

WAGNER KUHN

Adventist Missiological Education and Global Mission Perspectives

Summary

The preparation for missionary work must be directly related to the order given by Christ to go, teach, baptize and make disciples (Matt 28:18-20). Thus, theological and missiological aspects should be more focused in order to fulfill the mission given by God to the Church. The contemporary global challenges require that the Adventist missionary understands biblical theology and the Adventist message, while at the same time understanding the local reality where the gospel is to be preached. The immediate opportunities for cross-cultural mission generated by globalization, as well as the crises and catastrophes in global proportions, require the missionary to possess knowledge, skills, and a range of experiences.

In this context, it is imperative that the Adventist Church continues to encourage and include missiological education as an academic discipline in theological and pastoral training as well as in the curriculum for the training of missionaries in general. Thus, an increasing number of national workers and intercultural missionaries will be better prepared to act effectively in the global mission of the Adventist Church worldwide.

Introduction

Missiological challenges often faced by intercultural missionaries need answers (methods) that are biblically oriented. However, applying these methods or responses to the reality experienced by the missionary is not easy. The difficulty is to harmonize such methods, which, while agreeing with the Word of God, do not meet the expectations and understanding that the Church leaders who send or receive missionaries have about the subject.¹ Often the answers and methods used by missionaries, or

¹Ellen G. White wrote: "I am grieved to see men seeking to mark out the precise

their course of action, do not fit the normal or expected standard. This is brought on by several factors including a different language, different customs and cultures, climate, and worldview distinct from those of the missionary or of the culture, religious tradition, and lifestyle in their country of origin. Therefore, in addition to several other factors, it is essential for the cross-cultural missionary to obtain proper theological and missiological education relevant to the mission, work place (background), and responsibilities that will be faced.²

The opportunities that missiological education offers to those who wish to engage in the global mission of the Adventist Church are of an invaluable price, as true education is synonymous with redemption,³ the one who is educated to a divine mission should aim to see people redeemed and transformed into disciples of Christ. "True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellowmen; and to fit us for this service should be the object of our education" (White 1905:395). Therefore, in the same way that pastors spend several years in pastoral and theological training, prospective missionaries should get missiological training. And therefore missiological education should be a part of the ministerial training curriculum as any other biblical or theological academic discipline, because taking the gospel where it has not been announced is a response of loyalty and obedience to Christ.

The Adventist Church in each world division has a great privilege, a great opportunity, and at the same time the responsibility to intentionally participate in the global mission of the Church,⁴ not only in their own terri-

course that missionaries in far-off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that He may work through His appointed agents as He shall see fit" (1923:212).

²For a broader understanding of various aspects and issues that affect and influence the life, work, and training of cross-cultural missionaries, see Tom Steffen, and Lois McKinney Douglas. 2008. *Encountering Missionary Life and Work: Preparing for Intercultural Ministry*. Grand Rapids, MI: Baker Academic.

³See Ellen G. White: "In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ'" (1 Cor 3:10; 1903:30). The author expands this principle by stating that "redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God" (1898:330). In my opinion this is a universal principle with theological and missiological implications for the church everywhere.

⁴For an example of what a Division is doing, see two recent articles written by Alberto R. Timm, "Hope Impact" Project; An Integrated Missional Experiment,"

tories, but also in places of difficult access, distant places where the gospel has not been announced, for example in the countries and regions of the so called 10/40 Window. Global challenges require that future missionaries acquire the preparation that will enable them to fulfill the sacred task of preaching the good news of the salvation in Christ to their own context and places of work. Encouraging, educating and sending equipped missionaries remain the answer that the Adventist Church in each region of the world should continue to give, and it does so by being faithful to God's mission.

Personal Preliminary Considerations

This article does not define all the details or the resources to be used in planning a curriculum or even the implementation of missiological education. This paper reflects the author's experience, vision, understanding and missiological practice. It is supported by the author's comprehension of themes such as the Second Coming of Christ, the Great Controversy, the Bible as the Word of God, Adventist theology and mission, the urgency to proclaim the Three Angels' Messages of Revelation 14, the Adventist Movement, the Remnant, the Sabbath, and the Commandments of God, to name a few. The article also reflects the author's personal walk with God, his childhood and education, his experience in the mission field, and his missiological training and education. As the sources are very scarce, this paper is an attempt in the field of Adventist missiological education.⁵

I was born in the state of Rio Grande do Sul in Brazil into an Adventist home. My mother⁶ came from an Adventist family of four generations. To solidify her participation in the mission of the Church, after spending some years studying at the Adventist School of Rolante and in IACS (Brazil), she became a dynamic Bible worker in the South Rio Grande do Sul Conference. Ever faithful to the Church, she sought to do whatever possible to bring more people to know Christ, be baptized, and become members of the Adventist Church. She was described as someone with a "passion for souls," by her tireless zeal. With songs of praise in her heart and lips, she gave many Bible studies, and by the power of God led hundreds of people to Christ. Faithful to God and loyal to the Church, she made a remarkable difference in my life.

My father, Helmo Kuhn, believes that through the providence of the Holy Spirit he was converted after finding a copy of the book *The Great*

(Timm 2009:60-67); and "Building a Growing Church: The South American Experience (2008:20-23).

⁵As this is a personal narrative, some parts of the text will be written in first person.

⁶Esther Kuhn (Mendes de Oliveira — maiden name).

Controversy in his aunt's house. This book was sold by two student literature evangelists⁷ working in the city of Novo Hamburgo, Rio Grande do Sul. An avid reader, he devoured the book in two or three days. When he finished reading the volume for the second time that week, he literally went walking around town looking for an Adventist Church.

My father was from a Lutheran background, his conversion to the Adventist faith and more specifically his true conversion to God and subsequent commitment to Adventist education, created conditions for the missionary vocations of his children (three have served as long term cross-cultural career missionaries). He is regarded as a man extremely faithful to God. This faithfulness to God and the Adventist principles and doctrines that my father demonstrated in his life and my mother's faithfulness to God and almost blind loyalty to the Adventist Church were what gave me a strong conviction to serve God and the Church as an Adventist missionary in Brazil, as well as in far off lands.

During my childhood and youth, my parents held morning and evening worships daily. My mother always told missionary stories and in both our home and in the home of my maternal grandparents we prayed every day for the "workers of God's cause": literature evangelists, pastors, teachers, doctors, and missionaries. My father studied the Bible and the Spirit of Prophecy books regularly and systematically. He was the one who helped me understand the character of love and justice and the goodness of God, as well as God's eternal principles found in Scriptures and reflected in the writings of Ellen G. White. It was my father who first taught me the issue and theme of the "Great Controversy" and how this integrative concept helps in the understanding of biblical principles and doctrines, of prophecies fulfilled in the past and those yet to be accomplished, of our allegiance and loyalty to God, and of our commitment to the mission of the Adventist Church.

My personal journey not only validates the influence that my parents had on me to become a missionary (and missiologist), but they also strongly believed in Adventist education. My father believed that Adventist Education looks towards the future, and seeks what is best; education that liberates and prepares individuals for service towards family members, the church, and the world. It is an education which exerts influences that cannot be measured in this life. I say this because as a missionary I have had experiences that I could only have endured due to advanced preparation, and the education I had previously acquired.

After having completed my bachelor's degree in theology, I worked for

⁷Circumstantial evidence reported by my parents indicates that the two literature evangelists were Elias Reis de Azevedo and Wilson H. Endruweit.

a couple of years as a pastor in Brazil. Before serving as a missionary, I had the opportunity to pursue a master's in missiology from Andrews University in the United States. This was the educational and spiritual foundation for my first experience as a missionary in the Autonomous Republic of Naxcivan, near Azerbaijan in Central Asia. Then I had another opportunity to continue my studies at the doctoral level at Fuller Theological Seminary in California (USA). The next call was to return to the mission field for a little over five years, after which our family returned and served for another couple of years at UNASP in São Paulo, Brazil.

Thus, my trajectory as a missionary, and now as a missiologist, serving as associate director of the Institute of World Mission and professor of the Department of World Mission at Andrews University Theological Seminary, is due to the fact that I have had the determination and opportunity to serve as a missionary and to have studied theology, and also, perhaps more so, to have received training and missiological education.

The formal missiological education I received was while doing my master's and doctorate, but was also non-formal, as I always participated in seminars, lectures, and conferences in mission, and maintained a dialogue with fellow missionaries, theologians, and missiologists. It was also an informal missiological education⁸ because the education and the vision that I received and learned from my father and my mother and other pastors, missionaries, and lay members along the way prepared me for my experience as a missionary and missiologist. From this perspective, my view is, by the grace of God, to continue educating and training new missionaries to the mission of God and the church. This education will bring a broader view of the work to be done at the local and global level, and could become a bridge for a connection between theology and mission.

Revelation and Vision: The Joining of Theology and Mission

In the biblical perspective, the mission received from God comes from his revelation to us, his initiative to seek and save (Gen 3:9, 15, 21). It is a mission that has to do with the revelation (theology) that God makes of himself and from the insights gained from this revelation (encounter). This vision or revelation gives meaning, content, and direction to the mission. Theology and mission are always present in the salvation process initiated by God. God reveals himself, takes initiative, provides a vision and then, through mercy, gives us a mission. His mission becomes our mission.

All mission that proceeds from God is based on revelation (theology)

⁸On these three modes of education (formal, non-formal, and informal), see El-liston 1989:237-250.

of his character and his initiative to save (*Missio Dei*).⁹ Moses' example illustrates such a case; God speaks to Moses from the burning bush. God has an encounter with Moses (theology / theophany). From this experience of revelation that happens by divine initiative Moses begins to understand God and at the same time receives a mission (Exod 3).

God's revelation to Moses continues, or God reveals himself (theology) progressively. Moses understands more and trusts more. He receives a mission. From this revelation, he walks with God fulfilling the divine will. And the mission of Moses includes not only to free the people of Israel, but also to write the Pentateuch, the Gospel in the Old Testament. His mission includes revealing the knowledge of God to Israel and the nations through the written Word. In the writings of Moses, God reveals his character, his will, his plans, who he is and does, and what he requires of his children.

Such is also the case of the prophet Isaiah. He receives a vision in which God reveals himself. Through this revelation Isaiah can understand a little more about the glory and majesty of God, and of his divine and absolute holiness. He understands his own condition and the human condition, which is fallen, sinful, mortal, and finite. He cannot stand in the presence of God, King of the universe that way. God takes the initiative and sends a cherub that holds a live coal and he is forgiven, and upon hearing the call of God, Isaiah says, "Here am I, send me" (Isa 6:8). The answer to the call and the mission is given from the revelation and encounter with God, an understanding of his character, his holiness, and an infusion of his pardoning grace. This divine method that initiates the transformation process necessary to our salvation entails self-revelation (theology), rendering visions, and also giving his Word that contains his mission and our mission (Matt 28:19-20).

This revelation was also given to David in mission. To David the knowledge of God is granted gradually as he executes God's mission. In his encounters with God, his understanding of God increases. He writes about theology and the redemption that will be fulfilled with the coming Messiah. This theology is conceived and written by David when he ac-

⁹Samuel F. Rowen, paraphrasing Abraham Kuyper says that "the knowledge gained in theology, a knowledge of God, is obtained because the object of study is active in making himself known. God actively communicates this knowledge in creation and the redemptive revelation in Scriptures." Rowen, citing Elias Medeiros dos Santos, a Brazilian missiologist comments that "there is a 'missiological movement' in God in which He is making himself known. God is on a mission and the mission is to make his glory known throughout all the earth. The only knowledge of God we have is the knowledge of a God who is on a mission" (1996:97).

completes his God-given mission, as he praises, obeys and honors God' will, and as he internalizes the law of God in his being (the indwelling Spirit). He learns and educates himself, and this education that he receives and transmits happens while he is involved in mission.

Similarly, the encounter (revelation) and the vision that the apostle Paul has with Christ provide perhaps the best human example of the unity of theology and mission and how these two concepts, these two disciplines (and facets of God's revelation), work together. In the knowledge of God (theology) and practice or preaching of the gospel (mission), the salvation of God is transmitted and given to the Gentiles. God reveals himself to Paul, and thus, Paul knows God, he preaches the good news (gospel) led by the Holy Spirit, he writes a major portion of the New Testament, and does so from the perspective of his encounter with God. He writes and transmits theology in mission, and this mission that was given to him by Christ (Acts 9) is the factor that produces theology. In preaching—he writes; and in writing—he preaches! It is theology and mission joined together.

In the vision that Peter receives (Acts 10), God reveals an encompassing mission. Upon receiving this vision, revelation, and instruction of the Holy Spirit, Peter's theological understanding expands and he believes that Christ wants to save everyone, especially "heathen Gentiles." Peter's reality and worldview are shaken and changed. This revelation of God's mission and his plan of salvation that includes people of all races, languages and nations, lead the apostles to expand their mission. The vision that is given by divine revelation through the Holy Spirit's instruction, breaks barriers, prejudices, traditions, and human rules, provides a broader understanding of God (theology) and his mission, and also determines the Church's mission.

Jesus Christ, our Creator and Redeemer, the One who gives us a better understanding of the theology and of the Eternal God, does so in mission.¹⁰ In Immanuel (Isa 7:14), we receive the knowledge and theology of a God who not only is eternal and divine, but who is also a personal God (John 1:1, 14). His mission was to come to reveal himself, and from this revelation (incarnation), which is fulfilled in mission, God continues to reveal (theology), transform, develop (education), and save sinners (redemption). In the incarnated Christ, the gospel and good news of God, we have

¹⁰Ellen G. White, in the book *The Desire of Ages*, expands this understanding: "It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love, --to be 'God with us'.... By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible" (1898:15).

the example, the method, and the principle *par excellence* of God's mission and the mission for his servants.

The entire Bible follows this pattern. God reveals himself and does so in mission, because his mission is to reveal himself—to save, to redeem. However, this does not mean that mission is the mother of theology¹¹ as some advocate, nor it is more important. Theology also, is not more important than mission. The Bible as a whole, as I try to demonstrate in the examples cited and also specifically in the four Gospels, gives us a balanced understanding of theology and mission, that is, one is not superior and more important than the other. This becomes evident when we analyze the life and ministry of Christ—God unites himself with man to save the fallen human race. Mysteriously Christ is incarnated to serve, having the attitude of a servant. In Christ, God perfectly fulfills his mission of saving and revealing (theology) his character in the most objective possible form. Thus, we can not value one discipline more than the other.

Integrating Missiology into Theological Education

The greatest reason for theology and mission is to demonstrate in word and deed, in theory and in practice, the everlasting gospel (Rev 14). It is to aim at the cross of Calvary, declaring and presenting with power and effectiveness the "Lamb of God who takes away the sin of the world" (John 1:29). This theology with a mission and this mission with a theology, grounded in the Bible, have as an ultimate goal the education-salvation of the greatest possible number of human beings because they originate in God who is love (John 3:16, 1 John 4:8-10, 19).¹² As "love, the basis of creation and of redemption, is the basis of true education" (White 1903:16).

Paul demonstrates this theology and this mission by trying to get as close as possible to people in order to save them for Christ. He says: "I have become all things to all men so that by all possible means I might save some" (1 Cor 9:22). This is the methodology of Paul, who by word and deed, by the theology and mission given to him, incorporates into his ministry both the knowledge and the preaching of the gospel—theology and mission. He says, "Follow my example, as I follow the example of

¹¹In his book *Transforming Mission: Paradigm Shifts in Theology of Mission*, David J. Bosch says that contemporary New Testament scholars claim that the systematic theologian Martin Kahler said at the beginning of the last century (1907), that "mission is the mother of theology" (1991:16, 489).

¹²"God is love." This is a phrase used by Ellen G. White surprisingly as the first statement of the book *Patriarchs and Prophets*, and as the last statement of the book *The Great Controversy*. These are respectively the first and last books in the Conflict Series.

Christ" (1 Cor 11:1). He takes the example of Christ and applies it in his own apostolic life.

The discipline of missiology and the training for mission should be taught by every conscientious teacher of theology (Thomas 1995:291), in order to be understood and practiced as theological missiology in the context of a missionary theology.¹³ The theology and mission of the apostle Paul relate to each other not just as theory and practice in the sense that his mission flows from his theology, but rather in the sense that his theology is a missionary theology and his mission is fully related to his identity, thought, vocation, and calling. Paul is a theologian, but above all he is an apostle, a missionary.¹⁴

For the integration of theology and missiology to occur it is necessary to understand that both an Adventist theology and an Adventist mission that bear fruit are the results of the work of Christ through the Holy Spirit—the agent that makes both possible.¹⁵ The Spirit is given to the Church to proclaim the everlasting gospel with power, as it is its mission. The Holy Spirit is given for a mission because:

1. The Holy Spirit enables through the Word, instructing and guiding for mission;
2. He gives life and power through the Word. He transforms people through the teaching and witness of the Word;
3. The Spirit gives the vision, encouragement, perseverance, and patience to missionaries in mission;
4. Chooses, calls, and sends out missionaries and leads them as they cross borders to preach the gospel, teach, baptize, and make disciples;
5. He empowers the Church to support missionary programs and activities;

¹³Francis Anekwe Oborji argues that "missiology must in its functions, always challenge other branches of theology to be at the service of the evangelizing mission of the church. In addition, missiology must challenge other branches of theology to recognize always all peoples are subjects of God's saving plan....Thus, missiology has the irreplaceable task of constantly examining its own language and those of other branches of theology as well as that of the evangelizing church in relation to the mission and the people being evangelized" (Oborji 2006:395).

¹⁴See Bosch 1991:492-496; 123-124.

¹⁵The experience that Ellen G. White had in considering and accepting the invitation to work as a missionary in Europe reveals her anticipation, her effort to understand the responsibility and prophetic mission in the European context, while constantly depending upon the direction of the Holy Spirit. See the following article by Martin G. Klingbeil on this subject: "The word has gone forth in Europe, 'Go forward!' Ellen G. White as an intercultural missionary." In *Misión y contextualización: Llevar el mensaje bíblico a un mundo multicultural* (Gerald A. Klingbeil, 2005:113-130).

6. Works miracles and victories through the Church and its missionaries;

7. He inspires the telling of stories of what God does and about the encounters of God with those he wishes to save;

8. He grants all the gifts needed for the mission of God to be fulfilled.

Finally, the Holy Spirit desires to fulfill God's mission and to reveal Christ's salvation to the world. Moreover, he is the unifying agent of the members of the body of Christ (the Church) for mission. And in order for us to unite theology and missiology as the Spirit unites believers to Christ, we must understand that an Adventist missiology can and should be understood from the following aspects:

1. A missiology that is understood from the goodness of God to save everyone (e.g., God calls and sends Jonah to proclaim his message to Nineveh);

2. Missiology understood from the love of God to send his Son (Gen 3:15, John 3:16, Acts 4:12, 1 Cor 13); a missiology from God's promises and these promises fulfilled in the "God with us"—Jesus (Isa 7:14, John 1:1, 14), and in the life of the church;

3. A missiology understood from the story of the creation, the patriarchs and prophets, God's people, his apostles and martyrs, and from the whole of salvation history in the context of the great conflict, redemption, and the final restoration;

4. Missiology from the teacher, classroom, education and theological training, from the professor of theology, the Bible teacher, and finally a missiology from the teacher's life and teachings, his whole example—his theology and his mission, words and deeds;

5. Missiology from the life of integrity and sacrifice of the missionary. Many non-Christians (and Christians) accept Christ because of the example demonstrated by the life of integrity and sacrifice of those who proclaim the gospel as missionaries.¹⁶ The life and story of these people should guide Adventist missiological education and training;

6. Missiology from the biblical command of Jesus, expressed in the Great Commission (Matt 28:18-20) and motivated by the desire and vision of Adventists to see the everlasting gospel reach every nation, tribe, language, and people (Rev 14:6-12);

7. A missiology understood from the sacrifice of Christ's love towards the needy, the lost, and the fallen. A missiology from the need and human

¹⁶Ellen G. White says: "Energy and self-sacrifice are needed in the missionary field. God calls for men who will push the triumphs of the cross; men who will persevere under discouragements and privations; men who have the zeal and resolution and faith that are indispensable in the missionary field" (1915: 469).

suffering, for Christ, as he saw the crowds, had compassion on the people;

8. And finally, a missiology not of capacity and human skills or gifts, but of God, for what he can do through each missionary.¹⁷ If our mission is the mission of God, it will go forward by his power, by his wisdom, and by his victory.

So we can not teach theology if it is not integrated with the mission of God, for God's mission is the mission of the Church. Just as the Holy Spirit integrates theology and mission, theologians and missiologists should also integrate theology with mission, so that the mission would have content based and grounded on God's Word. At the same time they should also integrate theology with mission, so that theology would have a goal, objective, and purpose. Each discipline must be integrated with the other, complementing each other mutually.

The pastoral training curriculum (theological education) must contain missiological education, for all the disciplines and content of a theological curriculum for ministerial-pastoral training has one purpose: the mission of the church, which is the preaching of the gospel of salvation in Christ to everyone and everywhere. We must invest in this consolidation of a theology that is missionary and in a missiology that is theological. Both, however, must be grounded in the Bible and follow methodologies and philosophies that are uniquely Adventists.

Considerations on Theological and Missiological Education: The "Great Controversy" Concept as a Fundamental Theological Principle

Just as theology too often suffers because it follows philosophies and methodologies based on wrong assumptions which are not consistent with biblical and Adventist teachings, missiology also faces the same problem. Both run the risk of absorbing assumptions contrary to biblical teachings. In an effort to interpret the texts of the Bible according to the most current and accepted scholarship, some Adventist theologians and missiologists end up making mistakes and are tempted to use concepts, methods, or

¹⁷Ellen G. White, in her book *Christ's Object Lessons*, says: "You need not go to the ends of the earth for wisdom, for God is near. It is not the capacities you now possess or ever will have that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you" (1941:146).

“tools” based on erroneous presuppositions. Tradition takes the place of revelation, thus, the concepts we formulate and the conclusions we reach, by trying to establish methods for studying and practicing theology and mission become nothing more than mere human attempts to understand God and his will from limited human ability and wisdom. Without the fundamental principles¹⁸ revealed by God and received when he expresses his character (theology) and his will (mission), neither theologians nor missiologists are able to formulate effective interpretations and methodologies for the study and practice of theology and mission.

I believe that it is possible for both theology and missiology to study some of the methods that exist in related academic disciplines, that these methods can be analyzed, and that some can be applied to the theology and mission of the Adventist Church. This must be done in a way that our mission and theology will not be influenced by distorted presuppositions and assumptions. This work is complex and difficult, but at the same time necessary, important, and inevitable.¹⁹

More specifically, when missiology familiarizes itself with other related academic disciplines, such as the social sciences (which are greatly influenced by social and humanistic theories and methodologies), it can produce undesirable results while applying mission theory and practice that are not based on the Bible. To counterbalance this tendency, several Adventist missiologists have tried to articulate a missiology that is Adventist, but more effort is needed as there is still much that needs to be done.²⁰

¹⁸I refer here specifically to what was revealed in the Bible, which is his Word, and also to the revelation of God to the Adventist church through the writings of Ellen G. White, which are known as the books or writings of the Spirit of Prophecy.

¹⁹Many Adventist theologians and missiologists have tried to do that in their respective areas of expertise, but a more intentional and effective integration of the disciplines of missiology and theology by these scholars needs to be put into practice in the future. Some examples of these efforts mainly by Adventist theologians are: Norman Gulley, *Systematic Theology: Prolegomena* (Gulley 2003); George W. Reid, *Understanding Scripture: An Adventist Approach* (Reid 2005); and Fernando Canale, *Creation, Evolution, and Theology: The Role of Theological Method in Accommodation* (Canale 2004); *Deconstructing Evangelical Theology* (2006a); *Absolute Theological Truth in Postmodern Times* (2007); *On the Future of Adventism: Reason or Debate* (2008); *From Vision to System: Finishing the Task of Adventist Theology, Part I: Historical Review* (2004); *From Vision to System: Finishing the Task of Adventist Biblical and Systematic theologies, Part II* (2005); *From Vision to System: Finishing the Task of Adventist Theology, Part III: Sanctuary and Hermeneutics* (2006b).

²⁰Some examples are: Gerhard P. Damsteegt, *Foundations of the Seventh-day Ad-*

However, one of the greatest needs for the Adventist Church is to establish a methodology for the academic study of theology and missiology that is based on a biblical theological integrative and fundamental principle.²¹ This principle must at the same time form a coherent philosophical foundation that would constitute the basis on which many studies are formulated. This principle must withstand the criticism of academics and other scholars and must be consistent and coherent with the biblical theological foundations coming out of the biblical revelation of God's mission for the church.

In my view, this biblical-theological principle is called "The Great Controversy" by Ellen G. White. Although some studies have touched on aspects of this fundamental issue of Scripture, and especially the Spirit of Prophecy, we still lack a work or study to establish a methodology for the study of theology and missiology that has this theological principle of the "Great Controversy" or Cosmic Conflict as a foundation and basis for this methodology. To create a philosophy and methodology, based on this biblical-theological principle of the Great Controversy is vital to Adventist theology and missiology. The existence and theological unity of the Adventist Church as well as its overall mission depend greatly on the understanding, development, and application of this fundamental theme.

This foundational and theological principle found in the Adventist concept of the Great Controversy can help integrate biblical doctrines with Adventist theology and establish a methodological basis for theological

ventist Message and Mission (Damsteegt 1977); Borge Schantz, *The Development of Seventh-day Adventist Missionary Thought: A Contemporary Appraisal* (Schantz 1983); Jon L. Dybdahl, ed. *Adventist Mission in the 21st Century: The Joys and Challenges of Presenting Jesus to a Diverse World* (Dybdahl 1999); Gerald A. Klingbeil, ed. *Misión y Contextualización: Llevar el Mensaje Bíblico a un Mundo Multicultural* (Klingbeil 2005); Lester Merklin, *The Remnant Mission: To Reveal and Proclaim God's Glory* (Merklin 2008); Cristian Dumitrescu, "Mission Theology in the Old Testament: A New Paradigm" (Dumitrescu 2008); Carlos G. Martin, "C-5 Muslims, C-5 missionaries, or C-5 strategies?" (Martin 2006); See also the *Journal of Adventist Mission Studies*, vols. 1-6 (2005-2010); Rudi Maier, ed. *A Man with a Vision: Mission* (Maier 2005); Bruce L. Bauer, ed. *Faith Development in Context: Presenting Christ in Creative Ways* (Bauer 2005); *Adventist Responses to Cross-Cultural Mission*, Vol. I (Bauer 2006); *Adventist Responses to Cross-Cultural Mission*, Vol. II (Bauer 2007).

²¹Adventist theologians such as Gerhard Hasel, Richard Davidson, George Reid, Norman Guley, and more specifically Fernando Canale have articulated issues that touch on this theological principle as the basis or foundation of the Adventist theological philosophy and methodology. See references to some of these authors in the previous note.

and missiological education. I believe that when this Adventist theological integrative and unifying principle is organized into an academic methodology to provide the basis and foundation for biblical and theological studies (even the more formal and advanced studies), Adventist theology will become more missionary and the Adventist missiology more theological and biblical. From that basis, missiological education, whose goal is to prepare cross-cultural missionaries for evangelization in foreign lands, will exercise an effective and important role in the overall global mission of the Adventist Church.

Missiological Education²² and the Church's Global Mission

The contemporary global challenges require the Adventist missionary to understand and be well grounded in the Adventist biblical theology and message. At the same time, he/she must understand the realities of people and their different peculiarities in a comprehensive way and according to the local context in places where the gospel needs to be announced.²³ The various immediate opportunities for cross-cultural mission generated by globalization, as well as crises and catastrophes of global proportions, require knowledge and skills, and a differentiated experience of the current missionary. The document titled "Roadmap for Mission," approved by the General Conference of Seventh-day Adventists, says:

Today, because of immigration and other factors, followers of world religions are found throughout the world. In this new context, leaders in all the world divisions should develop specific plans to bring the Seventh-day Adventist message to these peoples.

For the fulfillment of the mission globally, the Church needs to help

²²For an academic analysis on education in the context of contemporary Christian missiology in general see, *Missiological Education for the 21st Century* (Woodberry, Van Engen, & Elliston 1996). See also a special edition on the theme of missiological education and training for cross-cultural missionary service in: *Missiology*, January 2008, Vol. 36, no. 1.

²³The cross-cultural missionaries should be educated to be able to adapt to the reality of where they teach. Ellen G. White states that "the people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise which demand immediate action, and it will be necessary that those who are right on field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit" (1923:213).

people develop expertise in the writings of other religions, along with literature and programs to train clergy and lay members in reaching adherents of these religions. The Global Mission Study Centers should play a major, but not exclusive, role in these endeavors.

Worldwide, our pastors and members need to be educated to accept new believers from world religions. This will require the developing of competence among leaders, local elders, pastors, missionaries, and frontline workers.²⁴

As we see in the above statement, there is an urgent need to develop new plans and methodologies that are efficient and effective, and to prepare materials and training programs for the overall mission of the Church.²⁵ Although the Global Mission Study Centers are producing materials for more specialized tasks among Hindus, Muslims, Buddhists, Jews and seculars / postmoderns, this is not enough. With all that has been done by the Office of Adventist Mission and the Department of Global Mission of the General Conference, still there is much to be done in comparison with the global challenges and opportunities that exist.

Both the Mission Department of the Theological Seminary at Andrews University and the Institute of World Mission of the General Conference have tried to help through providing training for different kinds of missionaries,²⁶ and also for scholars, pastors, and laymen. With all that, the training provided reaches only a little more than a few hundred people each year. With the third edition of the book *Passport to Mission* (Doss et al. 2011a) translated and published in Spanish (Doss et al 2008a), Por-

²⁴See the document entitled "Roadmap for Mission" that was presented and voted (preliminary approval) by the Executive Board of the World Church Council in April 2009.

²⁵Ellen G. White said: "The worker in foreign fields will come in contact with all classes of people and all varieties of minds, and he will find that different methods of labor are required to meet the needs of the people.... The methods and means by which we reach certain ends are not always the same" (1915: 468). "The minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what to say, and what to leave unsaid.... Many souls have been turned in the wrong direction, and thus lost to the cause of God, by a lack of skill and wisdom on the part of the worker. Tact and good judgment increase the usefulness of the laborer a hundred-fold. If he will speak the right words at the right time, this will exert a melting power on the heart of the one he is trying to help" (117, 119).

²⁶Student missionaries, volunteers, short-term missionaries, "tentmakers" (self-supporting missionaries), career missionaries (medium and long term), pastors and other lay people and professionals dedicated to the mission of the Church.

tuguese (Doss et al. 2008b), and Russian (Doss et al. 2011a), one would expect that this resource in training and missiological education will be used effectively in the preparation of hundreds or thousands of missionaries. Plans are also being made for this book to soon be published in other languages such as Korean, French, etc. Thus, missiological education and training will enable many cross-cultural workers to serve as missionaries more efficiently, enabling the mission of the Adventist Church to go forward effectively, not only in a few places, but in many countries and regions of the world.²⁷

In this context, it is imperative that the Institute of World Mission as well as mission related entities of the Adventist Church as a whole continue to promote missionary work through the creation of training materials and curriculae at all levels suitable for cross-cultural mission. But at the same time it is also essential that these materials, along with the implementation of missiological training and education programs, be inserted as academic disciplines both for pastoral and theological training as well as for cross-cultural training of missionaries in general.

This should arise from theological seminaries, from schools and universities, ministerial training programs, volunteer departments, and especially the overall global mission program. It is important that these efforts be coordinated by the church²⁸ so that resources are maximized and there is no loss of time and money in duplication and creation of already existing materials and resources. Thus an increasing number of workers will be better prepared and sent to distinct regions within a division as well as countless cross-cultural missionaries will be sent to various parts of world, all participating effectively in the global mission of the Adventist Church worldwide.²⁹

Special attention and emphasis should be given at the setting of the

²⁷Norberto Saracco notes that despite the daily increase of missionaries sent by South American countries, "the important contributions that were made by Latin America to the theology of mission are not visible. In general, the missions are conducted in a spirit disturbingly naive. In many cases, Latin American missionaries are repeating the mistakes made by the missionary movement in its beginnings as the experiences gathered during centuries were not of any use" (2001: 501-502).

²⁸Departments of Education, SALT, Global Mission, Ministerial Youth and Volunteering.

²⁹A model of ministerial training that includes academic instruction in the classroom, library resources, field experience and informal discussions and personal reflection, is being applied to theological education in IAENE, Bahia, and could be adapted and used for missiological education in the South American Division. The model has been implemented by Dr. Emilio Abdala (2009).

purpose, goal, content, selection of participants, and the choice of instructors for this missiological education curriculum and training program. Issues related to costs, resources, place and period, as well as coordination and control of the implementation of this missiological training program should be planned according to the purpose and vision God has given to his church, and the mission the church must fulfill. To neglect missiological education and training aimed at preparing missionaries with specific skills for a cross-cultural and holistic mission, whose main purpose is the salvation of every person, is to deny Jesus' command expressed in the Great Commission (Matt 28:18-20).

Conclusions and Recommendations

Since "the Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education" (White 1903:17), any program or curriculum of missiological training and education should make the Bible its basis and foundation. Appropriate methodologies for missiological education should be informed and based on the principles, integrative themes, and vision contained in the Word of God. The existence and theological unity of the Adventist Church in the present and future as well as the mission that the church has to fulfill, depend greatly on the understanding and practice of these principles.

The revelation and the vision given by God to the apostles and prophets of the Bible provide a coherent and integrated model of the unity between theology and mission, and how these disciplines (facets of revelation) should cooperate for the purpose and mission of God. The worker (missionary) that is called by God and prepared for cross-cultural mission, sharing the good news of salvation in Christ, is directed and guided by the Holy Spirit, and does so from revelation, vision, and an encounter with Christ. The worker receives theology in mission and the mission he/she accomplishes is the result both of a theology that is missionary and a missiology that is theological, integrated into building up the body of Christ (the church), and preaching the everlasting gospel to the glory of God.

What has just been described is only the beginning of this subject or theme, because much more can and should be done about missiological training and education for the global Seventh-day Adventist Church. There must be more academic research aimed at exploring various biblical-missiology perspectives. Some topics that deserve special attention and should be studied immediately are:

1. Analysis and evaluation of the theological-ministerial curriculum of theological seminaries, and the need for missiological disciplines and cross-cultural training be included in theological training;
2. Planned investment and preparation of people to teach these subjects;

3. Systematize a methodology appropriate to local, regional, international (cross-cultural), and global realities;
4. Production of materials and resources for the training of cross-cultural missionaries;
5. To study the theological principle of the Great Controversy and, from this integrative principle of Adventist theology, develop a methodology that forms the basis for missiological education.

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