

MISSIONS 101



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Dedication:

The missionary once said, "I would not take the job of Presidency of the United States if it was offered to me. Why would I take a demotion? As a Missionary I work directly for God, and there cannot be a more important job than that." This Book was written for those who give God nothing less than their all when they say those beautiful words from Isaiah 6:8, "Here am I, Lord. Send me." To all who turned their backs on all the promises of the World to Serve God, I wrote this Book for you. Please read and enjoy.

Introduction

Our Lord said, "And upon this rock will I build my church," (Matthew 16:18). In verse 16 the Lord asked his disciples the question, "Whom do men say that I the Son of man am?" They answered by naming some of the prophets. Then He asked the disciples "But whom say ye that I am?" Peter responded, "Thou art the Christ, the Son of the living God," (v.16). Then the Lord Jesus Christ said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," (v.17). Then in verse 18 the Lord said to Peter, "Thou art Peter, [Petros, a little rock] and upon this rock [Petra, a big rock] (*Perhaps He touched himself on the chest with his fingers as He made this statement*) I will build my church." Our Lord never said that He would build His church upon Peter. Christ said that He would build the church upon Himself, ..." the Son of the living God," the eternal Rock of Ages.

In First Corinthians 4:11, the Apostle Paul clearly states that Christ is the foundation upon which the church is built. "For other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the foundation and believers are the building stones.

Our Lord established His church for two purposes. First, the exhortation of the brethren, and secondly for the preaching of the Gospel to the lost. Scripture says that the lost are lead to a saving knowledge of Christ "by the foolishness of preaching" and the Lord adds to his church "such as should be saved." Therefore, missions are vital and should be considered the heartbeat of the local church.

Every Christian is to fulfill the great commission by witnessing for Christ. First, "...in Jerusalem, [their city] and [at the same time] in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Being a witness in Jerusalem is accomplished by our personal witness for Jesus Christ wherever we may find

ourselves. Whether that be the office, at play, at school, or the super market. Some preachers have referred to all believers as “walking epistles,” because we carry the great knowledge of the truth of Christ with us wherever we are. At the same time, we are to be a witness in our Judea (the neighboring cities), in our Samaria (the next state), and in every part of the world. This is accomplished by supporting (financially and spiritually) or participating in missions through our local church. The Church in turn uses our mission offerings to send out missionaries to accomplish the task of preaching the gospel in every known part of the world. From where do the missionaries who go unto the uttermost parts of the world (the regions beyond our local boundaries) originate? The Holy Spirit calls them from within the local church.

Missionaries living and ministering on the foreign field labor under a special set of circumstances. Therefore, the purpose of this book is to help those called to the work of missions, to adjust to life on the mission field and effectively build local New Testament churches which will endure the test of time.

The author does not claim originality to all materials. Some of the material was gleaned through lessons taught the author while a missiology student on the foreign field, other portions came from interviews with other veteran missionaries, countless hours of research, and the lesson learned in the school of hard knocks through thirty plus years of ministry.

It is the author’s sincere desire that the material in this book will help you to know that you are truly called to serve as a missionary, to prepare you for the adjustments ahead, and to help you build a work for the glory of God.

Special Request

If reading this book blesses you in any way please do the author and publisher a huge favor by going online to *amazon.com* and writing a review of the book. Also note that the book is available at Amazon.com in e-book format for only \$3.99. If you do not have a kindle reader you can download a free reader at Amazon.com. Keep in mind that often the best reviews are only two or three sentences in length.

Also consider inviting Brother Jimmy Nelson to your next Conference or workshop as a speaker. Thank you so much for reading this Book.

Chapter 1

The Mission Call

Do you believe God has called you, or is calling you to serve Him as a missionary? If your answer is yes, the next logical question is, “what constitutes a call to the foreign mission field?” To answer this question we will examine the calling of the church’s first missionaries.

A careful study of Acts 13:1-4 will reveal several important facts. Luke writes, “Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, Lucius of Cyrene, Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.’”

First, we observe that they were “in the church.” To be in a local church, a person must be a believer (saved), and a church member (baptized). Thus the first two qualifications of a missionary are to be a born-again believer and a member of a recognized local church.

Secondly, they “ministered to the Lord.” The word “ministered” means “to serve” or to do a work or service. These men were serving the Lord in their local church. God's method includes men working in and through the local New Testament Church. Some have falsely said, “Missionaries are people who could not succeed at home, so they became missionaries.” The truth is, if the man could not succeed in the ministry at home, he will not succeed on the foreign mission field where problems and pressures are intensified. Paul and Barnabas are examples of men who were not failures. In fact they were “the cream of the crop.” They were men who were

serving God with all their hearts, souls, and bodies in the local church. Today's missionaries are no different than those of the past and must meet the same requirements Paul and Barnabas met.

Thirdly, we see an important statement, "and fasted." We are not told the reason these men were fasting. Some commentators say their fasting could have been a carryover from Judaism where Monday's and Thursday's were days of fasting. Others, including the author, believe that the fasting was a time set aside to seek the will of God concerning a specific matter.

We are not told what the specific matter was, however Gills says, *"He does not specify the work, but refers to a former call of which they themselves knew the meaning, whether others did or not. As for Saul, he was particularly told that he must bear Christ's name to the Gentiles (Acts 9:15), that he must be sent to the Gentiles (Acts 2:21); the matter was settled between them at Jerusalem before this, that as Peter, James, and John laid out themselves among those of the circumcision, so Paul and Barnabas should go to the heathen (Galatians 2:7-9.) Barnabas, it is likely, knew he had been designed for this service as well as Paul. Yet they would not thrust themselves into this harvest, though it appeared plenteous, till they received their orders from the Lord of the harvest."*¹

Next we find that Paul and Barnabas had given themselves to the will of God. In the last part of verse 2, we find the actual call of the Holy Spirit. It is noteworthy that this was a **sovereign, singular, and specific call**. First, the call was a sovereign call. The call came from the sovereign third person of the Trinity. It is the work of the Holy Spirit to call those chosen to do the work of the ministry. Secondly the call was a singular call. The call to the work of missions was not extended to every

¹ Gills Electronic Commentary, Online Bible

member of the church, only to Saul (Paul) and Barnabas. And thirdly, it was a specific call. Paul and Barnabas were called and set apart for “the work;” a specific work. They were to “bear Christ’s name to the Gentiles.”

So, how does God reveal His calling? God uses several means to reveal His will. When one understands the scope of the Great Commission one sees the need to reach the lost around the world, and that person will have a desire to do something about meeting that need. It is God’s will that some people fulfill their obligation by giving to the mission program of their church, while He wills that others go and serve on the mission field. The question then is, which of these two, do you believe to be God’s calling for your life?

In seeking to answer the question, what constitutes a call to the foreign mission field, the subject of **knowledge** must be discussed. Not only are many Christians not informed of the ever increasing needs of the non-Christian world, they also have the strange unbiblical belief that God will not hold them responsible for not preaching the Gospel, nor will He condemn those who have not heard the Gospel or have rejected its message. The Scriptures say they are without excuse!, “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head; so that they are without excuse;” (Romans 1:20). And, “Therefore, thou art inexcusable, O man,” (Acts 2:1). Since they are “without excuse” they will stand before God condemned to eternal torment in hell.

One of the things that greatly impacted the author to seek God’s will concerning a mission call was knowledge. The author spent a week visiting the mission field with his pastor and a group of men from his church. During the trip he saw people who were born, lived their lives, and died without ever traveling over ten miles from

their homes. He was surprised to learn that they had never heard of Jesus Christ, or heard the Gospel preached. That night the author saw people who willingly endangered their lives negotiating treacherous mountain trails at night to hear the gospel for the first time. On other occasions he witnessed people standing outside in the rain to hear the Gospel. Seeing these things first hand had a tremendous impact on the author's heart. Every believer should visit a mission field at least once in his or her Christian walk.

Another source of knowledge is books or the internet. There are many books and websites which give a tremendous amount of information about the culture, lifestyle, ethnicity, and religious backgrounds of the society where one believes he or she is being called to preach the Gospel. Knowledge is one of the factors God uses when dealing with Christians concerning a mission call.

The next factor in considering a mission call is one's **attitude**. A person seeking the will of God concerning the call to missions must maintain an unbiased attitude. Many times people find excuses in an attempt to avoid the call to mission service. Excuses like, "God needs good Christian business men here at home" or "the need here at home is too great." Other excuses one might hear are, "we need to build more churches here at home first." There is nothing wrong with spreading the Gospel here at home, but the man who has the call of God to the mission field will not be fulfilled until he surrenders to the place God has called him to serve.

What is the proper attitude? The proper attitude can be seen in the calling of Paul and Barnabas. They had the proper attitude - a willing attitude. Paul and Barnabas were fasting and seeking God's will for their lives. Even though Paul and Barnabas did not know where, how far, or what the accomplishment of God's will involved, they had a willing attitude. Today, God still

looks for faithful Christians with willing attitudes, people willing to follow the direction of the Holy Spirit, wherever it may take them.

God has a will for every Christian! It is the believer's responsibility to seek, find, and obey God's will for his life. God said of Job in Job 1:8, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Joshua knew God's will for himself and his family when he said in Joshua 24:15, "But as for me and my house we will serve the Lord." Isaiah made the choice to do God's will and said, "Then said I, Here am I; send me" (Isaiah 6:8). Paul also knew the will of God. In Galatians 1:16,17a he said, "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me." Every Christian must be willing to submit to the will of God for his own life. A proper attitude makes a Christian willing to follow God's will.

Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). God promises to reward those who do His will. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Examples of this truth can amply be seen in the lives of those men mentioned above. In each case, we read of the great blessings God bestowed on them for seeking and doing His will.

However, seeking the will of God can be one of the most frustrating experiences in the Christian's life. After seeking God's will for more than two weeks about leaving his teaching duties to pastor once again, Dr. Roy Johnson wrote:

"Only those preachers who have gone through a similar experience can sympathize with another. Sleep is disturbed. You pray and weep like a child,

and sometimes the heavens seem like brass. If I know my own heart, I want God's will for my life...I picked up the phone and phoned my acceptance. Now there is peace. The turmoil is gone. It's great to feel good again."

How can you find the will of God concerning a mission call? Once you have sufficient knowledge and the proper attitude, there are several things that will help you find God's will for your life.

First, God gives **enlightenment** concerning His will for your life through Bible study. We serve a God that demands preparation and, in turn, rewards those who prepare. Paul writes, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). In Proverbs 2:1-6 we read, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Knowledge, a proper attitude, and godly wisdom are all factors in knowing the will of God. Bible study also reveals the lost sinful condition of man and God's redemptive plan. Likewise, it reveals that God in eternity past ordained that the Holy Spirit would call believers and use them to win the lost to Christ by "the foolishness of preaching."

Another step of discovery is prayer. Prayer is an absolute element of the Christian's life and absolutely essential in discovering God's will. James writes, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). The importance of prayer cannot be

emphasized enough. Even though “the heavens seem like brass” pray, and continue to pray until God gives the answer.

God also uses **circumstances** to guide one to know His will. God may use either positive or negative circumstances to accomplish this. What are negative circumstances? They are barriers that, regardless of all possible efforts, close the door to a certain area. A positive circumstance is a door opened by the Lord to allow the accomplishment of His will in our lives. However, great care must be taken in the instance of closed doors. Make sure that they are truly of the Lord and not of Satan. In most instances a closed door will be accompanied by, or soon followed by an open door. Allow God to open the door. If the door needs to be kicked open, let Him do the kicking.

We see an example of this in Acts 16:7-10. Paul and Silas would have gone to Bithynia to preach, “but the Spirit suffered them not” (v.7). A vision, an open door, appeared to Paul in the night. “After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them” (v.10). The author spoke one Sunday evening in a church where a friend was struggling with his calling. He loved and wanted to marry a young lady who knew she was called to serve God as a missionary. They would not marry because the young man was not certain he was called to be a missionary. He was more than willing. He had a burden for the mission field. The doors were open and all he had to do was step through the door. After the service we were talking and the author jokingly said, “You know that the call isn't flashing lights and falling stars, but just having peace that it is what God wants you to do.” He looked at me with a funny look on his face and said, “I have that.” The couple was married and now faithfully serve God on the foreign field. God used circumstances to accomplish His will.

Sometimes the circumstances of life seem to be obstacles which would prevent mission service. A person may be willing to serve, but feel that he does not have a suitable background and is unqualified to serve as missionary. A study of the background of the twelve disciples reveals that most of them were poorly educated and seemingly ill-suited; each of them was available and willing. The Holy Spirit can do mighty works through one who is willing to be used.

Another circumstance of life that should be considered is age. Some say, "I am too old to serve as a missionary." Age is certainly a factor, but no certain rules can be set. If God has called you, Go! Moses was not a young man when God sent him to deliver Israel from the bondage in Egypt.

Again, one's responsibility to aging parents may present an obstacle. Matthew 10 :37-38 reveals God's will concerning this impediment. It is very hard to leave parents or children at home in order to fulfill the call of God, but it has been required of many of those who serve God as missionaries to foreign countries around the world.

Psalms 119:11, II Timothy 2:15, II Timothy 3:16 reveal that God expects us to use common sense in the decision making process. God has given us the ability to think and reason. We are able to sort the facts and come to a logical conclusion. Once we realize that missions are a command, it is much easier to hear the call. However, a word of caution is in order concerning common sense. Common sense is not driven entirely by feelings. Feelings are based on emotions and are not always dependable. Do not base your call on emotions or feelings. The Holy Spirit is the representative of God's calling. He works through the Word, prayer, and circumstances to reveal the will of God to us. For this reason, it is important to be filled with the Holy Spirit. He is looking for those who will say, "Here am I, send me!"

If you feel that God is calling you, don't look for flashing lights; look for the peace of God concerning your decision. Prepare yourself and then go with the knowledge that God goes before you as a cloud of fire.

Chapter 2

Preparation for Mission Service

The Road Ahead

The call of God to mission service is only the beginning. Once you are sure that God has indeed called you, there are still many questions that must be answered. What should I do next? What training do I need? Must I learn a new language? These are but a few questions on a long list! The best advise that can be given here is to take it one step at a time.

This writer remembers very clearly the question his pastor asked him when he surrendered to God's calling. His Pastor asked, "Are you willing to prepare yourself for God's service?" the answer was obviously, "yes," but there was an uncertainty with exactly what would be involved in preparing for the ministry. It would soon become evident that the surrender to the mission call was only the first step; and there was still a long road ahead.

Bible Training and Preparation

Normally the first step of preparation is Bible training. The educational requirements will vary depending on your affiliation. Some sending agencies allow a missionary to go to the mission field with very little structured Bible training. Others will accept a three year Divinity Degree, while most require a missionary to obtain a Bachelor's Degree.

Bible seminary is a growing experience which is trying, challenging, and rewarding. The study programs are designed to give the maximum amount of Bible knowledge in a minimum amount of time. The curriculum is also designed to develop leadership abilities and skills. It is important to remember that the

seminary aids the local church in its' preparation of those God has called for ministerial service. No one should consider trying to fulfill a call without first properly preparing himself.

Immediately there are some who will say, "there is no time for seminary" or "God will give me enlightenment when the occasion arises." This writer's response to that is, "God will not do for us what we can do for ourselves!" One must remember that God prepares those He calls. The Bible has many examples of preparation before service. Moses did not feel prepared and tried to find excuses why he could not fulfill God's call. Moses even convinced God that he could not master the skills required of a preacher, and God sent Aaron to preach for Moses to Israel. Even though God had prepared Moses for forty years in the best schools of Egypt, He prepared him on the back side of the desert for another forty years before he sent him to lead Israel out of bondage. Joshua served as Moses' assistant for many years in order to be prepared to lead Israel after the death of Moses. The Lord Jesus Christ waited thirty years before starting His own three and a half year ministry here on earth. The Lord is always the perfect example, and the other two examples both had extended periods of training and preparation. Thus, it can be clearly understood that Gods' call to mission service requires an extended period of training.

As a result what advice can this writer suggest? First, be patient while attending seminary. To be successful at the seminary level one must apply himself, study hard and equip himself for the ministry, always keeping in mind the special call that has been extended by God. II Timothy 2:15 teaches us, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Second, it is very important that you be active in the local church! Serving in the local church allows one to utilize and put into practical application the new skills

being formed through seminary study. God is a God of order. Therefore, the things of God should be done in the proper order. Third, one should start building his personal library. A good library will be great personal learning tool as well as an excellent teaching instrument.

Seminary attendance often creates problems for married couples, especially if they have children. One of the most common problems for those with a family is having to relocate the entire family in order to attend seminary. This normally results in having to quit a good paying job to find a new job in the area where the seminary is located.

Young people are also affected. Because of the cost of higher education and the additional cost of room and board most young people must work to pay or at least help pay for their seminary training. Most young people do not have the skills which qualify them for employment that pays more than minimum wage. Therefore, they must work a job, or sometimes two jobs, carry a full curriculum load, and remain faithful in their attendance and service to their local churches. Impossible? No! Character building? Yes! Absolutely! The time spent in Seminary training helps build the basis necessary for a fruitful and productive ministry. The Bible knowledge gained and the experiences of seminary are an integral part in the development process for missionary service.

Today there are alternative methods available to complete the necessary seminary training. Some seminaries have "external studies" or "distance learning programs" designed to allow a person to study online. Others seminaries have a "seminary extension program." The seminary extension program allows a local church pastor to train those desiring to further their biblical education in his local church. Since the extension in the local church is required to meet certain requirements set forth by the seminary, the students can earn a valid and recognized degree from the seminary.

The author, being the President of the Landmark Baptist Theological Seminary in Fort Worth would certainly recommend our external studies for those who desire to remain in their local church while they prepare for the ministry and our seminary extension program to pastors who desire to have formal training available in their local churches.

Thus far I have emphasized Seminary Training. I will end this chapter by asking you, "When does a missionaries' training end, and when is he finished with the learning process?" I hope you are anticipating that the answer to that question is , "Never. The Missionary can never absorb all there is to be known in the single Book, "The Holy Bible." I have known elderly ministers who have spent more than fifty years in their ministry and seen them apply admirable discipline to their daily study of the Word of God in the Bible and other great texts. Your learning should actually begin when you graduate from Seminary, and become a lifelong process that you cherish and embrace as you mature in your faith and your knowledge of the skills required to execute the sacred ministry God has assigned to you.

Chapter 3

Deputation

Approval

Once you have completed seminary, there is still much to be accomplished before you can leave for the mission field. **Approval** is the next step in fulfilling the call of God to mission service. The approval process can be very simple or very complex depending on one's church affiliation. The simplest form of approval occurs when the missionary candidate presents himself to his local church and the church votes to sponsor and send him to the field. In more complicated instances the candidate is sponsored by a church, then submits himself for approval by a fellowship or convention. Some groups require missionary candidates to serve a mandatory one or two year internship in the United States before being approved and allowed to go to a foreign mission field. Check with your pastor concerning the specific requirements of your church's affiliation.

Some denominations fund their missionaries directly. However, most independent missionaries are required to go on "deputation" to raise their monthly support. Deputation is sharing your burden with churches of like faith, in order to raise the needed financial and prayer support for the work God has called you to do. The time a missionary will need to spend on deputation will depend on his church affiliation.

Every now and then someone will say, "I wish I could travel all over the United States and see the sights". Most church members do not understand what is actually involved in deputation and see it as a continual vacation. Be assured deputation is no vacation. In fact, surveys show that a large percentage of those who start deputation never finish. Many prospective missionaries

become discouraged and quit while on deputation. So it is very evident that everyone understand that deputation is not a vacation, but a lot of hard work.

There are many decisions a missionary must make before starting deputation. How will you make the needed appointments? How will you travel the thousands of miles necessary to present your ministry? Will your family travel with you or will they stay behind? What are some of the immediate expenses? What kind of ministry presentation will you use and what kind of equipment and materials will be needed to share your story? Several areas require careful planning. The author offers the following suggestions:

Banking:

Missionaries must keep ministry funds and personal funds separated. This can be accomplished by using a banking software such as “Quicken.” The author believes that it is advisable to open a ministry bank account. I also recommend that the account be opened in the same bank used by your church, or the person who will deposit your funds once you are on the mission field. When you open the account most banks automatically issue an ATM card. An ATM card enables you to draw money from your account anywhere there is an ATM machine (including most foreign countries).

Banks with branches nationwide make it possible to deposit love-offering checks in almost any major city, eliminating the need to carry large amounts of cash.

Using a credit card is another viable option. Use a credit card to pay for fuel, lodging, meals, and other expenses while traveling. Doing so eliminates having to worry about getting love offering checks deposited so that funds are available. Which card is best? Selecting a card that accumulates points or mileage for items purchased will accumulate miles that can be used for air travel or redeemed in other ways. American Express is

not universally accepted like Visa or Master Card. However, the author prefers to use an American Express card because it must be paid in full at the end of each month. Even if you carry a card that does not require that the balance be paid in full at the end of the month, wise stewardship dictates that you do pay the card off each time you receive a statement.

Housing Accommodations while on Deputation

Should the entire family travel together or is it best for the missionary to travel alone? Both ways are expensive and both have advantages and disadvantages, but which way is the best?

First, let's consider the elements involved in the family staying home and the missionary traveling by himself. When the author says "traveling by himself" he means that the missionary will travel by himself for two or three weeks and return home for a short period of time. Then he will repeat the cycle again. This method requires a mutual sacrifice from both the missionary and his family. During the time of her husband's absence, the wife will face the emotional pressure of loneliness and the additional pressures of making many of the day-to-day family decisions. The missionary will also spend many lonely days in motel rooms.

In this situation there are also additional financial expenses. Since the family will not travel with the missionary, an apartment or house must be rented at the missionaries' home base and monthly utilities paid. This is in addition to the travel expenses incurred by the missionary as he travels. It is not recommended that the missionary consider living with another family, including parents while on deputation as this can be very stressful for everyone involved.

This method also requires two vehicles, one for the missionary and another for the wife and family.

Logically, two vehicles means higher insurance premiums and double maintenance expenses.

Every day the missionary is away from home he will have daily expenditures for fuel, meals, and a motel room. It is normal for the host church to provide lodging for the missionary on the day he is to speak. Some churches have a mission apartment. They will normally allow a traveling missionary to stay in it for a few days while in the area. If a church allows you to use their mission apartment be courteous and don't abuse the privilege by overstaying your welcome.

Normally when a missionary is scheduled to speak in a church, the church will either put the missionary up in a home or pay for one night in a motel. For example, if the missionary is to speak Sunday morning the church normally pays for him to stay in a motel Saturday night. They will normally also provide Sunday lunch. If he is scheduled to speak Sunday evening the church normally pays for a motel room Sunday night. Likewise if the missionary is speaking in the midweek service the host church will provide a motel room Wednesday night. This means the traveling missionary will have to pay for four nights lodging, and approximately eighteen meals during the week.

The disadvantages of the missionary traveling alone during deputation are clear. There are the emotional pressures caused by the long periods of separation from loved ones as well as the expenses involved in maintaining a home and paying for the travel expenses at the same time.

The second option is for the entire family to travel together. However, it is very expensive if the family stays in motels and eats in restaurants. This is the reason most missionaries, choosing this option, purchase a travel trailer or motor home to live in while traveling. Which is the best option; a travel trailer or a motor home?

First, let's discuss the advantage and disadvantages of a motor home. The first advantage is that there is no connecting and disconnecting from a tow vehicle. Secondly, you can travel while others sleep or prepare a meal. The disadvantage is having to disconnect from power and water in order to go to the store for a gallon of milk. The solution to this problem is to tow a small car that can be used to run errands. Towing a small car also allows the missionary to park the RV in a central spot and travel to and from churches in the car.

There are numerous disadvantages to driving a motor home. Most motor homes average 7 to 8 miles per gallon (mpg) on the road and towing a secondary vehicle decreases the fuel economy even more. Towing a small vehicle, with a tow bar, creates another problem. If the second vehicle is towed with a tow bar it must have a standard transmission, because cars with automatic transmissions cannot be towed unless the drive shaft is disconnected. However, a vehicle with an automatic transmission can be towed on a car dolly or trailer. One must also consider the maintenance cost involved as both the motor home and tow vehicle (or trailer) must be maintained.

Next we will discuss using a travel trailer and a tow vehicle. Usually towing a travel trailer requires a three-quarter ton van or pickup. Therefore, the initial investment is more, but the difference in power and fuel economy are substantial. Most three-quarter diesel pickups will average 10 mpg or better while pulling a travel trailer and approximately 22 mpg on the highway.

However, the greatest advantage of a travel trailer is being able to leave the travel trailer parked and use the tow vehicle to run errands or travel to churches where

you have speaking engagements. The disadvantage is that it is against the law for anyone to ride in a travel trailer while it is in tow. Therefore, you must stop in order to use the trailer.

The author suggests that you research on the internet. For example type “comparison of living space in a motor home to a travel trailer” in “Google” and read some of the articles, or visit an RV dealer, look at both types of RV’s, then choose the package according to personal preference and budget.

The missionary must also consider his children’s education while on deputation? If the family remains in a permanent place, schooling can be accomplished in a conventional manner. However, if the family travels together, the parents will have the responsibility of educating their children. With the development of Christian education materials such as Accelerated Christian Education, Alfa-Omega, and others, home schooling the children eliminates this problem. These companies will supply all needed materials and train the parents in their application. Some suppliers require you to purchase a contract while others do not. Check with the individual suppliers for details.

I have my personal preference as to which option to use for deputation. However, I am not trying to persuade you for or against either option. The purpose of this section is to provide valuable information that will help you evaluate your circumstances and choose the best option according to your individual needs.

The following table list the approximate cost of living for a family of four. Option one shows the approximate cost of living with the family staying home and the missionary traveling alone. Option 2 list the estimated cost with the entire family traveling together.

Option 1		Option 2	
The family staying at home		The entire family traveling	
Item	Monthly cost	Item	Monthly cost
House rent	\$800.00	RV payment	\$ 500.00
Electric bill	\$ 95.00	Groceries	\$ 700.00
Water/sewer bill	\$ 28.00	Motor fuel	\$ 330.00
Gas utility	\$ 30.00	Overnight parking (4 nights per week)	\$ 400.00
Family groceries	\$600.00		
Motor fuel & expense for the family vehicle	\$300.00		
Vehicle expenses for the missionary	\$225.00		
Motel bills (4 nights a week at \$80.00 per night.	\$1280.00		
Fuel cost for this option is calculated for 1800 miles a month averaging 22 mpg and a fuel cost of \$2.75 per gallon.		Motor fuel cost for option 2 is calculated at 12 mpg for 1200 miles at \$3.30 per gallon for diesel.	
Meals (18 a week at \$8.00 per meal)	\$576.00		
Total cost	\$3934.00	Approximate Total Cost	\$1930.00

Setting up for Deputation

Booking appointments to fill your itinerary should be done as far in advance as possible. With careful planning you can group your appointments and eliminate excessive travel back and forth between states.

During deputation you will constantly be calling pastors. There are many cost saving telephone services available, especially using internet telephone service. However, the author suggests that you purchase a cell phone with a nationwide calling plan and sufficient minutes to meet your needs. A Cell phone is a necessity, not a luxury, when traveling. It enables you to contact pastors while on the road and if you break down or have problems help is only a phone call away.

Ministry Presentation

What is the most effective way to present your ministry to churches? At this time we will discuss two types of presentations, "PowerPoint" and DVD Video Presentations.

Today most missionaries use video presentations to present their ministries. Video technology is growing at an amazing rate. There was a time when Adobe Premier was about the only video editing software available. Now there are several software programs available and more reaching the market almost daily. However, the high quality video presentations needed for a ministry presentation are normally produced by professionals using high quality video editing software or dedicated editing equipment.

Even though the initial cost of a video presentation can be expensive, the author believes they are usually worth the expense. There are missionary help ministries like Landmark Mission Projects that help missionaries with their video presentations for much less than a video lab would charge. They may also be able to help you purchase the DVD player and video projector needed for video presentations at a reduced price.

Unless they have been involved in video production, most people, including missionaries, have no idea of the steps involved in producing a video presentation. The

basic steps of a video presentation are, the concept, the script or narration, the video footage and other essential elements, the editing process, and the final production.

Preparing a good presentation will take many hours and detailed planning. Thankfully, you do not have to be an expert on video production as your video producer will guide you through the video production steps. It is important to understand that even though the missionary may not do the actual editing, he must be involved in the production process from conception to finalization. There is a wealth of material on the internet and most photo shops carry books that will introduce the beginner to video production.

A common question is, “how long should my presentation be?” Pastors expect a 7 to 10 minute well planned pre-recorded presentation. This allows the missionary to present his ministry, answer a few questions and bring a short mission sermon during the normal service time. Timing is crucial, and one of the most serious mistakes a missionary could make is using more time than he has been allotted by the Pastor. Always try to end your presentation about five minutes SOONER than the amount of time given you by the Pastor. When you leave some time for the pastor he just might have been deeply moved by your presentation and stand up and endorse you and your mission. Realize that two minutes of kind words from the Pastor can do more than you could accomplish by talking all night.

You may also want to consider setting up two or three presentations. A five minute “PowerPoint” presentation that you can present to a pastor in his office, a main video presentation, and another video or “PowerPoint” presentation designed for children. Also consider the mobility and utility of putting your video on an electronic tablet you can have close at hand any time and any place.

If at all possible script your presentation(s) before making a survey trip to the field. Doing so enables you to know what photos and video footage you need. Taking good photos and video is time consuming, so plan your trip and allow plenty of time for shooting video and taking photos. Don't be intimidated by the idea of taking great photographs. Today you can buy a very good Nikon or other camera for about \$100 that will do everything you will need to take photos of your work.

Buy the film, photo memory cards, and video media you think you will need before leaving the United States because they may not be available in the country you are going to visit. It is also suggested that you have a list of "must have" video and photos compiled from the presentation script(s). Once you arrive on the field, concentrate on getting those scenes first. Keep your eyes open for shots of people and things unique to that country. You will be surprised how many of these unplanned shots you will use as you edit the final presentation.

Several years ago a young missionary and his friend came to the field for the sole purpose of getting the slides he needed to prepare his presentation. They arrived one afternoon and could only stay the next day and then leave the following morning. With the exception of an evangelism service in a remote village he did not know what slides he needed. The day they scheduled to take the needed slides it rained on and off all day. We went to a village and held a service in the rain and to my surprise people actually came. They took the photos they could and left for home the next day. Two weeks later I talked with him. The camera they used was broken and none of the slides they had taken were usable. The only slides he had for his presentation were those he borrowed from us to copy. Today's digital camera's allow you to see each photo immediately after it is taken so that you know you "got the needed shot!" (This feature is included on the cheapest of models.)

Therefore, the author strongly suggests that you view your video footage and photos each night to insure that you have the “must have” footage. Viewing video in the viewfinder consumes a lot of battery life, so if you plan to view video while on sight, use the A.C. adapter to conserve battery life.

It is very important that you scrutinize your presentation to make sure that the video footage and the script match. An example: the script says, “and the people enjoy *coming* to church, but the footage shows the people *leaving* the church.

The last thing to consider when preparing a presentation is content. The author believes that you should use as many “people” pictures as possible. However, do not put footage of “Fulano” on the screen and talk about him for an extended period of time. People do not know him, nor do they have the emotional attachment that you have with him. If you must talk about a specific individual, keep it within the 6-8 second time limit. Its acceptable to make brief passing remarks such as, “The Tall lady in the second row of this photo was a gifted singer and became the Church’s choir director.”

Digital and Video cameras are expensive. However, good equipment is essential to a quality presentation. The author recommends that you use a Hi8 or digital video camera to shoot the footage and a good digital photo camera to take pictures for your presentation. He also recommends that a tripod be used during filming. Camera shake can ruin what would otherwise be great footage. Qualified Sales Personal can explain the reason for digital and a high pixel rate, as well as why a tripod is important. They can also recommend a good book on video planning and production. Some camera shops include classes on how to use the cameras they sell, and those classes will be well worth the couple of hours you might spend attending.

Larger churches have several missionaries in during their mission conferences, therefore you may not have the opportunity to present your ministry presentation in the auditorium. However, you can play your ministry presentations or a Powerpoint presentation on a laptop computer or a tablet as a part of your display (displays will be discussed later). Then the people who visit your ministry display will see your presentation.

Ministry Displays

Missionary Ministry Displays range from simple to very elaborate. A simple display may only have a colorful cloth, a few artifacts and pictures, and prayer cards, while a more elaborate booth will be freestanding. The booth may have a laptop computer running a ministry presentation, as well as artifacts, brochures, prayer cards, and pictures from the missionaries' field of labor. People like souvenirs, so put something inexpensive, like coins from your field of endeavor, in a container and allow them to take one. Regardless of the size, the purpose of the mission display is to present the missionary's ministry to the people.

A display should not be so simple that it is unappealing nor should it be so large that it cannot be transported easily. A well-planned display does not have to be huge to accomplish its' purpose. Remember that you may setup and take down the display three or more times each week, so design the display to setup and breakdown in ten minutes or less. Doing so allows more time to talk with people as they arrive. There is not a "standard" for displays.

When choosing artifacts for the ministry display be sure that the items are strong enough to resist the wear and tear of being handled. Check the display items often and replace items in bad condition. Remember, your display says a lot about you.

Prayer Cards

J.B. Williams said, “To send missionaries to the field financially without praying for them is inhuman.” The prayer support of people back home is imperative to your ministry. Put your prayer cards in a prominent place on your display and encourage everyone to take a prayer card and pray for you and your ministry. Those who would say “I can pray for myself so it doesn’t matter if people pray for me or not” do not understand the spiritual warfare many missionaries face on the field.

Prayer cards come in every size, shape, fashion, and form. They range in size from business cards to cards with pictures, verses, and data about the field. When designing a prayer card consider its purpose. If the card is too small, it will be easily lost while large cards are less likely to be kept.

Accessories

Once the ministry presentations and display are complete, and all of the equipment purchased, you will know what accessories you need to carry with you to setup your presentation. It is a good idea to carry a light weight folding display table if at all possible. If the church has a table that is convenient leave your table in the vehicle. It is also suggested that you carry a projector stand, a 50 foot extension cord, and the audio connectors needed to connect your projector to most church audio systems.

Carrying a projection screen large enough for everyone in an average auditorium to see well is very bulky and inconvenient to transport. However, not all churches have a projection screen. So when you book an appointment it is wise to ask the pastor if the church has a screen or if you will need to bring yours.

Scheduling and Keeping Track of Appointments

What is the easiest way for a missionary to make a preacher mad? The answer is very simple, schedule a speaking engagement and then don't show up!

If a missionary is on deputation for two and half years and speaks three times a week, he will schedule approximately 390 appointments. Each of these appointments must be recorded without error. One error may cause a *no show*. When this happens, you have just succeeded in making a pastor angry. Why would he be angry? If you are speaking in a morning service, special preparations will have been made for the older Sunday school classes to be in the auditorium for the ministry presentation. Therefore, he and the Sunday school teachers are not prepared to teach their classes. And, lastly the pastor may not be prepared to preach because he had a missionary guest speaker scheduled to speak. The following are suggestions on how to book and keep track of appointments.

Decide which State and in larger States, and in what area of the State you want to book appointments. Then with the aid of a map try to schedule all the appointments you can in one area then move to a new area. Scheduling your appointments in this manner eliminates unnecessary travel.

When contacting a pastor for a speaking date, be courteous and state the purpose of your call. Pastors are very busy and normally do not have time for idle conversation. Ask if he would consider allowing you to speak in his church. If he is willing to allow you to present your ministry, there are several things he will want to know about you. If he does not know you personally he will want to know who your pastor and sending church are, your affiliation, and your mission field. Tell the pastor the dates you plan to be in his area and which date would be best for you. If that date is not convenient for the pastor ask which date would be

convent for him. Pastors are very obliging about helping missionaries work out their schedules.

Once a date has been agreed on there are several things that should be clarified about the appointment. It is very important to clarify if a Sunday appointment is for the morning or evening service. If you are to speak in the morning service you should ask if the pastor wants you to speak in both the Sunday school and preaching service. Next confirm that the mailing address and street address you have for the church are correct. Also confirm what time the service starts. Remember to ask about the projection screen discussed earlier. It is also beneficial to get the pastor's home and cell number. The same information, with the obvious exceptions, is also necessary for Sunday evening and midweek services.

So how does the missionary keep up with all this data? There are several great contact management software packages available. Act, Microsoft Outlook, and Sage are the three most common at this writing. I think that it is safe to say that most people use Microsoft Office. Therefore, they have Outlook. Outlook is an email, contact manager, and calendar. The information in Outlook can be synchronized with the calendars and contact list on cell phones using iTunes. There may be others with which the author is not familiar. The author also has an Access database that he developed for this purpose. If you would like a copy of the program please contact the author.

The majority of new missionaries and mission projects are added to the church mission budget immediately following their yearly mission conferences. Consequently, it is very beneficial to present your ministry in as many mission conferences as possible. Most churches will want you to be present every night of their conference. Therefore, you should clarify how long the conference will be as well and the time, address, and other essential elements of the conference. The

pastor may or may not know what night he will want you to present your ministry presentation to the church until you arrive.

Once you book an appointment you should post the appointment on your contact manager immediately so that you do not forget any pertinent information. Some pastors will ask you to send a confirmation letter while others may not ask for one. Regardless, you should write a confirmation letter to the pastor, the day you book the appointment.

The confirmation letter should thank the pastor for booking you to speak. It should state the date, the day of the week, which service, and the time. You may also want to give the pastor your address, home and cell phone numbers. Assure him that you will be in contact with him again before the scheduled date. If an error was made, and it does happen even after repeating the information on the phone, it can be corrected before the speaking date.

Some pastors will ask you to send a resume or ministry packet. Subsequently, it is a good idea to have both prepared in advance. They should contain your salvation experience, educational background, ministry experience, and plans for mission service.

Once an appointment is booked and recorded, and the confirmation letter written, you can forget about it until it is time to speak, Right? Wrong! Since you are booking appointments several months in advance many problems can occur. The church may experience problems that affect their mission program. The pastor may resign from the church, in which case the new pastor may simply wipe the calendar clean. Or the pastor may have simply forgotten you are coming. As a result it is necessary to periodically contact the churches you have scheduled.

It is wise to contact the church a month before you are scheduled to speak. It is suggested that you send the pastor a short reminder letter. Simply state that you are looking forward to being in his church on the scheduled date. Writing to confirm a month in advance may save you a long drive and some unnecessary expenses.

The next reminder letter should be sent so that it arrives just over a week before you are to speak. This reminds the pastor that you are coming and allows him to announce it in the church bulletin if he desires. The letter also allows the pastor to rest a little easier knowing that you have not forgotten. This letter or card should tell the pastor when you plan to arrive, if you will need accommodations, and how many people are coming. This allows him to make the necessary arrangements ahead of time. Both of the above reminders can be pre-printed postcards. The following are examples of the text that could be pre-printed on the postcards.

Dear Pastor,

I am looking forward to being with you the {date} of {month} to present our ministry in your church. I can be contacted through my cell phone at 555-555-5555 or at the (Church name, address, city, zip, and telephone). I will contact you again about a week before our arrival in order to give you a definite arrival date, time.

Thank you,

Dear Pastor,

I am looking forward to next week. We/I will arrive {date}.

() We will need accommodations for _____.

() We will be traveling in our RV and will need a place to park if possible. We should arrive in your city around {time}. I will come to the church or contact you then.

Thank you,

Never take the hospitality that a church or individual extends to you while you are their guest for granted. The way to express your appreciation is to say “thank you.” For that reason, the next piece of correspondence that you should send the church is a thank you card or letter. Since it is easy to forget, why not buy a box of thank you cards and carry them with you. Then before you leave the city send one to the church thanking them for the opportunity to present your work, the meals that were provided, and the love offering received.

Someone once shared an idea with the author that is especially thoughtful for a missionary traveling alone. When you stay in someone’s home ask your wife to write a thank you letter to the lady of the home in which you stayed, thanking her and her family for taking care of you while you were at their church. The missionary should remember, in detail, the special meal that was prepared for him. Then he can share the information with his wife. She in turn can include in her letter how much her husband enjoyed the meal, etc. while he was a guest in their home.

Prayer Letters

Thus far the correspondence necessary to confirm and maintain scheduled appointments and thank you cards or letters have been discussed. The next piece of correspondence to be discussed is the prayer letter. Prayer letters are a progress report sent to the churches where you have spoken, will speak, or a church or individual you want to keep informed of your progress and ministry.

Many people believe that sending out prayer letters or progress reports, while on deputation, is a waste of time and money. That is not true. There have been churches that started support of a ministry as much as a year after the missionary spoke in the church simply because they received monthly prayer letters. Your prayer letter keeps your ministry before the people. When a church is ready to take another missionary on for support, your ministry may be the one considered simply because you kept them informed.

Some churches require a prayer letter be sent within certain time periods in order to receive monthly support from them. The pastor will inform you if the church has such a requirement. Some may require a pray letter every three months, others require one every two months, and there are some that want one each month. It is important for you to keep your churches informed about your ministry. First it is an encouragement to the churches and individuals when they hear about the results happening because of their sacrificial giving. Secondly, they know what to pray for concerning your family and ministry.

There are several elements involved in writing good prayer letters. The first consideration is the stationary. Spend time looking through mission letter files, church stationary, and stationary catalogues for fresh ideas for your stationary design. Well-designed stationary commands people's attention, resulting in your letter drawing attention and being read.

Another important factor is the length of the letter. Pastors receive an unbelievable amount of mail so prayer letters should not be lengthy. The following observation was made while watching pastors going through their mail. First, the junk mail is sorted and immediately thrown in the trash, and then bills are opened and carefully examined. After that, letters from other pastors, churches, and missionaries are scanned.

If a letter or portion of the letter catches the pastor's attention he reads it; if not, it is laid aside or thrown in the trash and he goes to the next one.

It is proven that the letters that "get read" are the ones that are well balanced on the page (normally three or four average paragraphs) and visually pleasing. On the other hand, letters that are written from margin to margin and top to bottom will probably only be scanned and not read.

There are several other factors that will help you write letters pastors will read. First, make the letter as personal as you possibly can. I receive prayer letters that say, "Dear Pastor and church" or "Dear praying friends." In today's world of computers, databases, and word processor programs it is very easy to personalize prayer letters. The pastor's name, the church name, and a personal salutation can be merged into a letter very easily. A personal letter is much better than copied or typeset prayer letters. Putting a handwritten comment at the bottom of the letter also makes the letter more personal.

A good prayer letter must do four things; it must get the reader's attention; it must attract their interest; it must arouse a desire to do something; and then suggest a possible action. This may sound simple, but in reality it takes a lot of time and effort to produce these elements in a letter.

Make the first words of a letter say something interesting. Asking a rhetorical question can accomplish this. A rhetorical question is a question asked for thought, not for an answer. Another way is to use a thought provoker. This is accomplished by making a statement that causes the reader to think about what you are saying and continue reading to find out more. These questions or statements usually emerge naturally when you began to write about certain subjects. Another method is the use of a narrative. By expressing your

point of view on a subject, others can be persuaded to read more.

In your letter encourage the reader to do something, then suggest some possible actions. Suggestions for specific actions are much better than a general suggestion. Among the many possible suggestions are prayer, equipment, materials, or financial aid.

If a letter is interesting and easy to read the reader will grasp the content very easily. The letter should contain complete information and strive to fully answer the questions that might come into the reader's mind.

“Effective letters use simple language...Letters are not literary expositions.¹ A letter should say what needs saying and stop. The use of “simple words, short sentences (an average of 17 words is good),² while three or four short paragraphs make your message clear, understandable, and easy to read.

People enjoy receiving brochures about fiestas, special days, events, bookmarks, calendars, etc. from the mission field. Enclosing these items will add interest to your prayer letters.

Many missionaries write their prayer letter and send it stateside to be printed and mailed by their home church or organization. The disadvantage is the news and prayer request can be two or three weeks old before the churches receive the letter. Prayer letters prepared and mailed from the field are preferable, because the news is fresh and the prayer requests are current. The presence of a foreign stamp seems to make the letter much more appealing. Modern

¹ Irene Placer and Charles B. Hicks, *College Secretarial Procedures* (London: McGraw-Hill Book Company), p.241.

² Placer-Hicks, p.241

technology has made mailing prayer letters from the field very practical.

Today there is another delivery method. It is now possible to write your prayer letter and save it in a common file format such as Word or a PDF file and email it to your supporting churches. Most churches are content to receive your monthly reports in this format since it saves their missionaries the cost of postage.

Personalized prayer letters are wonderful, but, when a pastor receives a letter addressed to a previous pastor, the letter is usually considered junk mail and thrown in the trash unopened. Hence, you must keep your mailing list current when you use personalized letters. Some churches write the missionaries they support when there is a change in the Pastorate, but unfortunately most do not.

Presenting your Ministry in Churches

The impression a pastor forms of you starts when you talk to him on the telephone to book the appointment. The letters and cards you write to him add to that impression. Then his final impression of you as a missionary will be formed during the two or three hours you spend in his church service.

Normally a missionary arrives at a church, sets up his display, presents his ministry, and goes out to eat a meal and fellowship with the pastor. Then he leaves for his next appointment. First impressions are important, because the first impression may be the only impression the pastor and church might have of you and your ministry. This impression usually determines if the church will or will not consider support of the missionary's ministry. In the following section we will discuss practical ideas that will help you make a good impression on the pastor and church during the time you spend with them.

Most pastors who schedule a missionary for their Sunday morning service will provide lodging, whether in a home or a motel, Saturday evening. Arriving the evening before allows you to be rested and prepare for the service as well as fellowship with the pastor.

Even though you have sent him a reminder card, it is also a good idea to contact the pastor where you are to speak Sunday evening, on Friday or Saturday. A phone call will keep the pastor from worrying. It also allows you to get specific directions on how to get to the church. You can also get an idea about what he will want you to do during the service.

Pastors are concerned about the impression missionaries' make on their people. On occasion a pastor may tell you that he expects you and your family to be dressed properly when you arrive to speak in his church. One might wonder or even be offended by this statement until one sees how some missionaries arrive at a church.

Dear missionary, we are servants of the King of Kings. Can you imagine the Queen of England's butler dressing shabbily? Of course not! Why? He would disgrace the Queen, the throne, and the country! Most missionaries realize that we are God's Ambassadors and dress in a manner that does not disgrace the King of Kings, His Throne, or His service. A missionary who arrives to speak at a church dressed in an old out-of-date suit and the entire family almost looking like bums off the street can do tremendous damage to a mission program. Some might say, "They can't do better." The author disagrees! Dressing in this manner is the same as saying that God isn't sovereign and cannot provide the proper clothing.

Proper attire does not mean that a missionary has to wear very expensive suits. Nor does it mean that his family has to be dressed in clothing purchased at some prestigious clothing store, even though God's servants

are certainly worthy of such blessings. Styles change very rapidly. So how does one know what clothing to choose? Because of the importance the business world places on dress, you can buy several books on the subject. These books describe the different styles of dress and what impression they give people. Most missionaries will tend to choose the more conservative styles of dress.

The proper style of dress for a missionary will vary. Today, many pastors and missionaries are wearing sports jackets and dress pants. This style is acceptable, especially for Sunday evening and midweek service, which are more informal. However, the author recommends that you wear a conservative suit for Sunday morning services.

Ladies fashions change so fast, that no attempt will be made to describe a certain style. It is sufficient to say that a missionary's wife should choose clothing that is stylish and honors the Lord.

How should the missionary's children dress? Because young boys grow so fast the author does not feel that it is necessary to dress them in suits. Simply dress the younger children in nice Sunday clothes. Older children are very style conscious and feel very uncomfortable (they feel that they stick out like a sore thumb), and humiliated if not allowed to dress as other **Christian** teenagers. Teens face enough problems and pressures without our adding more unnecessarily. Youth style suits and coordinates are acceptable for teenage children.

In discussing style the author assumes that the reader understands the importance of proper personal hygiene and good grooming. Being clean and neat is just as important if not more important than the style of clothing one wears in establishing a good impression.

Missionary children are children, and like the pastors' children, the deacons children, and the members children they are not perfect, nor should they be expected to be so. Children should be taught proper conduct that pleases the Lord, and then be expected to conduct themselves in that manner, regardless of how other children conduct themselves.

Arrive at the church and set up your display, projector, or solve equipment problems before service time. By doing so you are also free to greet and talk with the people as they arrive.

Pastors will normally ask you if you have a presentation and how long it is? (Note: if a special music number is part of your presentation, include this in the time you tell the pastor) Others may not want you to use a presentation, but tell the people about your work and then preach. Some may desire that your presentation include time for questions. Generally, most pastors will make the statement, "we normally get out around ____." That is a polite hint for you to be finished by that time! Others will be direct and say, "You will have thirty minutes." It is possible to introduce your work, your family, present a slide presentation, and preach in thirty minutes! If you use two minutes for introduction, and twelve minutes for your slide presentation you still have fifteen minutes to bring a short mission challenge.

How should you handle the invitation? Some pastors want you to return the service to them when you finish preaching. Others will want you give the invitation or start the invitation then smoothly give it back to him at some point. Asking the pastor about this ahead of time eliminates confusion. Remember! Stopping at the designated time both pleases the pastor and helps your prospect of receiving support from the church.

There are some things that you should and should not do. A missionary should never discuss the problems that may exist in the home life of the people where he

may be staying. You should never talk badly of one church while speaking in another. The pastor has brought you into his church for a specific purpose. You are not at the church to get the pastor a raise, nor are you there to straighten out a church problem. Leave the problem-solving to the pastor. Stay away from preaching personal convictions, especially to churches that do not hold those convictions. It is also wise not to preach on controversial subjects. Remember to always conduct yourself properly in the pulpit. Your purpose for being in the church is to present and challenge the people of the church for missions and to preach the Lord Jesus Christ.

Many times the missionary's wife will be asked to speak to the ladies. While some missionary wives enjoy speaking, others do not. This brings us to an important question. Should a missionary insist that his wife speak if asked? In an attempt to answer this question, we will look at another very special group of ladies, pastor's wives. If a pastor's wife is outgoing, enjoys speaking, presiding over ladies functions, or organizing special occasions, the pastor is overjoyed that she enjoys doing these things. However, if his wife does not enjoy doing those things, he will protect her. He will make it very clear to his church that her job is to take care of him and their family. A missionary should do the same for his wife. If she has the gift of teaching and enjoys speaking, encourage her to do so. If she does not enjoy speaking, be honest with the pastor and leave the final decision to her. He will understand, since he faces the same decision with his wife.

At the end of the service most pastors will have the missionaries go to the back of the auditorium to greet the people as they leave the sanctuary. Use this time to fellowship with the people, give out prayer cards and solicit additional people to pray for you. It is also a time that you can answer questions about your ministry and field of service. If you have not served on the field and do not know the Culture and Customs first hand, don't

be afraid to say, "I don't know." If someone asks you something you don't know, write the question down and ask a veteran missionary. Nearly any missionary will be glad to help you. Soon you will be able to answer most of the questions people ask about the field in which you will be serving.

In conclusion, pastors are flooded with phone calls from missionaries wanting to come and present their ministries. Pastors cannot have every missionary come, nor can churches support every worthy missionary, because their mission budget will only support so many missionaries. When you leave a favorable impression you have done your part. The Holy Spirit will impress pastors and churches concerning support.

Language Training

The next step is language training. There are many good language schools. Where you go for language training depends largely on the field of service. Some language schools are located in the United States while others are located in the foreign field. It is advantageous to select a language school located on the foreign field when possible. You must use a language to learn it. The more you practice; the more proficient you become. When you attend language school on the foreign field it forces you to use the new language much more than you would in the United States. You are actually never out of class because you must use the new language to buy groceries or run errands.

Every trade has its' particular tools. Can you imagine a carpenter without a saw, or an electrician without pliers? Professional tradesmen spend years learning their trade. Without the tools of their trade they cannot effectively do their jobs. Missionaries also spend years becoming knowledgeable of God's Word. However, the language is the missionary's tool. New Missionaries have a tendency to get over-involved in the work too soon. **Learning the language** should be your **first**

priority not a secondary one. Remember, you can have all knowledge, but if you cannot convey that knowledge you cannot be effective. Your effectiveness as a missionary is greatly affected by how skilled you are in the use of the tools of communication.

Chapter 4

Personal and Family Adjustments

Introduction

The field where a missionary will serve determines what mode of transportation will be used to reach the field. Sometimes the missionary and his family will pack all their worldly possession into a van or travel trailer and drive to their new home. Others, must pack their possessions into crates or a container and ship them to the new country; while the missionary family travels by commercial transportation to their destination.

Then alas, the day has come! You have completed your preparation and are leaving for the mission field. You are excited because you will soon be doing the work God has called you to do. The only thing left before departing are the “good-byes.” Saying good-bye to friends and family for four years is one of the harder parts of going to the mission field. Suddenly the reality that you may be saying good-bye to an elderly loved one for the last time, strikes home! Missionary adjustment has just began!

Missionary adjustment is crucial. Failing to make the necessary adjustments is the major cause of missionaries leaving the foreign field. A study of six thousand missionaries revealed that nine percent withdrew from the field within the first three years. Thirty four percent withdrew between the third and fifth year. Another thirty-nine percent of the remaining missionaries also withdrew for different reasons. Fifteen percent were lost because of death.

Adjustment problems are the most intense during the first term. In the survey discussed above, forty-one percent of the missionaries surveyed withdrew in their first term for one reason. They were unable to make the

adjustments necessary to continue serving on the foreign field.

A major part of the remaining material in this book deals with some of the adjustment problems missionaries face. The large majority of the material did not come from a textbook. It was learned from other missionaries sharing their trial and error experiences and through the day-by-day learning experiences of the author. When veteran missionaries are willing to share their experiences with new missionaries it helps the new missionary adjust to the new people much faster, understand the culture and customs better, and prevents them from making the same mistakes. For this reason, it is suggested and would be advantageous for you to spend your first term with a veteran missionary.

Personal and Family Adjustments

Many of the necessary adjustments affect the family and can be dealt with as a family. Other adjustments, such as physical adjustments, must be made individually. Some individuals have a great deal of difficulty, while others in their family will have very little difficulty making physical adjustments to the change in climate, foods and water. Many times everyone can eat the same thing. One person might get sick, while no one else is affected. Physical adjustment is a serious problem. Three percent of the six thousand missionaries surveyed withdrew because of health reasons.

Physical Adjustments

"Don't drink the water"! Do you ever say to yourself, "I wonder if this water is safe to drink?" Today there are Americans who would say "yes," but the majority of Americans never think about drinking water from the faucet? Billions of dollars were spent to provide safe drinking water in American cities. This is **not true** in most foreign countries. There are exceptions, but in

most cities around the world the water is not pure or safe to drink.

Untreated water contains many different harmful bacteria. The nationals drink the water and seem unaffected. The reason is, that, over the years, their bodies have built immunity to most of the bacteria in the water. One of the most common and harmful bacteria found in water is the Amoeba. In most cases, the Amoeba bacteria causes severe diarrhea and stomach cramps. If you think that you have the Amoeba, go to the doctor and get the proper medication immediately.

Missionaries who live in areas where the water is untreated must do one of two things in order to have safe drinking water. They must either buy purified water or treat the water themselves. In most cities, purified water can be purchased in five gallon bottles. The cost per bottle is very reasonable. If purified water cannot be purchased, then the water can be treated and made safe for drinking.

There are several different ways in which water can be treated. Water that is boiled for 20 minutes and strained to remove the sediment is pure enough to drink. Boiling enough water to keep the family water supply replenished could be a full time job. The amount of pure water needed during an average day is surprising. Water used for cooking does not require pre-boiling, as it will be purified as the food cooks.

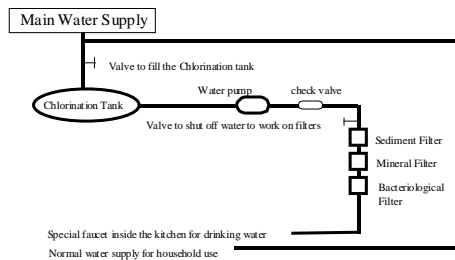
Untreated water will usually have trash, dirt, and sediment in it. There are a variety of water filters that will remove these impurities. There are also filters which will remove minerals from the water, which makes the water much more palatable. Manufacturers also make bacteriological filters. These filters remove all bacteria and make any water absolutely pure. If you use filters to treat water, it is recommended that you use all three of the filters discussed above. Experience has shown that placing the sediment filter first, the mineral filter second,

and the bacteriological filter last extends the life of the more costly filters.

Chlorine tablets can also be used to disinfect culinary water. However, Clorox, the commercial product of chlorine, will work just as well as the tablets. The proper ratio is eight drops of Clorox per gallon for clear water and twelve drops if the water is turbid.¹ If not mixed in the proper proportion chlorine will cause diarrhea. If at all possible the water should be filtered to remove impurities and then chlorinated.

The following diagram is the design used by the author to build a 500 gallon chlorinating plant for personal use.

WATER PURIFICATION SYSTEM DIAGRAM FOR



PERSONAL USE

Food and Food Preparation

Purchasing food and preparing that food can also cause adjustment problems. Meats and vegetables in foreign countries are not processed like they are in the United States. On the foreign field most meat will be purchased across the counter from individually owned meat stores. Although they are improving, most foreign countries have poor or non-existent health standards.

¹ Clyde Ormond, *Outdoorsman's Handbook*, (New York: E.P. Dutton and Co., 1970), p.175

Therefore, close attention must be paid to the cleanliness and processing methods used in each individual store. Purchase your meat products from a store with high standards of sanitation.

Meats purchased abroad do not have the same taste as those purchased in the United States. There is nothing wrong with the meat. You will soon become accustomed to the new taste. Additionally, meat purchased abroad spoils much faster than American meat because in foreign countries they normally do not use preservatives. To prevent spoilage, keep all meats frozen until you are ready to use them. Steaks and chops may be ordered and cooked to individual preference. However, ground meat should always be cooked at least medium well. Refrigerate leftovers as soon as possible and use precaution when serving them again as leftover foods because food seems to spoil in significantly less time on the foreign field than it would in the United States.

Pork products, even in the United States, have pork worms. The problem is multiplied in pork purchased in foreign countries. Cooking pork very well done kills everything that causes problems. Sausage, as we know it in the United States, cannot be purchased in Mexico. Instead they have a product called chorizo. Chorizo is a very tasty spicy pork that is cooked and then added to eggs, white cheese, etc. It is the closest thing there is to American sausage. Other countries will have similar food products.

Mexico seems to have a problem that, from all the research, seems limited to Mexico. In Mexico, all fruits and vegetables, whether purchased from individuals or from a store, have certain bacteria on them. These bacteria are received from the soil and fertilization processes. These bacteria can make you sick. Washing the fruits and vegetables in Clorox water kills these bacteria. Simply fill the kitchen sink with water and add a

few drops of Clorox to the water. Place the vegetables and fruits in the water for a few minutes. Then rinse them with purified water, dry them, and use them as you normally would. Even fruits and vegetables that will be peeled should be washed.

When you eat at home you can insure that proper methods are used to process the foods your family eats. But what do you do when you are invited to an individual's home for dinner, or when you are traveling and must eat in a restaurant? What do you do about eating when you are holding services in a poor area or a backcountry village? It is almost a certainty that the water will not be pure and the vegetables are not going to be washed in Clorox water. In these situations, do you not eat; do you eat prepackaged food, or do you eat the food and hope that you don't get sick? The author followed the following rule: If it was raw fruit or vegetables he did not eat it, if it was cooked (and the water boiled) he ate it.

Some people have more problems than others. Although, as your body becomes more and more accustomed to the foods of the new country, you will have to give less consideration to these problems.

You can eat in a nice looking restaurant and receive bad food. On the other hand, you can eat in little hole in the wall restaurant and desire to return again and again because the food is excellent. Consequently, restaurants must be chosen carefully. If you are not familiar with an area, go to restaurants recommended in travel brochures. People planning to travel in Mexico purchase their vehicle insurance from Sanborn's simply because they provide a travel log with the purchase of an insurance policy. The log gives mile-by-mile directions and points out landmarks, etc. It also lists motels and restaurants which have been checked and found acceptable in each town or city. Before traveling to other countries the author suggests that you purchase

a book that contains listings of recommended restaurants, motels, etc., from your local bookstore.

Many suitable places to eat can be found through the recommendations of the locals. If a restaurant serves bad food the nationals get sick from it just like tourists. When it is necessary to stop and eat while traveling in unfamiliar areas ask a store clerk, the gasoline station attendant, or the hotel desk clerk where there is a good restaurant. Go to the place they recommended and see how it looks to you. If it looks clean go ahead and eat there, especially if they have tablecloths on the tables. As a rule, if a place has tablecloths it is probably OK. This may seem a bit absurd, but the author has never gotten bad food at a place that had tablecloths on the tables.

Simply put, changes in diet, foods, food preparation, and water often times cause mild stomach problems including diarrhea. Since certain foods are more likely to cause sickness than others; chose food items wisely. In Mexico, raw vegetables (including the red or green hot sauce or Pico de Gallo) should be avoided unless you know they have been properly washed and prepared in the manner described previously. It is also wise to choose foods that have less grease in them. You should order soft drinks in the bottle or can. Do not use the ice, drink the water, or order drinks like iced tea made with water unless you are certain that the restaurant uses purified water.

When you eat in a restaurant you can choose what you eat, but when you are a guest in someone's home you must choose from what is put on the table. So, how can you not offend your host and still avoid eating something that would make you sick? Normally, you can eat anything that has been cooked without fear of getting sick because cooking kills anything that would be harmful. Try to avoid raw fruit and vegetables.

Especially during the first few months you are on the field.

Missionaries working in remote areas or villages face another problem. The people in these areas are very friendly, but they are also very poor. Their diet mainly consists of the foods they grow or harvest on their own property or in the immediate area. Their water normally comes from a shallow well, pool, or river. Often they will invite you to eat with them. Again, if you eat in their home, try to eat only cooked foods and avoid raw vegetables. If necessary be honest and explain your problem to the people so that they will understand and not be offended.

Another way to avoid eating in the remote villages is to find a lady, in need of a way to make extra money, and arrange for her to prepare the meals for your entire group. You provide the food and the bottled water you want her to use in preparing the food. Then when you are visiting and other people invite you to eat, just explain that special preparation has been made for your meals and you do not want to offend the lady by not showing up.

Every individual adjusts at his or her own pace. Most missionaries will have very little difficulty adjusting and will soon be able to eat just about anything. Others will adjust more slowly and have to avoid some foods for a much longer period of time. Some individuals may never be able to eat all types of foods. Simply know your limits and stay within them.

There are antibiotics that can be taken to combat bacteria. When going into remote areas, you should take along the medications you might need because most remote villages do not have a pharmacy. Your physician can tell you what medicines work best.

Medical Care

In most foreign countries if you know the name of the medicine that you need, you can usually buy it across the counter. If you do not know the name of the medicine but can give the pharmacist a description of the medication and why you take it, they will probably be able to identify it. Many of the national people go the pharmacy and describe their illness to the pharmacist and he will give them the proper medicine. In many foreign countries you will find that a doctor owns and operates the pharmacy.

In many foreign fields a visit to the doctor's office costs only a fraction of what it would cost in the United States. The major problem a new missionary faces when going to the doctor is communicating with the doctor. Thankfully many doctors speak English.

A second medical problem that a missionary might encounter is having to have an injection. In many countries if you need an injection the doctor will give you a prescription. Then you go to the pharmacy, purchase the medication and a syringe, and get someone to give you the injection. If you desire, the doctor will give the injection, but you have to go get the medicine and return to the doctor's office, then wait to see the doctor again. The author suggests that you get a nurse or someone to show you how to give injections before leaving for the mission field.

The hospitalization of a family member is always a cause for concern, and for a new missionary in a new country, it can be a terrifying experience. Many times this concern is the result of the outward appearance of some medical facilities. Although, the outward appearance does not necessarily affect the cleanliness or sanitation of the facility, it can cause concern and distrust in the national medical personnel. Many times the hospital staff does not seem to be as competent as American personnel. However, the author has several friends who are doctors and nurses. After talking with

them and other doctors and nurses in several countries about the medical training programs; and through several personal experiences, he reached the conclusion that the medical personnel in most foreign countries are concerned, competent, and well-trained individuals. The major problem they have is the availability to some of the more sophisticated equipment.

Even though medical care is less expensive on the foreign field, a major illness can still cost thousands of dollars. Every missionary should carry health insurance on the entire family. Make sure that the coverage you have will cover expenses incurred while on the mission field. Regardless of what insurance you carry, you will be required to pay the hospital bill in full at the time of dismissal, and then seek reimbursement from your insurance company.

Spiritual Adjustment

The customs and culture of a country greatly affect the spiritual condition of the missionary and his family. This topic will be discussed, in detail, later.

The language barrier is one of the factors which causes spiritual problems. Because the new missionary does not understand very much of what is said, the preaching does not edify him. As a result he longs to hear preaching and have fellowship in his own language. While on the field the missionary has very few opportunities to attend fellowships or meetings that would ordinarily be spiritually renewing. As a result, he is continually giving but receiving very little spiritually. Because of these factors a missionary, more than any other Christian worker, must continually remind himself not to neglect to maintain his own spiritual health and relationship with God.

Missionaries are constantly exposed to professionalism. By professionalism, it is meant that the

missionary's work is a spiritual work. Missionaries, as pastors, spend an enormous amount of time studying for preaching and teaching purposes. As a missionary, you must be very careful that your work does not become merely a profession. Your work is spiritual in nature. Therefore, in order to have ample spiritual output you must have a greater amount of spiritual input. When there is no spiritual input, it is very easy for missionaries to backslide without even realizing that they have done so. You must devote close attention to maintaining your spiritual life. A daily intake of the sustenance contained only in the Word of God is necessary to maintain one's spiritual condition. Since the Bible is "the source" of spiritual input, you must set aside a certain time each day for personal Bible study and prayer. Regardless of how busy you are, it is of great importance that you must maintain personal devotions.

The opinions of Martin Luther might help you keep things in their proper perspective. Martin Luther said that it was not enough for him to devote two full hours for Bible Study each day, but he believed that his two hours should be the time when he was at his best, the first two hours of each morning.

You should study the Bible systematically and apply its principals to the everyday problems of life. There are many ways to study the Bible. For example, you can choose an important passage of scripture and make a study of it. Studies of a book or Bible character are also very interesting. Word studies of key words or themes are always good study topics.

Set a spiritual goal in your personal life that encourages Bible study. You might consider taking studies toward a Master or Doctoral degree through a Bible Seminary that offers distant learning or external study programs. These materials will provide meaningful studies. Regardless of the materials you use, they

should be used with the Bible and never in place of God's Word.

Today many churches put their pastor's sermons on their website or offer them on CD's or DVD's. These sermons are a readily available source of spiritual exhortation. Before you leave for the mission field, you might want to find a good, bible-based pastor and arrange to have his sermons mailed to you on a regular basis. You can also find websites that offer daily sermons and listen to those internet broadcasts as part of your daily routine.

Prayer is an important part of the missionary's life and devotional time. Prayer is essential in the maintenance of your spiritual life and helps to preserve your spiritual foundation. Beginning each day with prayer makes completing daily tasks go much smoother and more efficiently. Regardless of what else is accomplished, the missionary must take time to pray. If you are fortunate enough to have your wife with you on the field, make daily prayer together part of your routine. As one author put it, a husband and wife praying together is the most intimate thing a man and woman can do together.

The Difference

***I got up early one morning
and rushed right into the day;
I had so much to accomplish,
that I didn't have time to pray.***

***Problems just tumbled about me,
And heavier came each task.
"Why doesn't God help me?" I wondered,
He answered, "You didn't ask".
I wanted to see joy and beauty,***

***but the day toiled on gray and bleak;
I wondered why didn't God show me,
He said," But you didn't seek".***

***I tried to come into God's presence;
I used all my keys at the lock.
God gently and lovingly chided,
" My child, you didn't knock".
I woke up early one morning,
and paused before entering the day;
I had so much to accomplish
that I had to take time to pray.***

Author Unknown

Christians should pray about *everything*. The songwriter said "take it to the Lord in prayer." Through prayer the weary finds rest and the discouraged finds strength. There is nothing too big or too small for prayer.

Faith defies reason. Jesus said that if we would pray with faith, mountains could be moved. Then prayer without faith cannot move a molehill. Faith and prayer are dependent on each other. Prayer without faith will have no result, while great faith, without asking God to provide, is also fruitless. But prayer with faith pleases God and brings us into line with God's will and brings forth results.

Make a prayer list of the things you want to pray about each day. Make your prayer list with three columns. One for the date you start praying about the request, one column to list the request you are praying about, and a third column to place the date God answers the request. It is an exhortation to pray each time you look at the list and see God answering your prayers one by one.

The third spiritual resource that helps the missionary in maintaining his spiritual life is the Holy Spirit. The work of the Holy Spirit is seen in the following areas. First, the Holy Spirit regenerates the believer (John 3:5), then He indwells the believer (I Corinthians 6:19-20), He seals the believer (Ephesians 1: 13-14), He fills the believer (Ephesians 5: 18), He empowers the believer (Acts 1:8), He leads the believer (Galatians 5: 16-18), and He gives spiritual gifts to the believer (I Corinthians 12: 1-11).

The Holy Spirit's work in maintaining the spiritual life of the missionary or believer comes through the filling of the Holy Spirit. The results of His filling are numerous. Believers are filled with the Holy Spirit that they might have joy and that the power of God can be manifested in their lives, their witness, and in their service. They are also filled that they might have the power to endure in times of persecution and troubles, and that the Spirit through His divine wisdom may lead them.

Ephesians 5:18 teaches that every Christian needs to be filled with the Holy Spirit. Toward the end of His earthly ministry, the Lord Jesus promised that He would pray to the Father, and the Holy Spirit would come to abide with believers (John 14: 16). In Acts chapter two we read, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. "And they were all filled with the Holy Ghost...." Dr. John Rice said, "The percentage of born-again Christians is steadily decreasing...The church beats a continual retreat. We cannot win even the children of Christians, those who grow up in Christian homes and in the Sunday schools.... The trouble is that we do not have the power of God!"¹ There are several reasons why we do not have the power of God. First, many believers are ignorant of the need to be filled with the Holy Spirit.

¹ John R. Rice, *The Power of Pentecost*, (Murfresboro: Sword of the Lord Publishers, 1949), p.16

Secondly, there are those that do not understand how to be filled with the Holy Spirit. The third reason is that many believers lack the desire to be filled with the Holy Spirit.

The Holy Spirit indwells the believer once, at the time of salvation, but there are many fillings. The believer must be filled daily and sometimes several times during the day. How is a believer filled with the Holy Spirit? First, the believer must empty himself of all known sin: "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). Secondly, the believer must desire the filling of the Holy Spirit (John 4: 14). The desire to be filled with the Holy Spirit leads the believer to yield the self completely to God. Then the believer is filled with the Holy Spirit and the Holy Spirit takes possession and controls the believers mind, heart, soul, and body, separating him from sin to holiness and righteousness. Thirdly, the believer must ask to be filled (Ephesians 5:18). Fourthly, The believer must believe that the Holy Spirit grants the filling (John 4:14).

"The filling of the Holy Spirit is essential for spiritual growth. Without this aspect of the Spirit's work, "believers cannot go on to maturity in the Christian life."¹ Spiritual maturity is the one characteristic needed to maintain one's spiritual relationship and to function properly in all aspects of his work. Proverbs 16: 32 says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

The lack of spiritual maturity contributes to more missionary casualties than any other adjustment problem. The Apostle Paul was well aware of this when he said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have

¹ Theodore H. Epp, *The Holy Spirit and the Believer*, (Lincoln: Back to the Bible, 1954), p.70

preached to others, I myself should be a castaway," (I Corinthians 9:27).

Those who are spiritually immature see things very differently than a spiritually mature person. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," (II Peter 3:18). A study of scripture reveals four stages of spiritual growth in the Christian life. The first two are stages of spiritual immaturity. The second two are stages of spiritual maturity.

First, let us examine the signs of spiritual immaturity: In I Corinthians 3:1-4, we find the baby stage. The babe in Christ seeks only its own will. A babe thinks only of himself, and if denied the things it desires, it quarrels. The spiritual babe's feelings are easily hurt. Most of the time a babe in Christ is very jealous. The spiritual babe never gives, but desires to be served. Paul said, that it must be fed the milk of the Word, because it cannot handle the meat of the Word. The second stage is the little child stage (I John 2: 12). These spiritual little children are many times very untruthful. They are also envious and often cruel. They are easily offended. They become resentful if crossed. They become angry when rebuked and often respond with an emotional outburst. They enjoy repeating everything they hear, and by doing so often cause dissensions. They love to be praised, and will accept praise from anyone. They seek only those things that will give them personal joy.

In summary, those who are spiritually immature are selfish, quarrelsome, easily offended, jealous, untruthful, anger easily, are prone to emotional outbursts, envious, cruel, resentful, gossips, and desire to be served and praised.

The third and fourth stages reveal the signs of spiritual maturity. The third stage of spiritual growth is the young adult stage. "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome

the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one,” (I John 2:13,14). This person has overcome the signs of immaturity. He is now matured in Christ. He is patient, strong and vigilant. He is able to overcome his spiritual enemies. He has set spiritual goals for his life. His faith and courage are sufficient to attempt to reach the goals that were set. The spiritual youth is prepared to be a productive and fruitful Christian. This is accomplished by putting away childish ways and maturing in Christ.

Spiritual adulthood is the fourth stage of spiritual development. It is also spoken of in I John 2:13,14. The adult has maintained all the characteristics of the youth. In addition he has peace with God (Romans 5:1) and knows the peace of God (Philippians 4:7). He rejoices in the growth of his spiritual fruit (I Thessalonians 2:19). He has learned to be content under all conditions and knows that his strength comes from God (Philippians 4:11,13). He does not worry about the past but looks toward the future knowing that God is working all things in his life for his best (Romans 8:28). He has found and enjoys an abundant life that is his in Christ (Ephesians 2:7).¹

A summary of the signs of spiritual maturity reveal that a mature Christian is patient, able to control his tongue, and is not a talebearer. He is not jealous, selfish, self-centered, or envious. His feelings are not easily hurt and he is therefore able to overlook situations or incidents. He is not cruel or resentful to others but has the ability to accept his mistakes and the mistakes of others. The mature Christian is truthful and has the

¹ Porter L. Barrington, *The Open Bible*, (Nashville: Thomas Nelson Publishers, 1975), p.1169

quality of meekness, yet is strong, vigilant, and able to overcome spiritual enemies. There is peace with God and the peace of God in his life. He is content in all circumstances and knows that all things work toward his eternal good. He does not worry about past events but looks toward the future with courage and faith. He has the ability to evaluate alternatives before making decisions. He is confident that he can accomplish the spiritual goals of his life because God is his source of strength. He rejoices in the growth of those he has won for the Lord Jesus Christ.

The mission field is no place for spiritual babes. Missionaries need to be filled with the Holy Spirit and must strive for maturity in their Christian life in order to have the power to survive the spiritual battles that must be fought daily on the mission field.

Adjustment for Children

Missionary children must also adjust to a new life on the foreign field. The missionary and his wife must be sensitive to the adjustment problems of their children. The first three months that the author and his family were on the mission field all that we heard from our children was "I want to go home". You must remember they also had to say "good-bye" to all their friends back home. They felt loneliness and loss until they adjusted to their new surroundings.

Children also have to adjust to the new language. But the younger they are, the easier the adjustment will be for them. Children at play seem to have a universal language. They are always able to communicate even though they do not speak a common language. It is amazing how much language children learn while at play. It will not be very long until they are communicating well and enjoying the new friends they have made.

Try to see things as your child does. If you will look at their adjustment problems through their eyes, you will be able to help them better. Always remember that their problems are very real to them. You must not try to use "group therapy" on your children when dealing with adjustment problems. Each of your children will face different problems at different times. There is a sense of security that is developed when you treat each child as an individual. Most children have a problem with self-esteem. They are very embarrassed and humiliated when rebuked in front of the other children and especially if rebuked in front of their friends. Eliminate a problem, set an example, and help your child maintain self-esteem by taking them apart from others to discipline or rebuke them.

Your children need to feel that they are a part of your work, and that they are making a contribution. Encourage and motivate your children to serve in the work rather than force them. Teach that they have a gift, and that gift is to be discovered and used to serve and please God. They should feel that when they serve and please God, they also please dad and mom. The author, as much as any full time servant, wants God to call his children into full time service. However, we must remember that God has a purpose and will for every person, including our children. God may have another purpose for their lives. Therefore we, just as every parent, must commit our children into Gods' hands and pray for His will, not ours, in their lives. Teach your children to serve and follow Gods' guidance while they are young. Then when they are older and not under your control they will continue to serve God and seek His will (Proverbs 22:6).

When one or more missionaries are working together, the missionary children will spend most of their time together in school and play. Occasionally quarrels will arise between the children. Most disputes between children last for only a couple of minutes. When the

children start quarreling more than usual we would send all the other kids home for a while. Their quarreling is an indication that they need to spend some time apart from each other. Never let children's quarrels carry over to the adults.

In the United States many teenagers get part time jobs. Some must work in order for their family to make ends meet. Others work so that they can buy a car, or earn their own spending money. Regardless of why they seek employment, they acquire both work ethics and skills, and to a certain degree they learn to manage their own finances. They learn responsibility, and at the same time gain some independence. All of these things help prepare them for the time they step out on their own. In most foreign countries the law prohibits American teenagers from seeking employment. Therefore, the missionary/parent must find a means to teach them the skills and character traits they will need when they go off to college or begin careers of their own.

Dating is another problem that must be dealt with on the mission field. God said, "It is not good that the man should be alone; I will make him an help meet for him" (Genesis 2:18). When God created man He created him with the need for a woman, and woman with a need for a man. The attraction to the opposite sex, and the desire to date are therefore natural feelings. God created us that way. So what do you do when your teenage children reach dating age on the mission field?

The Bible is very clear that Christians are not to date unbelievers. In II Corinthians 6:14 the Bible says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" Again in I Corinthians 7:39, the Apostle Paul points out that a Christian widow is free to marry again, but only in the Lord, or only a Christian. In I Corinthians 9:5, he states that it is wrong for a Christian man to take an unbelieving wife. These and other scriptures establish

clear guidelines that Christians should not allow their children to date anyone who is not a Christian.

Experience has proved that this situation will arise. So, what should the missionary do when faced with this problem? The author told his children that there were no exceptions to the rule and they were not allowed to date a person that was an unbeliever. However, they could invite that person to church, but they could not tell them that the prerequisite for dating was being a Christian, nor could they begin dating immediately after the person made a profession of faith. The author was skeptical on occasion when prospective dates made professions of faith. However, in time skepticism was replaced by praise when the person demonstrated evidence of conversion long after they were no longer dating one of the author's children.

Every missionary must answer the question "should we allow our children to date Christian nationals?" There are many missionaries who will give an emphatic, "NO." Their response is, we must teach our children to love the national, but realize that they cannot date or intermarry with them. Often they quote II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers" to prove their view. Biblical hermeneutics reveal that this verse clearly states unbelievers and cannot be correctly interpreted to mean relationships with Christian nationals.

Others go to the Old Testament and use verses where God forbids Israel to take wives from among other Nations. Studies of these verses reveal that God was forbidding them to do so because these women were unbelievers and worshipped other gods, not merely because they were of another Nation. See Exodus 34:15 and Deuteronomy 7:1-5.

Other missionaries believe that it is "OK" for missionary children to date and marry Christian

nationals. They believe that it is permissible because they cannot find scripture that speaks directly against it.

As Christians, we should not allow our children to date unbelievers. However, there are factors that should be taken into consideration before making a final decision to allow or not allow your children to date Christian nationals while on the mission field.

The first consideration is the customs and culture of the people. In Mexico, and in most other cultures, family ties are still in tact even after marriage. Even though a young man marries, he still listens to and usually obeys his father. If there is a conflict between the desire of his wife and his parents, he will usually do what his parents ask. For example, if a young couple has an outing planned and his parent's call wanting him to come over and do something, he will cancel his plans and do what his parents want.

There are two special women in the life of a Mexican man. They are his mother and his sister. Especially in the more remote areas of Mexico, a wife is treated like a second-class citizen. She is expected to wash, cook, clean, sew, bear children, stay home, keep her mouth shut, and be in absolute subjection regardless of her husband's actions. Problems also arise when the wife is around her mother-in-law, because the husband expects his wife to do whatever his mother tells her to do. You will find that this is true in many foreign countries around the world.

Even though the young people of today are more educated and customs are slowly changing and becoming more modern, differences in customs and culture can cause severe problems in interracial marriages. Especially when the wife is an American, because even Christian men tend to hold strongly to their national customs. Even if he doesn't, the pressures from his family can still result in problems. Marriages involving an American male will have fewer problems.

Although, another problem arises with the children produced by the marriage. They are commonly called half-breeds. Regardless of what races they are, they are usually looked down upon by society, and many times even by family.

When this subject comes up in discussion someone always makes the statement; "We are not talking about marriage, only dating." Did you know when you asked your spouse for the first date that you would fall in love and you would eventually marry? No, you did not. Therefore, you cannot say go ahead and date the nationals, but not fall in love with one of them. This statement is contrary to nature. Since we know that dating is the first step in the process of finding the person you will marry and live with for the rest of your life on earth. Anyone you allow your children to date should be considered a prospective son or daughter-in-law.

The question of dating has perplexed missionaries for many years. The author does not believe that the question can be answered with a simple yes or no. After searching the scriptures using Biblical hermeneutics the author cannot find any scripture that prohibits marriage to a Christian national. However, He does believe that the compatibility of customs and culture is the key to answering this question! If the customs and culture are compatible then dating can be considered. If the customs and culture are not compatible, then dating should not be considered at all! In this case you will be able to show your children just reasons why they should not date or marry by explaining the cultural differences and the problems to your teenage children. When you show just cause they will usually be able to accept your decision, and will be willing to accept your decision, because they know that you have their best interest and future happiness at heart. Even though it was said in a humorous vein, there is some wisdom in what the Psychiatrist was expressing when he said, "Always

remember that adolescence is a Psychiatric Condition.” When you find difficulty in communicating with your own children just know that you are not the first parent to have that problem, and that, with the grace of God, each crisis will eventually pass.

Not so many years ago one of the greatest sacrifices and adjustments a missionary family made was the education of his or her children. Missionaries were forced to leave their children in boarding schools during the school year in order for their children to receive an education. Many missionaries feel that they lost their children as a result.

In some countries veteran missionaries, whose children are fluent in the national language, may be allowed to put their children in the public school system in order to avoid sending them away to boarding school. However, this is not an alternative for first term missionaries or missionaries in certain countries. The development of Christian school materials now enable the family to remain together and the children still receive a quality education.

Those who use Christian education materials while on deputation will already be familiar with them. Those who have not used these materials while on deputation need to buy a contract and take the necessary training before leaving for the mission field. Check with the individual suppliers for details concerning contract cost and the time needed for parent training. Surely it is a reassuring thing to know that your children from Pre-K through High School will begin each school day with about an hour of study of the wisdom found in the Bible.

Depending on where you are serving, having the school materials shipped to the field is sometimes a problem. It may be very expensive and many times requires ordering the materials far in advance of the school year. It is suggested that you buy a complete year of material for each child to take with you when

leaving for the field. There are several suppliers for home study materials. schooloftomorrow.com is the web address of one supplier. Other suppliers can be found by browsing for "Christian Home Schooling." It is suggested that you contact the International department of any supplier for the details concerning contracts and shipment of materials to your field of service.

Household help

Missionaries serving on the foreign field employing a housemaid may seem extravagant to some people. Nevertheless, when the missionaries' wife is taking language classes, devoting the majority of her time to her children's education, helping in the office, as well as other aspects of the work it is easy to see that having household help is not a luxury but a necessity. While household help is expensive in the United States it is not in most foreign countries. Household help should be paid the standard wage of the country, which is usually very affordable.

Even though household help is of great benefit, it creates additional adjustment problems. Every woman has a way that she prefers her house to be kept. But in foreign countries, household chores are often accomplished in a much different manner. A good example is the way many of the nationals wash dishes in Thailand. First they stack all the dirty dishes. Then they fill a small container with very soapy water and wash one dish at a time over the sink. Most North Americans see it as "the hard way of doing things," but it is the way they were taught to do this particular chore. As a result of the differences in customs, maids will have to be trained to do the work like the missionary's wife prefers it to be done.

Another problem is that occasionally workers will be dishonest and steal from you. One housemaid stole my wife's wedding rings and a mother's ring when she ran off to another town to get married. When hiring

household help, Christians should be hired whenever possible. If a Christian cannot be hired, you should ask for references or recommendations from reliable sources. In order to remove temptation, keep your jewelry and other small items of value locked away in a jewelry box or safe place.

It must also be realized that one's home-life becomes an open book. As the nationals perform their duties they see all the things that you have that they don't. They will brag about your possessions and tell their friends about all the events and happenings that take place in your home. Because they only understand a few words or a person's name that you say in English, they will sometimes misinterpret what is actually being said. Consequently, your conversations must be carefully guarded while household help is present.

The author has discussed several negative points concerning household help. But once you find good household help they are very loyal and you soon learn to appreciate them very much.

Chapter 5

Financial Adjustments

Every missionary's greatest desire is to complete deputation and be "on the field." As their deputation time lingers on, some missionaries convince themselves that they can live and work on less money than they originally set a goal to raise. However, it is imperative that the missionary continue deputation until sufficient financial support is raised. It is foolish to go to the mission field without sufficient funds to live and do the Lord's work. Another reason which is the number one cause of problems between a husband and wife is financial pressure. Not only can a lack of sufficient funds be a problem between spouses, it can also be a major source of problems between missionary colleagues. This will be discussed further in the section on adjustments between missionary colleagues. In this chapter we will discuss work and personal funds, designated and undesignated funds, banking accounts, accounting, bookkeeping, and tithes and offerings.

Work and Personal Funds

The financial funds that missionaries receive each month are divided into work funds and personal funds. This division is made primarily for income tax purposes. Work funds are the monies a missionary uses for ministry expenses. Personal funds are used for personal expenses. Missionaries also receive designated and undesignated support. The majority of a missionary's monthly support will be undesignated funds. Undesignated funds may be used wherever the missionary deems them necessary. On the other hand, designated funds are support or offerings sent to the missionary for a specific project or purpose. These funds should be used only for the purpose for which they were designated.

Denominational sending agencies have specific guidelines as to what expenses they consider work funds and personal funds. When a missionary is approved he is given a set of the guidelines and required to submit a monthly financial statement to the sending agency. These guidelines are designed to be within the IRS guidelines and are to eliminate tax problems for the missionary. Independent missionaries who are sent out from the local church should check with their CPA or tax advisor to insure they meet IRS requirements. The author has compiled the following list to help those missionaries by listing both work and personal fund expenses:

These are expenses normally considered **work fund** expenses:

1. Automotive expenses (including car or truck payments, fuel, and maintenance.)
2. Travel in the interest of the work (business meals must be kept separate from motel and other travel expenses for income tax purposes. Just get into the habit of asking for a receipt, and putting each receipt into an envelope.)
3. Utility bills for heating and cooling the home (fuel used for cooking is considered a personal expense.)
4. Materials, textbooks, and supplies bought for your children's education, educational courses, training programs, master or doctoral studies, taken to further the missionary or his wife's ministry effectiveness.
5. Office supplies

6. Postage
7. Printing expenses
8. Printed materials (literature, tracts, New Testaments, or Bibles used in the ministry, expenses incurred in the establishment of missions and new ministries.)
9. Rent
10. All ministry related expenses.

The expenses that are usually considered as **personal fund** expenses are:

1. Fuel used for cooking
2. Food
3. Clothing
4. Utilities for the home, if not used for offices, etc.
5. Incidental home furnishings
6. All other expenses of a personal nature.

The IRS considers love offerings received from speaking engagements as income. Therefore they must be accounted for either in the work fund or personal account.

Bookkeeping and Accounting

Missionaries are considered by the Internal Revenue Service to be self-employed. Check the IRS publications for more detailed information concerning this topic.

The IRS publications say that pastors or missionaries may request to be exempted from Social Security taxes on their ministerial earnings. Basically this means that if you elect to take the exemption, you do not pay the self-employed Social Security taxes. Consequently you cannot draw Social Security benefits on the earnings earned under the ministerial exemption. If you elect to pay the self-employed Social Security taxes, you may draw Social Security on those earnings when you reach retirement age. The author suggests that you talk to your CPA, tax advisor, and other pastors and missionaries before making a decision concerning this exemption.

Since the IRS considers the work of missionaries a self-employed business, they are required to pay self-employment and income taxes on their personal fund earnings. They must be able to prove all income and expenditures. Therefore, they must keep accurate records just as any small business in the United States is required to do. Unfortunately, this can be very perplexing because most missionaries have little or no bookkeeping and accounting training. Missionaries serving through a board or organization are usually given forms and guidelines to help them properly track their expenses. Independent missionaries are solely responsible for keeping accurate records in order to properly file their returns.

The simplest way to keep records is on a computer. The author developed a database that maintains a mailing list of churches, and the support received each month from each individual church. Any missionary desiring the program may contact the author at inelson@landmarkministries.org.

A checkbook program like Quicken or QuickBooks work well for tracking work fund and personal expenses. Both programs allow expenditures to be categorized.

Each category can also be set up to auto fill end of year tax programs as well as create reports. Since the IRS will not accept a canceled check as a receipt, you need to keep your receipts in order to validate all expenditures.

You can educate yourself by checking out the financial freedom instruction on CDs or in a Book from Christian Financial Expert Dave Ramsey. Find the material at daveramsey.com. Mr. Ramsey's core message is to live free and stay out of debt. Dave Ramsey teaches the skill of budgeting by having his students label envelopes for every anticipated monthly expenditure, and put cash in those envelopes for use as they are needed. If a particular envelope is out of cash, the family needs to wait until the following pay-day to make expenditures.

Banking

Banking in foreign countries is also an adjustment problem for missionaries. Missionary support is usually sent to a central collection point in the United States. For board missionaries this point is the sending agency headquarters. For independent missionaries the central collection point is the sending church. Then the funds are transferred to the missionary in one of several methods.

First the money can be sent via Western Union. However, a "Money-gram" is expensive and therefore not cost-effective when other means are available. Secondly, when the "Money-gram" arrives at its' destination the payment is made in the foreign currency, even though dollars were telegraphed. This is acceptable provided no dollars are needed or the national currency is not devaluating at a rapid rate.

A better method is for the missionary to maintain an American bank account where their support can be direct-deposited either weekly or monthly. Then the missionary can write a check or use an ATM card to withdraw the funds as needed.

Using an ATM card may be the best method, since getting an American check cashed on the foreign field is sometimes very difficult. Banks are very leery about opening bank accounts for Americans. In fact, most banks require that a national, with an established account with their bank, recommend you for a new account. This is very hard when you first arrive in a new city since no one knows you. If you will be working with an established ministry there should be no problem in opening a bank account.

The next problem with cashing an American check on the field is that most foreign banks want the check to clear before they deposit the money to your account. The waiting time can be up to two weeks. Some banks will waive this requirement if "your bank" in the United States will send them a letter guaranteeing your checks. Note: The author suggests that you make arrangements for a letter of guarantee **before** leaving for the mission field.

It is also suggested that you arrange to have your bank put an automatic overdraft protection on your account. This automatically allows an overdraft on your account, up to a set amount, which provides protection in the event that a deposit is late in arriving.

You will also want to plan your expenditures and write a minimum amount of American checks because foreign banks charge a commission on each check they cash for you even though you have an account with their bank.

Another method of cashing an American check is to find a national who needs or wants dollars on a regular basis; then work out an agreement of mutual benefit to both parties. These people usually have American bank accounts or a means of cashing an American check. You sell them your dollars at the bank's buying rate, rather than the selling rate, and they do not charge you a cashing commission. Thus, you both benefit.

The third alternative is to draw money (in foreign currency) directly from an ATM machine. The type of bankcard (regular, gold, silver, or platinum) determines the maximum amount you are allowed to withdraw in any given 24-hour period. The maximum limit can often be acquired from the customer service department in the individual banks. Remember, there will be a transaction fee for **every** transaction.

Some missionaries do not open local accounts, and deal strictly in cash. The author believes it to be easier and much safer to open a local account. When you open an account, you may be given temporary checks until your permanent checks can be printed. If you run out of checks you are allowed to go to a designated teller window and they will prepare another book of temporary checks for you.

As with most banks here in the United States, cancelled checks are not returned to you. You will receive a statement once a month that shows all transactions which occurred in your account. Some banks mail the statements to you, although most banks request that you pick them up, at the teller window, on or after a certain day of the month.

The last adjustment topic that we will mention concerns correcting accounting errors in your banking account. Even in the United States (speaking your native language) finding and getting the bank to correct

errors is sometimes a difficult task. The language barrier can intensify this problem on the foreign field.

Tithes and Offerings

Tithes and offerings may seem like an odd topic of discussion for people who have dedicated their lives to Gods' service. It is not our intention to teach tithes and offering. It is taken for granted that you are a good steward of God in this area. Therefore, tithing is not emphasized in this book, but its relation and effect on the missionary serving on the foreign field is highly important.

Malachi 3:10 says "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me how herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The "storehouse" is the local church! Which local church should receive the missionaries' tithe. The biblical answer is the missionaries' home church in the United States. First, because without the tithe being sent to his church, he is not a member in good standing according to most church covenants! The Church Covenant usually has a clause relating to voting on church business similar to the following: "All members present and in good standing...shall be qualified to vote in all business meetings." This clause is followed by another clause that defines a member in good standing by saying, "No member is in good standing who has not been in or attending church for six (6) months and or who has not tithed and aided financially to the church." Of course your home church does not expect you to be present in the their regular church services. But the church does expect you to maintain your standing in the home church through your tithes and offerings.

All believers, even missionaries, need to feel like they belong somewhere. The old saying "there's no place like home" holds a lot of meaning to missionaries. The home church is your church. You should desire to have an active part in the ministries of your church through your tithes and offerings. Even though you are many hundreds of miles away, though there may be pastor changes, changes in the programs, and changes in the exterior of the buildings. It's your church. It is always a blessing to go back home to "your" church and feel that you have had a part in the progress that has been made. The longer you serve on the field the more you will understand the significance of this statement!

We should also consider the subject of mission giving. Mission programs vary in different churches. Some churches give a percentage of the overall offerings for missions, while others use the Faith Promise missions program. What should missionaries do concerning Faith Promise? The answer is very simple; be an active part of it! Your being a missionary does not change the great commission. You are to still reach the lost world through your local church. Being a missionary only changes the location of your Jerusalem. You should still be a part of the worldwide mission outreach of your home church in order to be a part of souls being saved throughout the world. A pastor told the author, "We have our mission program arranged so that the sun never sets on our mission endeavor." This should also be true for every individual.

There is also another important reason that you should understand. In order for you, as a missionary, to teach the nationals to be faithful in the giving their tithes, offerings, and faith promises to their local church, you must set the example. Also, if you tithe to the mission church, the ministry will soon expand in relation to the present tithes and offerings. When you organize the

mission into a local church with a national pastor and move to another area to start another mission, the church will suffer financially when you move your tithes and offerings to the new mission. This does not mean that you cannot give special offerings.

Missionaries must have the liberty to make the final decision (in their financial matters) because they are responsible to God and to the churches that support them in their stewardship of God's money. Consequently, the missionary should use the monies entrusted to him in a manner consistent to the philosophy of the churches which support his ministry. Missionaries should always remember they are responsible to answer any questions concerning financial expenditures from their supporting churches.

Chapter 6

The Customs and Culture of the New People

Many missionary failures result from a lack of understanding of the customs and culture of the people. Therefore, it is imperative to understand the customs and culture of the people you are trying to reach with the gospel of the Lord Jesus Christ.

In order to succeed as a missionary you must become a student of Cultural Anthropology. Anthropology is the study of man's existence, or the science of man. Culture is the way of life of a certain people. The Word of God tells us that God came down at the Tower of Babel and divided the people and confused their languages so that could only understand certain other people. Thus Genesis 11:7-9 describes the beginning of the different cultures and customs. Culture is not biologically inherited. Culture is learned and is a direct product of history. A person's culture is the result of his or her cultural environment. A cultural environment is made up of man-made objects, social institutions, and the beliefs of the people. A Society is the group of people who share a common culture and follow a certain way of life. The missionary, as a student of culture, does not study individuals but the interrelationships of the cultural environment. We are interested, not so much in the culture, but in its impact in the lives of Individuals.

Cultural Anthropology is a study of the ways that a particular people have devised to cope with their environment, social life, and how these ways or customs are learned, retained, and handed down from generation to generation. It is important to understand that an individual is not born with a culture, but with the capacity to learn and use one.

Every culture has a set of values. For example, American culture places a tremendous importance on being successful. A man's success or his worth is determined, according to worldly standards, by his material possessions. On the other hand, there are cultures that do not stress or show interest in the possession of material possessions.

In order to be effective, the missionary must learn the set of values for the culture in which he is working. The makeup of these values will vary in different cultures. As a missionary you should learn the history of the country where you are serving, be proud with them of their accomplishments, and be understanding of why they have failed in some aspects. Learn all aspects of the culture, even areas for which you may see no need, because you must learn from the culture the things that the nationals take for granted. You must learn the common practices of the people and why they have that practice. For example, in Mexico, if my wife bakes a cake and takes it to one of the neighbors, they will not bring the cake plate home until they prepare something to send back in return. Someone not knowing the custom could easily offend a neighbor without even knowing it. It is important to learn the practices of the people.

It is also important to study the etiquette of the culture. For example, Americans do not think anything about passing a bowl of food to someone with one hand. In some cultures to do so is a great insult, because to pass the bowl with one hand is the same as calling the person a dog. In China, it is polite and a complement to belch after a good meal. In Japan, no one would enter the house with shoes on because it is impolite and offensive. In certain parts of Mexico you motion for people to come to you with the palm down and with a downward motion of the arm. You never motion for a person to come to you with the palm up and an upward

movement of the arm as we do in the United States, because in doing so you are calling the person an animal.

Missionaries must also be conscious of the dress habit of the people. This is especially true for the ladies. Things that look perfectly all right to us may be considered indecent in another culture; and things that we would consider indecent are perfectly acceptable in other cultures. In some cultures, decent women do not wear red, because only prostitutes wear red dresses. I read a story about a young missionary lady who was going to the field for the first time. She decided that she was not going to look dull and drab so she took all her pretty dresses. Upon arrival she slipped on a brightly colored short sleeve dress and started working with the children of the village. It wasn't long until her students stopped coming. She asked the young national who was helping her, "why?" The embarrassed and evasive answers that the young national gave did not satisfy her, so finally the girl told her the truth. The veteran missionaries found her crying on her bed. She said, "Their mothers won't let them come any more because I couldn't be a good woman; I dress like a prostitute." Because of their custom of drab long sleeve clothing, the people considered this young lady to be indecently dressed.¹

In order to understand the culture the missionary will also have to consider the means in which the people earn a living. There is a difference in city life and country life here in America. In other cultures there will also be different customs in different areas.

The missionary must also learn the "cultural religion" of the people. If you ask people in Mexico what religion they are they will reply, "I am Catholic." Upon further questioning you may find that they are not faithful to attend mass or participate in any religious functions. If

you ask them, "why are you Catholic?" They will reply, "Because my family is Catholic." They are Catholic because that is the custom of their forefathers. It is a part of their culture.

As a missionary, you must be very careful not to become contemptuous toward the culture and customs of the people where you are ministering. You should not try to change the customs and culture of the people for the sake of change, nor should you try to Americanize the people of another culture. You should only seek to tear down and destroy those customs that are unbiblical. Even then, be careful not to destroy a custom without replacing it with something better.

Because of the sometimes-vast cultural differences in the country where you have been called to work it is often necessary for you to learn a new meaning of what is considered right and wrong, decent and indecent.

FOOTNOTES

1. Mabel Williamson, Have We no Rights?, (Chicago: The Moody Bible Institute, (1967), p.35, 36

Chapter 7

Culture Shock

One definition of Culture Shock is, "the rules by which the game of life is played." Culture shock results when a person cannot or will not accept things as they are in his cultural environment. Every missionary who goes to a foreign field will experience culture shock to some degree.

Every person who enters another country experiences culture shock in some degree. For the missionary serving in a foreign country, culture shock is an adjustment problem that must be faced on a daily basis.

The greatest challenge the missionary faces in overcoming culture shock is the ability to retain his own cultural values, yet work within the structure of the cultural differences, without trying to change the values of the new culture without a Biblical basis, yet retain his own cultural values.

The above truth is demonstrated very clearly in Acts chapter 15. "And certain men which came down said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.," (Acts 15: 1-2). The issue in question was a culture problem. Some of the Jewish brethren had come down and were trying to impose Jewish ritual or custom on the gentile believers. A reading of chapter 15 reveals that they were doing so without Biblical basis or authority. This is always the tendency when two cultures meet. One will always seek to dominate the other.

Many times the people of one society have the tendency to believe that the people of another society can only receive the gospel under the identical circumstances that they did. To them, their way is the only way in which to practice Christianity. When in all reality, a great deal of the manner in which we organize and conduct our worship services is in accordance to the traditions of our society and culture.

Some examples of cultural differences are: Americans are accustomed to reaching into the pew rack of their favorite pew for a hymnal, while in Mexico each individual buys his own Hymnal. U.S. churches are accustomed to the service being organized and in a certain order. In other cultures, like Mexico, organization is not nearly as important and the services are never the same. Normally our music programs are organized with a prelude, congregational singing, and one or two specials. While Mexican churches have much more congregational singing, then invite anyone who wants to sing a special to come forward and do so. There may be several specials. This does not mean that they are doing things wrong, just differently!

The majority of people in foreign countries feel inferior to Americans. Missionaries must be careful not to feel nor act like they are superior to them in any way. We are to be ministering servants, not ruling Lords. We must always be careful to remember our purpose. We are going forth at the command of Christ to reach the people with the gospel of Jesus Christ. Remember, we must seek to change only those customs or beliefs in the culture which are unbiblical.

Cultural adjustment will be accomplished in one of two ways. The missionary either learns to adapt to living in the culture of a different society, or instead of adjusting he will go native. This means that he adopts

the cultural habits of the natives and lives as the natives do. The missionary should never choose or allow his family to adjust in this manner! Why? In doing so, the missionary can no longer set a standard or goal, that the natives can strive to attain; and many times his family will be forced to suffer needlessly.

The inability or failure to adjust is "Culture Shock". Some of the distinct signs of culture shock are:

1. An obsession for cleanliness
2. The person will not want to leave their house.
3. They will not want a national to baby-sit their children.
4. The person does not want nationals coming into their home.
5. They will not trust nationals, nor will they have confidence in national doctors, dentists, or other professional people.
6. The person will constantly complain and criticize life in the country.
7. They will always be making unfavorable comparisons of the customs to "The way it is done back home."
8. A root of bitterness will spring forth in the person's attitude and actions.

Culture shock is a very serious adjustment problem. Satan does not want you to adjust to life in the new country. He will hinder you every way that he can. If he succeeds and you are unable to adjust to the new culture and customs Satan will use culture shock to destroy your desires, goals, and service as a missionary.

Chapter 8

Adjustment to the religious beliefs and practices of Nationals

God's people have faced the problem of adjusting to the religious beliefs of other societies since Old Testament times. The Israelites came into contact with the Canaanites, Egyptians, Babylonians, and other people who worshiped false gods. God warned His people not to copy them. Yet time after time God's people slipped into paganism.

Most of these people were polytheistic, or they worshiped many gods. Another common characteristic of these people was iconography, or the making of images to worship. Genesis 1:27 says that God made man in His image, but the pagans attempted to make their gods in their own image. Most pagan religions pictured their gods as amplified human beings; others portrayed them as having human bodies with animal heads.

The Roman Empire found many different languages, religions, and cultures among the people they conquered. The Roman Empire gradually absorbed these foreign beliefs, including the worship of political leaders. Emperor worship continued as a core part of the official religion of the Roman Empire until the Emperor Constantine between 305 and 337 A.D. recognized Christianity.

It is important to remember that Israel was under the control of the Roman Empire for many years. The ministry of Jesus Christ our Lord was carried out while Israel was under Roman control. We also see that after His death it was Judaism and Roman paganism that bitterly fought the advancement of Christianity. However, even under great persecution, Christianity grew and Churches sprang up all over the Roman

Empire, Europe, Asia, and everywhere there were people.²

The Jews, as well as the Pagans, had for many centuries been trained to lay great stress on ceremonies. They saw these ceremonies as saving agencies. They therefore concluded that since the Bible spoke so much of baptism it must have something to do with one's salvation. The erroneous doctrine of "Baptismal Regeneration" began to get a hold in some of the churches. Then another erroneous doctrine call "infant baptism" was conceived. The believers of this error concluded; "If one was saved by baptism then the sooner a person was baptized the better." In A.D. 313, a hierarchy was formed. This hierarchy was the definite beginning of the development of the Catholic or "Universal" church.³

A careful study of Catholicism reveals that it is different in every country, because just as in the Roman Empire, it has absorbed the cultural and religious beliefs of each country. Examples of pagan holidays incorporated into the Catholic Church, in Mexico are the observances of "The Day of the Dead," "The Virgin of Guadeloupe" and several more.

The Day of the Dead is becoming more of a Memorial Day to remember deceased loved ones. But it started because of the pagan belief that the spirits of the dead came out at twelve o'clock midnight, on a certain day each year, to see what their families were doing for their souls. Therefore each family would take food, wine, and other items and place them on the graves of lost loved ones. This action let the dead know they were not forgotten. This superstition is still very real to some people and the practice still goes on today in some areas.

Another superstition that has been absorbed into the Catholic religion in Mexico comes from the dream of a young Indian boy. Tradition says that a virgin appeared to the boy as he tended his sheep. The virgin told him to go and find a dry lakebed and in the middle of the lakebed he would see an eagle sitting on a cactus holding a snake. He was to build a great city in this place. Mexico City is built on that site. The virgin soon became known as the Virgin of Guadeloupe. When the Catholic Church arrived it told the Indians that their Virgin of Guadeloupe was the Virgin Mary, the mother of Jesus Christ.

Many people name their children after one of the saints. Each Saint has a day that he is honored. If you are named after a saint, you celebrate your saint's day. On their day, the family has a party and buys presents for them (like a second birthday). This custom of course stems from Saint Worship.

Since the Catholic religion incorporates the culture, you as a missionary must learn the significance of these ceremonies and rituals. In doing so, you will be better prepared to use a redemptive analogy. Redemptive analogy means that God has planted something within the culture that has a redemptive application.

The Sari tribes of Africa were a very dangerous people. They held in high esteem the idea of treachery or of being **fattened for the slaughter**. The tribes were always at war with one another. The only way that peace could be established on a stable basis was through a **peace child**. The chief of one tribe gave as a gift, his son, to the chief of the other tribe. As long as the child lived there was peace between the two tribes. Once the missionaries who were working with these people understood this belief they were able to use it as a **redemptive application**. They were able to show

these people that Jesus Christ, the Son of God was the **peace child** between God and man, and that Christ was received in the heart (eternal) not the hand (temporal) therefore; His peace was much greater and much better.

There is a redemptive application, a key, and a way to reach every society. Once we have reached a person for Christ, change is still slow in coming. The people will have a tendency to hold to tradition and must be taught God's ways. Change will come, if you will be patient, and exemplify Christ through a faithful and steadfast testimony. Once you have earned their confidence, they will be willing and able to accept your teachings.

FOOTNOTES

1. J.I. Packer, Merrill C. Tenney, William white Jr., The Bible Almanac, (Nashville: Thomas Nelson Publishers, 1980), p.106, 108,111
2. J.M. Carroll The Trail of Blood (Little Rock: Challenge Press, 1931), p.11
3. Carroll, p.14, 15

Chapter 9

Adjusting to the New Language

In chapter 3 language school and its importance were discussed. Two options were also mentioned for attending language school. The first was to attend language school (usually one year in length) in the United States, and then go on to the mission field. The second option was to find and attend a language school on the mission field. Regardless of the choice, you must recognize that an in depth study of the language is very important for several reasons.

The first reason is very simple, without the language you cannot communicate with the people. If you cannot communicate, you cannot accomplish the purpose God has called you to the mission field to accomplish. Trying to communicate with people of another country when you cannot speak their language is like playing the game called charades. Who wants to play charades every time you want to communicate a simple message to someone? Charades may be fun to play, but language charades is very hard on the nerves and is no fun at all.

Secondly, you must have a basic understanding and knowledge of the language before you can pickup (from conversations) and begin to understand the culture and customs of the people. Culture is the beliefs of the people. Therefore, the culture or beliefs are a part of everyday life. Many of the ideas, convictions, and beliefs of a person are revealed through their everyday conversation. If you have a good understanding of the language, many of the questions and things you need to know about the person will be revealed through a friendly chat with him.

Thirdly, without the language you cannot accomplish your purpose, the spreading of the Gospel. If you cannot speak the language, your witnessing is limited to handing out tracts. Even then if a person asks you a question, you will have difficulty in answering him. Without the language you cannot preach the Word of God to the people you desire to reach. A fisherman uses a net, a preacher uses words, and without the words you cannot preach. You will also have a great amount of difficulty teaching. Even though you can use pictures and other teaching aids to help where you are short on language, you are still not as effective as you could be and will be when you have learned the language.

Fourth, you will be somewhat of a burden until you gain knowledge of the language. You will be a much greater asset once you have increased your language capabilities. I remember one of my employers saying to me once, "When you first came, you weren't worth the money that we were paying you, but now you are an asset to the company." Just as I had to learn and become proficient at my job before I was an asset to the company, you can never become a complete asset to a mission work until you become proficient in the language.

Fifth, knowledge of the language removes many of the other adjustment problems. As your knowledge of the language increases, many of the adjustment problems will slowly diminish and your effectiveness as a missionary will increase.

You have heard the saying; "Practice makes perfect." I always marvel at the way missionary children who have grown up on the mission field speak the language. Most of them speak the language just as the nationals do. You will never speak the language like the nationals do, but you can be very proficient in the language.

Practice makes perfect, but do not be disappointed when you do not progress as rapidly as you think you should. Use, makes opportunities to use the new language. Do not be ashamed or embarrassed when you make a mistake. Do not get mad when someone corrects you. Normally, the person who points out a mistake you are making is trying to help you. Take advantage of their help and learn from your mistakes. If they sense that your attitude is right and you show a willingness to allow them to help you, they will be very patient as you try to speak. They will correct you when you say words wrong and help you with the pronunciation of words. Many nationals will do everything they can to aid you in learning the language.

Another way to learn and improve your language is to prepare a simple lesson or sermon. Then get someone to go over the lesson and correct your errors. Rewrite the material and practice it until you feel that you can present it to a small group of people. Once you feel comfortable presenting this material, prepare a longer one and repeat the process. Remember that practice makes perfect.

Study the language with someone else. You will be an encouragement to each other, besides good healthy competition is always an incentive. I remember my teachers trying to motivate us to study and use the language through every means that they could imagine. My greatest motivation came through the good-natured competition with one of my fellow students.

You must put your language studies second only to your devotional time with the Lord. I know your heart's desire is to get into the work and be completely involved in seeing souls saved. I know that you want to be productive and be an asset, but **do not** let yourself get over involved in the work to the point that your language

studies suffer. Many missionaries, including myself, have learned from experience; you will never be able to reach your potential until you are proficient in the language. Dedicate yourself to learning the language while you are in language school and allow that dedication to continue through your first term. Once you have learned something wrong, it takes five times longer to unlearn and correct the mistake.

Chapter 10

Adjusting to Missionary Colleagues and Their Views

"This is a true saying, If a man desire the office of a bishop, he desireth a good work.," (I Timothy 3:1). This verse has been translated; "To aspire to leadership is an honorable ambition." There is no ambition more rewarding than building the work of the Lord. However, ambition has caused many problems between mission colleagues.

The world defines Ambition as "a going around (to solicit votes), strong desire for fame, power, etc., the thing so desired."¹ Then what is "an honorable ambition"? An honorable ambition is a Christ-centered ambition. It is an ambition which is noble, and worthy, and defies the world's definition of ambition. Ambition is also a strong character trait of most leaders. It is the driving force that brings about production in one's life and ministry for the honor and glory of the Lord Jesus Christ. An honorable ambition, "true greatness, true leadership is achieved not by reducing men to one's service but in giving oneself in selfless service to them."²

I believe that the Apostle Paul is a great example of leadership with an honorable ambition. He was very zealous in his work for Christ. The Apostle Paul confronted problems head on when necessary. We read where he had confrontations with co-workers. In these confrontations, and in his letters to correct error that had entered into the churches, he was warm, caring, and reproved the people with a heart of love. Paul's ambition was an honorable ambition. He never desired to dictate, but only corrected in love that the Lord be glorified as the result. In this sense, ambition is good.

Problems arise when ambition becomes self-centered. If a missionary's zeal and ambition is self-

centered, and his aim is to gain popularity, approval, promotion, power, and the control of others, it is both wrong and sinful. An honorable ambition inspires missionaries to great service. A self-centered ambition can and will cause problems, conflicts, and power struggles among missionaries and mission personnel. The Apostle Paul wrote, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace.," (Ephesians 3:1-3) Please read Colossians 3:12-17 also. Every missionary should search their heart and examine their ambitions daily to see if they are honorable ambitions or self-centered ambitions. If an examination of your heart reveals one or more of the reasons listed as self-centered ambition, you should stop immediately and redirect your ambitions so that they become honorable, and the Lord receives the glory.

Many times you hear people say, "He is of strong character." There is a difference in a strong will and being stubborn. The author feels that a strong will is a leadership quality. Yet, a leader with honorable ambitions is willing to listen and institute change when he is shown that he is wrong or that there is a better more effective way.

Unfortunately, there are times in mission work when strong wills cause conflicts between missionary colleagues. In many instances, neither missionary is willing to give in because both missionaries feel that they are right. In the book of Acts, we have the story of Paul and Barnabas. These two great Apostles had a great conflict of wills over John Mark. The contention was so sharp between them that they separated from each other. Barnabas took John Mark with him, and Paul selected Silas to travel with him. Even though both

men had honorable ambitions and intentions, there was a great conflict of wills.

It would be impossible to list all areas where conflicts could occur. However, attention will be given to three areas where conflicts often occur. There are times when conflicts develop between new and veteran missionaries. One of the first things that a new missionary notices upon arrival to the field is the ways and slowness of the people. He believes that there is a better way of doing certain things, and believes that immediate changes should be implemented. In his zeal to execute these changes he encounters strong resistance from the veteran missionary. As a result there is a conflict of wills.

In this instance the senior missionary will usually be right. Not solely because he is the senior missionary, but because he knows the people and their customs much better, and has planned the work to progress within the framework of this knowledge. The senior missionary should be willing to explain why he is doing things in a certain manner. He should also let the new missionary explain his new ideas and consider them. If the new missionary does have a better way, the senior should be willing to make changes. If the idea will not work then he should explain why. When the senior missionary explains why the idea will not work, the new missionary should accept the rejection as a lesson learned.

There is a Biblical principle that is relative in this situation. When we examine the leadership of God's work we always find that there is only one head. If something has two heads, it is a freak. God always leads one man in the ultimate and final decisions. God led Noah. God led Abraham and his family followed him. God led Moses, and even though he appointed others to help with the leadership, God always spoke to the head, Moses. When Moses died, God choose Joshua to be

His voice to the people. In the New Testament, we see this principle applied in the church. God ordained the pastor as an overseer or leader over the church. God leads the church through the pastor. In mission works the same principle applies. God leads the head of the ministry. He, in turn, must not drive but lead. Others will follow him as he follows God.

Before a new missionary joins an established work there should be a very clear understanding between the new missionary and the leader of the work in several areas. Two of the most important are the areas of authority and responsibility. How much and what authority will the new missionary have, and what his responsibilities are should be very clearly defined.

Most new missionaries are required to spend their first term on the mission field with a veteran missionary. They usually fill a secondary leadership position. This position can be a job or it can be an opportunity for the new missionary to gain valuable knowledge and leadership experience. Leadership is learned. It is true that God gives some people more leadership abilities than He gives others, but one must develop his leadership skills to their fullest potential. Regardless of what some may say, it is not second class to follow. One cannot learn to lead until he has learned to follow. Joshua faithfully followed Moses for many years. When he was ready, and in God's proper time, the Lord lifted him up and moved him into the place of leadership.

The second area of conflict between missionaries to be discussed is the area of finances. This problem arises when two missionaries are building a work together and one missionary is putting much more money into the work than the other is. Because he has more invested, he naturally expects to have more say and control in what goes on. Regardless of how good your relationship is with your fellow missionary, before

the work is started, a clear agreement must be made between the missionaries involved.

Another area of financial conflict results when a new missionary joins an established ministry. Because his work funds are not tied up in the work, he can do things for the workers that the veteran missionary cannot do. It should also be noted that many times the veteran missionary does not do certain things for the nationals, because he knows that giving them too much can cause problems and even destroy them as Christian workers later on. As a result, problems arise between the workers and the veteran missionary. The new missionary cannot buy workers. He must win and develop them.

A third area of conflict arises from the views of other missionaries. In order to effectively work together, missionaries must agree on the major doctrines. The word "Views" does not refer to major doctrine, but to how each missionary views certain points or problems that may arise.

An example is polygamy. Some missionaries admit polygamists into full fellowship and membership with the church. Others admit them but do not allow them to hold any type of office. Others will admit the polygamists into a semi-membership category. Again others allow them to attend services, but do not allow them to be members. Some missionaries insist that the man put away all wives but one, or not be allowed to attend services.

There are many other areas where a difference in views could be an area of conflict. No attempt will be made to discuss them individually. However, it is very important to remember that clear-headed communications are the key to solving the conflicts as they arise.

When there are conflicts of wills, it is important to remember that God never leads one missionary to build a work and another to do something that would destroy it. Contention causes strife and strife brings division. If differences are not settled properly, the results can be a division or destruction of the mission work.

Interrelationships between missionary families can also be an adjustment problem. When two or more missionary families are involved in a work they will be together continually.

Good interrelationships must be maintained if we are going to work together. First because we love each other in Christ, and secondly because we have no choice "if" we are going to work together in harmony. I Peter 1:8 says "And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins."

The missionary children are in close contact all day. They are in school together, they study together, they spend recess time together, and after school, they play together. The adults also spend the majority of their workday together. When you spend this much time together, you soon, as the old saying goes, know each other's "dirty laundry", or faults. When you are tired everyone else's faults seem to show very clearly.

When you see the children starting to quarrel more than normal it is a sign that they need to be apart for a while. The simple solution to this problem is to send the other children home for a while. If the parents understand that when their children are sent home it is not because of problems, but to prevent problems, no one will be offended. When children do get into a spat, never let the children's problems spill over and cause problems between the parents.

The same thing also applies in the relationships between the adults. When everyone's faults really seem to be standing out, it usually means that you need a rest. You will do yourself and everyone else a favor if you will go aside and rest for a time. Christ told His disciples, "Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat." (Mark 6:31). The last part of the verse explains why Christ told them to come apart; they were tired and needed to rest. So will you, dear missionary!

FOOTNOTES

1. David B. Guralnik, Editor in Chief, Webster's New World Dictionary, (New York: Popular Library, 1979), p.19
2. J. Oswald Sanders, Spiritual Leadership, (Chicago: Moody Press, 1967), p.15

Chapter 11

Coping with Pressures

The last major adjustment problem that will be discussed is the subject of coping with pressures. Pressures can stem from any part of our life or ministry. Learning to deal with pressure is a major area of development in the life of any Christian and especially for full time workers and leaders.

Pressures are a part of life. They are present in every area of our lives and ministry. Many will be small, others will be large, and others will seem like impassable mountains. If pressures are ignored or not dealt with, they will eventually cause very serious problems in the mental, physical, and spiritual life of the Christian worker or leader. Have you ever felt that everything was going wrong at once? I suppose that Job felt that way as the servants, one after another, brought him bad tidings. We see that Job was able to handle the pressure that came upon him. When we read in the book of Genesis, we find that pressures are not new. They have been a part of life since the first man. Adam, even in the beginning, was faced with and had to deal with pressures caused by the events of life.

Many times we are tense, irritable and snappy and do not realize it until someone says something about it. A person may or may not know the pressures are causing these emotions or how they are originating. Before we can properly deal with pressures, the source must be located.

There are many sources of pressure. Many of the pressures that must be dealt with stem from: finances, lack of time, family pressure caused by neglect, peer pressures, problems that are language related, pressures caused by the physical surroundings,

pressures caused from the feeling that we are not being as productive as possible, plus pressures from other areas of our lives.

Many times missionaries leave for the field believing that they have sufficient support. However, it is normal to lose a certain amount of support during a term of service. There are various reasons why support is lost. It may be because of bad economy in an area, a church split, a pastor change, or many other reasons. Meanwhile, as the missionary's work on the field grows, his financial needs are also increasing. The result is increasing financial pressures on the missionary.

The majority of problems within a ministry can usually be traced back to finances. It is also true that most domestic problems in the home are the result of financial pressures.

In Mexico, what he can buy and pay for with cash determines a man's worth. In the United States a man's worth (by the world's system) is determined by his credit rating. As missionaries we must live and operate our ministries by faith. In finances, faith is trusting God to provide the money for those things he leads us to do. Remember that if it is God's will that we do something, He is obligated and will provide the finances to accomplish the task. Financial problems often arise when we get in a hurry and don't wait on the Lord. You should never finance the Lord's work with plastic money (a credit card). Nor should you go to the bank and borrow money to continue, and say, "God will honor my faith and pay off the loan." Wait on the Lord! If it is His will you continue, He will provide in His time, that which is necessary to do so. "But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Philippians 4:19).

"The hurrier I go the behinder I get." "There never seems to be enough hours in the day." The earlier I rise in the morning, the more there is to be accomplished that day." One of the greatest differences between American and Foreign cultures is the value of time. Very rarely will you find an American businessman who closes his business two hours for lunch. But there are a lot of stores in Mexico that close from 1 P.M. to 3 P.M. for lunch. Life moves at a much slower pace in foreign countries and much less emphasis is placed on getting things done on a set schedule.

Most missionaries and pastors prefer to study in the morning and take care of business in the afternoons. In Mexico, many of the major businesses, such as banks, the Power Company, and many governmental offices are only open to the public in the mornings. As a result there is always a waiting line. The earlier in the morning you go to these places, the better.

Because of these and other factors, there never seems to be enough time for study, prayer, family, and the completion of ministry tasks. You must allow time daily in each of these areas. In order to accomplish this, time must be carefully scheduled. I believe the following suggestions will help you to schedule your time.

Start your day with prayer and Bible study! Your day will go much smoother if you do. Get up an hour before the rest of the family and use this quiet time to pray, read, and prepare yourself to meet the day that is dawning. Organize your day. Spending five minutes every evening to plan the following days' activities can save time and frustration during the day. The author suggests that you carry a notebook and jot down things that you need to remember or accomplish each day. Prioritize the list in the order you need to do them. If you have a cell phone, and who doesn't these days; you can

use the note or calendar function to track “things to do” and “appointments.”

Family time is very important. Although, there will be times when there are so many activities that you will not be able to set aside a time to spend with your family as a whole. However, there is a way to fulfill your obligations and still spend time with family members. Take one of the kids, or all if possible, with you when you go to the bank, post office, etc., and, on the way home, do something special, like grab a hotdog or ice cream. This only takes five minutes and has a real meaning to the kids. Wives like ice cream, too!

In connection with scheduling family time, we should also mention family pressures. When you feel that your wife or children are pressuring you, do not ignore it. Family pressures are the result, of a problem, but many times they stem from a serious need. Find the problem or need and deal with it while it is small. The careful handling of maternal pressures or children is one of the key factors to a missionary's success. It is important that your family feels they are important to you and a part of your ministry.

Another area of pressure is a Missionary peer. As humans, we are by nature competitive. Good clean competition is productive and has a positive motivation. Competition becomes wrong when it becomes negative. A Christian should never have a *win-at-all-cost-attitude*, because it always produces negative, rather than positive results. Competition among missionaries is also bad when one missionary takes workers, materials, etc. from another missionary in order to accomplish the job or obtain the victory. Again, competition is bad when it is done for self-glory which is self-pride.

Jealousy is another cause of problems between missionaries. Jealousy is defined as resentment, envy,

watchful in-guarding, and resentfully suspicious of rivalry. Jealousy, resulting from such feelings, has caused many ill feelings and hurtful actions between missionaries and destroyed many productive works.

Jealousy may be the result of envy. Sometimes new missionaries become jealous and envious of the veteran missionary's work, the number of workers he has, or the amount of support he receives. Because he feels that he must produce, the new missionary begins to try to steal or take over the work. Naturally the veteran missionary, who has spent years building the work, becomes watchful, protective, and guarded which results in destruction, harm, and undoing.

On the other hand, some veteran missionaries are suspicious of rivalry in every action, movement, or statement that other missionaries make. As a result, they feel jealous and threatened when others are successful in building a ministry, or someone other than themselves begin to have power or authority. Obviously, they stifle the work's progress, cause others to lose confidence in them as leaders, and create unnecessary problems.

Missionaries are not executives working in a worldly dog-eat-dog system trying to make it to the presidency. We should never allow peer pressures to cause us to conduct our ministry or ourselves in a questionable manner. I am sure you know someone who desires to accomplish great things for the Lord, but his means are questionable. When you mention his name people say, things such as, "He's a great guy, but he walks a very fine line between being a crook and a resourceful servant." We are servants of Almighty God. We are on the same team. Therefore, His Glory should be our motive for all that we do. Don't allow peer pressures to be a negative force in your life and ministry.

Another source of pressure is the missionary himself. When a new missionary reaches the field he says to himself, "I am a missionary and therefore I must be productive." This production pressure builds as he realizes his shortcomings in the language, cultural knowledge, and how to build a work in a foreign society.

The majority of churches and sending agencies suggest or require that the new missionary spend the first term on the field with a veteran missionary. They consider the first term as an adjustment period. During this term, they expect the new missionary to learn the customs and culture of the people, refine his language skills, and learn how to build works in the foreign society. Your greatest accomplishment during the first term is not the help that you can be during that time, but the things that you learn, practice, and refine in order to become productive. There is no shame in being "The new guy." We all have to be 'rookies' at least once. Most people, including the natives, respect the learning process enough to give the new guy-that would be you-a little slack while you mature as a missionary.

Each of us has talents. One person may be a carpenter, another an electrician, another a musician. We can and should use our talents or abilities to complement each other. However, talents are natural abilities that have been developed. Always remember that no missionary ever did all the work he needed to do by himself. Always be the first to compliment, applaud and encourage others when they use their skills and talents to serve God. Jealousy is the stuff of cowards, and it has no place in Gods' own mission field.

Spiritual gifts are the service gifts of God. At the time of our salvation, God gave us a new nature. With this new nature came a spiritual heredity, which provided every one of us with certain spiritual gifts. God gives us the spiritual gifts that we need to be productive

in His work. "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that" (I Corinthians 7:7). See I Corinthians 4:31; 12:4; 14:1,12; I Timothy 4:14; and II Timothy 1:6. To be productive, we must know what our gifts are. Pressures often result because one does not know his gift(s).

Before proceeding to the next pressure topic, a brief study of the Spiritual gifts will be made in an effort to help those who do not know their gifts, to find them, and become even more productive in that area. In order to list all of the Spiritual gifts one must study the following passages of scripture:

I Corinthians 12:8-10	I Corinthians 12:28-30
Words of wisdom	Apostles *
Word of knowledge	Prophets *
Faith	Teachers *
Gifts of healing *	Workers of miracles *
Working of miracles *	Gifts of healing *
Prophecy *	Governments
Discerning of spirits	Tongues *
Divers kinds of tongues *	Interpretation of tongues *
Romans 12:6-8	Ephesians 4
Prophecy *	Apostles *
Ministry	Prophets *
Teaching *	Evangelist
Exhortation	Pastor-teachers
Giving	
Ruling	
Mercy	

* Gifts mentioned in more than one list

When we compile the gifts listed in these four passages of scripture, we find that there are twenty separate gifts of the Spirit. The following is a list of the twenty separate gifts.

Discernment	Evangelism	Exhortation	Interpretation of tongues
Giving	Faith	Helps	Word of knowledge
Mercy	Ministering	Prophets	Ruling
Teaching	Word of wisdom	Government	Pastor -teacher

Five of the gifts were apostolic in time and no longer exist. They are:

Apostles
Tongues
Interpretation of tongues
Gifts of healing
The working of miracles

When I just wrote that certain gifts no longer exist I did not mean to say that there are not still miracles available, specifically in the area of healing. Those miracles are elicited through prayer and not the show-business-type-antics of any one man. That is why we constantly update the prayer list in our church bulletin, and why all of us have witnessed healing of people with ailments the Doctors had pronounced as inoperable and incurable.

There are four Biblical principles concerning the gifts of the Holy Spirit that should be discussed at this point.

The first principle concerns the distribution of the gifts of the Spirit. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.," (I Cor. 12:11). God gives every believer the gift or gifts he needs according to His sovereign will.

Secondly, the Holy Spirit without exception gives at least one gift to every believer at the time of his conversion. The Holy Spirit may give the believer more

than one gift, "...dividing to every man severally as he will.," (v. 11).

The third principle deals with the use of the spiritual gifts. I Corinthians chapter 12 clearly teaches that a believer is never to use his spiritual gifts for the purpose of self-edification, self-glorification, or self-elevation. These gifts are not for the selfish profit of the believer, but that he might glorify the Lord Jesus Christ, to whom all honor, glory, and praise is due.

The last Biblical principle is also found in I Corinthians twelve. The spiritual gifts, given to the believer by the Holy Spirit, are to be used for the benefit of the local church. In order to accomplish God's purpose and will for his life, every believer must discover and use his spiritual gift or gifts.

The spiritual gifts are divided into two groups: the gifts of the Spirit given to the believer, and the gifts of the Spirit given to the church. First, we will discuss the gifts of the Spirit to the church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" Ephesians 4:11-12). In general, all of the spiritual gifts, including these gifted men, are for the good of the church.

God's plan is to be executed by men! The Holy Spirit has always called men who have the proper individual gifts to fulfill the offices of apostles, prophets, evangelists, pastors, and teachers. All these offices remain today with the exception of "The Apostles," who were chosen by the Lord to testify of His earthly ministry and set His church in order. This office ceased with the Apostle John's death. The Holy Spirit calls these gifted men to certain churches or ministries. Their work is the perfecting of the saints. They are to mend or bring into

an orderly spiritual state those who have been disjointed by sin. To lead them in finding their gifts and to equip them is to use those gifts, so that each might contribute to the good of the whole. They are to build up the believers, especially in doctrinal matters, and to produce maturity in their lives.

In Luke 4:18-19 Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, and to the recovering of sight to the blind, and to sit at liberty them that are bruised, to preach the acceptable year of the Lord." Today His ministers are anointed to accomplish that same call.

Do you know what your spiritual gifts are? You should! Look over the following list of spiritual gifts and decide which ones you have.

Discernment	Exhortation	Faith
Giving	Government	Helps
Mercy	Ministering	Ruling
Teaching	Word of knowledge	Word of wisdom

Sometimes it is hard to determine one's gift or gifts. Many times other people are more aware of your gifts than you are. The following section will show you how to discover your spiritual gifts.

You should make finding and developing your spiritual gifts a high priority in your life. The discovery process is initiated by studying Romans 12:6-8; I Co. 12:1-11, 28-30; Ephesians 4; and other related scripture. There are four important values in discovering your special gifts.

When we travel unfamiliar highways, we depend on the signpost announcements to show us the proper route to reach our destination. The first value of knowing

your gift or gifts is that those gifts serve as a signpost to direct you to the proper direction in knowing God's will for your life. Secondly, knowledge of your gifts helps you in setting priorities in your life. It will also identify the areas of service in which you should concentrate your training and develop specific areas, instead of being a spiritual jack-of-all-trades. Another value in knowing your specific gifts is Self-acceptance (I Cor.14: 12-26).

Self-acceptance comes when you realize that you are special to the Lord. He gave you certain talents and gifts for a specific purpose. There are no unimportant jobs in Christ's service! As you develop your skills, you will be a more competent servant. Self-confidence grows from competence. Self-acceptance and relief from pressures come when we know we are serving God to the best of our ability.

Still, knowing the values of finding your spiritual gifts and actually determining the gifts are two different things. There are five steps in finding one's gifts.

The first step is prayer. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God.," (Philippians 4:6).

Enlightenment comes through Bible study. As you pray and ask God to reveal your gifts, you should also study the passages of scripture relating to spiritual gifts. God will open your understanding.

A desire to do a certain work may indicate a gift. "This is a true saying, If a man desire the office of a bishop, he desireth a good work.," (I Timothy 3:1). God does not make us do things against our will. He will usually give us a desire to do those things He desires of us. However, be careful in following your heart, because it can deceive you. Beware of a tendency to choose a

path of behavior based on an idea such as ,”It just felt so good that it has to be right for me.” Also be attentive to feedback from others who have experience in recognizing gifts.

God does not require us to do something that we do not have the ability to do. Consequently, spiritual gifts will be substantiated by ability. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen.," (I Peter 4:11)

Lastly, as you use a spiritual gift, God will bless it's use; always!

Leaving our discussion of production pressures we also find that the language and culture are other areas in which missionaries may feel pressured. Both language and culture shock have been discussed previously. They are being mentioned again, in order to emphasize that they are important areas.

Physical surroundings are an adjustment problem and an area of pressure. If you, as a missionary, cannot learn to accept, adjust, and work effectively within the physical poverty and the adverse conditions that surround it, adjustment problems and pressures will result.

When we find ourselves facing the pressures and blows that life deals, there are certain things we should not do, certain ways we should not react, and other things that we should do.

When pressures and problems arise inadvertently, our first reaction is to say "If I had done this or that things would be different." Do not blame yourself when

you did not contribute to the problem. Even though you are upset because of the problem or pressure you are facing, you should not try to assume full responsibility. Guilt feelings and blaming one's self will only increase the Pressure you feel.

However, if you contributed or caused the problem, you should not try to ignore your part in the problem. When at fault, whether it is full or partial, accept your part of the responsibility for the problem. There is great value in self-evaluation. It is usually the first and hardest step in rectifying the problem and eliminating the pressure. Even though we are not at fault, we must still admit that a problem exists. We cannot close our eyes and hope it will go away. The problem must be faced and resolved. You should not point an accusing finger at someone else. Placing the blame on someone will not fix the problem; it will only cause bad feelings between those involved. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.," (Galatians 6:1).

The last thing that you should not do when facing pressures and problems is to keep it bottled up inside because doing so can make you sick; physically ill. Things kept bottled up inside cannot be dealt with as well as the things that are allowed to surface. When you allow your feelings to stay bottled up on the inside, it reacts like a pressure cooker; if the pressure is not released, it will explode.

We must seek positive solutions for the pressures and problems we face. The cause of the pressures or problems will be found in one of three areas: Physical, mental (emotional), or spiritual. This is true for personal problems as well as problems between individuals. In order to find the solution, we must properly diagnose the problem and identify from which of the three areas that it

comes. Once the cause is understood, we can deal with it and find a solution for the problem.

However, the best cure for pressures and problems is prevention. Controlling your emotions, admitting that you feel pressure, and facing problems head on while they are small, can prevent problems and pressures, like culture shock. Another way to overcome pressures is to find an escape valve. Learning to find satisfaction in simple everyday pleasures could do this. Some people find pleasure in flowers, others like plants, a hobby, or any activity that allows you to relax. Long walks deliver not only the benefit of physical exercise, they can be a time of emotional relaxation, of thinking and of prayer.

We must also learn to rise above disappointments. Life can be just as good or even richer after passing through a problem than it was before the problem arrived in our lives. One must learn from the experience and use the problem as a stepping-stone to spiritual maturity, rather than allowing it to be a stumbling stone. This was the Apostle Paul's attitude: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.," (II Cor. 4:17) Ask the Lord to help you rise above the disappointment and show you the lesson to be learned from it, that you can grow spiritually.

You should also have a realistic attitude toward your abilities. Study, discover, and develop your spiritual gifts and natural talents. Be confident in God and in yourself. Dr. Clyde Narramore made the statement, "No one needs to be an ordinary man. We have an uncommon commission. Some people, however, settle for a very small 'mess of pottage'."¹ Dr. Narramore goes on to explain that we have an uncommon resource, an uncommon guide, an uncommon power, and an uncommon destination. Considering these factors do not underestimate what you can accomplish for the Saviour

by setting reasonable, reachable goals and doing whatever you attempt, to the best of your ability.

Many times we feel pressured and problems arise when we are not tolerant of imperfection. The only perfect man was the Lord Jesus Christ. The idiom "Nobody's perfect" hits the nail on the head. We all make mistakes. So, don't expect others to be perfect and usually they won't expect perfection from you. The Bible teaches that Christian leaders must be patient. We must be tolerant of mistakes if we are to help others mature and develop.

A work can only have one leader, or head, because anything that has more than one head is a freak. Yet, problems always result when one missionary tries to be a dictator over the work. The wise leader never expects someone else to do something that he is not willing to do himself. He must be willing to set the example. He must be willing to be a servant, because he serves both God and man. Dr. Jack Hyles said, "When one thinks of greatness, he looks at the head of the table; but when God looks for greatness, He looks at the one who is serving the table." Jesus said, "And whosoever will be chief among you, let him be your servant.," (Matthew 20:27) People cannot be driven; they must be lead. The late President Eisenhower illustrated this truth of leadership by removing his belt, and attempting to push the belt from the rear. The result was a mess. Then he took the buckle and pulled the belt behind his hand. The belt, of course, went wherever he led with his hand. Leadership is much more believable when done from the front , by example, than it is when done from the rear by issuing commands.

Problems and pressures result when people feel like a doormat, or do not have a sense of belonging. Everyone likes to feel that they belong, that they are a part of the group and its' efforts and accomplishments.

Belonging comes through involvement. Although the leadership of an established work cannot give a new missionary a ministry, they can give him a job. He must build that job into a ministry. A ministry must be in someone's heart or it will fail. Problems often result when the new missionary builds the job into a ministry and the leadership is not willing to give the authority and privilege that has been earned. Have you ever heard anyone say, "I feel like a doormat"? This is how a person, who feels the leadership is using them as a doormat to climb the ladder of success, feels. A good leader never uses people for personal gain but makes people feel that they are an important part of the ministry. He always gives credit where credit is due.

Some wise man once said, "Plan your work and work your plan." Every work should have a plan of action. Plans are necessary to keep the work moving forward. Although, I have yet to see anyone sit down and draft out a perfect plan. You must be flexible! Do not let the plan work you, you must work the plan. Constantly, evaluate the plan, handle the problems that arise, and if you encounter an unchangeable element, rework and make adjustments for it. Sometimes it will even be necessary to replace plans.

How many times have you heard someone say, "Well we've always done it that way?" Robert Coleman made the statement, "Merely because we are busy, or even skilled, doing something does not necessarily mean that we are getting anything accomplished. The question must always be asked: Is it worth doing? And does it get the job done?"² Hudson Taylor met with much resistance when he tried to introduce new ideas into the work. Those ideas proved to be productive. A good leader is always looking for better, more productive and efficient ways to build the Lord's work. It is wise to be open-minded when someone approaches you with a new idea or plan.

Did you ever wake up in the morning dreading to get up and face the day?. Many times this pressure is the result of procrastination. We put off dealing with a problem. So, we do not look forward to the new day because we know that the unsolved problem remains unsolved. Unattended problems cause unnecessary pressures. Don't give small problems a chance to grow into large ones. Nor should you put off dealing with larger problems. Instead, you should deal with problems as they surface.

Why do things happen as they do in our lives? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose.," (Romans 8:28) "We also know that God might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us whom he hath called, not of the Jews only, but also of the Gentiles?," (Romans 9:23,24). According to these verses things happen as they do for our good or betterment.

The key to coping with pressures is our seeing that trials, problems, and pressures in our lives that will make us better or bitter depending on how we react. "And we know that all things work together for the good to them that love God," Remember that God never allows anything to come about in our life that is not for our good or betterment. How does God accomplish our betterment? He does it by working through the everyday events of our lives. Note the working of the Lord as seen in the verses quoted above. "To them who are the called according to his purpose...." When we receive Christ as our Saviour we are justified. Justification puts us in the right relationship with God. This means that God the Father declares us just.

Sanctification is the fruit of that new relationship which brings separation from evil and dedication to God and His purpose. (II Chronicles 29:5,15-18; I Thessalonians 4:3; Hebrews 9:3). The believer is dedicated to and set apart for the purpose of God. When a person is separated from the worldly relationships of life in order to be devoted to a sacred one, it is called sanctification (called according to His purpose).

What is the purpose of God for our lives? It is God's purpose that we be separated from the world and dedicated to our Savior. We are saved from something to something. We are saved from sin, for service. God expects us to be dedicated or devoted to the cause of Christ, the winning of souls for His glory.

Our justification is instantaneous and takes place at the moment of salvation while sanctification is progressive and is accomplished through a divine work, I Thessalonians 5:23-24; Ephesians 5:25,27; I Peter 2:12; and Philippians 1:6; and human means I Corinthians 1:30; John 15:3, 17:17; Ephesians 5:26. Christian means Christ like. The Christian is to strive to be like Him, I Thessalonians 3:13; Philippians 3:12-14. Sanctification is a gradual daily process; "But Grow," 2 Peter 3:18, "to abound more and more," I Thessalonians 3:12, "to perfect," II Corinthians 7:1; Ephesians 4:11-15.

God allows and uses the circumstances of life to build the believer and produce spiritual maturity, that he might be properly equipped to accomplish God's purpose for his life. In Job chapter one, we read of the hedge of protection that God has placed about our lives. When trials, problems, and testing come, always remember that God is in control. He allows these circumstances only if they are for our good and they will make us better servants to whom He might make known unto us the riches of His glory.

No one is perfect. Everyone has been offended or has offended someone at one time or another. In a moment of anger we have said things that we later regret having said. Exerting self-control while angry and not saying anything until you have a chance to cool off can avoid this. If someone offends you and you cannot forget the incident the Bible says that you must go to that person and discuss the offense with him or her. Forgiveness is an essential foundation for building close relationships with others.

If you feel that a person has hurt you beyond your ability to forgive, remember that others have also been deeply hurt. Yet, they were able to overcome by putting their confidence in the promise of God, "My grace is sufficient for thee, for my power is perfected in weakness.," (I Corinthians 12:9). Through God's strength we are able to forgive others. Keep in mind that one of the very last things Jesus said was, "Father, forgive them for they know not what they do."

God's forgiveness does not hide our sins; no, it removes them. His forgiveness is absolute and complete. Understanding His forgiveness is the basis for being able to forgive those who hurt us.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.," (Galatians 6:1). It is not always easy to forgive someone, especially if the hurt is very deep. But, we must follow God's example of forgiveness and forgive others, no matter how much they have hurt us. "Take heed to ourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.," (Luke 17:3). God's Word teaches that we are to recompense to no man evil for evil. Because the Lord says, Vengeance belongeth unto me, I will recompense, saith the Lord.," (Hebrews 10:30) We cannot do so alone; it is

the Holy Spirit who enables us to forgive others. God's Word says the benefit of our forgiving others is that we receive forgiveness and have peace with ourselves.

FOOTNOTES;

1. Clyde M. Narramore, Uncommon People in a Common World, (Rosemead: The Narramore Christian Foundation, 1975) p.8
2. Robert E. Coleman, The Master Plan of Evangelism, (Old Tappan: Fleming H. Revell Company, 1963), p.11

Chapter 12

Aids in Mission Establishment

The preceding eleven chapters covered materials relating to missionary adjustment and adaptation. The following sections will give a basis for missions and attempt to explain how to establish mission works in a foreign society. The author does not claim credit for the majority of these materials. They have been learned from experience and passed along from missionary to missionary beginning with those whom the Lord himself taught.

What is the Work of the Holy Spirit in our mission works? Dr. R.A. Torrey said:

"The Holy Spirit has power to reveal Jesus Christ and His glory to man. When Jesus spoke of the Spirit's coming, He said: 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me' (John 15:26). And it is only as He does testify of Christ that men will ever come to a true knowledge of Christ. You send men to the Word to get knowledge of Christ; but it is only as the Holy Spirit takes the Word and illuminates it, that men ever get a real living knowledge of Christ. 'No man can say that Jesus is the Lord, but by the Holy Ghost.' If you wish men to get a true knowledge of Jesus Christ, such a view that they will believe on Him and be saved, you must seek for them the testimony of the Holy Spirit. Neither your testimony nor that of the Word alone, will

suffice, though it is your testimony, or that of the Word, which the Spirit uses...But unless your testimony is taken up by the Holy Spirit they will not believe." ¹

The working of the Holy Spirit in missions is vast. However four specific areas will be discussed at this point. They are Proclamation - Romans 10: 13,14, Conviction - John 16:8, Regeneration - Titus 3:5, II Corinthians 5:17, and Perfection - John 16:13. Let's consider these works individually.

Proclamation

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?," (Romans 10:13-14) God chooses to use man to proclaim the message of salvation. There are many verses that teach the importance of going and proclaiming the Gospel.

Conviction

When Christians are obedient to proclaim the Gospel, the Holy Spirit convicts them of their sins and their need of Christ. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8).

Regeneration

Next follows regeneration. Regeneration is solely the work of the Holy Spirit. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5). It is the Holy Spirit who gives life through the work of regeneration and God who receives all the glory for their salvation.

Perfecting

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and the edifying of the body of Christ:," (Ephesians 4:11-12). An important part of the missionary's job is the building of God's Saints. The perfecting of God's people starts when they are saved! Then they must be taught about eternal salvation, to follow in scriptural baptism, and built into mature, fully-grown Christians through the teaching of the Word, and the guidance of the Holy Spirit. They must then be taught the importance of God's Word and how to apply it in their daily lives. There are four stages of Christian growth. They are the baby stage, the child stage, the young person stage, and the adult stage. You can tell what stage a believer is in by the way he acts. Be patient with your spiritual children as they grow and mature in Christ.

On the mission field the missionary must both sow and reap. The Gospel has not been sown in Mexico and other foreign countries like it has been in the United States. Consequently, there must be a time of sowing before a time of reaping can come.

A strong church is composed of three elements: it is self-supporting, self-governing, and self-perpetuating. You must teach the people to take responsibility in the church. In order for the church to become self-supporting, the people learn that they must assume the responsibility for paying the bills and the pastor through their financial giving.

It doesn't matter where you minister is, on the mission field or in the United States, it is hard for a new converts to start giving 10% of their income as tithes. I have had national pastors and even missionaries say,

“Brother, you must understand, the people WHO I am working with are very poor and barely make enough to feed their family. They can't afford to tithe, or I just can't bring myself to teach that the Lord requires them to tithe.” The tithe is absolutely fair to both the rich and the poor. Both are required to tithe the same amount! Both are required to give 10%.

The tithe is God's ordained method of supporting the work of the church. Those who give soon find that God blesses a cheerful giver. The problem that many a national pastor and missionary have is they do not truly understand the truth that you cannot out give the Lord! In Luke 6:38 the Word of God says, “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” II Corinthians 9:7, tells us that “God loves a cheerful giver.” God told His people in the Old Testament to bring their tithes into God's storehouse. The same is true in the New Testament, I Corinthians 16:2 tells us to give our tithe every Sunday (first day of the week), to the local church (God's storehouse), as God has prospered us. It does not matter “how much” a person prospers, he is to give 10%.

When I taught that tithing is one of our works one of the pastors said, “our people don't really make money, all they have is the things that they raise.” Remembering a story a missionary once told I said, “Do they have chickens? He said, Yes. I asked, “Do the chickens lay eggs?” He said yes. I said, “Then one of every 10 eggs is to be given to the Lord as a tithe. So is one of every ten chicks, pigs, ducks, bushels of corn, etc. Then the church can take those things and first provide that the pastor and his family have food to eat and then they can sell the rest and buy whatever is needed with the money.”

The whole point is that we must teach people to tithe so that they may grow spiritually and become mature Christians, obedient to the Lord in every area of their Christian walk. Tithing is a matter of exercising faith in the Lord to supply our needs. God has promised to meet our needs and to bless Christians materially when they cheerfully and faithfully give according to Philippians 4:10-19. David understood this principle and wrote, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalms 37:25) The author believes that it is a sin against God and against the people a missionary is ministering to, not to teach them the obligation to tithe because it robs them of the financial blessing of God.

I heard what could have been an endless argument about which was more difficult, for a poor man who made only \$100 a month to tithe 10% or \$10.00 or for a wealthy man who made \$100,000 each month to tithe his 10% or \$10,000. One inescapable truth is that if the poor man begins his adult life by tithing \$10.00 a month, he will have established a strong habit of tithing by the time God blesses him with wealth and he is making \$100,000 a month. Then he will surely be capable of tithing his 10% or \$10,000 each month.

Believers must also be taught that the church is self-governing and that they must assume the responsibilities that go with the privilege of self-governing. Teach them to support the pastor and to follow him as he follows the direction of God. Teach them to take an active part in the decision making process.

They must also understand that the church is to be self-perpetuating. This means that every Christian is to reproduce other believers. They must be taught it is not solely the pastors' job, but that everyone is responsible

to win souls and be involved in the instruction of the new converts so that the church can and will grow. Easier said than done, right? In order to accomplish the job, the missionary must have an understanding of purpose, and a plan to accomplish the purpose.

What is the missionary's purpose? One could say that he is an Ambassador. An Ambassador is one who speaks for another in order to bring about reconciliation. Therefore, the missionary is an Ambassador between God and mankind. There are eight traits for a good Ambassador from God. First he is completely dedicated to God. Secondly, he speaks with authority, because he knows the need and is properly prepared. Thirdly, he is able to communicate effectively. Fourth, an Ambassador is able to motivate people to action. The fifth trait is that he causes them to make productive decisions. The sixth thing he does is plan and dream with others. The seventh thing he does is to grow and improve as he gains experience. Lastly, he finds potential and talents in others and is able to utilize those gifts.

Every person's potential, abilities, and talents are different. Leaders and workers are built and developed. Some people have the qualities that make good leaders while others make great workers.

The following is a profile of a good worker. He knows how to do the job. He has compassion for lost people. He is a soul winner (Matthew 9: 36-38). He teaches others to be a good servant of Christ. He makes disciples. He takes every opportunity to learn the Bible.

The following is a profile of a good leader. He is an equipped worker and knows how to get the job done. There is evidence of potential and growth in him. He is being used of God to help disciples become good workers and leaders (II Tim. 2:2). He bands and leads

groups in the salvation of the lost (Mark1: 38). He displays faithfulness and integrity in his life and ministry (II Tim. 2:19-21). A good leader is also able to see potential in other people and build them into leaders. A good leader gets things done. He knows what must be done and can inspire other people in order to accomplish the task at hand. He is able to get things done because of his natural ability and self-confidence. He also has a spiritual ability. His confidence is in God. (Phil. 4:19) He understands men and how to work with them. He knows God and seeks His will. He is willing to make decisions, and is ambitious yet not proud. He develops his own methods, but finds and follows the will of God. He enjoys leading people, yet delights in following and obeying the Lord. He is mature and has personal consideration for others. He has a love for God and man. A good leader is independent, yet God-dependent. It is good to remember that a leader is only as strong as his weakest point.

A good leader is constantly improving his abilities (I Tim. 3:1). The person who desires to be a leader must examine his motives and be careful not to use others for personal gain. Instead of personal ambition, there must be a genuine love and concern for the people he will lead.

A good leader will have a vision (ultimate goal) and a plan that will allow him to attain it. His work is done through the local church. His purpose is to fulfill the great commission by winning the lost and discipling new converts. His means is teaching and training others through instruction and practical application.

Missionaries must realize that the church's attendance and growth depends on the leadership. Good leaders must be built if we expect the church to grow after it is turned over to a national pastor. Every aspect of the church is important. It is therefore

imperative that the pastor be a good leader and motivator, because the final responsibility for all church programs and functions is upon his shoulders. He must be able to lead the Deacons, the men, and the church. The purpose or objective of the missionary is clear. He is to win people and build them into spiritual leaders and workers resulting in the establishment of a self-supporting, self-governing, self-perpetuating church. He must also teach the people that they have a responsibility to do the same thing.

There are three reasons why the missionary's objectives are impeded. First, his work will be greatly hindered if the missionary does not have a clear understanding of what he is trying to accomplish. Secondly, the work will be hindered if the missionary knows what he wants to do, but does not know how to go about accomplishing the task. Others will only be partially successful because they have a faulty understanding of their objectives. The following six items are negative missionary objectives:

1. It is not the missionary's objective to clothe the nationals.
2. It is not the missionary's objective to reform the industrial conditions or social order.
3. It is not the missionary's objective to change the national political system or try to solve Political problems.
4. It is not the missionary's objective to educate the nationals.
5. It is not the missionary's objective to go solely to heal the physical body.

6. It is not the missionary's objective to go solely to change the morality of the people.

These objections do not imply that the missionary is not interested in bettering the people. The missionary cannot accomplish his primary objective when he devotes too much of his time to the negative objectives listed above. The above items can be used to aid in the completion of the primary objective, but should never be allowed to become the primary objective! What are the missionary's primary objectives? The following are positive missionary objectives:

1. The missionary's objective is to make Jesus Christ known to the whole world. The missionary accomplishes this objective by: loving - Mark 10:21, witnessing - Acts 1:8, praying - Mark 9:38, persuading - Acts 26:28, compelling - Luke 14:23, pulling out - Jude 23, and teaching salvation - James 5:20.
2. The missionary's objective is to plant churches.
3. The missionary's objective is to build up the converts so that they grow in grace and knowledge of the Lord Jesus Christ.
4. The missionary's objective is to incorporate nationals into places of responsibility in the church.
5. The missionary's objective is to make the church indigenous. This is a three fold task: Self-governing, self-supporting, and self-propagating.
6. The missionary's objective is to work himself out of a job. This means that the missionary should never do anything that a national can do. He should immediately begin to train the nationals to replace him.

One must remember that activity is not necessarily production. Simply because we are busy does not necessarily mean that we are accomplishing anything. Before we spend our time on a project or program we should ask ourselves these questions: Is it worth doing? Will it accomplish my purpose? Is it in agreement with the Great Commission? Will there be an increasing number of dedicated Christians go out to reach the world for Christ as a result?

In order to accomplish our primary objective we must develop long-range goals. Then our day-by-day activities must be governed by a well-designed strategy that advances us closer to the completion of our objectives. Everything we do should have a purpose. Otherwise our activity will be futile. There are several principles that help us to understand the channels by which the purpose or task is accomplished.

There are three principles which govern the channels by which the task is accomplished. First, the missionary is not limited to the Bible method exclusively. Many times secular means can be used as a channel to accomplish the primary objective. For example education can sometimes be used as a means to reach the primary objective; to spread the Gospel.

There are also other types of secular means that can be used to aid in mission endeavors. Many times these channels can be used to win the confidence of the people that the preacher may then be more effective. Here is an example to illustrate this point. Missionaries wanted to hold evangelistic services in a small village, but it was very strong Catholic culture, and therefore the city officials would not grant them permission. A group of dentists came to the field to hold free dental clinics. The missionaries took them to this village to work. During the day, many people received free dental care that they could not have afforded anywhere else. In the late

afternoon the missionaries talked with the city officials who were praising what was being done for the people. When the missionaries asked to hold a service that night, they were granted permission. Dental work is not Biblical, but because the dentists met the physical need of a hurting people, their efforts opened the doors for the preaching of the Gospel in a village, otherwise closed to the missionaries.

Secondly, the means must be in harmony with the end. At no time is the concept "the end justifies the means" acceptable. It is never right to do wrong to accomplish good. An example of this was recently on the news. A Priest was apprehended in possession of illegal drugs. When asked why he was involved in selling drugs, he said that selling drugs was a way that he had found to support his orphanage. His doing wrong, to do right, was certainly not justifiable.

Thirdly, the channels used must prove themselves to be workable. Use means that have been tried and proven. Yet do not be afraid to try new means if you feel that the Holy Spirit is leading you to do so. Don't get hung up in the "It's always been done this way," routine. A program that does not effectively accomplish the task should be scrapped and replaced with one that does. It should also be noted that a means that works in one situation or area might not work effectively in another.

The foremost means by which the task is accomplished is evangelism. In order to effectively accomplish the task of evangelism, the missionary needs to have knowledge of several essential elements. First, he needs to have knowledge of the people's mind, their history, customs, and religion. This knowledge not only aids the new missionary in adapting to living among the people. It also keeps him from offending someone. The better your understanding of the people, the easier it is to reach them with the Gospel of Christ.

Secondly, evangelism requires knowledge of the scriptures. The scripture is the Word of God and is the missionary's textbook, source, and authority. The missionary must know the Word of God because it quickens and gives life to those in the bondage of sin. It is also the authority used to refute the false teaching that hold the people in spiritual bondage.

Thirdly, evangelism requires knowledge of the Lord Jesus Christ and His objectives. A careful study of the New Testament, especially the Gospels, will help the missionary gain a clear understanding of His objectives. Why? Because the men who wrote these books were not only eyewitnesses to these truths, but were men who were changed by them. As a result, the events they describe in their telling of the Gospel accounts reveal those things that influenced them and others to follow the Lord Jesus Christ.

The Lord Jesus Christ is the perfect example. His objective was perfectly clear. "...I am come that they might have life..." (John 10:10) He came to save a people out of the world for Himself and to build a church that would never perish. "...And upon this rock [the truth that He is the Christ] I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18) He had a world vision. There was never a distinction, in His mind, between home and foreign missions. This is evident in Acts 1:8 where the Lord says; "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth."

The Lord Jesus Christ planned to win! He plotted His every action taking into consideration the variable factors of human experience. Then He carefully worked His plan. Every thing that He did contributed to the

completion of His ultimate purpose. He never lost sight of His goal amidst events and daily activities. Therefore, a study of His objectives and the methods He used to accomplish them will help us to better understand and accomplish our objectives.

As you make your plans, remember that they must be inclusive (Mark 15:16), systematic, and ambulant, reach from person to person (John 1:40-42), and reach people from all walks of life (Acts 6:7, 14:1, 17:4,12, Romans12: 14).

Fourthly, effective evangelism requires knowledge of the language. The importance of learning the language properly cannot be over emphasized. There are four essential language elements that the missionary must possess to effectively reach the people. He must understand the language. This means that he has a good working vocabulary of the language. He must also speak the language fluently and with grammatical accuracy. Most missionaries will never speak the language with absolute fluency, but it is important they learn the proper grammatical tenses and sentence structure. They must also speak the language naturally. The language is becoming natural to you when you *think* in the new language instead of thinking what you want to say in English and then translating it into the foreign language to say it.

In summary, the missionary's primary objective is to fulfill the Great Commission. In order to do that, he must evangelize or win people to the Lord Jesus Christ, baptize them, and disciple them. He must teach them how to win and disciple other people. In order to accomplish the objective, long range planning is necessary. Daily activities must contribute to the accomplishment of that plan.

The principles discussed must also be followed. The missionary must be prepared. He must have knowledge of the Word of God, the customs and culture of the people, and the language. He must be able to lead and build leaders to accomplish the job. The job of course, is to build Indigenous Local New Testament Churches.

There are three basic approaches that can be taken toward missions. The first is Institutional or Social Missions. Their goal is the social betterment for the underprivileged. The second type of mission endeavor is Evangelism only. This is where the missionary goes and wins the people to Christ and moves on without making any attempt to start and establish churches or improve the culture. The third and correct approach to mission enterprises is the indigenous approach.

What does the term indigenous mean? Indigenous means: "that which is born, produced, existing, or growing naturally in a region or country."² Therefore, an indigenous church is one that has been born and is growing naturally through self-perpetuation. We find the same scriptural pattern of an indigenous church throughout the New Testament.

The pattern has three distinct parts. First, there is the preaching of the Gospel. Then secondly is the discipling or preparation of the believers. Thirdly comes spiritual growth through self-perpetuation. Note the pattern in the New Testament churches:

The First Church:

1. Preaching - Matthew 3:1,22
2. Preparing - Matthew 10:13
3. Perpetuation - Matthew 10:5

The Church in Samaria

1. Preaching - Acts 8:1,5
2. Preparing - Acts 8:12
3. Perpetuation - Acts 8:25-26

The Church at Antioch:

1. Preaching - Acts 11:19-21
2. Preparing - Acts 11:29

The Church at Philippi:

1. Preaching - Acts 16:14,30,31
2. Preparing - Acts 16:15,33

3. Perpetuation - Acts 13:1-3

3. Perpetuation - Phil. 4:15

The Church at Thessalonica:

1. Preaching - Acts 17:1-3
2. Preparing - I Thes. 1:5,6
3. Perpetuation - I Thess.1: 8

The Church at Corinth:

1. Preaching - Acts 18:1,4,7
2. Preaching - Acts 18:8,11
3. Perpetuation - II Cor. 9:1,2

The Church at Ephesus:

1. Preaching - Acts 19:1-8
2. Preparing - Acts 19:10,18-20
3. Perpetuation - Eph. 6:14,15

This is the method used by the Lord Jesus Christ. He built His disciples using this pattern. He taught His disciples to use this method. Therefore, it is only natural that the Apostles would continue the Lords work by using His pattern or method. The repetition of the above pattern clearly indicates that the Indigenous Local New Testament Churches were established by winning people to the Lord Jesus Christ, discipling or building these believers in faith, teaching them how to win others, and sending them forth to make other disciples in the same manner.

Because it was the Apostle Paul who founded most of these churches many people argue that these examples are of little value to us as present day missionaries. They argue that the Apostle Paul was an exceptional man, living in uncommon times, preaching under unique circumstances. Likewise they claim that he enjoyed advantages in his birth, his education, and his call that no other person ever had the privilege of enjoying. They also contend that he enjoyed advantages in the peculiar constitution of society at the moment of his call such as to render his work quite exceptional. In reality, the Apostle Paul's methods were not peculiarly his. He was not the only missionary who was establishing churches in the early days of Christianity. Within just a few years all of these churches had such a firm base that they could work out their problems and overcome the dangers and hindrances that came from

without and from within. They also lived and grew in faith and practice. The Apostle Paul followed the pattern and method established by the Lord. The Apostle Paul's disciples also followed this method with exceptional results and they were not all men of remarkable genius.³

Those who claim that this pattern or plan is not valid today do not understand one essential fact. This plan is the Lord's plan. It's the pattern He followed and taught His disciples. The Apostles followed the pattern and likewise taught their disciples to follow it. As a result, they were all able to have exceptional results. This pattern and method is still valid and will work today.

How does the missionary go about establishing an Indigenous Local New Testament church on the mission field using this plan? In an attempt to answer this question, we will look at each of the three elements of the pattern and plan set forth in the New Testament.

Preaching

Matthew wrote; "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand....And many were baptized of him in Jordan, confessing their sins.," (Matthew 2:1: 3:6). He also wrote of the Lord; "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people.... And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.," (Matthew 4:23,25). As we read the Gospel accounts, it might seem that Jesus wandered about preaching here and there, but we know that this was not true. We know that the Lord had a plan; "wist ye not that I must be about my Fathers business.," (Luke 2:49) John's gospel says; "He left

Judea, and departed again into Galilee. And he must needs go through Samaria.,” (John 4:3,4). The Lord's movements were planned and every movement calculated and directed by the Holy Spirit. We also see this same important element in the missionary journeys of the Apostle Paul. He had a plan and was receptive to the leading of the Holy Spirit in his every movement.

The Lord used strategy, Paul also employed strategy, and in order to be successful we must also use it. Strategy is a plan used to achieve a predetermined end. Before we start building a work, we must set down and work out our strategy.

Flexibility was a key to success in Paul's starting of local New Testament Churches. As we study the Apostle Paul's missionary journeys, it is evident that his purpose was likewise very clear. He had a master plan and set goals before starting out on his mission journeys. However, his plans were flexible and open to the leading of the Holy Spirit. We find an example of this statement on the third mission journey. The Apostle Paul had executed his plans according to schedule until he reached Ephesus. In Ephesus, Paul felt the leading of the Holy Spirit to change his previous plans, so he did without hesitation. The missionary must always be flexible and be willing and ready to change a method that does not work.

Where should we go to preach and build churches? Our purpose as missionaries is to win and train the maximum amount of people and establish indigenous churches as quickly as possible. How can we most effectively accomplish this task? Of course we realize that it is the Holy Spirit who calls missionaries and sends them to certain places. But from the human standpoint, a study of Paul's strategy reveals several keys that will help us in the selecting the places we start our mission works.

Notice Paul and Luke's continual reference to the provinces in Acts 16:6,9,10; 18:5; 19:22; II Corinthians 1:16, 2:13, 7:5, 9:2; Philippians 4:15. This infers that Paul, like a conquering general, considered the strategic value of these provinces and cities in the planning of his strategy before setting out to establish churches in them. It also indicates that Paul's long-range goal was not solely to reach the city where he was establishing the church, but the entire providence. It seems that the Apostle Paul did not plan to preach in every city himself, but to establish two or three churches in important places to act as hubs from which the gospel could be spread into the surrounding areas. However, we cannot say that the Apostle Paul selected his preaching points only on these grounds, we must remember that he was always sensitive to and led by the Holy Spirit.⁴

Many times the Holy Spirit will call a missionary to an exact location to serve. Other times He will lead a missionary to a general area and allow the missionary to choose the city where he feels the need is the greatest and he can best serve. When allowed this liberty, the missionary is wise to seek a larger city that has smaller cities in the surrounding area. Churches established in the city can then act as a hub of evangelism, reaching out in an expanding circle to the smaller cities in the area, just as the first churches did.

Another consideration for establishing a church in a city is interest or receptiveness to the missionary and to his message.

It seems that the Apostle Paul also took interest into consideration when choosing cities in which to build churches. The Greek civilization and their great interest in education influenced the people living in these cities. Therefore, these people were not closed to the gospel as the Jews were, but were very interested in learning

something new. This of course opened the door for the Christians to present the gospel and give an account of the hope that was within them.

There are many cities that are very staunch in the national religion, which is usually Catholicism, while ten miles down the road there is a city that is open and receptive to the gospel. A missionary could try to establish a church in the first city but the work would progress very slowly and the missionary would probably meet with much resistance. This is really not logical since he could go ten miles down the road and build a prosperous church. This church, acting as the hub, could first reach their friends and relatives living in the first city, then others living in surrounding cities.

How can we know if there is a religious interest in a city? There are many ways that you can get some indication of the people's interest. You can get some indication by talking with people or handing out tracts and watching the people's reactions. But the best way is to go soul winning.

When the missionary is ready to start a church, should he start it among a certain class of people? Among today's society there is a strong tendency to answer this question with an affirmative yes. A national Christian once said, "If you will reach the upper-middle class, we can then go forth and reach both the upper and lower classes of people. However, if you reach the lower class people they cannot reach the upper classes of people."

Many contend that the Apostle Paul's preaching in the Provinces was successful because he went to a certain class of people. The Scripture reveals that upon arriving in a city the Apostle Paul always went into the synagogue and preached to the Jews first. However, this usually resulted in problems, violence toward the

Apostle Paul, and his turning to the gentiles with the gospel. Outside the synagogue it is not apparent that Paul tried to reach any particular class of people. We find Paul following the example of the Lord Jesus Christ and preaching to every class of men. We have examples of his preaching where a poor lame man was present. We also find him preaching in the presence of the philosophers at Athens and before Royalty such as King Agrippa, Bernice, and Festus. The Apostles frequent reference to slavery seems to indicate that many of the Church's members were from that class of people. From these examples we can conclude that the Apostle did not intentionally try to reach any certain class of people but preached to everyone who would listen. It appears that the majority of the Apostle's converts came from the middle and lower classes of people.⁵

The Lord said, "Go ye into all the world, and preach the gospel to every creature." The Apostle Paul wrote; "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Romans 1:14,15.

One of the greatest problems the Apostle Paul faced as he established his works was Judaism. He met with resistance and persecuted by the Jews in every city. Many times he had to suspend his work and flee for his life, because the Jews stirred up the people and sought to kill him.

Just as the Apostle Paul, missionaries still face resistance as they go into new areas to build works. Catholicism is the major religion in most foreign countries. Accordingly, most of the resistance missionaries receive usually comes from Catholicism. Most of the time the priests work subtlety. They are well trained in the art of sabotaging new mission works. They

have infiltrated many churches and caused problems.⁶ They often tell the people that evangelical missionaries are in the country in an attempt to gain economic and political power.⁷ Other times they will tell the people that the missionary is teaching false doctrine. Often they tell the people that those who attend or join the mission will be excommunicated from the Catholic Church. In some instances they have said that the missionaries were demon possessed and stirred the people up which caused missionaries to be stoned.

The Apostle Paul also faced several other problems that missionaries today are still facing. The first was a universal belief in witchcraft and demonism. The Apostles' preaching did not deny the existence of demons and witchery. Instead it provided their converts with an invincible weapon over them. The preaching of the supremacy of Christ over all things both spiritual and material gives the new convert the grounds for victory over their enemy.⁸

The people to whom the Lord and the Apostles preached were born and raised in religious traditions and superstitions. These problems were discussed in some detail in the section on missionary adjustment. Today our preaching must deal with these problems, just as the Lord's and the Apostles' preaching did.

The religious tradition of Saints is a good example. When Christian workers tell many Catholics that there are no Saints (in the sense that they believe in them) many times the people will say; "Oh yes, there are Saints because they are in the Bible. Look, here is a picture of Saint (whoever)." Even though you explain that the picture is a photo of a painting that the printer put in, many times they will not accept truth over tradition.

The Apostles dealt with these problems through preaching! Since we are in essence dealing with many of the same problems that they did, a study of the contents and elements of the Apostolic preaching will help us to deal with these problems and allow us to have similar great results that they enjoyed.

The Holy Spirit inspired the Apostles with messages that met the needs of the people they were evangelizing. What were the elements of their messages that so effectively reached the people to whom they preached? Especially in the preaching of the Apostle Paul we find five basic elements. Roland Allen lists these elements as follows:

1. An appeal to the past, an attempt to win sympathy by a statement of truth common to him and to his hearers. This statement of common belief creates naturally a bond of union. It ensures that the speaker starts with the agreement and approval of his hearers. It also prepares the ground for the new seed. The new truth is shown to grow out of, and to be in harmony with truth already known and accepted... It does not appear as a strange and startling assertion of something at variance with all that has before guided and enlightened life.
2. There is a statement of facts, an assertion of things, which can be understood, apprehended, accepted, disputed, or proved. There is a presentation of the concrete, tangible, homely story, of something easily grasped such as the story of life and death. It is indeed the story of a divine life and a divine death, but it moves on the

plane of earth, with which all alike are familiar, the injustice of rulers, the fluctuating passions of crowds, the marvelous recovery, and the Divine act of the Resurrection.

3. There is the answer to the inevitable objection, to the instinctive protest, that all the wisest and most thoughtful and most judicial minds among the speaker's own people have decided against the claims here made. There is a careful presentment of the proof, the evidence of trustworthy men, the agreement of the new truth with the old, which has already been acknowledged.
4. There is the appeal to the spiritual needs of men, to the craving for pardon, and the comforting assurance that in the new teaching may be found peace and confidence.
5. Finally, there is the grave warning. The rejection of God's message involves serious danger. The way of salvation may be refused, and is commonly refused, but not without peril.⁹

During the preaching of the message the Apostle demonstrated sympathy for the difficulties and condition of those who were listening to his message. He is very careful to make the way of salvation as plain and simple as possible. He also speaks with courage and acknowledges that there are some differences that cannot be avoided, and without attempting to make these differences appear easy, states the unacceptable truths in a caring but uncompromising manner. He also

shows respect for those to whom he is preaching. He speaks to them as naturally religious people and people conscious of spiritual powers and needs. And lastly there is an absolute confidence in the truth of his message, and in its power to meet and satisfy the spiritual needs of his listeners.¹⁰

When the Apostle Paul preached to the gentiles he did not include the first element; The element that required a breaking with the old religion.¹¹ However, if the missionary's evangelistic messages are to be effective, he must include all five of these elements. Why? Because there must be a breaking away from Catholicism or any other false religion before the listener can even consider accepting a new way of understanding and accepting God.

Even though the missionary hates Catholicism, he must love the Catholic people. He must demonstrate this love while presenting the unacceptable truths in an uncompromising manner, without being offensive. He must also present the plan of salvation as plainly and simply as possible, and assure them that God can and will meet the spiritual need in their lives.

It is important that missionaries realize that the people will accept his message only after they have accepted him. It is wise to spend time and effort, upon arrival in a new area, establishing and proving yourself to be a sound member of the community. Then begin working quietly until a group of people has been won to the Lord and a strong base is established.

Preparing

Once the missionary is recognized in the community and God has given him a first convert, he must implement the preparation portion of the New Testament pattern. Why? Because he must train others in order to

fulfill the complete commission of the Lord. It should not be the sole objective of the missionary to go out and preach merely to see individuals converted. He must make disciples, baptize them, and develop them into mature Christians. The secret of the early church's success was in the attention and training given to the new converts. It was the Lord's training of his disciples that set the pattern for the training of these converts, and for future generations of disciples. The early church's disciples were first taught to maintain their own spiritual lives, and then they were taught how to impart the knowledge of spiritual life to others. Local New Testament Churches were the results.

Today there is a consensus that our churches are neglecting the last area of the Lord's commission, which is commonly called "Follow-up". Far too often people are saved, yet they fail to grow in the grace and knowledge of the Lord. The fault must be placed on the shoulders of the church leadership. The leadership must "perfect the saints" or teach them how to grow spiritually. By recognizing this shortcoming, we can eliminate this problem and build our new churches using the pattern that was used so successfully in the early churches.

In order to establish a solid discipleship program, the pastor or missionary must understand two things. First, he must develop people within the church to do the majority of the discipleship work. Secondly, he must attend to the needs of the new convert. The following list gives some of the spiritual needs of a new convert:

1. He must be taught how to grow spiritually. In order to do so, he will need a Bible. If he cannot afford to buy one, help him acquire one. Then teach him to set aside a quiet time for daily Bible study and prayer. Help him learn to read, study, meditate, and memorize the Word of God. He should also be instructed to listen to the Word as

it is preached and taught. Then the new believer must learn to apply God's precious Word in his life.

2. What he was and what he is now.
3. Assurance of his salvation and of God's forgiveness.
4. About Baptism and the Lord's Supper.
5. About the abundant life that he can have as a Christian.
6. How to deal with sin, have victory over sin and temptation.
7. Biblical separation.
8. To be taught how to pray.
9. To learn obedience.
10. To be taught how to know God's will.
11. To be taught the Lordship of Christ.
12. To learn the working of the Holy Spirit.
13. To look out for the attacks of Satan.
14. About joining and attending a Local New Testament Baptist Church.
15. To be taught giving and tithing.
16. To be taught the hope we have in the second coming of our Lord and Saviour.

17. To be taught about the judgment and the Christian's rewards.
18. Instructed concerning his responsibilities to the Lord, his family, his church, the Bible, the Pastor, other believers, and to himself.
19. To learn and practice the essentials of discipleship.
20. To be taught to be a soul winner.
21. To be taught his responsibility to teach others.
22. He should be given a lot of encouragement.
23. It is also very important that we never dampen the zeal or spirit of a new convert.

In order to meet the needs of new converts, establish a solid discipleship program, and establish the church on a self-supporting basis; the pastor or missionary must recognize his Biblical role as founder and pastor.

Ephesians 4:11,12 says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the whole body of Christ: "These men are gifts of the Holy Spirit to the church. What was the purpose? "For the perfecting of the saints, for the work of the ministry."

Therefore, the missionary's first responsibility is to develop new converts into mature Christians so that they, in turn, can help in the discipleship of the newer ones. The pastor was not given to the church to do all the work, but to develop or perfect (bring to maturity) the

members so that they are able to do the work of the ministry.

Since the missionary is starting a new church, normally all of the converts will be new in Christ. Consequently, the missionary must assume a parental role to these spiritual babes. Even though our converts have advantages that those of the early church did not have, such as the entire Bible printed in the native language, and Christian discipleship materials, we must give these babes in Christ the same attention a mother gives a newborn child.

What if a mother was to give birth to a child and then say, "Well, he's born, now it is up to him to grow up." We would say, "The baby will never make it alone"! That is a very true statement. He must be cared for and fed until he is able to care for himself. That is exactly what must be done for the newborn babe in Christ! He must be helped in his spiritual growth until he is able to maintain his own spiritual welfare. In order to accomplish this, the missionary or pastor must accept the parental role, plus develop and train church members to accept the responsibility of disciplining the newer members.

We find examples of this in the life of the Apostle Paul. He considered himself to hold a parental role to his converts. In Galatians 4:19 the Apostle Paul says, "My little children of whom I travail in birth again until Christ be formed in you." Paul speaking again in I Thessalonians 2:11,12 says, "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory." The Apostle writing to the Corinthian church said, "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many

fathers: for in Christ Jesus I have begotten you through the gospel.," (I Cor.4: 14,15). Paul speaks "To Titus, mine own son after the common faith..." (Titus 1:4). And "unto Timothy, my own son in the faith..." (I Timothy 1:2).

The Apostle Paul would preach in a city, stay for five or six months and then leave. But the church that he founded, even though it still needed some guidance, was able to stand and continue to grow after his departure. After he left an area, the Apostle maintained contact with his spiritual children. He continued to communicate and instruct them. When necessary he would return to help resolve the more difficult problems. The reason the churches were able to endure hardship and continue to grow was because the Apostle Paul, as a spiritual father, developed his converts into mature and productive Christians who were able to perform the work of the ministry.

The New Testament pattern is very clear. The Lord trained His disciples to win and disciple other men. The Apostles in turn won other men and trained them to win and disciple other men. The Scripture says, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with the people. And the Lord added to the church daily such as should be saved.," (Acts 2:46,47). The Apostles disciplined the first converts and taught them their responsibility to evangelize the world. Then the church members went out and taught and preached Jesus Christ. In order to build a work that will be self-perpetuating, missionaries and pastors must teach their people their responsibility to perform the work of the ministry.

A very successful method of starting churches in Mexico has been to go out and win several families to

the Lord. Then start a Bible study with each family. After a period of time, rent a building and invite the families to come together for services. A church started in this manner will have a strong foundation for the disciplining of other converts.

There are many materials available in English for use in the Bible studies. However, many times the materials available in other languages are very limited. When choosing materials, look for materials that teach the basic Bible doctrines which meet the needs of a new convert.

Perpetuating

Perpetuation is the skillful management to obtain a specified end. It is the extension and result of preparing. As our disciples mature and begin to win and teach others, the results are perpetuation, expansion, or church growth. It is simply people winning other people and teaching them to evangelize and train others to do the same.

The Lord Jesus Christ instituted the plan when He began the church. Therefore, we find our example in the Lord Himself. Our plan is His plan. He came to seek and save those who are lost, and our objective is the same as His. We are to win souls, make disciples, and teach them to make disciples. What was His plan and how did He plan to accomplish His goal?

As the Lord went about preaching the kingdom of God, He built a following. Many of those to whom He preached continued to follow Him. Yet, the Lord knew that He could not train all of these disciples Himself. So, He chose twelve faithful men who could bear witness of His life and earthly ministry and carry on His work after His ascension back into Heaven. From that time on and without neglecting others, the Lord dedicated the majority of His time and effort to these twelve disciples.

He planned to train them so that He might evangelize the world.

A study of the Life of Christ reveals the steps He took to accomplish His goal. The first step was the choosing of the twelve. He did not choose these men from a certain class or because of their educational background. He chose men who were faithful, teachable, and willing to follow Him. He first asked them to follow Him. If they would follow Him, He promised to make them fishers of men.

The second step of the Lord's plan was to teach these men by spending the majority of His time with them. They learned from His life. As they followed Him, they saw in Him the principles He taught. The Lord kept the disciples very close to himself. They were with Him when He healed the sick, preformed His many miracles, and taught the multitudes. Through their association with Him, the disciples' understanding was expanded and their faith established. The Lord revealed His purpose to them in the latter part of His ministry. He told them that He would be leaving, but the Holy Spirit would come and continue to testify of Him. Then He said to the disciples "And ye also shall bear witness, because ye have been with me from the beginning." Jesus taught them by being with them.

The Lord took the first two steps Himself. The next step was the first step required of the disciples. The Lord asked only one thing of the disciples at their calling. He said, "Follow me." He expected them be loyal, follow Him, and do as they were instructed.

Because of the daily events, it soon became very clear that following the Lord involved a complete surrender or consecration of their lives. Because of the surrender necessary, many of the Lord's followers turned away (John 6:60,66). Why were the twelve willing

to surrender themselves completely and continue to follow the Lord? It was because they trusted Him and understood who He was.

The Lord gave Himself completely to His disciples. He gave them everything that the Father had given Him. The disciples responded to this love by being willing to obey and follow the Lord by faith and without question.

Because His love, compassion, and concern for a lost mankind were the motivation for everything that He did, He was able to demonstrate the love of God to the disciples through the events of daily life. Because Jesus was able to convey His love so well, the disciples began to share that love with those about them. Before the Lord ascended into Heaven, He told the disciples to wait for the Holy Spirit. After the Lord's ascension and the coming of the Holy Spirit, the disciples yielded themselves to the Holy Spirit and shared that same love through selfless service to those whom they knew God loved and Jesus died for them.

The next thing that the Lord did was set the example of how they were to live. Our Lord had no textbooks from which to teach the disciples. The only textbook He used was His life. He lived and practiced what He expected them to learn. An example of this was His prayer life. He always made sure that the disciples were close by when He prayed and talked with the Father. They soon saw the strength that He drew from prayer and came to ask Him to teach them to pray. The disciples learned the significance of prayer. We also know that prayer became a very important part of their lives.

He also taught the disciples the importance of the Scriptures. He taught them how to use the Scripture to maintain their spiritual lives, to evangelize, and for edification.

He also taught them how to win souls. They watched and learned how Jesus won the people's confidence, presented the truths of God salvation, and brought them to a point of decision. He used every possible situation to teach His disciples how to evangelize and deal with people.

However, the Lord never asked the disciples to do anything before He had explained and demonstrated how to do it. Which brings us to the next step. The Lord required very little of the disciples at first. He only asked them to take care of arranging meals, lodging, etc. Although they were not encouraged to do evangelistic work at first, they sometimes brought others to Christ.

The Lord waited patiently until the disciples were ready before sending them out on their first preaching assignment. He told the disciples exactly where to go and was careful to send them to people who would not be hostile toward them on their first preaching adventure. We must remember to be careful where we send our disciples on their first solo soul winning efforts. The disciples were told to find a hospitable house in the city and stay there until they left that city. The Lord was in all reality saying to go and find the people who demonstrate the most interest and concentrate most of your time and effort on those people. Why did He have them do this? He was having them apply the first principle (finding interested people). He also sent them in pairs that they might comfort and encourage each other while they were absent from His watchful eye.

The Lord continually supervised the disciples while they were with Him. When the disciples had completed their preaching assignments, they returned and reported on all the events that had occurred. By having the disciples report, the Lord could check their progress,

help them with areas of difficulty, and show them how to better handle different situations.

The Lord told the disciples how to do a certain thing, and then He showed them how to do it. After that He had them do it. Then the Lord would correct and commend them. He used this as a starting point to reveal a deeper spiritual truth or teach them a further lesson. He was constantly checking their progress to insure that they were making progress.

The Lord was building the disciples to accomplish His purpose of building His church by saving, out of this world, a people for Himself. He was building the disciples for one purpose, reproduction. Step by step, the Lord built the disciples' faith in Him. He knew that the continuance of His work depended on the disciples continued faithfulness. His confidence in His training of the twelve was confirmed when He asked them who they thought He was, and Peter, as spokesman for the group, replied "...Thou art the Christ, the Son of the living God.," (Matthew 15:16) Jesus then knew that their faith was strong, and that they would be able to meet the challenge of building His church against all odds. He told them "...upon this rock [truth] will I build my church.," (v.18) Their purpose and objective were clear. They were to reproduce. He showed them that the Holy Spirit would be their power, but that they were to be the human instruments to proclaim the messages of salvation.

The Lord's strategy for building His church is a simple plan of multiplication. He reproduced Himself in the disciples. In turn, He expected them to bear witness of Him to others so that they might also believe on Him and be saved. Then they were to go and tell others, and so on and so on. The size of the group did not matter as long as they were faithful to reproduce and teach others to do the same. If they were faithful to do this, the

church would grow until the Word reached the ends of the earth. The Lord started with twelve, but today there are millions of converts all over the world as a result of their reproduction.

The Lord's plan still works today! But the missionary or pastor must be willing to dedicate himself to implementing and fulfilling it. Once the people from the Bible studies are meeting in scheduled services, the missionary can begin to select willing teachable men from among the group. Then he must spend special time with these men to build their faith and knowledge of the Lord. He must set the example by living what he wants them to become, by winning souls, and teaching them to win souls, and preparing them to disciple others. The missionary should also expect something from these men and make opportunities for them to serve. At first it may be simple duties like picking up those who need a ride, setting up for the service, collecting the offering, etc. As they mature, their responsibility should be increased. For example, they can be asked to make special visits, teach a Sunday school class, etc., but their greatest service will be in the area of follow-up. They can teach others and build them in the faith just as they were discipled. This sustains many of those who would have fallen to the wayside and keeps the evangelistic outreach of the church moving forward.

Even though these men have matured in the Lord they cannot be left unsupervised. The missionary must keep an eye on them and meet with them periodically to check on their progress. It is important that they be fed from the Word so that they continue to grow spiritually. They should not be left to themselves until they are strong in the faith.

The missionary trains these men, who in turn train the other members of the church. They then begin to win others and train them so that the process goes on

and on. When a church is established in this manner, the missionary can turn the church over to a national pastor knowing that he will carry on because he has been trained to build the church on the proper foundation.

There are four elements in this foundation. The church has a form of church administration. They know and understand the two church ordinances, which are baptism and the Lord's Supper. They preach the gospel, especially the death, burial, and resurrection of the Lord, so that men will come to know Christ as their personal Saviour. They will know and fulfill their responsibility to preach, prepare, and perpetuate the Local Church.

FOOTNOTES

1. R.A. Torrey, How to Obtain Fullness of Power, (Murfreesboro: Sword of the Lord Publishers, 1897), p.33
2. David B. Guralnik, Editor in Chief, Webster's New World Dictionary, (New York: Popular Library, 1979), p.308
3. Roland Allen, Missionary Methods: St. Paul's or Ours?, (Grand Rapids: W.M. B. Eerdmans Publishing Co., 1962), p.4
4. Allen, p.12, 13
5. Allen, p.22
6. Jack Chick, Alberto, (Chino: Chick Publications, 1979), p.18, 19
7. Refer to section on negative mission objectives.
8. Allen, p.27-29

9. Allen, p.63

10. Allen, p.64

11. Allen, p.64