]Ted W. Engstrom describes a mentor as someone who "provides modeling, close supervision on special projects, individualized projects, help in many areas - discipline, encouragement, correction, confrontation, and a calling to accountability." Engstrom, The Fine Art of Mentoring, 4.

Someone whom they trusted, Whose wise instructions they valued and Whose guidance they continually sought, even after He was no longer physically present.

Tentmakers working in restricted-access countries or unentered areas may not find in the field a fellow believer who shares their goal and vision and with whom they can have a heart-to-heart relationship. In that case, church leaders nearest to their work location can be contacted to keep in touch with them and minister to their needs. Delegates appointed by either the home church, the training institution, or any other level of the organization to visit and oversee tentmakers can also assume the role of mentors.

If a deciding factor for the success of tentmakers is human support, another no less determining factor is accountability.

Accountability

For the benefit of both tentmakers and the sending organization, it is advisable that there be some kind of accountability. This does not mean that tentmakers must be under close control so that their smallest move is dictated by a higher authority. But since the home church, personal mentors, and the organization are expected to support tentmakers, it follows naturally that the latter should report back to these support groups. The New Testament records that those whom Jesus sent out as witnesses came back to report on their work (Matt 17:19; Luke 10:17).

The reports of the disciples on their mission provided an opportunity for evaluation and motivation, both of which are vital for productivity. As they gave an account of their accomplishments, they received affirmation that reinforced their divine calling and strengthened their self-esteem. When the report reflected failure to reach their expectations, they received further counsel and guidance for a more fruitful ministry.

A sense of accountability encourages tentmakers to set precise goals (short term, intermediate term, and long term), and to stay within the parameters of these goals. It enables them to evaluate their progress, to maintain or modify their methods of work for more effectiveness.[1] Tentmakers' accountability to the support group provides the group and the training personnel the possibility of evaluating their support system and the training program respectively.

When the communication channel is kept open between tentmakers and their support groups there will be a flow of valuable information and advice that will contribute to promote success, maintain effectiveness, and minimize the potential for early withdrawal. Tentmaking becomes the great enterprise of the whole church, uniting full-time and

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[1]"Thus it [control] measures performance, corrects negative deviations, and assures the accomplishment of plans." Harold Koontz and Cyril O'Donnell, Principles of Management, 4th ed. (New York: McGraw-Hill Book Company, 1968), 50.

self-support missionaries in a joint effort to finish the appointed task and hasten the Lord's second coming.

CHAPTER VII

TRAINING MODULES

The training seminar suggested in this project does not include long-term training such as language study. It is therefore assumed that a two-week seminar would be needed to give the basic preparation. Teaching modules would include: A Theology of Work, Witnessing in a Secular World, Incarnational Ministry, Spirituality of Tentmakers, Unreached People Groups, Area Study, Principles and Practice of World Mission, and Anthropology.

Since Principles and Practice of World Mission and Anthropology are already taught by the Institute of World Mission on the campus of Andrews University, it is not the intention of this project to duplicate. The Institute has graciously consented that the material it has on these two topics be used for the training of tentmakers. These are found in Appendices A and B. It has been deemed necessary to develop module 1--A Theology of Work--in length because, unlike full-time missionaries, tentmakers will find themselves engaged in a secular work for which they are paid, and which will provide the opportunity to witness.

Module 1: A Theology of Work

It is a recognizable fact that Christianity has given a new dimension and a new dignity to the world of work.[1] When the Protestant Reformers revolutionized the prevailing concept based on Greek philosophy that work is a curse and an evil[2] and integrated it in the framework of the Christian faith, a Christian work ethic was born that made work a virtue. Unfortunately it gradually lost its original meaning as secularization took over and work ceased to be viewed in the religious context.[3] Today we find a whole gamut of attitudes to work, most of which are the result of social practices. Slogans such as "Thank God it's Friday," "Work has never killed man, rest neither," "I owe, I owe, so off to work I go," "If you would be wealthy, think of saving as well as of getting," are echoes in our society of the load of negative or selfish feelings the concept of work carries. As this module concerns the training of tentmakers as witnesses in a secular workplace, it is imperious that the Christian view of work be redefined, based not on what modern Christianity believes, but based on an immutable authority--the Bible. It is to the extent that tentmakers

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[1]Carl F. H. Henry, Aspects of Christian Social Ethics (Grand Rapids, MI: Eerdmans, 1964), 31.

[2]Adriano Tilgher, Work: What It Has Meant to Men through the Ages (New York: Arno Press, 1977), 3.

[3]Leland Ryken, Work and Leisure in Christian Perspective (Portland, OR: Multnomah Press, 1987), 77.

integrate their economic vocation with their religious calling that they will demonstrate to the world what true Christianity is about.

In this section, work is used to denote those human activities that is necessary to meet physical and social needs, and may include, paid or unpaid, physical or intellectual activity that helps meet all types of needs. Let us now consider what biblical revelation has to say about work.

Biblical Perspective

Old Testament Teaching

Gen 1 establishes the starting point of the concept of work through the example set by God Himself. Depicted as a craftsman, God used His hands to bring all things into existence (Ps 19:1; 8:3), He put all His love and attention into producing a masterpiece worthy of His signature. Each day's work of creation proved to be good (Gen 1:4,10,12,18,21,25) and when God put the finishing touch to it, it was found to be very good (Gen 1:31)--that is, perfect, with no flaw. God had done His very best and there was nothing to be added to it or taken away. The final result was what He had in mind to do; it was a reflection of His character.

Not one hint in the biblical narrative indicates that during those first seven days of creation God became bored or was happy that the creation week was over. The

last verse of Gen 1 indicates that God reviewed His work; the very fact that He, so to speak, stepped back to consider it, is indicative of the joy He had taken in performing it and of the satisfaction, the sense of fulfillment He now experienced as He reflected on it. His work was obviously a source of pleasure.

That pleasure would be ephemeral if God's work of creation were an end in itself. The earth brought into being by His word was to be serviceable to man whom He had appointed as governor. Creation was not the selfish display of His power--it was a demonstration of His love, "a work of beneficence"[1] wrought for man's happiness. That which He created, He is still busy sustaining (Col 1:17).

When after creating man, God installed him as ruler and caretaker of the earth (Gen 1:28), He thereby invested him with the authority of becoming His fellow-worker.[2] Gen 2:15 confirms that privilege and brings out the truth that paradise itself was not exempt from work although it was not yet marred with thistles and thorns.[3] Man was not put in the garden like the leviathan into the water to play; he

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[1]White, Patriarchs and Prophets (Mountain View, CA: Pacific Press Pub. Assn., 1913), 34.

[2]Albert C. Knudson, Principles of Christian Ethics (New York: Abingdon, 1943), 272.

[3]"Nature, even in its primitive state, left room for the improvements of art and industry." Matthew Henry, Matthew Henry's Bible Commentary, 3 vols. (London: Cassell, Petter, and Calpin, n.d.), 1:8.

could not be idle and happy. God provided him with the noble work of dressing and keeping the garden as a necessity to his full enjoyment of life. While work gave man an opportunity for contemplating the Creator's handiwork and thus establishing communion with Him, it provided him, at the same time, with an excellent means of occupying his mind, strengthening his body, developing his faculties,[1] and of serving his generation.

With the fall of man, work received its share of the curse that befell the earth; what was initially appointed as a blessing became toilsome. However, we should remember that what was then altered was not the value of work, it was rather the conditions of work, for work is a mode of man's earthly existence decreed by God.[2] Adam's hard struggle with the stubborn soil would still be a source of happiness and development. Furthermore, by keeping him from idleness, it would constitute a safeguard against temptation.[3]

All through the OT, work is highly honored. The Psalmist reinforces the idea of work as a blessing when he says: "Happy is the man whose labor is blessed by God" (Ps 128:2). The individual sees a characteristic of virtue in the wife who works (Prov 31:10-28). It is because the

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[1]White, Patriarchs and Prophets, 50.

[2]Joseph H. Oldham, Work in Modern Society (Richmond, VA: John Knox Press, 1950), 49.

[3]White, Education, 214; idem, Patriarchs and Prophets, 50.

Hebrews understood that concept that they encouraged each individual to work[1] and bring his or her personal contribution to society. Each child was to learn a manual trade; to deprive a child of that practical knowledge, it was thought, equated to teaching him to steal. Even the rabbi, the great teacher of the nation, was expected to work at a trade for his living.[2] Although work eventually bore the stamp of hard necessity, painful labor, exploitation, and oppression, the OT does not speak of any mark of degeneracy or curse on the worker.[3] The sluggard, on the contrary, is described in many instances (Prov 6:6; 10:4; 12:24; 13:4; Eccl 10:18). It is remarkable that each person chosen by God for a particular task was called out of some kind of occupation. Abraham, Moses, Elisha, Saul, David, or Joseph, to name just a few, were all busy when they received the call to a specific mission. The lazy or idle disqualify themselves de facto for responsible work.

However, the Israelites had to make a distinction between good and bad works, honest and dishonest works.

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[1]"The Hebrews looked upon daily work as a normal part of the divine ordering of the world, and no man was exempt from it." Alan Richardson, The Biblical Doctrine of Work (London: SCM, 1952), 20-21.

[2]William Barclay, Ethics in a Permissive Society (New York: Harper and Row, 1971), 94.

[3]"No stigma is attached to being a worker in the Old Testament, on the contrary, it is expected that every man will have his proper work to do." Richardson, The Biblical Doctrine of Work, 20-21.

They had no excuse for practicing prostitution, witchcraft, divination, spiritism, or fraud, all of which were detestable before God (Lev 19:29,35; Deut 18:10-11; 23:17). Work was meant to elevate humanity to the stature of the Divine. "It is a safeguard against indulgence, and promotes industry, purity, and firmness. Thus it is a part of God's great plan for our recovery from the fall."[1]

God could have created the world in an instant, but as a free agent He chose to take his time so He could leave us an example of work followed by rest. Hence, the rest of the seventh day has a double purpose: it is intended to bring a temporary stop to our labor so we can reflect on and appreciate the high value of work in God's sight, in the same manner that the Creator did. And second, it is to remind humanity of the One who created the universe, Who is greater than the created world and Who deserves worship. The indicative mode of the fourth commandment (Exod 20:9), generally regarded as a call to worship, is also a call to work, for it reminds us that "six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God." It thus sets the principle of work for the human race and brings into proper perspective a God-given institution.[2]

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[1]White, Patriarch and Prophets, 50.

[2]John Gladwin, God's People in God's World (Downers Grove, IL: Inter Varsity Press, 1980), 166.

We have seen how the OT upholds the dignity of work by establishing it as a command from God, not an option. It is a source of blessing, a means to develop all God-given faculties in service to God and others. Work as an outcome of faith and love is a source of pleasure because it gives a sense of fulfillment. It is a necessity for the full enjoyment of life, a protection against temptation. Let us now consider what the New Testament has to say about this subject.

The New Testament Teaching

The New Testament sanctions all the principles of work found in the OT. Jesus, our model in all aspects of life, testified to the sanctity of work by the industrious life He led as soon as He was of age to alleviate the burden of the household. As a younth, He learned His earthly father's trade (Matt 13:55), and those secluded years prior to His public ministry were mostly spent in Joseph's workshop.

Jesus refrained from using His divine power to lighten His toil, just as He later refused to turn stones into bread (Matt 4:3), teaching us thereby that work is a blessing, a safeguard against temptation, an exercise for the development of all our faculties, a discipline for character building.[1] Whatever His hands undertook He did to

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[1]White, Desire of Ages, 71-73.

the best of His capacity because He knew that the effort He put into it would be beneficial to Himself and the result useful to others. "By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable."[1]

The same diligence characterized His public ministry. His sense of mission and its urgency (Luke 2:49; John 9:4) left no room for idleness. He considered it His "meat" to do the will of the One that sent Him, and to finish His work (John 4:34). His dying words at the cross--"It is finished"--are those of a faithful worker assessing His life's work. That which His Father had entrusted Him He had accomplished conscientiously to the very end.

Jesus' teaching would be lacking without the practical knowledge He gained as a craftsman. He who grew in stature and in grace before others and before God showed that spirituality cannot be detached from one's occupation in the workplace. His philosophy of work finds expression in different circumstances where He reacts against work for accumulation (Matt 6:19ff), or for physical security (Matt 6:25ff), or for seeking of status in society (Matt 6); where He commends faithfulness and industry, but reproves laziness (Matt 21:28-32; 24:46-57; 25:26). The needy, whether in

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[1]Ibid.

material or spiritual things, occupied a privileged place in His heart whose ministry it was to supply their needs.

The lesson that Jesus taught His faithful followers on the dignity of work found an echo in their personal lives and teachings. One whose voice resounds in the Bible as a great advocate of this noble cause is the apostle Paul, the first "tentmaker," who, like his Master, worked with his hands and left behind an example of industry and thoroughness. His teaching, which has been recognized as the "Magna Charta of labor,"[1] presents three arguments in support of the importance of work: (1) to provide for the necessities of life (2 Thess 3:10-12; 1 Tim 5:8); (2) to avoid idleness and evil (2 Thess 3:7; 1 Tim 5:13); and (3) to help support others (Eph 4:28). In Paul's writings we hear echoes of Jesus' teaching on work and laziness (Heb 6: 10-12).

If the Bible expounds the value of work both before the fall of man when all was perfect, and after, when work became hard labor, then the question is "When did our present negative attitude towards work start and how did it develop?" A survey of historical circumstances that contributed to the degradation of work would find its place here, since it is required that the tentmaker first adopt

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[1]Calvin Redekop and Urie A. Bender, Who Am I? What Am I? (Grand Rapids, MI: Zondervan, 1988), 45.

the proper attitude to work and then help restore it to its initial dignity.

A Brief Survey of Attitudes to Work

Since the history of work is inextricably related to the history of the human race, the degradation of work is virtually synonymous to the degradation of the worker. To avoid a lengthy development of the historical events that brought about a change in society's attitude to work, only the most significant ones will be mentioned.[1]

Let it be mentioned to start with, that in technologically primitive societies work was closely associated with family and community life. There was no fragmentation of work into separate tasks.[2] Technological advances brought distinction between manual and mental labor, in modern terms white-collar and blue-collar jobs. As work became a salable commodity, it naturally lost some of its intrinsic value, and became rewarding inasmuch as it provided monetary gratifications.

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[1]For more details see W. S. Neff, Work and Human Behavior (New York: Atherton Press, 1968); Ryken, Work and Leisure in Christian Perspective ; Felice Battaglia, "Work," Dictionary of the History of Ideas (1973), 530; Rudi Volti, Society and Technological Change, 2d ed. (New York: St Martin's Press, 1992), 107-150.

[2]Manning Nash, "The Organization of Economic Life," in Tribal and Peasants Economies: Readings in Economic Anthropology, ed. George Dalton (Garden City, NY: Natural History Press, 1967), 4.

Work lost even more of its dignity when agrarian feudalism became the dominant form of political organization in eighth-century Europe. The exploitation of the poor by the powerful lords reinforced the servile meaning that work acquired in early Greece and Rome as those ruling nations subjugated the peoples they conquered and forced them to do all their heavy or "unpleasant" work.[1]

This attitude to work persisted in the modern world under the institution of slavery, which, in the words of Rodi Volti, is "one of the most extreme means of tying occupation to social status."[2] As slavery spread with an accentuation on division of labor, work was equated with servility and freedom with nobility. It should be pointed out that such negative attitudes to work were not determined on the basis of the work itself but rather on the social structures that surrounded it.

The industrial revolution of the eighteenth century did not improve the situation. On the contrary, the introduction of the assembly line was an instance of division of labor at its extreme. Robbed of the use of their intelligence and initiative, deprived of their values as human beings, the workers felt themselves reduced to mere

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[1]The Greek conceived work as inherently servile and degrading. Greek writings indicate clearly that all kinds of work were relegated to slaves, serfs, or outlanders. Neff, Work and Human Behavior, 61.

[2]Volti, Society and Technology Change, 116.

units of potential labor-power. Work turned out to be dull, dehumanizing jobs.

However, improvement of working conditions did eventually change the prevailing negative feelings about work. Today, with the introduction of electronic information systems, the typical worker is no longer the factory employee, he is the clerical worker. But nothing has changed in the way the status hierarchy is determined. It is still by the kind of work that one performs that the worker is rated on the social scale. If all labor has come to be considered as good, there are still degrees of goodness that makes some better than others.

It is important for those who are to work in a foreign culture to know that attitudes to certain kinds of work find their origin in cultures and/or religious beliefs. The high-caste Indians who relegate the tanning of leather to the lowest castes because they consider such an occupation "unclean," or the Masai of Central East Africa who value only the breeding of animals and the arts of war as worthy occupations, are examples of how cultures make distinctions between work that is ignoble or degrading, and work that is acceptable.

The great historical force that reclaimed common work and lifted it to its proper dignity is the Protestant Reformation of the sixteenth century. Rejecting the sacred-secular dichotomy of the medieval ages, the Reformers

presented work as a vocation, a call from God. Protestant countries became work-oriented societies and the Protestant Christian, mainly the Puritan, an example of industry.

But what has happened since? Where now is the original Protestant work ethic that pointed to the responsibility and privilege of all human creatures as stewards of God? It is regrettable that today the church has ceased to proclaim work as a calling. Christians, including Protestant Christians, view their work as a means of acquiring material possessions and of climbing the social ladder. The Christian work ethic referred to nowadays is but a secularized version of the work ethic of the Reformation. Estranged from its religious context, it appeals only to the economic and sociological aspects of work. In such an unhealthy climate of attitudes towards work, tentmakers are called to review their work ethic.

The Tentmakers' Work Ethic

Work As a Call for Service

One of the roles of tentmakers is to liberate work from the false assumption that it is a curse, a handicap to the full enjoyment of life. It is their duty as Christians to testify to the biblical significance of work in people's lives, both by deeds and by words, since work takes its centrality in the Christian life and through this extends to the larger society of the community.

Mother Theresa,[1] a Catholic nun who received the Nobel Peace Prize in 1979, is an example of a Christian whose life of untiring, selfless service has extended beyond the barriers of culture and religion to transform the lives of the destitute in India and other parts of the world. She has been a source of inspiration and a powerful force for good in a world of indifference and hatred. Here is a Christian who has heard and responded to the call for service. Tentmakers may not find themselves in a similar situation; nonetheless they too are called to consider whatever work they have to perform as service to humankind.

Brother Lawrence, a monk who worked as a cook in a seventeenth-century French monastery, taught his fellow monks and the world, through his exemplary life and written testimony, that God is present in our work. Brother Lawrence took pride and enjoyment in the menial activities he performed for his fellow monks because he considered his work as a call to service, no less in importance and nobleness than the contemplative activities of others in that monastery. It is he who left us the reflection: "I

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[1]Patricia Reilly Giff, Mother Teresa, Sister to the Poor (New York: Viking Kestrel, 1986); David Porter, Mother Teresa, the Early Years (Grand Rapids, MI: Eerdmans, 1986); Edward Le Joly, Mother Teresa of Calcutta: A Biography (San Francisco, CA: Harper and Row, 1985).

cannot imagine how religious persons can live satisfied without the practice of the Presence of God."[1]

We are social beings, created to be interdependent. We all need each other for our existence, however independent we may claim to be. Who in this society can produce or fabricate everything one needs? Who is the author who can be writer, publisher, printer, sales representative, and retail seller of his or her own book? Our sense of fulfillment is in direct proportion to our usefulness in society. Service to humanity--this is how the tentmakers should perceive work.

Work as Stewardship

Basic to the concept of service to society is that of service of God. God the Creator, Giver, and Sustainer needs our cooperation to accomplish His purpose for humanity. If our work calls us to personal relationships with our fellow beings, it also demands that we establish and maintain proper relationships with the One who calls us to our work. An eternal reminder of this principle is the Ten Commandments that Jesus took care to reemphasize to the expert in the law (Luke 10: 27-28). His simple statement encloses a motivation[2]--"Do this and you will live"--that

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[1]Brother Lawrence, The Practice of the Presence of God (Westwood, NJ: Fleming Revell, 1958), 32, 35.

[2]James William Sells, A Partner with the Living God (Nashville, TN: Upper Room, 1975), 24.

constitutes the epitome of what life (we could say "action" or "work") is all about.

If work is considered as stewardship, it implies that the workers, the tentmakers, are stewards. That term must here be understood without the economic implications it is usually loaded with,[1] like the German term Haushalterschaft from the Oikonomia of the classical Greek.[2] The idea of steward throughout the Bible speaks of the relationship between God the Creator and human beings, His creatures.[3] It is a relationship that recognizes God as the Owner (Ps 24:1), Sustainer (Heb 1:3, Acts 17:28) and Redeemer (Ps 19:14).

The Bible is replete with metaphors which express that relationship; "Bride of Christ," "Ambassadors for Christ," "Witnesses," "Priests," "Servants" are just a few. Once this relationship is understood, the steward is more concerned with what he is than with what he does, for stewardship is more in the being than in the doing. The

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[1]The churches have laid on stewardship a heavy weight which it finds difficult to carry. Stewardship carries negative connotations such as fund-raising necessities, church management, and finances limited to operational status. It has a distasteful and negative implication among churchmembers. As Sindy says: "People want to flee from that word." Geo. S. Sindy, "Stewardship and Renewal in the Church," Journal of Stewardship 34 (1981): 7.

[2]T. A. Kantoken, A Theology for Christian Stewardship (Philadelphia: Muhlenberg Press, 1956), 1.

[3]Douglas John Hall, Imaging God: Dominion as Stewardship (Grand Rapids, MI: Eerdmans, 1986).

sense of being will determine the meaning of what is done in any environment, be it at home, in the workplace, or elsewhere. Abraham Heschel has expressed it so cogently: "Man's vocation is not acceptance of being but relating it to the meaning."[1]

The steward concept is as old as creation. After the creation of human beings we find three covenants established: between humanity and God (Gen 2:16,17), between human beings (Gen 2:23-24), and between human beings and nature (Gen 1:28). The covenant established between Adam and God required the former's commitment to manage God's goods. This covenant cannot be separated from the two others as they are interrelated. Adam's work would put him in direct relationship with the Owner, and the rest of creation. The God-given work of gardening and ruling over the animals could not be done in isolation; he was accountable to the Creator and responsible for his fellow creatures.[2]

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[1]Abraham Heschel, Who Is Man? (Stanford: Stanford University Press, 1965), 67.

[2]"The steward is a particularly apt metaphor for humanity because it encapsulates the two sides of human relatedness, the relation to God on the one hand and to the nonhuman creatures on the other." Hall, Imaging God: Dominion as Stewardship, 26.

The steward metaphor, present throughout the Bible,[1] not only emphasizes the master-servant relationship, it goes further and opens up new areas of understanding that include our responsibility in the transmission of the gospel. Paul's mention of the "administration of God's grace" (Eph 3: 1-2) and Peter's appeal to Christians to use their gifts properly on account of the imminence of the end (1 Pet 4:7-11) give new dimensions to the steward concept that cannot be overlooked. Tentmakers, Christ's witnesses, share in the mysteries of God and by God's grace are enabled to live out their stewardship. Hence, it is not by just imitating Jesus, the Steward par excellence, that tentmakers will be able to represent their Master. Paul's statement: "--all are yours, and you are of Christ, and Christ is of God" (1 Cor 3:22-23) presents Christ as the initiator and enabler of Christian stewardship.[2] The tentmakers' mission is made possible through divine grace.

When God gives us our work, He also provides the means by which it is to be accomplished. In order to fulfill their role as stewards, the tentmakers are provided with two essential tools: time and talents. It follows then

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[1]"The Bible as a whole, contains some twenty-six direct references to the steward and stewardship". Ibid., 32-33. Here are a few of them: Gen 43,44; 1 Chr 27,28; Dan 1:11,16; Isa 22:15-21; Matt 20:8, Luke 8:3; 12:42ff.; John 2:8; 1 Cor 4:1-2; Eph 3:1-2; Titus 1:7; 1 Pet 4:7-11.

[2]For further readings see Douglas John Hall, The Steward: A Biblical Symbol Come of Age.

that time, of which we all have the same measure, is not ours, but God's. And the talents we possess, which are variable, are God-given (Matt 25:14-30). Those two gifts are inseparable and indispensable; it is impossible to use one without the other, and all activities in life involve their use.

Though we no longer live in an agrarian society, we still exchange our time and talents for other's time and talents when we buy anything on the market. Money is in fact the compound of those gifts,[1] and we can logically conclude that money too is a gift from God. It is unfortunate that instead of being looked upon as God's goods entrusted to us, money has become the yardstick by which success or failure is determined in society, and wealth the open door to social status.[2]

A clear understanding of the equation of time and money in relation to the great Owner would transform the tentmakers' concept of ownership and management. Everything they have or produce will be God's and not theirs. Money will constitute another means of serving God and the neighbor. T. Campolo wisely points out: "Nothing is more controversial than to be the follower of Jesus Christ.

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[1]Mel E. Rees, I Work for God (College Press, WA: Color Press, 1974).

[2]Silvano Burgalassi, "Towards a Theology of Man and Work," in Work and Religion, ed. Gregory Baum (New York: Seabury Press, 1980), 108.

Nothing is more dangerous than to live out the will of God in today's contemporary world. It changes your whole monetary lifestyle."[1]

Work as Partnership

As the Bible establishes the fact that the Christian is a steward, a worker for God, it also makes it clear that one is a partner with God. While these two concepts differ in meaning, they are complementary. Those who use their time and talents to accomplish God's work are given the blessed opportunity of working with God. James William Sells says very aptly:

> There is an added benefit in knowing that we are doing things "with God" rather than just working "for God" which brings all the creative powers of the Eternal into the areas of our personal activity and gives an eternal dimension to what we do in this world.[2]

Several biblical passages express the idea of work as human-divine cooperation, bringing out the reality that our work is transient, futile, if it is not blended with the divine (Neh 6:9,16; Pss 90: 16-17; 127:1; Mark 16:20; 1 Cor 3:9). The building of the Sanctuary is a striking example of the cooperative effort between people and God. Among others, Bezalel and Oholiab were endowed with special gifts for that construction (Exod 31:3,6). It is worth noting too

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[1]Anthony Campolo, "Which Jesus Do You Believe," RH, April 20, 1989, 10.

[2]Sells, A Partner with the Living Lord, 28.

that the end purpose of work is the glory of God. God working with and through us saves us from the fear of human inadequacy and protects us from the sin of boasting about our work. John Stott writes:

> This concept of divine-human collaboration applies to all honorable work. God has so ordered life on earth as to depend on us. . . . So whatever our work, we need to see it as being . . . cooperation with God. . . . It is this that glorifies him.[1]

Several important ideas emerge from what we have seen so far in the context of tentmakers as stewards and co-workers with God. Of great importance is the idea that tentmakers are not called to do something, but rather to be something--God's servants. It is through the divine gift of their work that they will best serve God and their neighbor, relying not on their talents and resources but on the enabling power of the One who has called them (Exod 4:12, 31:3; Ezek 3:4; Matt 28:20). Their motivation for work is not based on any earthly reward; it is founded in their love for God and for His creatures (Matt 25:21,34). Just like any steward, they are accountable for all that is entrusted to them, and this includes the gospel commission.

We shall now see how tentmakers can apply their steward-partner concept in their ministry, with all that this implies for them and those among whom they work.

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[1]John Stott, "Reclaiming the Biblical Doctrine of Work," Christianity Today, May 4, 1979, 37.

Practical Applications and Implications

Tentmakers who understand that they work for God and with God will live up to their Master's expectation. Their attitude to work and their performance in the workplace will be such that though they may be accused of doing wrong, their good works will be seen and God glorified (1 Pet 2:12). Many Christians in the work- place are an insult to the dignity of work and to the cause of God because of the poor quality of their work. Research concerning moral and ethical behaviors revealed that there was no significant difference between the churched and the unchurched in ethics and values on the job.[1] But tentmakers are not ordinary Christians; their work is their ministry so they must strive for excellence in every aspect of its performance. What follows are a few suggestions of how tentmakers can put their beliefs into actions.

Quality Work

Quality work involves being punctual at work, being thorough, responsible, and trustworthy. It implies that one will not squander time for which one is paid, but will use each second to God's glory. This becomes a blessing for co-workers for when they meet a Christian at work they come in contact with the Creator. The book of Proverbs is replete

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[1]In December 1983, the Princeton Religion Center published the landmark survey conducted by the Wall Street Journal, the Gallup Organization. "Ethical Behavior Seen Declining," Emerging Trends (1983): 3-5.

with directions concerning quality works. It shows how to bear witness (6:6-11); avoid laziness on the job (12:24); avoid shoddy business ethics (12:27); maintain a reputation of integrity (13:11); punctuality (14:23); courtesy (18:9); co-operation (22:29); dependability (24:30-34); and diligence (Eccl 9:10)

Work Behavior

The tentmakers' work behavior and ability to communicate cross-culturally will determine how fruitful their witnessing will be. Their workplace will be their first mission field and the positive way they relate to the workers both through their behavior and communication will open ways to present the gospel without being accused of proselytizing.

It should be noted that work-related attitudes differ considerably from culture to culture. A study done by French researcher, Andre Laurent,[1] shows that there are a wide range of cultural differences in work-related behavior and beliefs between employees and managers. Dutch researcher, Geert Hofstede[2] expanded Laurent's study and found that there are four fundamental dimensions which are

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[1]Andre Laurent, "The Cultural Diversity of Western Conceptions of Management," International Studies of Management and Organization 13 (Spring-Summer 1983): 75-96.

[2]G. Hofstede, Culture Consequences: International Differences in Work Related Values (Beverly Hills: Sage Publications, 1980).

more predominant in those differences. These are: individualism/collectivism, power distance, uncertainty avoidance, and masculinity/feminity.

Because of lack of space I discuss only briefly the first dimension, individualism/collectivism, as described by Adler,[1] and its bearing on the tentmakers who will have to work in a different cultural setting. Individualism is characterized by loose social frameworks in which people see themselves as individuals and are expected to take care of themselves or their immediate families (as typical of North America). Collectivism, by contrast, expresses itself in close social frameworks in which people see themselves as members of a group, and expect the group to look after them and provide them with security in exchange for their loyalty (as is the case in Japan, Africa, China, the Israeli Kibbutzim).

Such a difference has a direct impact on various aspects of work, including (1) hiring practices, (2) decision making, (3)job description, and (4) control of members.

Hiring practices

While collectivist cultures will hire people on the basis of trustworthiness, loyalty, and compatibility with

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[1]Nancy J. Adler, International Dimensions of Organizational Behavior, 2d ed. (Boston, MA: PWS-KENT, 1991), 46.

co-workers (qualifications that the employer will find more readily in friends, family, or community members), individualistic cultures will look primarily for the best qualified applicant, the most skilled.

Decision making

In collectivist cultures decision making is the business of the group, not the individual. As a consequence, the process is more time consuming, though once the decision is taken, implementation is rapid because every member has understood and given his/her consent. In the individualistic system individuals make decisions, which accounts for the rapidity with which it can be done. However, because the decision has to be explained to members involved and their consent gained, implementation is relatively slow.

Job descriptions

Collectivist societies describe assignments and responsibilities in collective terms, specifying only sections, departments, and divisions. Individualistic societies, on the other hand, describe in detail individual positions, with a list of duties and responsibilities.

Control of members

Members of the collectivist societies, for whom group conformity is important, are controlled more by external societal pressure, like shame. In contrast

individualistic members, for whom self-respect matters more, are controlled by internal pressure, like guilt.[1]

Tentmakers who are unaware of such cultural differences run the risk of misunderstanding and misinterpreting work-related behaviors. Their own behavior may convey a message they do not want to communicate. Forewarned, we say, is forearmed. Recognition that such differences exist and that they can be used advantageously helps foster intercultural understanding.

Tentmakers must also be aware that within the last fifteen years, the world marketplace has become much more diverse and complex. Today we hear terms like "global enterprise" and "global economy" as the economic forces of the world eliminate most trade barriers to create worldwide free trade. Globalization, spurred on by the actual shift from authoritarian regimes to democracy, offers tentmakers a greater possibility of working in a multinational or multicultural setting than a few decades ago. This can pose a challenge to trainers because training people from other cultures is a delicate work and must be handled as such.

Today, training programs cannot simply be translated; they must be culturally adapted, focusing on the taboos and enthusiasms of the participants in a particular

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[1]For further reading on the subject, see Adler, International Dimensions of Organizational Behavior.

culture. According to Lennie Copeland,[1] a management consultant, when training is not culture-specific, trainees may be dissatisfied. Therefore, the question of culture, what it means, and how to address cultural issues effectively is central to effectiveness in a cross-cultural environment.

Tentmakers, experts in their area, will have to understand at least three things so as to be more effective: (1) the culture in which they will work--this includes the knowledge of taboos in that particular culture, (2) the ways individuals are trained in that culture, and (3) the use of training techniques that are culturally specific.

Importance of knowing the taboos. Apart from the driving force of the culture the tentmakers must also look at its taboos. According to Guptara,[2] taboos are the single most important issue when developing cross-cultural training. In some countries risk-taking is a cultural taboo. If the tentmakers train without this knowledge in mind, they will find that some of the training techniques applied do not work. For example, role playing, the questioning of truths, and putting an individual on the spot in front of his peers, among many others, are not to be done

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[1]Lennie Copeland, "Skills Transfer and Training Overseas," Personal Administrator 31 (1986): 107-117.

[2]Prabhu Guptara, "The Art of Training Abroad," Training and Development Journal 42 (1990): 13-18.

in certain cultures. Beverly Geber[1] explains that by using such activity to publicly debrief or invite criticism, is to touch the individual's integrity. Therefore, it is imperative to bring in techniques that will in no way hurt people. This may be very frustrating because not only does it complicate the training process, it is also time consuming. However, the dedicated tentmakers, prompted by love, will find pleasure in doing it.

Learning styles. Styles by which people learn vary widely from culture to culture. Some are taught to learn by rote, without reference to logic, a style known as parroting. Others learn better by demonstration and passive observation because that is how they are instructed in their culture. In order to achieve the best results the trainer has to use the local style of learning.

Equally important is the assessment of the personality traits of the local workers. Whether they are orderly, logical, systematic, and meticulous in matters of detail, whether they are concrete, down to earth, how they respond to lively, novel presentation, all this is helpful in deciding upon the appropriate style to use. Adapting one's method to suit the needs of the people will do much in establishing an atmosphere of confidence that is congenial to successful learning.

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[1]Beverly Geber, "A Global Approach to Training," Training 26 (1989): 42-47.

Using training techniques that are culturally specific. In order to elicit a positive response from trainees, tentmakers should apply techniques that are meaningful to the trainee's cultural perspective. The use of elements relevant to the local culture will, if appropriately used, clarify misunderstandings and facilitate understanding.

There are many variables a department head must consider in order to be able to train workers successfully in a foreign culture. Those variables are: knowing the culture in which one is working and adapting oneself to the techniques that will fit that particular culture. F. Swierczek says clearly:

> Training efforts that introduce "foreign management" techniques or approaches can succeed only if they are applied forcibly on the new culture. And that can only decrease the effectiveness of the training. A company must be sensitive to the local culture and adapt managerial approaches to be in harmony with it.[1]

Since tentmakers will spend most of their time with colleagues or workers under them, it is essential that they develop a work behavior before they go on their mission. Once on location, it is their duty to update and upgrade it. The local people will appreciate their effort to understand them and this will work for their good. It is in the job environment that the tentmakers will have their first chance

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[1]Frederic William Swierczek, "Culture and Training: How Do They Play Away from Home?" Training and Development Journal 42 (November 1988): 74-80.

of witnessing. They must see their workplace as God's appointed mission field.

Module 2: Witnessing in a Secular World

The universal process of secularization has dealt a severe blow to spirituality. The role of religion over moral life and practice has decreased considerably as human beings assume the responsibility of interpreting for themselves what it good, right, and just. Churches are deserted and religious leaders relegated to prophets of doom who are cut off from the reality of things. The French sociologist Julian Freund summarizes the secular world in these words:

> With the progress of science and technology, man has stopped believing in magic powers, in spirits and demons; he has lost his sense of prophecy and, above all, his sense of the sacred. Reality had become dreary, flat and utilitarian, leaving a great void in the souls of men which they seek to fill by furious activity and through various devices and substitutes.[1]

The believing and practicing Christian knows through experience that nothing temporal can fill the void that secularism has left in the souls of fellow beings. Life makes sense only in relation to the Source of Life. A living relationship with that Source of power provides the ultimate basis for meaning and direction in life.[2]

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[1]Edmund Freund, The Sociology of Max Weber (New York: Pantheon, 1968), 24.

[2]"Christianity does not speak of a relationship with God as a necessary belief. It talks of the living God who wants us to be consciously in relatio with Him." Christopher

Christianity brings to humanity the message of the Bible that the God they serve does not function as a theoretical postulate but is real, the same yesterday, today, and forever. Contrary to the blurred image brushed by some ascetic orders, Christianity is joy and security.[1]

Tentmakers who commit themselves to work in a restricted-access country or an unentered area must bear in mind that it is most probable that they will find themselves in a secular setting even if they happen to work in third-world countries. These countries, they will find, are not behind the Western World in secular thinking.

In order to communicate the gospel effectively to secular people it is necessary to understand them. But understanding cannot take place unless we know about them. Before enumerating some characteristics of secular people, it is important to remove some misunderstandings about them.

Myths about Secular People

It is generally believed that secular people are (1) non religious, (2) immoral, or (3) sophisticated, but

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C. Walker, Connecting with the Spirit of Christ: Evangelism for a Secular World (Nashville, TN: Discipleship Resources, 1988), 39.

[1]"The provisional sense of joy and security of life is universal--an effect of what a Christian consciousness would call 'common grace'." Langdon Gilkey, Naming the Whirlwind: The Renewal of God's Language (Indianapolis: Bobbs-Merrill, 1969), 328.

experienced mission practitioners[1] who have worked with them declare that such beliefs are myths:

1. Secularization has not erased all religious consciousness from people's minds. Although they may not attend church services, they are, as G. Hunter puts it, "incurably 'religious'."[2]

2. Secularization has not erased moral consciousness from people's minds. Secular people are indeed engaged in moral struggles although they may make moral choices on premises other than those of the Scriptures, or based on what the church says.

3. Secular people are not necessarily erudite. In fact some of them are not strongly literate. Most of them are superficial, naive, and easy prey to fads.

Some Major Characteristics of Secular People

Lack of Knowledge of Christianity

Secular people are unacquainted with the basic teachings of the Bible. Some may not know the difference between the Old and the New Testament; they may never have heard of the most common biblical themes or stories. This biblical illiteracy explains why they cannot relate to the Christian's religious jargon or respond to his or her

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[1]Lord Donald Soper, Robert Schuller, George Hunter III, and Bill Hybels are a few of those.

[2]George G. Hunter III, How to Reach Secular People (Nashville, TN: Abingdon Press, 1992), 42.

sermonic appeals. This also explains the awkwardness secular people feel at entering any religious building. They do not know how to act in a religious meeting.

Negative Image of the Church

Secular people doubt the credibility of the church and its advocates and the relevance of Christianity to their lives and to world concerns. They feel no need for what Christianity offers. They find the church very boring. Their negative feelings about the church may be rooted in a personal experience with a church that did not meet their needs at some point in time. They may not be angry with the church but just indifferent to it. Kenneth Chafin explains this when he says:

> Most people don't differentiate between their feelings about Church and about God. They figure the Church represents God, so God must be sort of like the Church. So, if the Church is judgmental about their divorce, God must be.[1]

Sense of Insecurity

Since secular people do not trust that there is a higher power in control, they experience forces in history, in their own personality, and in families as "out of control." Their helplessness in the face of those problems leads many to addictions of all kinds. They face the future with anxiety. Schuller observes that many secular people

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[1]Kenneth Chafin, The Reluctant Witness (Nashville, TN: Broadman Press, 1974), chapter 6.

have a low self-esteem. He believes that it is because of their lack of self-worth that they are unable to accept Christ's unconditional love and salvation "by grace."[1]

Interest in Temporal Life

Secular people see life as having no lasting value since they consider it as limited by time and place. There is no interest in the Bible or in the coming kingdom, for there is no belief in the hereafter. This explains why they generally do not ask questions about life after death but struggle to find meaning and purpose in life here and now.

Witnessing to the Secular

Knowing about secular people enables the witness to shape his/her approach. Below are listed some suggestions to help tentmakers in that task.

Explain What Christianity Is

It must not be assumed that secular people already know the biblical story. To help them to understand what Christianity is and what it has to offer, it is important that the witnessing Christian start with the basics of the gospel: the story of Jesus Christ, what He did, how He lived and died, the story of His disciples, etc. This may seem trite but it is the foundation on which all other knowledge can be built.

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[1]Robert Schuller, Believe in the God Who Believes in You (Nashville, TN: Thomas Nelson Publishers, 1989), 36.

Be an Authentic Witness

Since the church and Christians have lost their credibility in the secular world, the Christian witness should live his/her Christianity with this in mind--"Christianity is more caught than taught." He/she will be that letter "written on . . . hearts, known and read by everybody," that Paul talks about in 2 Cor 3:2. Through a loving, meaningful relationship with the secular, tentmakers will build bridges to Christianity.

Help Them Make Sense of Their Lives

Christianity has often focussed on the life to come, neglecting life here and now. When people learn to rediscover work as a vocation and when they become involved in helping others, they develop a sense of satisfaction and fulfillment which gives meaning and purpose to their lives.

Help Them Discover Their Self-worth

People need affirmation that they are created in God's image. Understanding and acceptance on the part of the witness, and personal involvement in social work (such as helping the homeless, etc.) will help people believe in their dignity.

Reassure Them

It is important to offer people hope. Meaningful interpretation of the second coming of Jesus, the establishment of His kingdom, God's control of the universe, His care for His creatures and desire to take control of their lives, His promise to be with them always, are themes of the Bible that will appease their fears and communicate hope.

Communicate Christian Truths Effectively

The main key to effective communication lies with the communicator himself--the Christian witness. Consider the following points:

1. Witnesses need to build credibility. They have to be informed, moral, trustworthy, and show a genuine interest in people. They must not be judgmental or critical, but kind, loving, and accepting.

2. Witnesses do not relate to the people as those out to "win" them, but as friends who are ready to help them.

3. Witnesses meet people where they are. Their needs and questions are the points of contact. They will not force upon people their personal interests or favorite themes. Jesus met people where they were and engaged in conversation on their territory.

4. Witnesses are patient in communicating the gospel. They will not try to communicate the whole panoply of biblical truths at one time because they have a hearing. They will respect the sequence[1] that leads to the final acceptance of the Christian message and avoid pressuring or pushing people, although they will invite them to commit themselves.

5. Witnesses know how to listen. It is by listening actively to secular people that witnesses learn about the experiences and receive signals about their needs. On the other side, by disclosing their feelings, secular people take a necessary step towards hearing the gospel and taking a position for it. R. Hale declares:

> Readiness to hear or learn is the absolute precondition for change. Prior to any readiness to hear the good news . . . is the necessity of the outsider's letting out those feelings that prevent a hearing of that message. Listening--honest, perceptive, nonjudgemental, relational--which conveys trust and acceptance of the other, is the requisite element in the communication process. People can't hear until they have been heard.[2]

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[1]Behavioral science research studies have been done on the process by which people generally adopt new ideas, technologies, etc. and how the innovation spreads from person to person. For details see Everett M. Rogers Diffusion of Innovations, 3d ed. (New York: Free Press, 1983). This research gives valuable insight into the different stages people go through in adopting Christianity: awareness, relevance, interest, trial, adaption, reinforcement. Hunter, How to Reach Secular People, 76.

[2]Russell J. Hale, The Unchurched: Who Are They and Why They Stay Away (San Francisco: Harper & Row, 1980), 184.

6. Witnesses mingle with the secular. Contacts and fellowship with secular people outside religious buildings, in offices, homes, or common meeting places afford opportunities for developing bonds of friendship which lead to meaningfully witnessing.

7. Witnesses identify themselves with secular people. Identification enables them to empathize with others and present the message of salvation in a way which connects with their desires and concerns.

8. Witnesses shape their message with the target people in mind. The message is thus meaningful and related to the needs of the people. Biblical characters are presented with whom secular people can identify, and situations are shared which are relevant to their experiences.

9. Witnesses express the message in a language that secular people can understand. They pay special attention to the choice of words and expressions so that the language is stripped of all the jargon with which Christian preaching is loaded. They use a culturally clear, accurate language expressed in a natural way, not a ministerial tone, that helps interpret the message correctly.

Personal Testimony

One simple and most powerful way of witnessing is to relate one's conversion and growth experience.[1] This can be divided into three parts: (1) one's life before surrendering to Christ, (2) the experience of one's personal conversion, and (3) one's life since one has accepted Christ--the joy, peace, changed values, experiences. Whatever is said should be based on experience.[2] E. White states:

> If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for the want of which the world is perishing.[3]

Tentmakers are challenged to bring to the secular, answers to the many questions they have about life. This they can achieve only if they have undergone the transforming power of the Spirit, for He is the One who will enable them to witness, through their words and actions, God's purpose for humanity. However, the danger that the

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[1]"Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. . . . That which will be most effectual is the testimony of our own experience." White, The Desire of Ages, 347.

[2]"The Gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses of its power." Ibid., 826.

[3]Ibid., 340.

church is faced with constitutes a potential danger for the tentmaker too.

E. Schillebeeckx presents it well when he says:

> If the church becomes identical with "the world" and "improving the world" and means nothing more than this, she has already ceased to bring a message to the world. . . . If the church has no message of her own to bring, a promise the world cannot articulate for us, then she indeed has no further reason of existing.[1]

While they live in the world, tentmakers should not conform to "the world."[2]

Module 3: Incarnational Ministry

As mentioned earlier, the task of communicating the gospel across socio-cultural barriers is difficult. There is more to it than knowledge of the Scriptures and experiential knowledge of the God of the Scriptures.

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[1]Edward Schillebeeckx, God, the Future of Man (New York: Sheed and Ward, 1968), 79.

[2]For further reading on this subject, see Harold Bales, ed., Bridges to the World (Nashville, TN: Tidings, 1971); Bill Hybels, "Speaking to the Secular Mind," Leadership 9 (Summer 1988):28-34; Brian Green, The Practice of Evangelism (New York: Charles Scribner's Sons, 1951); Eugene Nida, Message and Mission: The Communication of the Christian Faith, rev. ed. (Pasadena, CA: William Carey Library, 1990); Bruce Larson, Setting Man Free (Grand Rapids, MI: Zondervan,1967); Allan Tippett, "The Two-Dimentional Fellowship," Missiology 2 (July 1974): 271-78; idem, "The Florescence of the Fellowship," Missiology 3 (April 1975): 131-41; Walker, Connecting with the Spirit of Christ; James A. Harnish, Jesus Makes the Difference! The Gospel in Human Experience (Nashville: Upper Room, 1987); Thomas G. Christensen, An African Tree of Life (Maryknoll, NY: Orbis Books, 1991); Anthony Campolo, A Reasonable Faith: Responding to Secularism (Dallas: Word Publishing, 1983); Harvey Cox, The Secular City (New York: Maxmillan, 1966).

Although such knowledge is indispensable, tentmakers need to understand that they do not take God with them to the assigned place of service, but rather it is God who takes them there. Hence, they cannot embark on their task with a pre-packaged gospel (however meaningful it is to them) or ready-made witnessing strategies (however effective these soul-winning devices may have proved to be in their own country). Tentmakers need to adapt their message and their methods to the target people. Their ministry must be incarnational.

Effective cross-cultural witnessing may be severely hampered by factors related to (1) the biblical culture--that is the cultural thoughts and forms used in the Bible, (2) the communicator's culture, and (3) the receiver's culture. Unless these factors are taken into consideration and worked through, mistakes of well-intentioned but uninformed missionaries will be perpetuated, much to the detriment of God's message.

Biblical Culture

The Bible itself is bound in culture. God who is above culture had to utilize cultural limitations in order to reveal Himself to humanity. This is why His revelation in the Old Testament takes the linguistic and cultural forms of the Hebrews, while in the New Testament this revelation occurs within the framework of both the Jewish and Greek

cultures.[1] For proper communication to take place it is essential that the presentation of biblical truths be adapted to the target culture.

The Communicator's Culture

The common criticism that Christianity is a Western religion underscores the reality that too often Western missionaries have presented their own cultural values and forms in their evangelistic endeavors. Since one's understanding of the Bible is inextricably bound to one's culture, it follows that one's interpretation and presentation of biblical truths are also conditioned by one's cultural background. Tentmakers should be conscious of this problem and guard against presenting the gospel in cultural forms that are alien to the target people. To avoid personal resentment and rejection of the message, tentmakers would do well to contextualize the gospel message.

The Receiver's Culture

The receptors, like the communicators, are the product of their culture. Hence, their perception of and receptivity to the gospel will naturally be influenced by their cultural make-up. In some instances resistance to the

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[1]Charles H. Kraft, Christianity in Culture (Maryknoll, NY: Orbis Books, 1990), 114; see also "The Willow Bank Report," in Perspectives On the World Christian Movement, ed. Ralph D. Winter and Steven C. Hawthorne, (pasadena, CA: William Carey Library, 1981), 509-10.

message may arise from the people's perception that the gospel is a threat to their culture rather than their belief that Christianity is a falsehood.[1] The New Testament records such instances (Acts 16: 21; 17:7; 21:28). The necessity for the cross-cultural communicators to immerse themselves in the culture they want to reach in order to surmount potential barriers cannot be overemphasized.

An incarnational ministry patterned after Christ's example is the answer to the great challenge that cross-cultural barriers present to the communication of the gospel. To the extent that cross-cultural witnesses identify with, understand, and apprciate the new culture, they will be able to communicate God's message successfully.

Christ's Model of Incarnational Ministry

Christ identified Himself fully with humanity, so much so that some never recognized Him as One who had come down from heaven (John 6:42). He identified Himself with the culture He wanted to reach. He was born into a Jewish family. In order to incarnate God's message to fallen humanity Christ had to renounced His position and become a servant (Phil 2:6-7).

What Jesus Renounced

In self-humiliation Jesus renounced:

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[1]"The Willow Bank Report," 516.

1. His status as Son of God: as a man Jesus could not claim all the rights and privileges attached to His former position.

2. His independence: He became dependent on people for a place to sleep, a boat in which to cross the lake or to preach from, a donkey to ride to Jerusalem, and a tomb to be buried in. At one time He depended on a Samaritan woman for a drink of water.

3. His vulnerability: Jesus exposed Himself to all the dangers of the fallen race. His identification was total in that He became "flesh and blood," taking the very nature of humanity (Heb 2:14-18). He was tempted just as we are (Heb 4:15). He learned obedience through suffering (Heb 5:8). He suffered all that human beings can suffer, even death (Heb 2:14).

How Jesus Served

Jesus came to serve, not to be served. As a servant, He befriended all classes of society and all kinds of people. The poor, the sick, the hungry, the untouchables, the powerless, those who were despised or rejected by society, and the rich and influential all found a listening ear, a helping hand, and an understanding and loving heart in Jesus.

The Implications of Christ's Incarnation for Tentmakers

In the manner of Christ, tentmakers need to be incarnational witnesses. They too are called to renounce all that can separate them from the people they want to evangelize and all that can be a hindrance to the effective communication of the gospel. They too are called to serve in humility.

Tentmakers should be ready to renounce their "status." Status may be tied to a number of factors including country of origin, social class, and educational achievements, all of which confer some kind of authority and breed feelings of pride and superiority. Attitudes of superiority, it should be remembered, tend to alienate. People are proud of their culture and resent foreigners who act in such a way as to make them feel inferior.

Even though they are assigned a position of authority in the host country, tentmakers should enter the new culture as learners, not teachers. A humble, learning attitude and a feeling of dependence rather than of superiority will create an atmosphere congenial to the development of trust and friendship. When trust is established, the people will not feel threatened, and they will be the ones to initiate communication. Hence, it is within the power of tentmakers to pave the way for witnessing.

Tentmakers should identify with the people. This cannot take place unless there is a determined effort to study the new culture. Study of the new culture can be done by learning the language and immersing oneself in the culture through all means available--using their means of transportation, adjusting as far as possible to their housing conditions, and adopting a lifestyle that is not in disparity with the people.

Identification with the people will enable tentmakers to share their joys, hopes, pains, struggles, and sorrows. They will learn to think as they think, feel as they feel, and do as they do. They will understand the people, respect and accept their culture. Actually, tentmakers must become bicultural, a state most favorable to the correct translation of the gospel from its biblical culture into the people's culture. As interpreters of the Bible, in action and in words, tentmakers will become incarnational missionaries with an incarnational message.

A word of caution may be necessary here. Identification with a culture does not mean loss of identity. Although Jesus became fully man, he remained God. The apostle Paul was stripped of his cultural pride (Phil 3:4-9) and taught to adjust to all cultures. All his past privileges he came to consider as loss as he stooped to

become "all things to all men" (1 Cor 9:19-23), but he never lost his authenticity.[1]

Module 4: Spirituality

The most basic qualification of a tentmaker is knowing God. This is not the same as knowing about God. Professed witnesses may be able to quote Bible texts to win an argument or they may be busying themselves with accomplishing God's mission while there is a blatant lack of personal experiential knowledge of the God of mission. No matter how dedicated tentmakers are to the task of witnessing, they will just be "beating the air" (1 Cor 9:26) if time is not set aside on a daily basis for spiritual nourishment. Knowing God through personal encounter with Him is paramount to sharing Him effectively and surviving in a place where the powers of evil may rule supreme.

Tentmakers working in restricted-access countries or unreached areas cannot depend on the spiritual crutches so

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[1]For further reading on this subject see: Bruce E. Olson, Bruchko (Altamonte Springs, FL: Creation House, 1992); Todd H. Speidell, Incarnational Ministry: The Presence of Christ in Church, Society and Family (Colorado Springs, CO: Helmers and Howard, 1990); Louis J. Luzbetak, The Church and Culture (Pasadena, CA: William Carey Library, 1975); Linford Stutzman, "An Incarnational Approach to Mission in Modern Affluent Societies," Mission Focus 18 (March 1990): 7-11; Charles H. Kraft, "The Incarnation Cross-Cultural Communication and Communication Theory," EMQ 9 (1973): 277-84; David Hesselgrave, "Identification--Key to Effective Communication," EMQ 9 (1973): 216-22; Marvin K. Mayers, Christianity Confronts Culture (Grand Rapids, MI: Zondervan Publishing House, 1987); Monte Sahlin, Sharing Our Faith with Friends (Washington, DC: RHPA, 1990).

often used in the homeland. Worship and prayer services, Bible conferences, radio and TV programs, Christian literature, and immediate Christian support may all be scarce or practically non-existent. The spiritual resources tentmakers have gathered prior to or during their time of preparation will soon be depleted if they are not continuously replenished. Unless tentmakers discipline themselves with daily spiritual diet that will foster growth in Christ, their efforts to witness will be of no avail.

Sources of spiritual growth include: (1) personal Bible study and meditation, (2) prayer, (3) sharing, (4) keeping a journal or spiritual diary, and (5) listening to taped messages and Christian music. Through those avenues the law of cultivation and that of gradualism as defined in the Bible (Mark 4:28) will be followed. It is a false assumption to think that spiritual food will fall like manna from heaven. There in no such thing as instant Christianity.[1]

Personal Bible Study and Meditation

The Bible is the tentmakers' most valuable companion and is the tool par excellence for the cultivation and edification of their soul.[2] Unless tentmakers know the

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[1]A. W. Tozer, That Incredible Christian (Harrisburg, PA: Christian Publications, 1964), 24.

[2]"To inform his mind, strengthen his faith, warm his heart, deepen his love, quiken his zeal, and energize his will so that a person, not as a preacher, he may grow in

value of biblical revelation for themselves personally and learn how to use it in a most profitable way,[1] their ministry will be deprived of the life-giving and life-changing principles that emanate from its pages.

Basic Tools

Among their precious belongings tentmakers would find the following useful: a Bible with margins, references and large white margins for personal annotations, two or three different versions of the Bible, a Bible dictionary, a set of Bible commentaries, a Bible concordance, a Bible atlas, Spirit of Prophecy books, and other devotional material.

Steps to a Profitable Bible Study

Bible study is a complex discipline, especially for the novice. The Christian who studies God's Word does so not to amass information, but to be transformed and equipped for life (2 Tim 3:16). Richard Foster points out that study involves four steps: repetition (focusing the mind repeatedly in a particular direction), concentration (centering the attention on the subject), comprehension

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grace and in the knowledge of the Lord Jesus Christ." Herbert J. Kane, Life and Work on the Mission Field (Grand Rapids, MI: Baker Book House, 1980), 125.

[1]"As Christians we believe God has given us this wonderful gift to treasure, to keep, to learn, to understand and to obey." T. Norton Sterrett, How to Understand Your Bible (Downers Grove, IL: Intervarsity Press, 1974), 13.

(understanding what is being studied), and reflection (defining the meaning of what is being studied).[1] Following these steps increases learning and makes study profitable. Here are a few guidelines to facilitate study:

1. Choose a text and read it through carefully.

2. Memorize all the details.

3. Re-read the text, addressing the message to oneself, using one's name in place of the person addressed in the story.

4. Ponder the words of the text to feel its impact.

5. Speak to the Lord, telling Him about your needs in relation to the content of the chosen text.

When studying a biblical theme or book, answer the following questions:

1. Who are the characters involved?

2. Where does the scene take place?

3. What is the context?

4. How can the message be contextualized?

5. How can it be meaningful to one's personal life?

Various approaches, equally good, can be recommended for the development of a meaningful Bible study. However, the approach most appropriate to the Bible student may remain the one the person has developed through the years.

Studying the Bible can be more meaningful if done in

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[1]Richard J. Foster, The Celebration of Discipline (San Francisco: Harper and Row Publishers, 1988), 65-66.

conjunction with the study of interpretative literature, (e.g., dictionaries, commentaries, and Spirit of Prophecy books like the Conflict Series).[1] Bible students will find in the inspiring books of Ellen G. White an overarching view of the plan of salvation that emphases the believer's place and mission in that plan.

There is also many excellent experiential classics in Christian literature that can guide readers in their spiritual walk. In order to benefit the most from whatever book is studied or read, it should be remembered that what counts is not the amount of material covered but experiencing the content.

Prayer

Daily, personal meditation of God's Word is incomplete without prayer. Prayer deepens spiritual life as it puts the "pray-er" in close relationship with the Creator, Savior, and Sustainer. It enables complete surrender to God and acceptance of His will. It conveys grace, peace, and strength to face life's daily struggles. William Carey believed that "prayer--secret, fervent,

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[1]The Conflict Series written by E. G. White, is comprise of Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Acts of the Apostles, and The Great Controversy.

believing prayer--lies at the root of all personal godliness."[1]

Prayer has the priority in relationship to world evangelization.[2] The words of Jesus at the sight of the helpless crowds of Galilee underscore the importance of prayer (Matt 9:36-38). When He told His disciples that the harvest was plentiful and the workers few, He did not press them with the necessity of ceaseless labor. Instead, He urged them to pray the Lord of the harvest to send out workers into the harvest. Prayer indeed puts mission workers in touch with the Lord of the harvest, thus helping to keep their world vision alert, their commitment alive, and their dependence on Him complete.

Prayer is the channel through which God's supernatural power flows to His beseeching laborers.[3] In the same manner that the disciples under the unction of the Holy Spirit set the world on fire for Christ, tentmakers under the direction of the same Spirit can evangelize segments of society that have not yet heard of the news of

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[1]E. M. Bounds, Power through Prayer (Chicago, IL: Moody Press, n.d.), 23.

[2]Wells, A Vision for Missions, 138.

[3]"The work of prayer is prerequisite to all other work in the kingdom of God for the simple reason that it is by prayer that we couple the powers of Heaven to our helplessness, the powers which can turn our own life and the lives of others, the powers which can awaken those who sleep in sin and raise up the dead, the powers which can capture strongholds and make the impossible possible." O. Hallesby, Prayer (London: Intervarsity Press, 1948), 67.

the gospel. But for this to happen, quality time must be spent in intercessory prayer.

Prayer time cannot be a "rush in--rush out" experience. However busy their schedule may be, however pressed for time because of unpredicted obligations, unplanned engagements, tentmakers should not reduce the time for personal devotion and prayer. Jesus, whose life more than any other's was crowded with labor and responsibility, found it necessary to retire constantly for unhurried, uninterrupted time in quiet communion with His heavenly Father. He came out of His secret place of prayer refreshed, strengthened, braced for duty and trial.[1] The success of tentmakers depends to a great measure on the priority they give to prayer in their daily life.[2]

Four examples of prayer exercises that can help generate an effective prayer life are: (1) the Sanctuary

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[1]White, Desire of Ages, 317-18.

[2]"If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God--from trust in organization to trust in supplication--from confidence in methods to importunate prayer for the power of the Holy Spirit, we should see results more astounding than have been yet wrought." John Robb, Manny Hooper, and Larry Allman, "Reflections on Spiritual Warfare and Frontier Missions," IJFM 1 (January 1991): 8.

motif;[1] (2) the ACTS pattern,[2] (3) the world vision,[3] and (4) current events.

The Sanctuary Motif

The Sanctuary motif enables the one who approaches God through prayer to walk in the steps and perform the activities of the repentant believer.

1. Praise to God on entering His courts of faith
2. Repentance, confession, and forgiveness at the altar of sacrifice
3. Cleansing and dedication at the laver
4. Search for the Holy Spirit at the lampstand
5. Partaking of spiritual food at the table
6. Intervening for others at the altar of incense
7. Enjoying the presence of God in the Most Holy Place.

The ACTS Pattern

ACTS is an acronym that guides the praying person in a sequence of appropriate attitudes and expressions to prayer.

1. Adoration
2. Confession

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[1]Carrol Johnson Shewmake, Sanctuary Secrets to Personal Prayer (Hagerstown, MD: RHPA, 1990).

[2]Bill Hybels, Too Busy Not to Pray (Downers Grove, IL: Intervarsity Press, 1988), 49-60.

[3]Paul Borthwick, A Mind for Missions (Colorado Springs, CO: Navpress, 1992), 62.

3. Thanksgiving[1]

4. Supplications.

The World Vision

The World Vision approach is an excellent means to develop concern for others.

1. Worship of God for He is present

2. Confession of sins for God can effect changes

3. Supplication for someone since God can reach out to anyone

4. Intercession for a specific people group, missionary, country or evangelistic campaign.

Current Events

Current events can become the focal point of intercessory prayer. The great prayer heroes of the Bible--Moses, Joseph, Esther, Elijah, Daniel, and Peter, to name just a few--were ordinary men and women who felt the needs of the hour and interceded until victory was won. Through the media, tentmakers can learn about everyday happenings, whether in their environment or beyond, and intercede in behalf of the people involved. Prayer thus opens up a limitless mission as it provides God a way to every corner

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[1]"The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving." White, Christ's Object Lessons, 298.

of the earth, to minister to every kind of need, for all kinds of people.[1]

Through event-based prayer, tentmakers will find their love and concern for people intensified, and their contribution to world evangelization extended well beyond the people group they are working with. Their vision and their mission will not be limited to their place of assignment; it will embrace the whole world as they lend an ear to the needs of a sinful world and lift sinners up to God.

Prayer in itself is a strategy. Moses realized this truth when the unprepared Israelites went into battle against the warlike Amalekites (Exod 17:8-13). The armies of Israel prevailed for as long as Moses' arms reached out to heaven in intercession for their success. Tentmakers would be wise to spend quality time in prayer before they attempt any activity in their effort to reach out to those they want to win to Christ. The fulfillment of all mission strategies depends primarily on prayer.

The Bible contains some precious instructions in relation to strategic prayer that are worth remembering:

1. Ps 37:7. "Be still before the Lord and wait patiently."

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[1]David Bryant, "Obey the Vision through Prayer," in Perspectives on the World Christian Movement, ed. Ralph D. Winter and Steven C. Hawthorne, (Pasadena, CA: William Carey Library, 1981), 820.

2. Matt 7:7-11. "Ask and it will be given."

3. Eph 6:18. "Pray in the Spirit on all occasions."

4. 1 Thess 5:17. "Pray continually."

5. 1 Tim 2:1. "I urge, . . . first of all, that requests, prayers, intercession and thanksgiving be made for everyone."

6. Heb 11:6. "Anyone who comes to Him must believe."

Sharing

When someone has been in God's presence through meditation and prayer, the love, peace, and joy that are his or hers cannot be contained. They are reflected in one's whole being and are unconsciously communicated to those one encounters. Thus sharing becomes an involuntary activity that benefits both the receiver and the giver. There is no spiritual growth without sharing. This topic has been developed in Modules 2 and 3.

Journaling or Spiritual Diary

Tentmakers' cross-cultural witnessing will provide unique experiences worth recording. Keeping track of God's interventions and of His answers to specific prayers strengthens faith and restores hope when re-read in times of discouragement. Journaling can be about one's findings during devotional time or one's personal commentary of the

Bible based on actual experiences of life. As Bill Hybels suggests, one can keep a journal of one's daily prayers.[1] Journals thus become spiritual biographies.

Listening to Christian Messages and Music

Spiritual life is not fostered by meditation and prayer alone. Good music can become a source of relaxation, elevation, and contemplation to which some people respond better than they would to a sermon.

Living in a foreign country can be a exhausting experience when all one hears from the local radio station is unintelligible "babbling" and unfamiliar musical rhythms. Time spent in listening to taped messages or meditative music is time well spent. Such an activity can be part of one's worship on the Sabbath in places where there are no Christian worship services. Listening to Christian music soothes the nerves, heals the afflicted soul, and relieves stress.

It is worth repeating that tentmakers' success in an unentered area or restricted-access country depends upon their spiritual, moral, and physical survival, which in turn is determined by their relationship with the God whose witnesses they want to be. If they take care of what is essential, God will take care of the rest.

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[1]Hybels, Too Busy Not to Pray, 47.

Module 5: Unreached People Groups

For some time SDAs rejoiced that they were heading towards a finished task, for several plausible reasons. The SDA Church was present in 182 of the 210 countries of the world; it was experiencing a membership explosion, though only in certain parts of the world field; and it was growing proportionately at a faster rate than the world population.[1] SDAs' exultation at an almost-finished task was a symptom of what R. Winter would call "people blindness," that is, blindness to the existence of separate subgroups of peoples within countries. Diagnosed among the SDAs and made public for the first time at the 1986 Autumn Council in Rio de Janeiro, this widespread malady needs serious and immediate treatment before it is too late.

When N. C. Wilson introduced the "unreached people groups" concept in Rio de Janeiro, the SDA Church was faced with the stark reality that progress could not be measured by general growth of membership only. It then dawned on all those concerned that progress and success should be defined in reference to the fulfilment of the gospel commission which demands that the Good News be preached to "every nation, tribe, language and people"--in other words to all the people groups that comprise the human race. A clear

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[1]In 1989 SDA membership increased by 7.7 percent, while the world population increased by 1.6 percent. In 1990 SDA membership grew by 6.5 percent, while the world population grew by 1.1 percent. General Conference Global Mission Information Packet, n.p. n.d.

understanding of the "unreached people groups" concept is therefore vital for redefining the task of missions, conceptualizing the "finished task," planning viable strategies to reach the unreached, and evaluating progress in evangelization.

Development of the Concept

The "unreached people groups" concept made its appearance at the first International Congress on World Evangelization at Lausanne, Switzerland, in 1974 (also known as the Lausanne Congress), when Ralph Winter presented his paper "The Highest Priority: Cross-Cultural Evangelism." During that convention Winter emphasized God's concern for peoples as sociological and cultural units and His desire to save them not only as individuals, but also as members of their cultures.[1] Winter drew attention to the existence of people groups who were socially isolated from Christians and who therefore would never hear the gospel from their neighbors. He thus proved that cross-cultural evangelism was the only way to reach them.

Commenting on Winter's address at the congress, McGavran said: "Nothing said at Lausanne had more meaning for the Expansion of Christianity between now and the year

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[1]For more information on the issue see Winter, "The New Macedonian: A Revolutionary New Era in Missions Begins," in Perspectives, 293-311.

2000."[1] The "unreached people groups" concept did revolutionize the traditional concept of evangelization. Since then, instead of counting in terms of nations to be reached, the focus has been on the number of people groups to be evangelized.

Identifying People Groups by Numbers

In his effort to challenge Christian churches and agencies to reach the unreached by the year 2000, R. Winter came up with a global estimate of 16,750 people groups.[2] From then on researchers have presented varying statistics on unreached people groups. Since there was no unifying definition for "people" or "people groups," their findings were geared to the types of ministry they envisaged to reach those groups. For example, Wycliffe Bible Translators, who see it as their mission to make the Bible available in the vernacular language of the people, have found 6,170 groups.[3] Gospel Recordings International, whose objective is to offer the gospel on cassette tapes, thinks in terms of 12,398

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[1]Winter, "The New Macedonian," 293.

[2]Ralph Winter, "The Highest Priority" 213-25. Later on R. Winter changed this figure to 17,000 because the previous figure gave the false impression that it represented the exact number of people groups in the world.

[3]Barbara Grimes, editor of Ethnologue, Dallas: Summer Institute of Linguistics 1951, 1952, 1953, 1958, 1965, 1969, 1974, 1978, 1984, 1988.

groups,[1] because their tool is language communication which requires more precision than written communication.

Other missions agencies have published different statistics on the number of unreached people groups, much to the confusion of mission leaders. But what seems to matter to the researchers is not the exact number of groups but rather the importance of using the people groups concept to motivate the church in reaching out to those peoples who are culturally or socially isolated from any witnessing body of Christians. As small groups are identified, it becomes easier for the church to plan appropriate strategies for evangelizing them.

Definition of "Unreached Peoples"

If there was no unanimity concerning the number of unreached people groups, there was no consensus either concerning the definition of "unreached peoples." While the term "peoples" did not pose much of a problem,[2] there was a struggle to develop an exact definition that would meet with the agreement of the various entities concerned. The Strategy Working Group (SWG)[3] appointed by the Lausanne

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[1]Gospel Recordings Language Lists (Pasadena: Gospel Recordings International, 1985).

[2]McGavran and others had already helped elucidate this concept.

[3]The SWG was a follow-up of the Lausanne Congress. Its task was to pursue novel strategies, resources, and methodologies for completing the unfinished task, particularly with the "Unreached Peoples" since 1979.

Committee for World Evangelization adopted a working definition of its own: "An unreached people is a group that is less than 20 percent practicing Christians."[1] It also developed three categories of unreached peoples: initially reached, 0-1 percent; minimally reached, 1-10 percent; and possibly reached, 10-20 percent.

Not everybody felt comfortable with the inclusion of the word "practicing" in the SWG's definition. R. Winter himself argued that by that definition no people could be considered evangelized, which led him to choose the term "hidden peoples"[2] which he defined as: "any linguistic, cultural or sociological group defined in terms of its primary affinity (not secondary or trivial affinities) which cannot be won by E-1 methods[3] and drawn into an existing fellowship."

Winter's definition was simplified at the world-level mission conference held at Edinburgh, Scotland, to read: "those cultural and linguistic subgroups, urban and rural, for whom there is as yet no indigenous community of

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[1]Edward R. Dayton, "To Reach the Unreached," in Perspectives on the World Christian Movement, ed. Ralph D. Winter and Steven C Hawthorne, (Pasadena, CA: William Carey Library, 1981), 587.

[2]This term was originally suggested by Robert Coleman. Ralph Winter, "Unreached Peoples;" 151.

[3]R. Winter's identification of near-neighbor evangelism.

believing Christians able to evangelize their own people."[1] This concept was also called "frontier peoples." As a matter of fact the IFMA[2] Frontier Peoples Committee in February 24, 1982, agreed to use this definition for all three phrases--unreached peoples, hidden peoples and frontier peoples.

Desire for a standardized terminology led to the LCWE meeting near Chicago's O'Hare airport on March 16-17, 1982. Out of that congress two basic definitions emerged.

> A people group is "a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc., or combinations of these." For evangelistic purposes it is "the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."
>
> An unreached people group is "a people group within which there is no indigenous community of believing Christians able to evangelize this people group."[3]

The only other refinement to these definitions was the replacement of the world "able" by the phrase "with the spiritual resources," voted by the SWG. Since then these two definitions have been the yardstick for identifying and

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[1]Winter, "Unreached Peoples;" 132.

[2]Interdenominational Foreign Mission Association.

[3]The full document presenting the results is found in Edward R. Dayton, "Reaching Unreached Peoples: Guidelines and Definitions for Those Concerned with World Evangelization," IJFM, 1 (January 1985): 31-38.

locating unreached people groups in view of reaching out to them.

Identifying Unreached People Groups by Location

Unevangelized peoples are all over the world but mainly in the area known as the 10/40 Window[1] which represents 60 percent of the world's population.

Although there are concentrations of unreached peoples outside the 10/40 Window,[2] by focussing on this region of the world, mission resources and personnel will begin to strategically impact the unreached. Ninety-seven percent of the people in the fifty five least-evangelized countries are located within this window. Also found in the 10/40 window are the three main religious blocks: Islam, Hinduism, and Buddhism. The Muslim block represents 22 percent of the total people living within this area; the Hindu block, 23 percent: and the Buddhist block, 5 percent.[3]

It is remarkable that 82 percent of the poorest of the poor live in this area. L. Bush points out that there

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[1]This term was coined by Argentine-born mission executive Luis Bush "for the area of the world between 10 degrees and 40 degrees north latitude which stretches from North Africa and southern Spain to Japan and northern Philippines." Luis Bush, "A Church Growth Initiative," Global Church Growth 29 (July, August, September 1992): 6.

[2]Concentrations of unreached peoples live in Northern China, Mongolia, Indonesia, and Soviet Central Asia, countries that are not included in the 10/40 window.

[3]Bush, Global Church Growth, 6.

is an overlap between the poorest countries of the world and the least-evangelized countries of the world. He also mentions that 79 percent of the poorest of the poor are among the least-evangelized.[1]

The 10/40 Window demands serious attention and calls for an unprecedented deployment of missionary personnel and resources to that part of the world. Without implying that the work in other parts of the world should be ignored or curtailed, the 10/40 Window lays upon every mission-minded church the burden of penetrating unreached groups living in this area which Bush calls the "stronghold of Satan."

Ever since the "unreached people groups" concept was born at the Lausanne Congress, there has been a growing awareness of their existence with a concerted effort on the part of the Lausanne people to recruit, train, and send missionaries to them. In the next section we will look at the distribution of missionaries in order to ascertain where the world mission force is directing its resources.

Unfair Distribution

Figure 1 shows the outcome of a study done by Raymond Tallman in 1989 on the distribution of missionaries.[2] It is apparent that almost all residential,

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[1]Ibid.

[2]Tallman, An Introduction to World Missions 26.

paid missionaries congregate in one place--the so-called "open" countries.

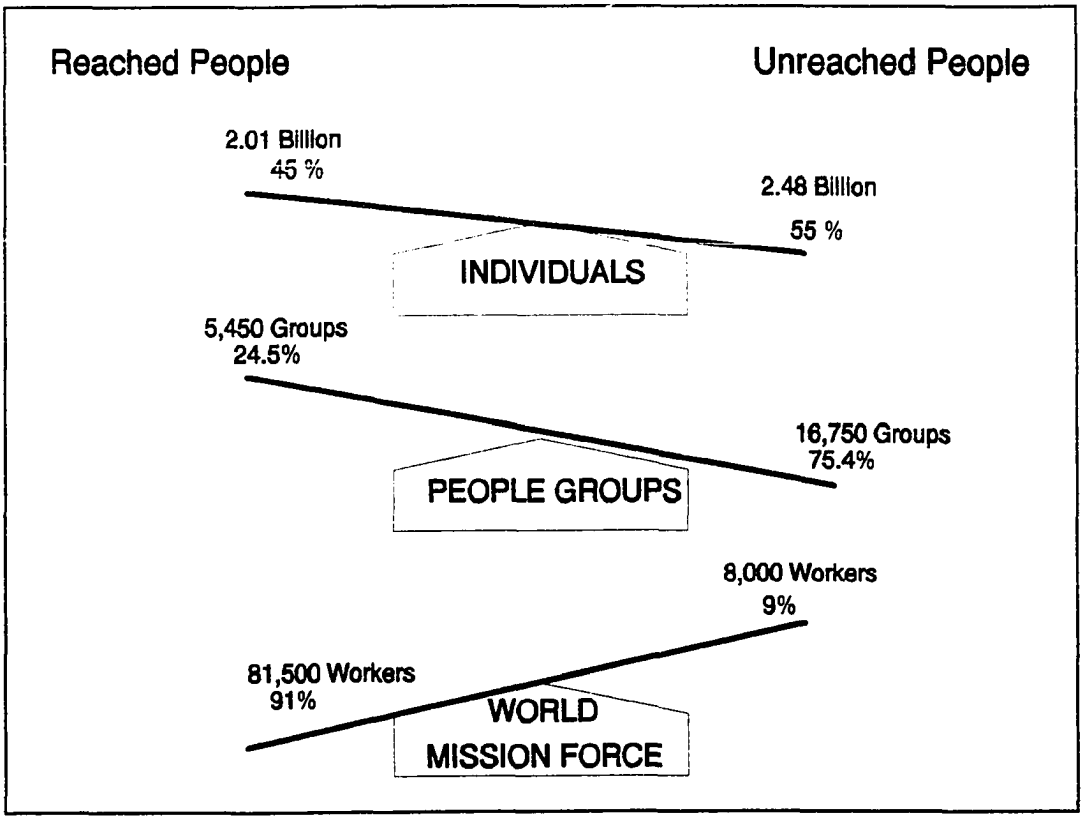

Fig. 2. The Imbalanced Deployment of Missionaries

For the purpose of evangelization, some concerned Christian organizations have divided the world into three zones, also known as the trichotomy or the world tier:[1] World A, with 1.2 billion unevangelized persons; World B, with 2.3 billion evangelized non-Christians; and World C, with 1.8 billion Christians. It is alarming to consider the imbalance in the

[1]David B. Barrett and T. M. Johnson, Our Globe and How to Reach It: Seeing the World Evangelized by AD 2000 and Beyond (Birmingham, AL: New Hope, 1990).

way foreign missionary personnel are assigned to those three zones by Christian sending organizations. Out of a total of 285,250 missionaries deployed in 1990, 211,820 (74.3%) were sent to World C; 65,120 (22.7%) were sent to World B; and only 8,310 (2.9%) were assigned to World A.[1]

According to Barrett and Johnson, World C (Christianized world), as of 1990, was the beneficiary of: 99 percent of all Christian literature, 99.9 percent of all Christian radio and TV broadcasting, 94 percent of all Christian finances, and 87.2 percent of all foreign missions money.[2] Unless this situation is altered, it is unlikely that the goal of planting a church among every unreached people group by the year 2000 will become a reality.

The findings of world Christian movements in general on the location of unevangelized people groups, the distribution of paid missionaries and the beneficiaries of mission outreach activities have undoubtedly influenced the thinking of mission leaders in the SDA Church. It would be good at this point to consider how the SDA Church relates to the evangelization of "unreached people groups."

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[1]David B. Barrett, "Visualizing Themes in Redemptoris Missio by Statistical Global Diagrams," IJFM 8 (July 1991) Global Diagram 41, 111.

[2]Barrett and Johnson, Our Globe and How to Reach It Global Diagram 9, 99.

The SDA Church and Unreached People Groups

It took the SDA Church approximately twelve years after the development of the "people groups" concept to respond to this new way of looking at the world. At the 1990 GC session the SDA Church voted for Global Mission. As part of the strategy, it had decided the previous year to divide the world population into segments of one million people each. At that time the Global Strategy Committee reported the existence of about 1,800 population groups with no SDA presence,[1] out of a total of approximately 5,269 population groups of one million people in the world. The number of unentered segments was later changed to 2,300 groups,[2] and the most recent figure is 2,313.[3]

The distribution of these groups in the SDA world divisions and world regions is shown in table 1.

Several factors can help us evaluate the task of evangelizing these unreached people groups:

1. SDA membership (7,102,976 as of June 1991[4])

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[1]Kit Watts, "Progress Toward a Global Strategy," RH, August 1989, 8-10.

[2]Myron Widmer, "Global Mission to Every People Group," RH, February 20, 1992, 12-14.

[3]Global Mission Information Packet, from Development and Planning, GC Global Mission.

[4]Yost, 129th Annual Statistical Report, 47.

2. Ratio of SDA membership to world population (1:758 (1991)[1]

Table 1.--Population Segments

Divisions and Unions	Segments
China	925
Southern Asia	498
Far Eastern	278
Middle East Union	223
Trans-European	128
Eastern Asia	83
Africa-Indian Ocean	80
Euro-Africa	74
Eastern Africa	24
Inter-American	0
North American	0
South American	0
South African Unions	0
South Pacific	0

3. Ratio of SDA membership to world population by divisions and regions[2] as shown in tables 2 and 3

4. Distribution of SDA membership (Eighty-nine percent of the total SDA membership lives in only 23 percent of the world population, which means that 77 percent of the world population has almost no SDA presence [11 percent only].[3])

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[1]Global Mission Information Packet.

[2]Ibid.

[3]Ibid.

Table 2.--Ratio of SDA membership by SDA Divisions

Divisions	Ratio
Middle East Union	1:50,500
China	1:14,286
Trans European Division	1: 8,333
Euro Asia Division	1: 5,263
Southern Asia Division	1: 4,762
Euro Africa Division	1: 1,265
Far Eastern Division	1: 1,000
South African Unions	1: 714
North American Division	1: 370
Africa Indian Ocean Division	1: 357
South American Division	1: 250
East Africa Division	1: 169
Inter American Division	1: 167
South Pacific Division	1: 110

Table 3.--SDA Membership to Population by Region

Region	Ratio	Region	Ratio
Middle East	1:114,056	Europe	1: 2,513
North Africa	1: 43,357	Far East	1: 837
East Asia	1: 14,286	Africa	1: 253
Central Asia	1: 8,333	Americas	1: 240
South Asia	1: 6,250	South Pacific	1: 110

5. Distribution of SDA missionaries in the three World Zones in 1990. Out of 851 foreign missionaries, 422 (49.6%) were in the Christian World C; 390 (45.8) in the evangelized non-Christian World B; and only 39 (4.6%) in the unevangelized World A.[1]

Several inferences can be made from the foregoing charts and figures that would be significant to tentmakers. Some of these are:

1. Certain regions of the world have been very much neglected. Of the 2,313 unentered areas, 1,995 (86%) are in these four regions: East Asia (China), Middle East/North Africa, South Asia (India), and the Commonwealth of Independent States.

2. There should be a fair distribution of evangelistic attention (missionaries, literature, radio, and TV programs, etc.) so that the neglected regions receive their share of opportunities for hearing and responding to the gospel.

3. There is a great need for cross-cultural missionaries. Forty-four percent the peoples of the world have not heard of the gospel yet, and no matter how fast the local church grows it will never reach them because they are isolated from a Christian witnessing community. Hence the only way to penetrate and reach the unreached peoples in our world is through cross-cultural evangelization.

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[1]Barrett, "Visualizing Themes," 112.

4. Although some divisions and regions are listed as not having any unreached population groups of one million people, yet all have unreached sub-groups that still have no Adventist presence. For example, the Wallis and Futuna Islands, which have a population of 12,000,[1] are unentered countries that belong to the South Pacific Division. Many indigenous peoples are untouched by the Three Angel's Messages in the Inter-American Division.

The task of the SDA Church to establish a community of believers in each of these 2,313 unreached groups of one million people is overwhelming but certainly not impossible. It is important to keep in mind that the God who gave the mandate is also an all-powerful God. He gives the resources, the most important of which is the Holy Spirit who works through human resources. Success depends upon the use of these resources.

Module 6: Area Study

Working in a cross-cultural setting, it should be repeated, is a great challenge. Witnessing in such a setting may be an even greater challenge. However, the more information tentmakers gather about the country and the culture they are to work in, the more prepared they will be to understand, to accept, to adjust to its way of life, and

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[1]Leonora Mosende Douglas, ed., World Christianity: Oceania (Monrovia, CA: Missions Advanced Research and Communication Center, 1986), 301.

to contextualize the gospel. Adjusting to a society paves the way for personal satisfaction and productivity.

Behavioral scientists speak of ten cultural universals in any society: (1) the language, (2) the technology, (3) the economics, (4) the government and law, (5) the scientific knowledge, (6) the social life, (7) the religion, (8) the arts, (9) the area of health and recreation, and (10) education. Research on these areas should be done before entering another society.

In this training session tentmakers are expected to collect their own data and information on the country they will serve. Their research should be as thorough as possible: they should use all available means to gather material, including books and magazines, PC Globe, encyclopedias, local government reports, relevant literature produced by embassies or consulates, tourist brochures, interviews, plus other sources of information.

What follows is a guideline[1] to help tentmakers in their task.

I. The Geographical Setting

A. Location

B. Climate

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[1]There are two more guidelines that can be helpful to the tentmakers: Gerald Schlabach, And Who Is My Neighbor? Poverty, Privilege and the Gospel of Christ (Scottdale, PA: Herald Press, 1990), 207-09; and Dorothy Holsinger Schultz, Mini Missions for Children, ed. Robert Carl (Fullerton, CA: R. C. Law and Co., 1990), 11.

C. Topography

D. Minerals and resources

E. Surface transportation

1. Modes

2. Availability

3. Usage rates

4. Ports

F. Communication systems

1. Types

2. Availability

3. Usage rates

II. Political System

A. Political structure

B. Political parties

C. Stability of government

D. Role of local government

E. Special taxes

III. Historical Background

IV. Country Data

A. The church (religious background)

B. Membership of each religion

C. Education, literacy rate

D. Family setting

E. Arts, music, folklore and relevant symbols

F. Language

G. Living conditions and economic statistics

1. Growth rate
2. Staple food
3. Malnutrition rate
4. Infant birth and death rate
5. Housing
6. Working conditions
7. GNP and average family income
8. Recreation, favorite sports
9. Distribution of population by age and sex
10. Principal industries
11. Inflation rates

H. The Market Mix

1. Product
2. Place
3. Price
4. Promotion

This area study should not be an end in itself. All the cultural information that is collected should be interpreted in the light of the ministry tentmakers are about to engage in. Relating the information to their ministry will also help them contextualize the gospel so that it becomes meaningful to those who will hear it.

The area study can also help smooth the entry of tentmakers into the host country. Knowing as much as possible about the area can help minimize the culture shock that strikes most people who immerse themselves in a new

culture; it also allows one to plan ahead so that the cross-cultural experience is a postive one for the tentmakers, their families, and the people they will touch.

CHAPTER VIII

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

The final chapter of this project report is divided into three sections. The first summarizes the findings of the research study, the second states the conclusions that are derived from the findings, and the third presents recommendations drawn from the conclusions.

Summary

This project research is a plea for the mobilization of SDA laity for the fulfillment of the SDA global mission goal. The first part of this study laid the foundations for the involvement of lay people in tentmaking ministries. Arguments based on biblical evidence showed that the Lord's commission was universal and that it was entrusted not only to the disciples, but to every believer, every lay member of the church down through the ages.

The structure of the church, as it developed under the guidance of the Holy Spirit in apostolic times, allowed no distinction between clergy and laity. Both were divinely called and empowered for service so that God's kingdom might come.

Since the mission of the church is universal, it is essential that lay people be encouraged to think of service not only in terms of their influence in the local community, but also in terms of their involvement in foreign mission. Equipped with spiritual gifts, the laity have the responsibility and privilege to take the gospel to all the peoples of the world.

Part One concluded with a survey of the self-support movement. It presented tentmaking as a biblical concept that found expression in Paul's practice of mission. The development of the self-support movement among Protestants and in the SDA Church holds particular promise for the effective contribution of professional lay members as self-supporting missionaries.

Part Two of the project focused on the implementation of tentmaking as a strategy for evangelizing restricted-access countries and unentered areas. It emphasized the great need for self-supporting missionaries on the basis of (1) the restriction placed on missionary activities in many countries of the world, (2) the enormous task of evangelizing the 2,313 unreached segments of the world's population, (3) the rising cost of supporting missionaries, and (4) international job opportunities available in unevangelized countries.

The significant role played by dedicated Christians in world mission in past eras testifies to the strategic

importance of tentmakers in the SDA global mission era. The SDA laity constitute a considerable pool of untapped resources which, if exploited and properly channelled, will be the propellant that will take the church to its goal.

It is with this reservoir of human resources in mind that suggestions were made to motivate, recruit, train, and support lay members in tentmaking ministries. A tentative program was developed to provide tentmakers with the indispensable training for the specific task of witnessing cross-culturally.

Conclusions

From the findings in this research it follows that the gospel commission is a call to evangelize the world by making disciples of men and women who in turn disciple others. Unless disciples become witnesses, they are doomed to remain nominal Christians. However, for the discipling process to meet all the requirements of the commission, it must move beyond the frontiers of a people to seek out other peoples of other lands and cultures.

Modern trends in the world's global economy and in the history of missions indicate that God is opening doors that were once closed for the proclamation of the gospel. If the church fails to avail itself of these opportunities, it will have to strive under the most trying conditions to accomplish its task.

Tentmaking is the entering wedge in restricted-access countries and unreached areas. It provides opportunities for authentic Christian interactions with people who have never heard of the gospel, or who may be suspicious of professional missionaries and resistant to conventional missionary approaches. Tentmakers are God's living gospel to the unreached.

Because of the complexity of their task, tentmakers need extensive training in aspects pertaining to the church's expectations of them. When properly trained, equipped, and supported, tentmakers will sense their ministry as an integral part of the church's global mission.

Recommendations

Six recommendations developed from the conclusions presented above are:

1. The SDA Church should launch an intensive information campaign to sensitize all its members to their responsibility in the SDA global mission thrust. Through seminars, distribution of literature, special Sabbath emphasis, and every other possible means, SDA members should be given a vision of God's global cause. They should be impressed with the forgotten reality that it is the gospel commission that justifies the existence of the church and their call to discipleship. They must understand that Christ's commission is addressed to each of them personally, that it is universal, and that it still awaits fulfillment.

When SDA church members are confronted with the claims of the gospel commission on their lives, they will be ready for sacrificial commitment.

2. In conjunction with the information campaign, or as a close follow-up to it, there should be an extensive mobilization of professional SDA members for tentmaking ministries. There are enough skilled workers among the SDA laity to penetrate the 2,313 unevangelized people groups in the world by the year 2000. There should be no more delay in recuiting them for service from all over the world, including Third World countries.

3. The deployment of SDA tentmakers in all the unreached areas of the world necessitates a well-organized network for providing research information relevant to tentmaking, appropriate training, and moral and spiritual support. To that effect global mission centers should be establised in all the divisions, unions, and if possible conferences of the church organization so that much-needed resources may be accessible to prospective tentmakers. One of the tasks of these centers would be to relay reliable "tentmaking information," to train and support tentmakers wherever thay are recruited.

Global mission centers established around the world would also provide intensive training courses for paid workers who are already in the field but are unprepared for guiding and challenging the church concerning its duty in

world evangelization. Another valuable contribution of those centers would be to motivate and assist SDA members who happen to be working overseas to commit themselves fully to witnessing for Christ.

4. The Center for International Relations at the GC should be a resource bank for global mission centers. However, since research is a time- and money-consuming enterprise, and since there are already several specialized mission agencies which have invested in that science, the CIR should try to benefit from their findings instead of seeking to collect its own data. In order to assist global mission centers in a significant way the CIR should also keep abreast of all current mission thinking and strategies developed by evangelical mission agencies.

5. The SDA Church should invest in the training of mission specialists to provide global mission centers with competent personnel. The presence of qualified mission-minded leaders at all levels of the organization, actively engaged in developing and implementing global mission strategies, would accelerate the progress of the church.

6. Future SDA pastors, and if possible those who are already employed, should be encouraged to learn a marketable skill. The great need of self-supporting missionaries to infiltrate the unevangelized areas of the world underscores the importance of having versatile workers who can become tentmakers if the necessity arises.

APPENDICES

APPENDIX A

TEACHING MODULE FROM THE INSTITUTE OF WORLD MISSION ON PRINCIPLES AND PRACTICE OF MISSION

APPENDIX B

TRAINING MODULE FROM THE INSTITUTE OF WORLD MISSION ON ANTHROPOLOGY

GOD'S WORD

IN CULTURAL DRESS

GREET ONE ANOTHER WITH A HOLY KISS
1 Cor. 16:20; 2 Cor. 13:12; Rom 16:16

GREET ALL THE BRETHREN WITH A HOLY KISS
1 Thess. 5:26

GREET ONE ANOTHER WITH THE KISS OF LOVE
1 Peter 5:14

OTHER EXAMPLES

* TAKING OFF SHOES Ex. 3:5

* THE LEVIRATE Deut. 25:5-10; Gen 38

* WOMEN SHOULD KEEP SILENCE
  IN THE CHURCHES 1 Cor. 14:33-35

* WOMEN SHOULD COVER THEIR HEAD
  AT PRAYER 1 Cor. 11:1-16

* COMPENSATING THE BRIDE'S FAMILY
  WHEN SHE MARRIES Gen. 29:15ff; AH 92/93

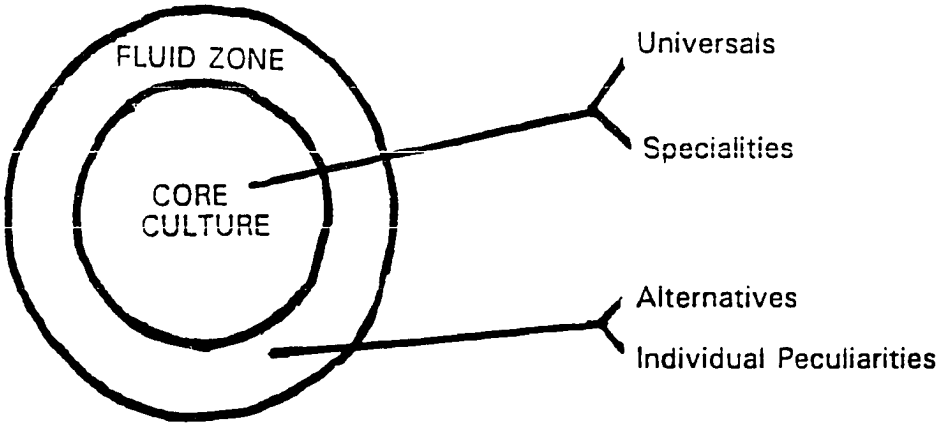
* PROHIBITION TO EAT FOOD
  THAT IS OFFERED TO IDOLS Acts 15:29

* PRAISING GOD Ps. 149:3; 150:3-5
  WITH LOUD CLASHING MUSIC 1 Sam. 18:6
  AND DANCE 2 Sam. 6:12-14

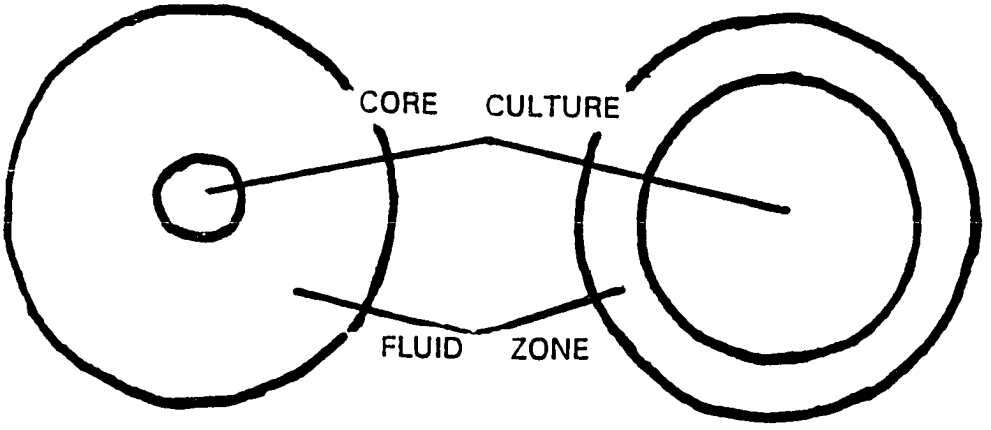
CULTURE DEFINED

CULTURE: an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life of people. It includes everything that a group of people says, does, thinks, believes and makes--its customs, language, material artifacts and shared systems of attitudes, feelings and ideas.

* A TOTAL WAY OF LIFE
* LEARNED BEHAVIOR
* ACQUIRED AS MEMBER OF SOCIETY
* SHARED EXPERIENCE
* DYNAMIC; CONSTANTLY CHANGING
* INTEGRATED BEHAVIOR
* LOGICAL WITHIN ITS OWN VALUES



A Society Composed of a Core Culture and Fluid Zone



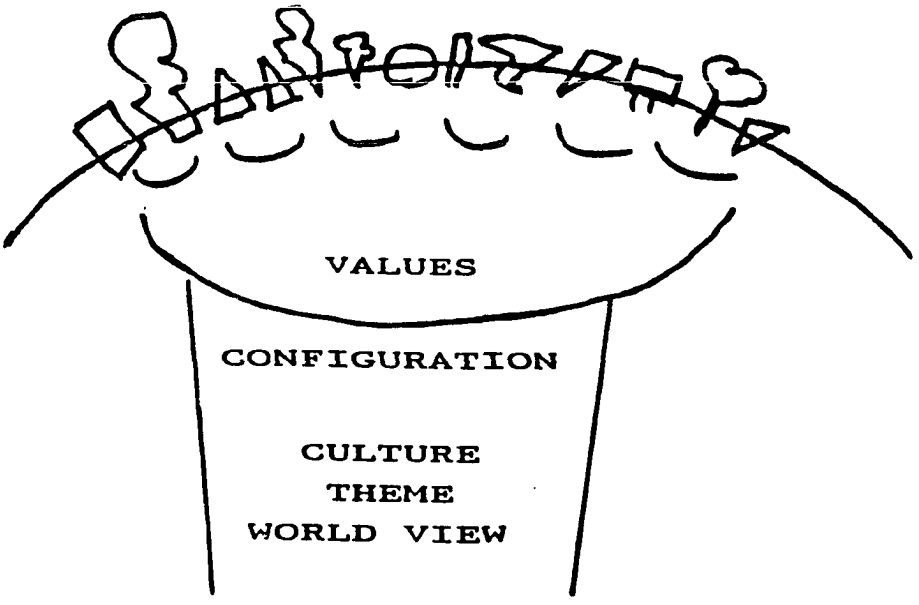
An American Society **A Solomon Island's Society**

Contrast between Western and Non-Western Societies

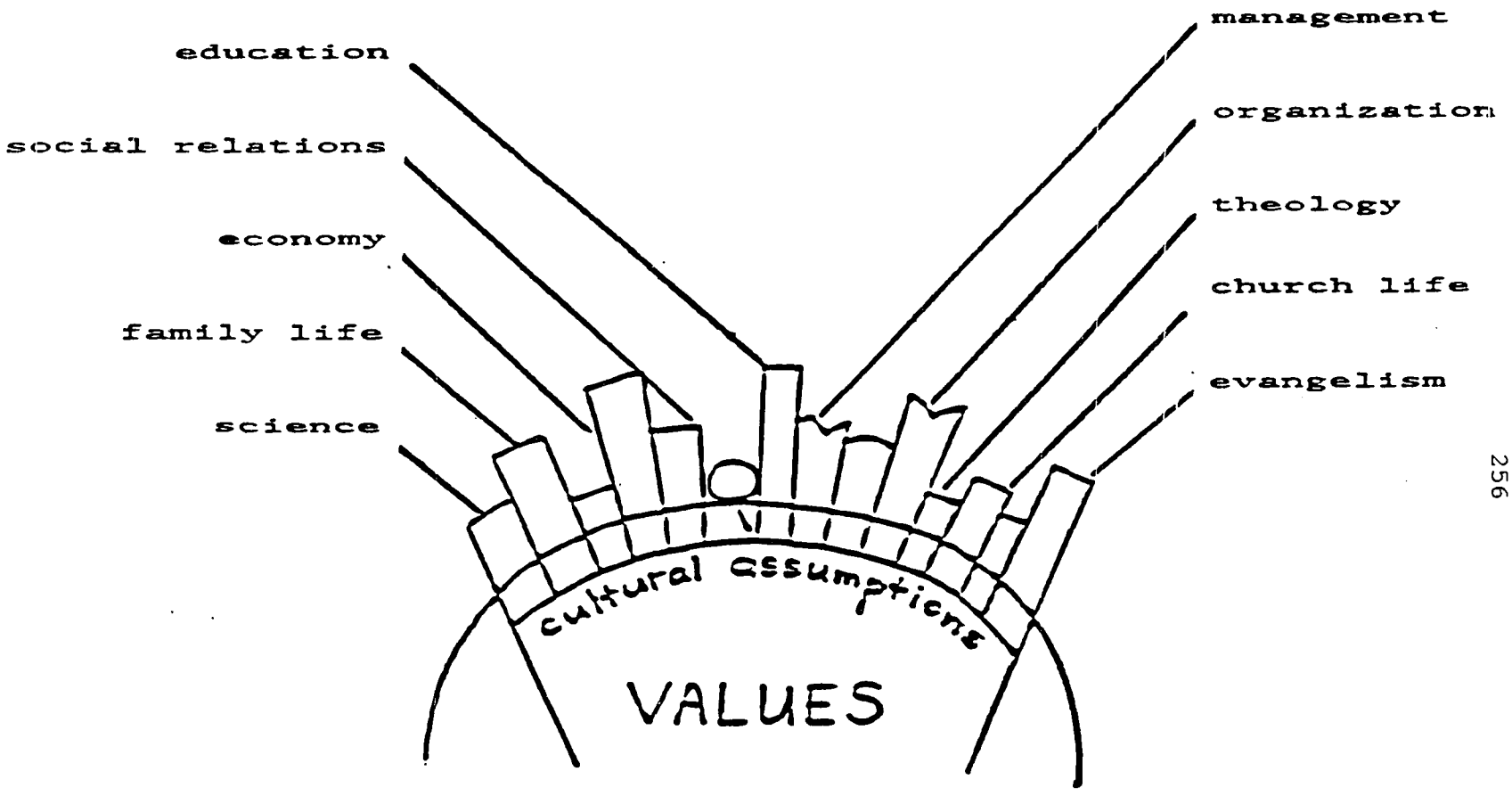
VALUES are those concepts and perceptions, feelings and beliefs, shared by a particular group of people who determine what is good and desirable, what ought to be or not to be, what is proper and ideal and normative to life and thought and behavior.

G.O. 1989

VALUES



* Values are conceptions of what is most desirable
* Values determine behavior, ways of thinking, morality
* Values make behavior meaningful, understandable
* Values are more caught than taught
* Values make us view other cultural behavior as strange, weird, stupid, funny, bad, rude, evil. . . different, "heathen"



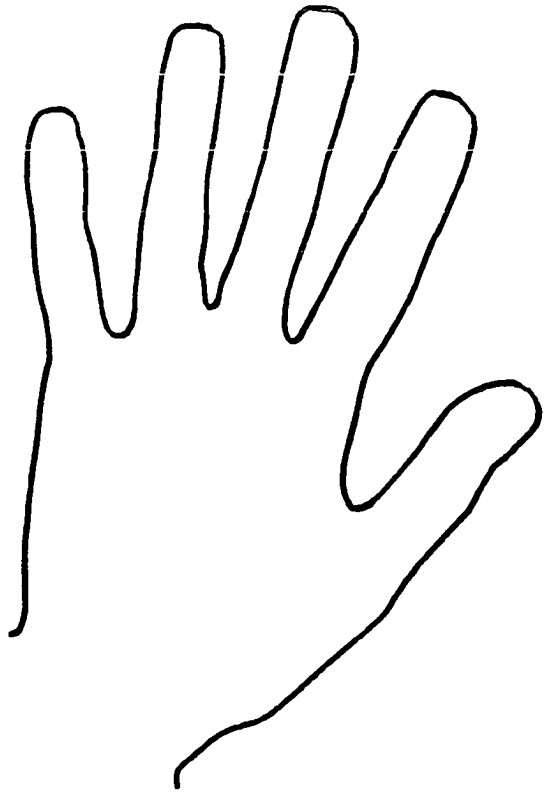
G.O. 3/90

AMERICAN VALUES IN INTERCULTURAL RELATIONS

ACTION ORIENTATION	getting things done how are you doing? be brief; be businesslike doing versus being Protestant work ethic aggressiveness work versus play "time is money"
ACHIEVEMENT ORIENTATION	goal setting; planning success; victory measuring results; visibility materialism functionalism; pragmatism practicality need to be the first
EFFORT OPTIMISM	progress; problem solving science, technology control of environment "manifest destiny" "God helps those who help themselves" self-help; self-actualization managing morality personal responsibility initiative
EQUALITY/ EGALITARIANISM	open class society hatred of privilege, hierarchy informality "only kidding" "shirt-sleeve" mentality directness, openness competitiveness democracy; freedom "justice for all" all are born equal

FUTURE ORIENTATION	"history is bunk" "let bygone be bygones" change is of the essence in praise of youthfulness
INDIVIDUALISM	privacy self-reliance; self-help self-actualization inner-directed competition; free enterprise quilt versus shame clubs; associations; support groups majority rule responsibility need to be liked
MOBILITY	a people on the move vertical (social, economic) mobility change is of the essence nothing lasts forever
VOLUNTARISM	personal initiative associations versus kin-groups denominationalism contractual relationships volunteerism philanthropy

BUSINESS AS SOCIAL INTERACTION



F_1 = FOOD

F_2 = FAMILY

F_3 = FRIENDSHIP/FELLOWSHIP

F_4 = FIRST THINGS

F_5 = FINANCE

VALUES

WEST

* INDIVIDUAL

inner directed
contractual
impersonal
one way
privacy
self reliant
autonomous
guilt
individualistic
independent
self actualizing

* DOING

action oriented
changing
manipulative
innovative
goal oriented
"to be the first"
futuristic
progress; success

EAST

* GROUP

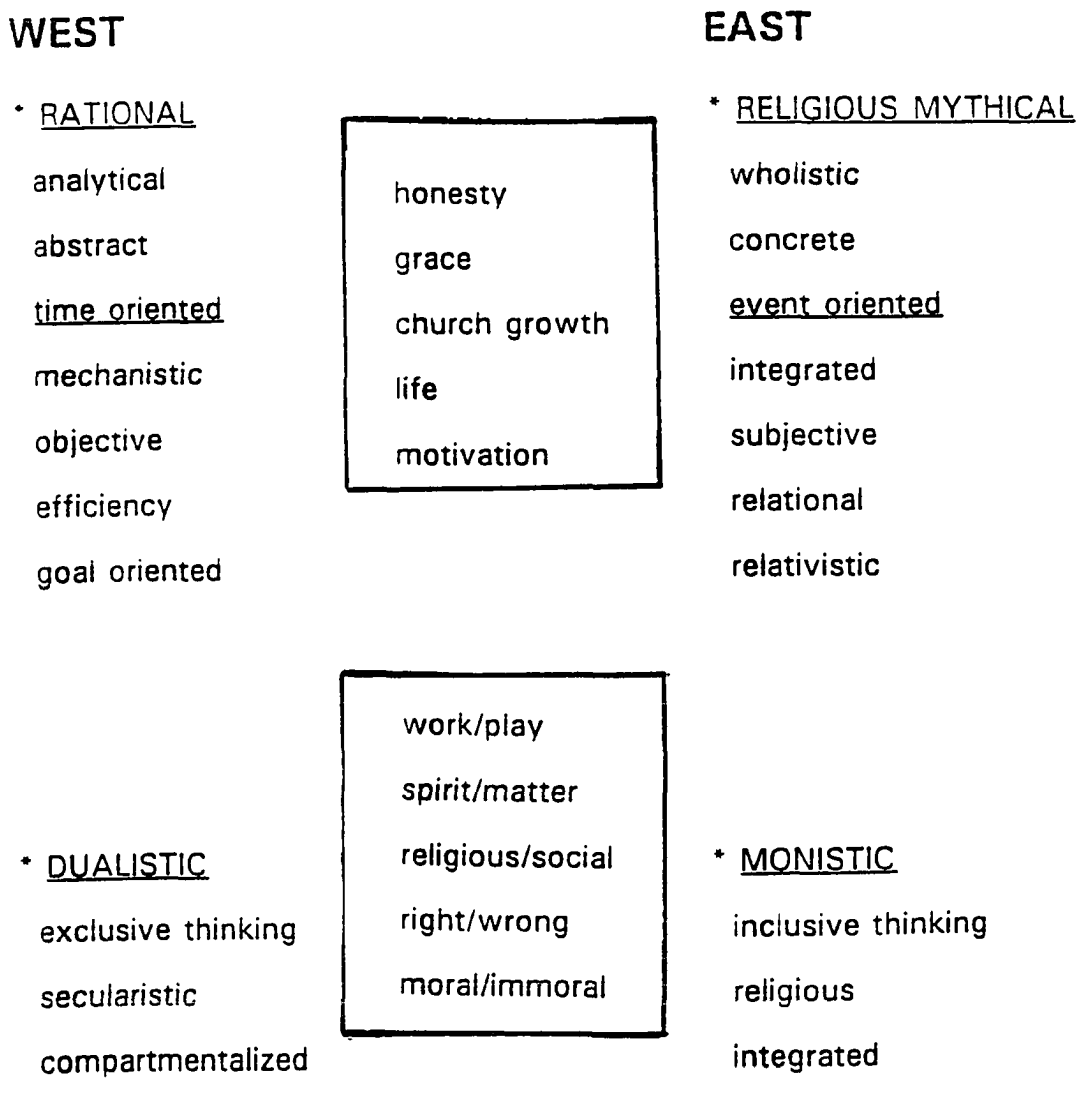
other oriented
relational
reciprocity
corporate
togetherness
dependent
conformity
shame
kinship oriented
consensus
identification

* BEING

contemplative
traditional
dependent
interrelated
fatalistic
followers
past oriented
contentment

leadership
conversion
decision making
conscience
church life
- - elections
self (esteem)
trust
friendship
economics
church growth
mission
work/play
happiness
sin/grace
time
organization

VALUES (2)



HIGH-LOW CONTEXT CHARACTERISTICS

HIGH CONTEXT	LOW CONTEXT
1. INTERACTION	
INDIRECT	**DIRECT**
TALK AROUND AND EMBELLISH THE POINT	SPELL THINGS OUT EXACTLY
MESSAGE ART FORM	**MESSAGE LITERAL**
COMMUNICATION IS SEEN AS AN ART FORM, A WAY OF ENGAGING THE PERSON	COMMUNICATION IS SEEN AS A WAY OF EXCHANGING INFORMATION, IDEAS, OPINIONS
DISAGREEMENT PERSONALIZED	**DISAGREEMENT DEPERSONALIZED**
ONE IS SENSITIVE TO CONFLICT WHICH ANOTHER'S NONVERBAL COMMUNICATION MAY EXPRESS. CONFLICT MUST BE SOLVED BEFORE WORK CAN PROGRESS	WITHDRAW FROM CONFLICT AND GET ON WITH THE TASK, DEPERSONALIZE THE THE DISAGREEMENT

HIGH-LOW CONTEXT CHARACTERISTICS

HIGH CONTEXT	LOW CONTEXT
2. ASSOCIATION	
COLLECTIVE	**INDIVIDUAL**
ONE'S IDENTITY IS ROOTED IN GROUPS -- FAMILY, CULTURAL, WORK	ONE'S IDENTITY IS ROOTED IN ONE'S ACCOMPLISHMENTS AND SELF
HIERARCHIAL	**INDIVIDUAL**
SOCIAL STRUCTURE AND AUTHORITY CENTRALIZED, RESPONSIBILITY AT TOP. PERSON AT TOP WORKING FOR GOOD OF GROUP	SOCIAL STRUCTURE DECENTRALIZED, RESPONSIBILITY GOES FURTHER DOWN. BLAME PASSED AROUND

HIGH-LOW CONTEXT CHARACTERISTICS

HIGH CONTEXT	LOW CONTEXT
3. TERRITORIALITY (SPACE)	
SPACE COMMUNAL	**SPACE TERRITORIAL**
PEOPLE STAND CLOSE, SHARE SAME SPACES	PEOPLE ARE FURTHER APART; SPACE COMPARTMENTALIZED AND PRIVATELY OWNED; PRIVACY IMPORTANT

HIGH-LOW CONTEXT CHARACTERISTICS

HIGH CONTEXT	LOW CONTEXT
4. TEMPORALITY (TIME)	
TIME POLYCHRONIC	**TIME MONOCHRONIC**
EVERYTHING HAS ITS OWN TIME; TIME LESS EASILY SCHEDULED; NEEDS OF PEOPLE MAY INTERFERE WITH KEEPING TO A SET TIME; WHAT IS IMPORTANT IS THAT THE ACTIVITY GETS DONE	THINGS ARE SCHEDULED TO BE DONE AT A PARTICULAR TIME; ONE THING SHOULD BE DONE AT A TIME. WHAT IS IMPORTANT IS THAT THE ACTIVITY IS DONE EFFICIENTLY
CHANGE SLOW	**CHANGE FAST**
THINGS ARE ROOTED IN THE PAST; SLOW TO CHANGE AND HIGHLY STABLE	ATTEMPT TO DO THINGS QUICKLY AND SEE IMMEDIATE RESULTS
TIME A PROCESS	**TIME A COMMODITY**
TIME DOES NOT BELONG TO ONESELF BUT TO OTHERS AND TO NATURE	TIME CAN BE SPENT, SAVED; ONE'S TIME IS ONE'S OWN

HIGH-LOW CONTEXT CHARACTERISTICS

HIGH CONTEXT	LOW CONTEXT
5. LEARNING	
GROUP ORIENTATION	**INDIVIDUAL ORIENTATION**
PREFER TO WORK IN GROUPS FOR LEARNING AND PROBLEM SOLVING	PREFER TO APPROACH TASKS AND LEARNING INDIVIDUALLY
ACCURACY VALUED	**SPEED VALUED**
HOW WELL SOMETHING IS LEARNED IS MORE IMPORTANT THAN HOW SOON	EFFICIENCY AND SPEED VALUED

TO EAT OR NOT TO EAT

* **The meaning of food in cultural perspective**

  personal relations; friendship; trust; love; security; safety; personal growth; status; prestige; wealth; reconciliation; obedience; spirituality

* **The meaning of eating and drinking in Scripture**

  obedience; sin; salvation; reconciliation; identification; communion; friendship; love

  the model of Christ--eating and drinking

  the Holy Communion

* **Food and the itinerating worker**

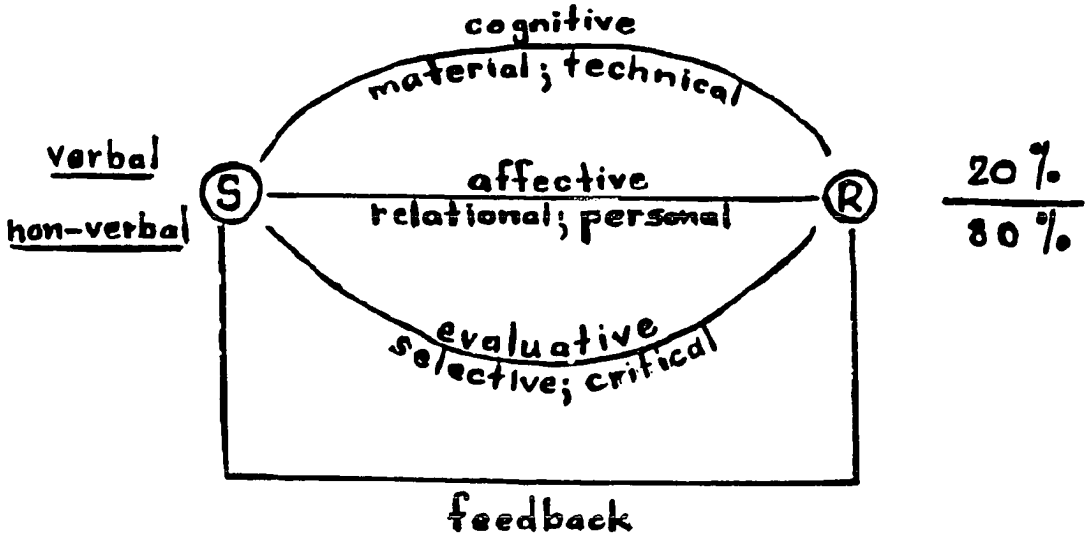
  boon and bane

INTERCULTURAL COMMUNICATION
(I)

S = Sender Ⓢ

R = Receptor Ⓡ

Three Levels of Communication



INTERCULTURAL COMMUNICATION (II)

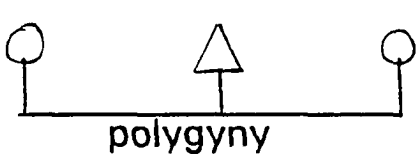
Influences on Communication

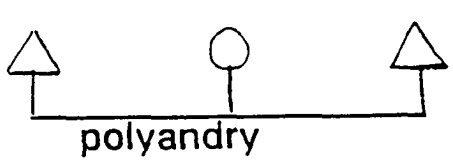
POLYGAMY RECONSIDERED (1)

A. THE NEW SITUATION

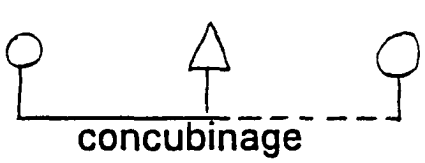
urbanization
population increase
education
modernization
women's liberation movements
economic changes (industrialization)
new understanding of the meaning of polygamy
new Biblical studies on marriage; on culture
situation in western churches (divorce; remarriage)
rapidly growing indigenous churches
new ethical understanding re: divorce, family, etc.

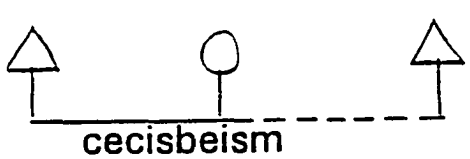
B. POLYGAMY





POLYKOITY





POLYGAMY RECONSIDERED (2)

C. REASONS FOR POLYGAMY (traditional)

* economic; division of labor; relief;
  food production
* childlessness
* social; family stability; continuity
* levirate (ghost-marriage)
* security;
  prestige; wealth
  imbalance in population
* political liaisons
  long periods of lactation
  absence of divorce
* rules of marriage
* personal
  sexuality

[*also clearly indicated in Scripture]

D. BIBLICAL GUIDELINES

Lamech; Abraham; Jacob; Gideon; David; Jehoida; Hannah

Gen. 4:19; 16:3; 25:1; 29:23-30
Judges 8:30; 1 Sam. 1:6,7
2 Sam. 5:13; 2 Chron. 22:3
Gen. 1:27; 2:21-24; 38
Deut. 25:5-10; Matt. 19:5,6; 22:23-33
Mark 10:11,12; Rom. 7:2,3; Titus 1:16
1 Cor. 6:16; 7:12-20; 1 Tim. 3:2,12

POLYGAMY RECONSIDERED (3)

E. SDA POLICY

1926 - "in no case should a p. be admitted. . . "

1930 - "a p. may be admitted to baptism and the ordinances of the church"
"a p. may be recognized as a probationary member"

1941 - "a p. be required to change his status by putting way all his wives. . ."

1984 - "a p. be required to. . . put away all his wives save one. . ."

F. FOR CONSIDERATION

Needs for change: concern for people
actual practices
confusion in field
advance of mission

Obstacles/Disadvantages:
differences of opinion
administrative action
confusion

Ways and Forms of Change:
admit; baptize--no office
admit: on probation
education; discussion

CULTURE SHOCK

Culture Shock is the temporary state of being (mind, behavior, health, attitude, feelings, existence), which is the cumulative result of a thousand and one jolts received while living and working in another culture.

1. AREAS

physical milieu: geography; climate; fauna; flora, food; . . .

social life: greetings; relationships; privacy; distance; times . . .

economic life: poverty; unemployment; beggars; . . .

culture: language; signs; values; ways of life; ways of thinking; practices; beliefs; . . .

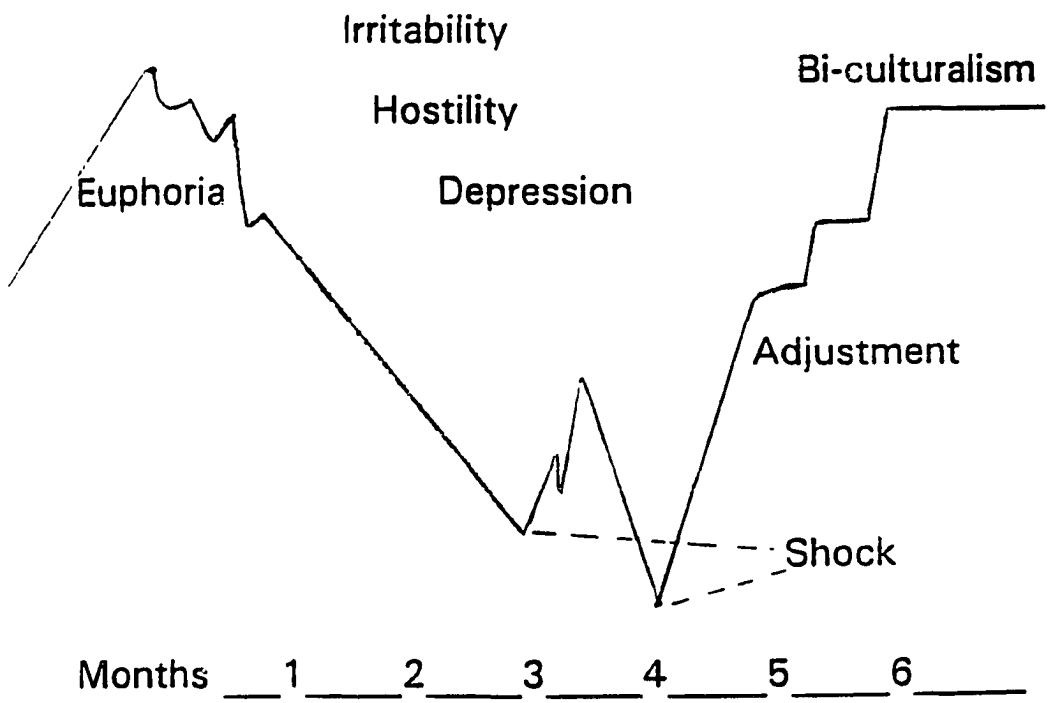
government: structures; abuses; . . .

health/hygiene: diseases; sanitation; . . .

internal: goals, success; perfection; . . .

CULTURE SHOCK (2)

2. FORM; PROGRESS



CULTURE SHOCK (3)

SYMPTOMS

Tiredness; fatigue; frustration
Sleeplessness
Compulsive eating/drinking
Irritability; fits of weeping; anger;
loss of temper
Disinterest; indifference
Physical ailments; skin irritations;
fevers; head and back aches
Exaggerated cleanliness
Fears; loss of balance; depressions
Withdrawal; isolationism; majoring in minors;
loss of sense of priorities
Stereotyping; gossiping; hostility toward host country,
people, culture, government, leaders, etc.
High into "nationalia" (food, people, country, journals,
music, homesickness)
Changes in religious life
Disorientation
Total Withdrawal
or
Going Native
or
Suicide

CULTURE SHOCK (4)

SHOCK ABSORBERS; PRESCRIPTIONS

Understanding of reality (realism)

Study the culture; gather information

A place to feel at home

Books, records/tapes

Hobbies

Change of pace and space (vacation)

A circle of friends

Scripture meditation

Faith

Prayer

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VITA

Name: Stenio Gungadoo.

Date and Place of Birth: January 5, 1945, Rodrigues, Mauritius.

Undergraduate and Graduate Schools Attended:
Séminaire Adventiste de Soamanandrariny, Antananarivo, Madagascar
Séminaire Adventiste du Salève, Collonges sous Salève, St Julien en Génevois, France
Andrews University, Berrien Springs, Michigan

Degrees Awarded:
1964 Diplome d'Evangéliste, Séminaire Adventiste de Soamanandrariny
1975 Diplome d'Ouvrier Biblique, Séminaire Adventiste du Salève
1991 Master of Divinity, Andrews University
1993 Doctor of Ministry, Andrews University

Experience:
1967-1980 District Pastor, Mauritian Conference of Seventh-day Adventist, Mauritius
1979-1982 Lay Activities and Sabbath School Director, Mauritian Conference of Seventh-day Adventist, Mauritius
1982-1985 Lay Activities and Sabbath School Director, Indian Ocean Union of Seventh-day Adventist, Madagascar
1985-1988 Associate Director of Church Ministries Department, Africa-Indian Ocean Division of Seventh-day Adventist, Abidjan, Ivory Coast

On Appointment as Conference President of New Caledonia, South Pacific Division