
THE JOURNEY OF ONE MISSIOLOGIST

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An Induction Address Delivered on March 7, 2000

Introduction

I believe the practice of missions is crucially influenced by our attitudes. Godly attitudes of the heart are vitally important for effective missions. Christians must confront their racism, prejudices, and paternalistic attitudes if the peoples of the world are to hear and receive effectively the gospel. Billy Graham has said: "Racial and ethnic hostility is the foremost social problem facing our world today . . . our world seems caught up in a tidal wave of racial and ethnic tension. This hostility threatens the very foundations of modern society."¹ It also threatens the integrity of the world missionary enterprise.

Today nationals often resent paternalism from well-meaning missionaries. Many Christians refuse to worship with those different from themselves. Today, Christians even kill Christians in places like Nagaland and Manipur in India.

A change of heart is essential to eliminating our sinful attitudes. To say that a change of heart is the answer alone is not complete. The heart change must produce a change in the outer social structures if it

¹Billy Graham, "Racism and the Evangelical Church," *Christianity Today* 37 (11): 27.

is to be of real value. Heart change must bring about a change in the ways we relate and act toward one another.²

The love ethic of Christ transcends every culture and every personal situation and in so doing, produces right relationships and peace. The true love ethic of Christ is the greatest contributor to effective missionary endeavor. “Dr. E. Stanley Jones once asked Mahatma Gandhi, ‘What can we Christians do to help India?’ Without hesitation Gandhi replied, ‘Live like Jesus lived. Don’t adulterate or tone down your religion. Make love central.’”³

“Notwithstanding the high ideals and clear teachings of the equality of man and the unity of the body of Christ, the Church has not infrequently stood self-condemned as a result of her racial attitudes that have closed the doors of the Kingdom of God to the souls of men.”⁴ Often prejudiced behaviors have resulted due to neglect or indifference, but with unresolved fear, hostility, or pride in the background. Tony Evans reminds us that “the net result of this benign neglect is that the gospel is either hindered or rejected, as people view as untenable a message that seems to have little effect on how people relate to their neighbors. This leaves the Christian community with a theologically accurate message but an empirically deficient model.”⁵ This deficient model can often be seen in the practice of missions.

²Waldo Beach, *Christian Community and American Society* (Philadelphia: The Westminster Press, 1969), 166.

³John T. Seamands, *Tell It Well: Communicating the Gospel Across Cultures* (Kansas City: Beacon Hill Press, 1981), 56.

⁴Charles W. Carter and Ralph Earle, *The Acts of the Apostles* (Grand Rapids: Zondervan Publishing House, 1978), 145.

⁵Spencer Perkins and Chris Rice, *More Than Equals: Racial Healing for the Sake of the Gospel* (Downers Grove, Illinois: InterVarsity Press, 1993), 8.

It is sad, but true, that conservative evangelicals who take their Bibles seriously are the very ones who tend to be more racist than their more liberal counter parts. This certainly includes holiness church groups which teach and profess a high state of Christian living. Sociologist Rokeach declared, “My research reveals that the more conservative one’s theology is, the more bigoted and prejudiced one is likely to be.”⁶

Gordon Allport’s research discovered that increased bigotry and prejudice among theological conservatives is true only of what he termed “extrinsic” conservative church people. This part of the evangelical church is most interested in religious comfort, getting things, rules, and outward appearances. According to Allport, “intrinsic” conservative Christians manifest interest in challenges, giving, people, and inward condition. Allport adds that intrinsic conservative Christians tend to be far less prejudiced.⁷

It is the condition of the “heart” which is all-important. The Bible says, “As a man thinks in his heart, so is he” (Prov 23:7b). Jesus indicated that the issues of life flow out of the inner being of a person. Those who emphasize outward conduct will run the risk of becoming preoccupied with rules and regulations, and may well miss the vital importance of the inward attitudes and dispositions.

J. Herbert Gilmore comments, “There is too much ‘cultural Christianity’ these days. Such Christianity is respectable, decent, lovely, indulgent, and sentimental, but is as weak and ineffective as

⁶Jerry L. Appleby, *Missions Have Come Home to America* (Kansas City: Beacon Hill Press, 1986), 55.

⁷*Ibid.*

adolescent daydreams.”⁸ Culture may modify the mode of expression of the Christian ethic, but it must not modify its essence. Christ is the one who can change our cultures at their points of failure.

Definitions

Mission

In biblical and theological terms, “mission” means “sending.” It refers to the *missio Dei* or “mission of God” who desires all people to be saved and come to the truth. God sent His only Son to make provision for this salvation on the cross and through the resurrection. The Father and Son have sent the Holy Spirit to empower the believers in the mission of taking the gospel to others.

The understanding of mission is rooted in the promise of God to Abraham. God’s promise to Abraham was, “And all peoples on earth will be blessed through you” (Gen 12:3b). The purpose of God’s call to Abraham is that God might bless all peoples of the earth. “The call of Abraham . . . is the beginning of the restoration of the lost unity of mankind . . . the history of Israel is only to be understood from the unsolved problem of the relation of God to the nations.”⁹

The completion of the promise was not to be realized in the Old Testament period. G. Ernest Wright has noted, “Yet at the end of the Old Testament the chosen nation was still looking forward to the completion of the promise. The Christian Church understood that

⁸J. Herbert Gilmore, *When Love Prevails* (Grand Rapids: Eerdmans, 1971), 68.

⁹Johannes Blauw, *The Missionary Nature of the Church* (New York: McGraw-Hill, 1962), 19.

only in Christ was the covenant fulfilled.”¹⁰ In the New Testament Paul refers to this passage to argue that God preached the gospel to Abraham, thus foreshadowing justification of the Gentiles by faith. Paul equates the gospel with the promise of blessing all nations through Abraham (Gal 3:8). “Indeed, world-wide blessing was the whole purpose of the . . . promise”¹¹

Missions

Missions is a term that generally refers to the world missionary activities both through the churches and para-church organizations. It is a word that means the Christian witness in other lands. It has been in use especially in Protestant circles in the past two hundred years, although Roman Catholics made use of the word earlier. The term can also be used in the plural form to mean organizations involved in mission.

There is a tendency to use *mission* instead of *missions* in ecumenical circles. Some consider *missions* to be associated with an older, outdated paradigm which carries the baggage of colonialism, individualism, and Western theology. However, the terms are often used interchangeably.

Missiology

Most people cannot define *missiology*. Even most dictionaries, even theological dictionaries, do not define *missiology*. My computer spell checker does not even recognize the word! What is *missiology*?

¹⁰G. Ernest Wright and Reginald H. Fuller, *Christian Scholarship Interprets the Bible* (Garden City, New York: Doubleday, 1957).

¹¹Walter C. Kaiser, Jr., *Toward An Old Testament Theology* (Grand Rapids: Academie Books; published by Zondervan Publishing House, 1978), 86.

Paul Orjala defines the word as such: “*Missiology* is the scholarly discipline which studies and delineates the whole field of mission and missions from the biblical, theological, and historical perspectives with additional relevant input from the social sciences.”¹² Missiology is grounded in an understanding of the biblical text. It draws from the findings of theology. It takes into account historical perspectives. The work of anthropology and sociology is taken seriously. The Bible, however, is the foundational source and authority for both understanding and doing mission. Missiology can be viewed as the integrative discipline of the theological college or seminary.

Early Impressions

An awareness of missions came relatively early in my Christian life. My home church was blessed with the regular visits of missionaries of the Church of the Nazarene. My pastor, Eugene Culbertson, and his wife had prepared to go to China. They were not able to go, but they imparted a love for the people of China and for missions in the heart of an eleven year old boy. The heartbeat of the church for the world was emphasized with visits from leaders like Dr. Hardy C. Powers and Louise Robinson Chapman. Campmeetings and other district gatherings featured missionaries like Prescott Beals, Dr. and Mrs. Earl Lee from India, Joseph Penn, Sr., Dr. and Mrs. Bob Jackson from Africa, and the Wesches from China.

Foreign missions were impressed upon me as a young person. As a young teenager I sent missionary boxes to Post Office Box 14 in Baguio City, Republic of the Philippines, and joined the first teen chapter of the missionary society at our local church. But cross-cultural missions in the United States was to form my primary

¹²Richard S. Taylor, editor, *Beacon Dictionary of Theology* (Kansas City: Beacon Hill Press of Kansas City, 1983), 340.

experiences. This began with leaving home at eighteen and traveling almost 2,500 miles across the United States to the Deep South.

My home community consisted mostly of people of similar ethnic and racial backgrounds. My college days were spent at a segregated, fundamentalist university in the South during the height of the civil rights movement and desegregation. The grace of God worked in my life to help me meet people and to have experiences that created a sensitivity to people of other ethnic backgrounds, races, and languages. I am thankful to God for his patience with me. I am hopeful for others caught up in the ethnocentrism, racism, and classism of our times.

Believers in Jesus Christ are called to a ministry of reconciliation. Reconciliation is at the heart of our mission (Col 1:19-20). Reconciliation is possible through the Christian community. Ethnic, class, and racial reconciliation could unleash an unprecedented wave of revival, evangelism, and missionary activity.

Recognition of a Need

As a college freshman I was invited by a college friend to go with him into the city to conduct a Bible study class for children. The children were African American. Their community was over one hundred years old. Most of the families had lived in the community for generations. The small group of children I met that day in the home of our Black hostess began much of my education in understanding the essence of mission. Eventually I became very involved in ministering in the Black community. Some close friendships developed during my ministry in that community.

Mentors

I believe effective missionaries have mentors and become mentors themselves. It has been my privilege to have had some outstanding mentors, including Pastors Eugene Culbertson, William Russell, Dr.

Al Jones, and later Dr. Donald D. Owens. Another very precious mentor was Dr. John Henry Smith.

Rev. Dr. Smith was over eighty years old at the time we met when I was nineteen. One Sunday afternoon Dr. Smith invited me to be his guest at the homecoming day at his boyhood church. It was a large, country church miles from any town. The church was full when we arrived. Dr. Smith was the special speaker for the homecoming. Dr. Smith spoke for seventy minutes with the vigor and fire of a twenty-five-year old! After dinner on the grounds, Dr. Smith took me aside and told me a little about the church and his conversion to Christ as a boy. He told me about his parents who were born in slavery. Their graves were nearby in the church yard. I will never forget the tenderness of those moments he shared of his family's life. He went off by himself to meditate and pray beside his parents' graves. It was a moving experience for a young fellow nearly out of his teens to catch a little bit of the depth of "soul" of a people whose experience I did not really know.

Dr. Smith asked me to help serve communion with the deacons. Two or three of the deacons objected strenuously afterwards because they resented a White person having this kind of position in the church. Dr. Smith simply told them it was not God's way of thinking and besides, I was one of God's children, too. His own kind and loving example spoke more than any words.

The Need Within the Church

At Nazarene Theological Seminary I saw within my own denomination the impediment of racism in spreading the gospel. Shortly after arriving at seminary, I was asked to take a staff position at a large and respected church. The church was almost entirely White in membership. I seriously considered taking the position. However,

I was asked to specifically exclude Blacks from certain programs of the church. I made the decision to decline the staff position. I felt especially keen about doing this since our denomination had already made a strong anti-racism statement. The statements for public consumption did not seem to always match the practice. It was this decision which led me to work with a Black congregation and a mixed race congregation during seminary.

“Ministers must teach that God does make a difference in our lives when we are converted. The Holy Spirit at work in us can permeate to the deepest attitudinal levels. However, we must realize that prejudice (though built on sinful attitudes) is taught largely by culture.”¹³

God does not necessarily destroy cultures, but he refines them and filters out the elements of hostility, animosity, and hatred which have penetrated them all. We must not stop here as though sinful culture is some insurmountable obstacle beyond the power of the Holy Spirit. For too long many have spoken and acted as if this were true. Even some who have professed a sanctified life have excused racism and ethnic hostility on cultural grounds rather than yielding these areas to the transforming power of God, and rather than personally entering into the ministry of reconciliation committed to believers by Christ. The truth is that Christ not only justifies the believer through faith, but through the Holy Spirit Christ also sanctifies the believer through faith. The Christ-like life, the holy life, is the work of the Holy Spirit in the believer. This sanctification is both the privilege and the obligation of every believer.

¹³Appleby, 55.

Significance of Mission

According to William A. Dyrness, Emil Brunner writes that the Church exists by mission as fire exists by burning. “Mission is not merely an application of theology—something we teach our students after they have learned theology . . . But mission lies at the core of theology—within the character and action of God himself.”¹⁴

Mission must be driven by the dynamic of the love of God put in our hearts by the Holy Spirit.

Respect and love should characterize our every attitude . . . This love is more than just our puny, finite love. . . . It is the divine . . . love of Christ operating with us and flowing through us into the lives of others. This sort of love is not natural to us, neither can it be self-generated. It has to be received as a gift from God and poured into our hearts by the Holy Spirit who is given unto us (Rom 5:5).¹⁵

Mission is the application of the Word in obedience to God in fulfilling both the Great Commandment and the Great Commission. To love God supremely and our neighbor is to be expressed and taught in the fulfilling of the Great Commission to make disciples, to baptize, and to teach the things commanded by Christ. “In biblical mission we are doing theology.”¹⁶

¹⁴William A. Dyrness, *Let The Earth Rejoice!: A Biblical Theology of Holistic Mission* (Westchester, Illinois: Crossway Books, 1983), 11.

¹⁵Seamands, 56.

¹⁶Dyrness, 11.

At best, the next generation will probably find very little encouragement for real faith in a managed and engineered church; and, at worst, our use of modern methods and techniques will simply confirm the suspicion that the church is really not fundamentally different from other humanly-constructed organizations [W]e have contributed—albeit unwittingly and unintentionally—to the erosion of the church’s primary mission in the world, which is simply to bear witness to Immanuel, God with us.¹⁷

Our natural tendencies are toward selfishness, toward zones of cultural comfort, toward ethnocentrism. “My nationality, my ethnic group first and foremost” is often how we really feel and act. It is easy to follow the homogeneous principle of ministering to and preferring only people who are like us. We Christians are called to something more. Christ has called us to join Him in making a new humanity in Himself (Col 3:9-17)!

The Christian church should have no barriers of nationality, race, education level, social standing, wealth, gender, religion, or power. Christ breaks down all barriers and accepts all people . . . Nothing should keep us from telling others about Christ or accepting into our fellowship any and all believers . . . Christians should be building bridges, not walls.¹⁸

¹⁷Craig M. Gay, “Evangelicals and the Language of Technology,” *Crux* 31 (1995): 32-40, as quoted in: Dennis W. Hiebert, “The McDonaldization of Protestant Organizations,” *Christian Scholar’s Review* 29:2 (1999): 261.

¹⁸Bruce B. Barton, general editor, *Life Application Bible: New International Version* (Wheaton, Illinois: Tyndale House; Grand Rapids: Zondervan Publishing House, 1991), 2166.

Who Are the Missionaries?

There is some debate over just who are the missionaries. In Protestant organizations, until recently the term has applied primarily to those who were involved in the preaching-teaching-evangelism ministry and particularly in church planting. There is ample evidence for this usage in the New Testament. Now there is a tendency to apply the term to a broad spectrum of persons who may not be involved in any way in preaching-teaching-evangelism or church planting. These persons may be administrators, academics, main-tenance engineers, secretaries or accountants.

Where is the NT term for *missionary*? It may be found in the word *apostolos* which means “one who is sent or commissioned to deliver a message.” The term is used in both the Greek and Roman churches to this day to describe those engaged in missionary activity. Kirsopp Lake states that there are two usages of *apostolos* in the NT: one limited in reference to the Twelve in certain contexts, and another used in the sense of a Christian missionary.¹⁹

There may be a broader understanding of missionary. It is found in the concept stated by Peter: “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Pet 2:9, NIV). This passage implies no special order of persons for declaring the message of God. Here is a call for all believers to be equally employed in such declaration—so-called clergy and laity alike. Christians are all engaged in carrying out the ministry of reconciliation which is the bedrock of the mission (2 Cor 5:18).

¹⁹As cited by Taylor, 341.

Those who proclaim the message of Christ for salvation certainly participate in the mission of God (Rom 10:9-15). Jesus commanded the disciples to pray specifically for “laborers” in the harvest. These laborers surely are believers who participate in the great mission of God to reconcile the world unto Himself.

All believers are called to participate in mission, though each believer will have a specific function within the scope of spiritual gifts. “Missionaries” could be understood as meaning every believer, but that does not seem to be the case in the New Testament. Biblically, the term should probably be reserved for those who are engaged specifically in the preaching-teaching-evangelism and church planting type of ministries. All believers, however, participate in the mission of Christ but may have other specific designations.

Issues for Missions in the 21st Century

Theological Education

Theological education has tended to be driven by systematic theology. Systematics has been limited in both asking the questions and proposing adequate answers to those questions. This is seen in Asia where “theological education . . . has been dominated by the West.”²⁰

In Asia, Western systematic theology has not given much support to understanding the spirit worldview. Therefore, such a view and the questions that arise from it often have been dismissed or trivialized. Serious interaction would tend to take place if missiology were treated as the integrative discipline within the theological seminary. Biblical

²⁰Lee C. Wanak, “Theological Education and the Role of Teachers in the 21st Century: A Look at the Asia Pacific Region,” *Journal of Asian Mission* 2:1 (March 2000): 3.

theology would take its rightful place of prominence in theological education. Missiology understands that good theology must arise from a direct grappling with the text of Scripture and a direct application and interplay with the questions from both the worldview and the text. The Scriptural text more adequately addresses the various life concerns and worldviews of the various peoples of the world than does Western and Western-informed systematics.

Theological education must capture the mission essence of the church. It must become a leading factor in the doing of mission. Donald Hoke has proposed that all theological curricula in Asia be re-oriented to the end that every worker is “inner-directed toward aggressive evangelism, church planting and growth, and cross-cultural missions.”²¹

It is necessary for the theological seminary to become a working partner with the churches in theological education. No longer should curricula be formulated solely by the theological faculty. “At every level of design and operation our programmes must be visibly determined by a close attentiveness to the needs and expectations of the Christian community we serve.”²²

Young Churches

“Young churches” is simply a phrase used for the newer churches started by the missionary work of the Western churches. For too long these younger churches were treated as immature and incapable of

²¹Donald E. Hoke, *The Church in Asia* (Chicago: Moody Press, 1975), 42.

²²“Manifesto on the Renewal of Evangelical Theological Education,” 2nd edition, International Council for Evangelical Theological Education (ICETE), 1990. The first edition was published in *Theological Education Today*, 16:2 (April-June 1984):1-6; and *Evangelical Review of Theology*, 8:1 (April 1984):136-43. This second edition includes minor changes and a revised preface.

managing their own affairs. This was a reflection of the colonialism and paternalism practiced by Western nations. Even with the early emphasis of the “three-self’s” movement, there was often little consideration given to relinquishing ultimate control of the churches in “foreign lands.” Western personnel tended to remain in control, and Western mission boards tended to retain a system of financial dependence. The mainline churches associated with the World Council of Churches moved away from this type of relationship by about mid-twentieth century. These “mission field” churches assumed an equal status with the Western churches, at least administratively.

“The younger churches refuse to be dictated to and are putting a high premium on their ‘autonomy.’”²³ However, many evangelical churches and mission groups have attempted to maintain both administrative and financial controls over the younger churches. This has led to tension between the nationals and the foreign mission board representatives. The paradigm is defended upon some of the same grounds that multi-national corporations operate. This is doing missions in a “McDonaldized” mode—utilizing globalization with Western controls but making certain cosmetic local alternations for local consumption. This is known as “glocalization.”

McDonaldization of the missionary enterprise has been called “McWorld.” This paradigm is competing with a hyper-fundamentalism which wants to destroy the whole idea of globalization as practiced by “McWorld.”

Jihad is the holy struggle or ‘centrifugal whirlwind’ of parochial retribalization, whereas McWorld is the “centripetal black hole” of global homogenization. Both possible futures are bleak. McWorld breaks down national borders, tying everyone together

²³David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1991), 4.

with technology, ecology, communications, and commerce, while simultaneously eroding community, identity, and independence. McWorld does not require social justice and equality, only orderly universalizing markets for standardized goods.²⁴

World missions is caught up in this struggle today. The choice is not between a hyper-fundamentalism which wants to “retribalize” the world, and an insensitive McWorld approach which retains controls in the West and gives scant regard to social justice and equality. There is a third choice. Genuine brotherly partnership based upon the reconciliation of God in Christ is the biblical alternative for Christian believers. It is an alternative which we often have been slow and reluctant to choose.

One of the key reasons for our slow response to engage in a genuine partnership based in equality is because of the attitudes that have pervaded especially the evangelical and holiness circles. While professing very high ideals, we have too often come far short of those ideals. The late W. T. Purkiser spoke for Nazarenes some years ago: “Honesty compels admission that the sin of snobbery is almost universal in the Church today . . . Dr. P. F. Bresee . . . felt his former denomination was too committed to seeking the upper middle class . . . It is the poor who are neglected. James shows no hesitation in naming this kind of discrimination evil.”²⁵ The attitude of snobbery affects how we do missions and to whom we aim our missionary work. It affects adversely how we treat our brothers and sisters in other ethnic groups and in other lands.

²⁴Hiebert, 261.

²⁵W. T. Purkiser, *Beacon Bible Expositions: Hebrews, James, Peter*, Volume 11; series edited by William M Greathouse and Willard H. Taylor (Kansas City: Beacon Hill Press, 1974), 142.

James urges us not to engage in favoritism in our dealings with one another (James 2:1-4, 8-9). If we regard people in this way, we are doing wrong. Love of neighbor is in sharp contrast to a position of favoritism, prejudice or racism. Our practice of missions must be without this kind of attitude.

Conclusion

Missions was my major subject at Nazarene Theological Seminary. Dr. Donald D. Owens, missionary to Korea, was my mentor. His enthusiasm for missions and love for the Lord inspired me to study. Dr. Owens' specialty was anthropology. I was able to concentrate my studies in anthropology to inform my understanding of missions. It was Dr. Owens who challenged me, and several other classmates, to earn doctorates and join him in teaching at Asia-Pacific Nazarene Theological Seminary!

For thirteen years I accepted an assignment in what became a multiethnic ministry in the western United States. I understood this ministry as a missionary assignment. Our general church has only recently begun to assign official missionaries in the United States. Missionary work is not necessarily geographically based. Our mission truly encompasses the peoples of the world. It is encouraging to see our church come to this understanding of missions encompassing the whole world.

Ministry was possible with people from many ethnic backgrounds from all over the world: Navajo (the largest Native American group), Mexican, Laotian, Hmong, Cambodian, Vietnamese, Iranian, Samoan, Tongan, African American, Lebanese, German and Dutch. We formed a lasting friendship with the Her family from a Thailand refugee camp—Hmong people from the mountains of Laos. There were precious young people—a young Lao named Bounmi who lived with our family for some time, and Konchai who was a delightful Christian young man also from Laos. A young teenage girl from Southeast Asia became a vibrant Christian but endured a humiliating

rape and years of sadness. Her faith still shines brightly today as a proud grandmother who is praying that her youngest son will be called by God to take the gospel of Jesus Christ back to their people in Southeast Asia. There was “grandma” Maria de la Luz who was saved when past sixty years old. She used to crawl on her knees to the Shrine of Our Lady of Guadalupe in Mexico to find peace with God. What a testimony of God’s redeeming grace she shared at her baptism before her family and friends!

For nine years we ministered in the San Francisco Bay Area of California. We intentionally sought out people of diverse ethnicities. To all the other ethnic groups were added several different Chinese groups, Russian, Ukrainian, Uzbeki, Afghani, Iraqi, Japanese, Korean, Palestinian, Cape Verdian, Congolese, Columbian, Bahamian, Brazilian, Filipino, Thai, Sikh, Kuki, Naga, and many others. Some of these people became dear friends and workers together in ministry.

Intentionally crossing barriers to reach out to people is still the call for the missionary today. An attitude of intentionality is absolutely necessary. God intentionally committed Himself to us. “God so loved the world that He gave . . .” (John 3:16). “But God commends His love toward us, while we were yet sinners, Christ died for us” (Rom 5:8). In the story of the Woman of Samaria (John 4:4-42), we are told that Jesus *must* go through Samaria. It was against every Jewish expectation to go through Samaria. Yet He *intended* to do so. He intended to sit at the well, and He intended to speak to a woman of questionable character. He intended to offer her “water springing up unto eternal life.” Jesus broke so many of the Jewish taboos and customs of His day so that He might bring eternal life to a neglected people.

The animosity of Jews toward Samaritans is well known. “Straight Gentile would probably have been easier for Jews to stomach, but a

mixture . . . how detestable!”²⁶ In the mission of God, Jesus calls us to be molded into members of a new humanity. “As members of ‘His Body, belonging to the single new humanity,’ can His present day followers do less than go where the modern ‘Samaritans’ are, break the taboos upon social intercourse and accept the label?”²⁷

Our attitudes have a direct relationship to our true participation in the great missionary enterprise of Jesus Christ. The Lord calls us to intentional ministry in the harvest fields of the world today. There are so many millions today who need to know the transforming and saving power of Christ. The words of the song say, “Send the gospel tidings over land and sea; let the hungry souls be satisfied. Till the power of Jesus sets the captive free, oh, lead them to the Master’s side.”²⁸

Let us hear the words of the great New Testament missionary again: “There is no difference between Jew and Greek, because they all have the same Lord, who gives His riches to all who call on Him. Everyone who calls on the Lord’s name will be saved. But how can they call on Him if they haven’t believed in Him? And how can they believe in Him if they haven’t heard Him? How can they hear if no one preaches? How can men preach if they’re not sent? Just as the Bible says: How beautiful is the coming of those who bring good news!”²⁹ Will you join those who joyfully bring that good news to others?

²⁶Ralph D. Winter and Stephen Hawthorne, editors, *Perspectives on the World Christian Movement* (Pasadena: William Carey Library, 1981), 61.

²⁷Patrick Sookhdeo, editor, *Jesus Christ: The Only Way* (Exeter: The Paternoster Press, 1978), 39.

²⁸Haldor Lillenas, “Dusky Hands,” *Glorious Gospel Hymns* (Kansas City: Lillenas Publishing Company, n.d.), 514.

²⁹William F. Beck, *The Holy Bible: An American Translation* (New Haven, Missouri: Leader Publishing Company, 1976), 201.