C-5 Muslims, C-5 Missionaries, or C-5 Strategies?

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An Adventist missionary baptizes a Muslim who still repeats several times a day that "Mohammed is the Prophet of God" and prays for blessings on the "prophet" and his family. A newly baptized convert attends the mosque on a regular basis, where the divinity of Christ is consistently denied. Another convert still participates in the "feast of the sacrifice." How far can we go with contextualization among Muslims? This is a matter of intense debate within some sending organizations due to the fact that many believe that some approaches have led to syncretism.[1]

It may be useful to remember that contextualization refers to the process of making the Biblical text and its context meaningful and applicable to the thought patterns and situations of a given people. It covers the cultural adjustments that have to be made in cross-cultural evangelization. Syncretism is the fusion of two beliefs. Frequently, syncretism is born of a desire to make the gospel relevant. In order to avoid syncretism, Seventh-day Adventists are admonished to "agree with the people on every point . . . [where they] can consistently do so."[2] The key concept in the previous sentence is consistency. Syncretism is allowing the culture to change the biblical message and compromising biblical doctrines, "the replacement or the dilution of the essential truths of the gospel through the incorporation of non-

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[1] Larry Poston, "'You Must Not Worship in Their Way': When Contextualization Becomes Syncretism," in *Contextualization and Syncretism: Navigating Cultural Currents*, ed. Gailyn Van Rheenen (Pasadena: William Carey Library, 2006), 243-63.

[2] Ellen G. White, *The Review and Herald*, 13 June 1912, par. 4.

Christian elements."[3] The syncretism of Christianity happens when the basic content of the gospel is changed by the cultural values of the context. Syncretism is the conscious or unconscious reshaping of Christian beliefs and practices through cultural accommodation so that they blend with those of the dominant culture in ways that are not consistent with the Scriptures.[4]

According to David Hesselgrave, syncretism occurs in two equal and opposite forms: under-contextualization and over-contextualization.[5] In both cases the worldview of Scripture is ignored in favor of a culture. A healthy contextualization takes place at the very center of the continuum between these extremes, with room for a variety of choices moving on either side. What makes things difficult is that there is no sharp boundary between good and bad contextualization, except faithfulness to Scripture.[6] Even though one missionary's contextualization is another's syncretism, the fact is that there are acceptable and unacceptable approaches to contextualization.[7]

Advocates of "Faith Development in Context" (FDIC) ministries (a new name for Adventist efforts using C-5 strategies) admit that they forge their theology according to "the situational realities in the Muslim world."[8] This paper assumes that doctrines are supracultural and that any attempt to contextualize must preserve their integrity. An acceptable contextualization will not change doctrines. Doctrines are divine truths that should not be confused with theology—at its bare minimum, theology is what humans think about what God said. Theological formulation never happens in religio-cultural vacuums, but a theology that starts with culture will unavoidably lead to syncretism. An acceptable theology does not start with the context but with

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[3] A. Scott Moreau, "Syncretism," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau (Grand Rapids: Baker, 2000), 924.

[4] Gailyn Van Rheenen, "Syncretism and Contextualization: The Church on a Journey Defining Itself," in *Contextualization and Syncretism*, 7.

[5] David J. Hesselgrave, "Syncretism: Mission and Missionary Induced?" in *Contextualization and Syncretism*, 71-98, esp. 79.

[6] Larry Owens, "Syncretism and the Scriptures," *Evangelical Missions Quarterly* 43/1 (January 2007): 76-77.

[7] Carlos G. Martin, "What Constitutes Acceptable Contextualization," *Asia Adventist Seminary Studies* 1 (1998): 19-25.

[8] Jerald Whitehouse, "Answers to 'Questions on C-5,'" *Journal of Adventist Mission Studies* 2 (Fall 2005), 42, 44.

the text. An acceptable theology will always be characterized by faithfulness to the Scriptures.

The following is a summary of the "Contextualization Spectrum." The "C-Scale" measures the level of contextualization from 1 through 6 among "Christ-centered communities" found in the Muslim context.[9] The question is, how far can we go up in this scale without compromising the integrity of the gospel? The point of contention is concerning the validity of a C-5 approach as it is currently used by FDIC missionaries.

C-1 Traditional church using outside language.

C-2 Traditional church using inside language.

C-3 Churches using inside language and religiously neutral inside cultural forms.

C-4 Contextualized Christ-centered communities using inside language and biblically permissible cultural and Islamic forms.

C-5 Muslim communities that affirm they are followers of Isa the Messiah. They still live legally and religiously within the community of Islam.

C-6 Secret/underground believers that are believed to be Muslims by the Muslim community and saying themselves that they are Muslims.

I think that this categorization is incomplete in the sense that it does not describe well the mindset of both outsiders and insiders. This article attempts to identify and differentiate between three approaches to the "Contextualization Spectrum." They could be described as the "perspective of an insider," the "perspective of an outsider," and the "strategical perspective." This discussion will address the feasibility of the C-5 level within the context of Adventist mission.

C-5 Muslims—An Insider's Perspective

It is possible to consider the "C-Scale" from the perspective of an insider. Some believers are in a stage where they are still doctrinally, socially, and legally within Islam (C-5). Others, however, have decided to remain culturally within the boundaries of Islam but are aware of the implications of their decision to follow Christ (C-4).

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[9] John Travis, "The C-1 to C-6 Spectrum," *Evangelical Missions Quarterly* 34/4 (October 1998): 407-8.

It is useful to remember that people arrive at a point of conversion through different paths. From an evangelical perspective, "conversion" is understood as a change of heart that takes place when a person accepts Jesus as Savior. The understanding of what conversion is all about differs greatly among Adventists. It seems that some tend to equate "conversion" with a rational acceptance of a set of doctrines, after which a person is ready for baptism or for a change of denominational preference. Others think that conversion is a sudden, immediate, complete, radical, absolute, final change of life. Others may even see conversion as a process.

The conversion of a non-Christian to Christianity may not be that simple since it may require a change of assumptions in several areas. We may argue about doctrines, but we cannot argue about assumptions. For instance, how can you prove to a Hindu that there is only one God without using the Bible? The natures of God, of man, and of sin as shown in the Qur'an are different from the Christian understanding based on the Bible. In order to change the assumptions of a worldview, a non-Christian may require more time than a Christian does to accept the Sabbath. A Muslim who is in a slow process of conversion needs time to understand the gospel and the requirements of the gospel. A missionary must start where the non-Christian is. "Christ drew the hearts of His hearers to Him by the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are."[10]

Instead of starting with "Bible studies," a Muslim may need to receive "Qur'anic studies." This person and his community may take a slow path toward Christianity. In time he will study the Bible. The transition from full acceptance of the Qur'an to full acceptance of the Bible may take years. The process of change might be multigenerational, meaning that it will start with individual conversions, possibly with persecution and martyrdom. Ideally, the process will reach a stage where a generation may find it easier to move closer to the ideal when an entire community and even people groups may experience conversion.[11]

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[10] Ellen G. White, *Evangelism* (Washington: Review & Herald, 1974), 484-85.

[11] Missiologists speak of a "multi-individual, mutually interdependent conversion process whereby members of families, clans, villages, and tribes become Christian at the

Once people are ready for a responsible decision, they should be baptized. They may start as Adventist Muslims (C-5); however, in order to receive baptism, they must at least be Muslim Adventists (C-4). Notice that here I use the "C-Scale" not to describe the strategy followed by a missionary, but the Muslim's understanding of the gospel. The following version of the "C-Scale," considered from the perspective of an insider, illustrates the fact that Muslims may be in different stages of maturity:

C-1 Converts who have been uprooted from their culture.

C-2 Converts who are able to transcend cultural differences and can worship using foreign worship patterns.

C-3 Converts who feel at home in worship since they use linguistically and religiously neutral, native cultural forms.

C-4 Baptized believers in Isa who make a conscious effort to witness to the Islamic community by using biblically permissible cultural and Islamic forms in worship. In some areas they may need to worship in closed communities, while in others they may even establish "Adventist mosques." Just as the early church flourished in a spiritually hostile climate, C-4 communities may also emerge in an Islamic context.

C-5 Non-baptized believers who still refer to themselves as Muslims who are followers of Isa the Messiah. The believers remain "legally, culturally, and religiously within the Muslim *Ummah*."[12] They may attend the Muslim mosque on a regular basis, while at the same time worshipping with fellow believers on Sabbath.

C-6 Secret/underground believers who are believed to be Muslim by the Muslim community and who themselves says that they are Muslim.

An important difference is that C-4 believers are aware of the fact that they have become Christians and have joined the Seventh-day Adventist Church. C-5 believers still refer to themselves as Muslims. They are in a different stage in the process of conversion, with different levels of understanding of the gospel. C-5 believers are still legally within the community of Islam,[13] meaning that they would repeat

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same time." "Glossary of Church Growth Terms," in *Church Growth: State of the Art*, ed. C. Peter Wagner, Win Arn, and Elmer Towns (Wheaton: Tyndale House, 1986), 296.

[12] Jerald Whitehouse, "Issues of Identity," Global Center for Adventist Muslims Relations, 2005, appendix 3, 27.

[13] John Travis, "The C-1 to C-6 Spectrum," *Evangelical Missions Quarterly* 34/4 (October 1988): 408. Even though "participation in corporate worship varies from person

many times a day and at the mosque that "*Muhammad rusul Allah*" ("Mohammed is the Messenger of God").

C-5 communities are considered a Muslim offshoot by the Muslim community, and they do not see themselves as being part of the Church, the body of Christ. "The work being facilitated by the Study Centers [sponsored by FDIC] is resulting in new believer groups which are not able, for various reasons, to integrate into the existing local church. This has resulted in the establishment of new structures in order to provide nurture and allow for new growth among the new believers."[14] C-5 believers still maintain many beliefs and practices that are contrary to the gospel[15] or perhaps have not yet understood the requirements of the gospel. This kind of believer needs further instruction and correction (Acts 18:24-26). Even though during a few decades of early Christian history, believers worshipped in the Jerusalem Temple (Acts 2:46; 3:1) and attended Jewish synagogues until they withdrew either voluntarily (19:8-10) or under duress (Acts 13:45,50; 17:1-2,5; 18:5-7,14), the New Testament also records the rebaptism of an entire community of believers that was baptized without knowing the essential aspects of the Christian doctrine (Acts 19:1-7).

The Scripture refers to the church as a body (Eph 1:22; 4:15,16; Col 1:18). However, C-5 believers "are by definition not linked to the local church."[16] As a result, and against the advice of the Global Mission Issues Committee, most baptized C-5 believers are not aware "of the fact that they belong to a particular worldwide ecclesiastical

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to person" in a "modified C-5 approach," FDIC converts are encouraged to stay "within the framework of Islam." Jerald Whitehouse, "Developing New Church Structures for More Effective Mission, Nurture and Growth of New Believers," Global Center for Adventist Muslims Relations, October 1997. Phil Parshall states that fifty percent of those in C-5 go to the traditional mosque on Fridays. "Danger! New Directions on Contextualization," *Evangelical Missions Quarterly* 22/4 (October 1998): 406.

[14] Whitehouse, "Developing New Church Structures."

[15] Phil Parshall, author of six books on Islam and a missionary for 36 years among Muslims in Asia, shows that among C-5 believers, 31 percent go to the mosque more than once a day and do standard Arabic prayers which affirm Muhammad as a prophet of God, 96 percent say that there are four heavenly books—while 66 percent say the Qur'an is the greatest of them—and 45 percent do not affirm God as Father, Son, and Holy Spirit. "Danger! New Directions in Contextualization," 406.

[16] Whitehouse, "Developing New Church Structures."

community—the Seventh-day Adventist Church."[17] This is unethical and against the explicit instructions of Ellen G. White[18] and of the *Seventh-day Adventist Church Manual*.[19] A baptized person should not be disconnected from the body of Christ (Rom 12:4-5).

C-5 Missionaries—An Outsider's Perspective

In using another adaptation of the "C-Scale," we can describe different levels of willingness to adapt in the missionary's mindset. This section describes the "C-Scale" from the perspective of the outsider, i.e, the missionary.

C-1 Missionaries make no attempt at contextualization at all.

C-2 Missionaries offer a Western church service using inside language.

C-3 Missionaries show appreciation for the local culture by incorporating into worship as many neutral inside cultural forms as possible, such as music, artwork, and ethnic dress.

C-4 Missionaries create contextualized Christ-centered communities that not only use local language and incorporate neutral cultural forms in worship, but also biblically permissible Islamic forms, such as praying with arms raised, touching the forehead on the ground while praying, and separating men from women.

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[17] Global Mission Issues Committee, "Guidelines for Engaging in Global Mission" (Silver Spring: General Conference of Seventh-day Adventists, 1993), GM/BRI/ADCOM to MLR.

[18] "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing." Ellen G. White, *Testimonies for the Church* (Boise: Pacific Press, 1948), 6:95. "When they give evidence that they fully understand their position, they are to be accepted." Ellen G. White, *Testimonies to Ministers* (Mountain View: Pacific Press, 1962), 128.

[19] "The minister's work is not complete until he has thoroughly instructed the candidates, and they are familiar with and committed to all fundamental beliefs and related practices of the church and are prepared to assume the responsibilities of church membership." General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring: General Conference of Seventh-day Adventists, 2005), 30, 31. Jerald Whitehouse states that appealing to the *Church Manual* "and other extra-biblical sources" is "a dangerous direction of thought and actually counter to the basic Adventist understanding of progressive understanding of truth." "Response to 'Questions on C-5,'" 42. I believe that the authority of both the *Church Manual* and the Spirit of Prophecy transcends cultural and ethnic boundaries.

C-5 Missionaries believe that a Muslim can be saved without leaving Islam. Some baptize Muslims who are not even aware that they are joining the body of Christ. Some even go so far as to legally become a Muslim[20] by repeating the *Shehadah* in front of witnesses.

C-6 Secret/underground believers who are believed to be Muslims by the Muslim community and who themselves say that they are Muslims.

Missionaries with a C-5 mindset have developed a theology that proposes that God created all religions in which there are "kernels of truth." However, as the result of a subsequent apostasy,[21] a remnant must be raised to restore the truth (just as happened with Christianity). God "desires a remnant in the Hindu community, in the Buddhist community, in the secular developed community, in the Muslim community. Each of these must be culturally relevant and communicating effectively the truth for this time to that community."[22] The implication is that, following the Muslim pattern, a Hindu could be baptized without leaving Hinduism, and a secular person could be saved in the remnant God is calling out in the secular community. This concept is based on an assumption for which there is no solid biblical support.[23] The "remnant" concept of the C-5 approach is a radical departure from the historical Adventist understanding of the remnant as a body of believers that has "come out" of their religious communities (Rev 14:6-12; 18:1-4) and has identified with a separate and visible

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[20] Parshall, "Danger! New Dimension on Contextualization," 404. Some three to five Adventists involved in C-5 have taken a Muslim identity. Jerald Whitehouse, "Observations on Phil Parshall's Article: 'Danger! New Dimension in Contextualization,'" Global Center for Adventist Muslim Relations, 2003.

[21] C-5 missionaries "believe that due to the work of the evil one most religions have fallen victim to apostasy, that the original spiritual values of the religion have been gradually compromised in the majority of believers." Jerald Whitehouse, "Key Issues Foundational to the Comparison of Seventh-day Adventists Beliefs with Beliefs of Islam Leading to Summary Relation Statements," Global Center for Adventist Muslim Relations, 2000, 15.

[22] Jerald Whitehouse, "Contextual Adventist Mission to Islam: A Working Model," in *The Three Angels and the Crescent: A Reader*, ed. Jonquil Hole and Børge Schantz (Bracknell: SDA Global Centre for Islamic Studies, 1993), 257. More than ten years later, FDIC affirms that "Adventism acknowledges the genuineness of a remnant within Islam in the form of the FDIC ministries." "Guidelines for Conducting FDIC Ministries," FDIC Leadership Consultation, Zelenika, Montenegro, June 7-12, 2004.

[23] "Our approach has been to understand that God is calling out within each cultural group a particular people to represent Him in that community." Whitehouse, "Contextual Adventist Mission to Islam," 257.

group of people who has determined to be loyal to everything God has revealed—the "Remnant Church" (Rev 12:17).[24] A missionary with a C-5 mindset reduces the church to what Islam can reasonably tolerate; this is an erosion of Christianity and an open form of syncretism. This approach threatens the unity of the church as the body of Christ. With the existence of baptized believers who have not developed a full fellowship with other sister communities in the world, the stage has been set for a fragmented world church.

C-5 supporters have even made statements that seem to convey an official position of the Seventh-day Adventist Church on this matter. For instance, Jerald Whitehouse wrote:

> Adventists understand that in the great controversy between God and Satan, *God has acted* through a variety of people and nations to effect His purposes in history, and, further, that *God has been active in revealing truth through chosen messengers,* some of them known to *us through writings that have been preserved under the guidance of God's Spirit* and others unknown to us today. In this context, it is understood that the original intent of Islam has in God's purpose contributed to the *restoration of certain important truth*[s]. . . .[25]

There are serious implicit assumptions in the preceding paragraph that reflect the mindset of C-5 missionaries. The first is that God raised Islam to restore certain important truths. It is only within this context that the concept of a remnant within Islam after a "falling away" makes sense. This reasoning starts with a wrong assumption—that God created different religions. I start from a different assumption—that six hundred years after Christ, Satan deliberately raised a movement that mixed truth and error in order to create an alternative religion to Christianity that, by the year 2000, had more than one billion people who deny what Jesus did on the cross. Since the days of Cain and Abel and throughout history, Satan has been very effective in using the approach of raising alternative religions.[26] Cain's offering

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[24] *Seventh-day Adventist Encyclopedia*, 1976 rev. ed., s.v. "Remnant Church."

[25] Whitehouse, "Key Issues," 15. Italics mine.

[26] "In all ages, philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has had its great teachers and religious systems offering some other means of redemption than Christ. . . . And these false teachers rob man as well. Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of bur-

had a "kernel of truth" in it, but the alternative approach missed the mark. Though "kernels of truth" may be found in various religious systems, they are not proof that the movement was raised by God, but an evidence that God was at work in spite of Satan's efforts to lead people away from the truth in its entirety.

A second implicit assumption in the paragraph is that God revealed truth through the writings of chosen messengers. At the end, this is a justification for a Muslim to legally remain in the mosque by repeating that "Allah is the only God and Mohammed is the Messenger of God." The simple fact that Mohammed was exposed to Christianity and rejected it, and that his teachings contradicted previous inspired writings (New Testament) should be enough evidence for his rejection as a prophet (messenger) of God.

A third assumption behind that statement is that the Qur'an, written by a Messenger of God and preserved under the guidance of the Holy Spirit, is as inspired as the Bible. This assumption also provides the foundation for a remnant within Hinduism, Buddhism, and virtually within any religious or secular movement where "kernels of truth" may be found. A vague and wide understanding of inspiration may lead Roman Catholics to justify the role of "tradition," or a Mormon to stay in his church even after having known the gospel (Mohammed also was exposed to Christianity and rejected it). This does not mean that we cannot use the "kernels of truth" found in the Qur'an to help Muslims be attracted to the message of Isa the Messiah.

Missionaries with a C-5 mindset do not represent the Adventist mission and message. A C-5 missionary (who believes that Islam is a true religion, that Mohammed was a messenger of God, and that the Qur'an is one of the "holy writings") is a theological contradiction. However, a missionary with a C-4 mindset may use C-5 strategies in order to lead a non-believer to a point where he or she may make a responsible decision for Jesus and His truth.

C-5 Strategy—The Strategic Perspective

A third way to see the "C-Scale" is from a strategic perspective. Different strategies should be followed for people in different stages of growth. The approach suggested in this article does not eliminate

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den, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter." Ellen G. White, *The Desire of Ages* (Mountain View: Pacific Press, 1940), 478.

the usage of Islamic forms. A C-4 missionary (someone who wants to be faithful to the Scriptures and is not willing to compromise the integrity of the gospel) can use C-5 strategies (such as use of the Qur'an) to help a C-5 Muslim (who is still attending the mosque).

In 2004 I had an extended conversation with an Adventist who works within the C-5 scale. He insisted that we should not aim to make an Adventist out of a Muslim and that his converts would remain in Islam. This person has theological problems relating to the doctrine of the church, the doctrine of the remnant, the doctrine of inspiration and revelation, and the doctrine of baptism.[27] I am afraid that even though sometimes this is not clearly spelled out, according to what I read in much of the FDIC literature, this is in the background of their approach.

I disagree with using biblical examples to justify the approaches of a C-5 missionary. Just because Paul used the synagogue to launch evangelism and circumcised Timothy (Acts 16:1-3) does not mean that if Paul were alive today, he would advise Muslims to "remain in the condition in which he was called" (1 Cor 7:17-24). While the doctrine of the synagogue was right, the doctrine of the mosque is wrong. While the teachings of the Law and the Prophets were the foundation for the New Testament, the teachings of the Qur'an negate biblical doctrines. While Paul wrote based on teachings of the Old Testament, Mohammed did not write based on the teachings of the New Testament. We cannot equate Judaism with Islam, nor Paul's mindset with the assumptions of C-5 missionaries.

This article suggests that missionaries could use the C-5 strategy in the "Contextualization Spectrum" in order to help Muslims arrive at an understanding of the gospel where they can make a responsible decision for Jesus and His church. When addressing the Epicurean and Stoic Greek philosophers, Paul began where the Athenians were as he made references to "the unknown God" (17:23); then he used C-5 strategies as he quoted from pagan Greek poets (Acts 17:28). Paul then moved to the C-4 level as he forcefully confronted his hearers with the death and resurrection of Jesus, even at the risk of suffering persecution.

A C-5 strategy is not an end in itself, but rather a transitional approach that aims to help Muslims (C-5 believers) become Christians

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[27] Carlos G. Martin, "Questions on C-5," *Journal of Adventist Mission Studies* 2 (Fall 2005): 34-41.

(C-4 believers). These "followers of Isa the Messiah" still live within the community of Islam, legally and religiously. Eventually they may arrive at a point where, individually or as a community, they will become aware that their identity as "followers of Isa" makes them part of the universal body of Christ and, specifically, Seventh-day Adventists with a Muslim background.

The point under discussion is this: Should we baptize people who are still at a stage in their process toward conversion where they are not ready to make a responsible decision to join the body of Christ?[28] My answer is no. Of course missionaries must meet people where they are; however, missionaries should not baptize Muslims who still believe that Islam is the true religion, accept the Qur'an as the Word of God, believe that Mohammed was a true prophet, and think they are still Muslims, just in order to help them move towards Christianity. We should not baptize people who are not able to make responsible decisions concerning the gospel.

We should only baptize people who understand the implications of their baptism. According to Mark 16:15-16, Christians must "preach the gospel to every creature." However, in the "Great Commission," according to Matthew 28:20, Jesus asked His followers to make disciples by "teaching them to observe all things." In obedience to the Great Commission, in Acts 20:27 Paul states, "I have not shunned to declare unto you all the counsel of God." As a result of evangelism in the early church, baptized believers "continued steadfastly in the apostles' doctrine" (Acts 2:42). Those who were being saved were "added to the church" (Acts 2:47). The guidelines from the *Church Manual* are in harmony with the Scriptures.[29] All policies related to the General Conference should be in harmony with them.

There is an appropriate use of C-5 strategies. However, these strategies should be viewed as catalysts for movement into the next stage of the scale. The underlying issue is whether the use of C-5

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[28] In 1993 the Global Mission Issues Committee of the General Conference developed guidelines which state: "New converts should, as soon as possible, be made aware of the fact that they belong to a particular worldwide ecclesiastical community—the Seventh-day Adventist Church. . . ." Global Mission Issues Committee, "Guidelines for Engaging in Global Mission." I ask that the Global Mission Issues Committee eliminate the phrase "as soon as possible" and replace it with the concept that "*prior to baptism*, new converts should be made aware of the fact that they are joining a particular worldwide ecclesiastical community—the Seventh-day Adventist Church."

[29] *Seventh-day Adventist Church Manual*, 30, 31.

strategies is an outreach technique or is the mindset of the missionary. A mindset that seeks and is willing to accept and baptize converts who remain at this level is not faithful to the Scriptures or to the Church. An Adventist missionary or an Adventist sending organization should not compromise the integrity of the gospel for pragmatic purposes (i.e., to see church growth where we have had no success). A missionary with a C-5 mindset does not adequately represent the Seventh-day Adventist theology and message. We should be creative in our search and use of strategies, but they should be based on a solid foundation—faithfulness to the Scriptures.

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