TOWARDS A PARADIGM OF INTEGRATED MISSIONARY TRAINING

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ABSTRACT

In light of growing interest in trinitarian theology, and in light of recent developments in pedagogical theory and mission training practice, this dissertation was written with the purpose of developing a paradigm for the training of missionaries which integrates elements from each of those disciplines. The criteria for the formulation of this integrated paradigm are that it be biblically based, theologically sound, theoretically coherent, trans-culturally valid, and practical.

Methodology included archival research into trinitarian theology, pedagogical theory, and missionary training practice. Qualitative research methods were employed to identify themes in the Pastoral Epistles which are germane to missionary training.

Findings fell into two categories. In the first category, evaluation of contemporary training paradigms showed weakness in the areas of theoretical coherence and trans-cultural validity. These weaknesses justify the development of new paradigms. The second category of findings resulted in the identification of numerous elements to be included in missionary training programs.

This study did not result in a specific curriculum or program, but rather it formulated a proposed theoretical framework upon which to build future programs. The dissertation fulfilled its purposes, in that the proposed paradigm specifically incorporates each of the five criteria. Future pedagogical and theological studies are suggested, as is the development of specific training programs based on this paradigm.

Chapter 1

BACKGROUND TO THE STUDY

Lois McKinney captured the essence of this dissertation when she said, "Most of us who have taught across cultures are at least vaguely aware that learners in other contexts have needs, thinking styles and pedagogical expectations which are different from our own."[1] In my case, I became aware of the fact that Mexican Bible school students have different thought patterns and learning styles than North Americans when I was teacher and director at a rural Bible Institute in Central Mexico. Later, working in seminary education in urban Mexico, I became aware that the thought patterns and learning styles of urban, well educated Mexican youth were different from both my North American and my rural Mexican experiences.

I write today from yet another vantage point – the offices of a U.S. based mission agency. And yet the truth of Dr. McKinney's words still impacts me – whether working with Mexicans or Brazilians, with people from European, Asian or Middle Eastern cultures, I have grown to understand that people come at the tasks of teaching and learning from varying perspectives; some elements of those perspectives are highly individual; other perspectives are culturally related.

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[1] Lois McKinney, "Contextualizing Instruction: Contributions to Missiology from the Field of Education," *Missiology An International Review* vol XII, no. 3, July 1984, 311.

The question that prompted this dissertation is one of practical contextualization. If learning and teaching patterns vary across cultures, then what does that mean to the practice of training missionary personnel for cross-cultural service? The question can be expanded even one step further: what kind of training will help missionaries from one culture be effective at training missionaries from other cultures? How, for instance, can North American missionaries be trained so that they effectively train Mexican missionaries? How can Mexican missionaries effectively train Korean or Kenyan missionaries? That is the question that gave rise to this dissertation.

The question of how missionaries from one culture can train those from other cultures has biblical precedent. Paul was ethnically and culturally Jewish, yet learned to live in the Greco-Roman world of the greater Roman Empire. He worked together with protégés such as Timothy of mixed Jewish and Gentile heritage, and Titus, of strictly Gentile background. This multicultural, multilingual, and multiethnic group of men successfully introduced the gospel message into such diverse Gentile cultures as Crete and Ephesus. This biblical precedent will be examined in greater detail in Chapter Five.

Social Trends

The contextualization question that is highlighted above grows from a particular social environment. There are three broad social trends within the U.S. which form the cultural background for this study. The first trend is in mission administration and personnel. In these early days of the 21st century, missionaries are being sent from all nations and received by all nations. As globalization increasingly affects the business and cultural spheres, there is a parallel in the missions community that is demonstrated by the increasing participation of Christian missionaries from a wide variety of sending nations

on their way to just as wide a variety of receiving nations.[2] Training which takes into account that level of cross-cultural interaction is increasingly essential.

A second broad social trend of relevance to the training of missionaries has to do with changes taking place in the worldview of the North American church. Post-modernism and multiculturalism are two elements of the cultural scene in the United States that affect the thinking of younger generations, including those who may soon enter missionary service.

The final broad social trend that informs this study concerns significant shifts in methodology that affect new candidates for missionary service. One of the most significant of these methodological changes is in the discipline of theology. New voices of theological reflection are being heard, often from outside of the Western church. Schools of theological thought such as Sino-theology, trinitarian theology, and relational theology have raised valid questions that deserve biblical reflection. These schools of thought demonstrate conservative, orthodox belief in the basic tenets of Christianity and yet call the church to look at Scripture from perspectives arising from the experience of particular cultural groups. These local cultural questions have brought to light theological issues that are important for the worldwide church.

Alongside the changes in theological methodology, changes in pedagogical methodology similarly affect missionary development. Pedagogical methods that highlight, for instance, group dynamics, learner directed methodologies, and multiple intelligences have affected the instructional patterns to which new missionary candidates are accustomed.

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[2] See, as one example, Philip Jenkins, *The Next Christendom. The Coming of Global Christianity* (New York: Oxford Univ. Press, 2002).

These broad social trends have a significant, if somewhat un-studied, effect on the work of mission. Recognizing the presence of these trends leads to the realization that new missionary candidates are coming to the task of world evangelization from a different perspective than did their predecessors of the recent past. How shall we train missionary candidates who come from national, generational, cultural, and philosophical backgrounds that differ widely from our own? How shall we train missionary candidates whose cognitive patterns have been shaped by educational methodologies and theological reflection that is different from what we of another generation experienced? These sorts of questions provide the backdrop to the current study.

Central Problem

Training programs for the development of missionary personnel are common among mission institutions. Unfortunately, these programs are often relatively narrow in scope because they build upon the teaching and learning preferences of the trainers' culture. In answer to that weakness, this study seeks to develop a paradigm of missionary training derived from biblical and theological sources and informed by pedagogical theory. This paradigm of missionary training seeks to integrate theological soundness, theoretical coherence, cross-cultural validity and practical effectiveness onto a foundation derived from the Bible. The problem includes the need to integrate universal conditions of the human being regardless of cultural variations so that missionary candidates from multiple generations and multiple cultures can be trained under this paradigm.

Purpose

The purpose of this study is to develop a paradigm for missionary training that integrates practical effectiveness, cultural transferability, and theoretical coherence onto a scriptural and theological foundation.

Methodology

The research for this study is primarily archival. Research into current trends in mission training, pedagogical theory, and trinitarian theology was undertaken using library, internet and interview sources. Biblical studies have also been undertaken based upon exegetical qualitative research methods.

Research Questions

Three research questions were developed to guide this research project:

1) What are the scriptural and theological foundations upon which missionary training should be based? Portions of chapters Two and Five are directed towards the theological part of this question. Chapter Three considers the scriptural foundations upon which missionary training should be based.
2) In the light of the criteria uncovered through archival research, why is a new missionary training paradigm necessary? This question is answered in Chapter Four.
3) What is an integrated missionary training paradigm? This is the question that is answered in Chapter Five.

Assumptions

There are two theological assumptions that the author recognizes.

1) As an Evangelical Christian, I begin with the assumption that the Bible is relevant to the question of how best to do ministry, including cross-cultural ministry.
2) This study assumes the foundational importance of theology to such disciplines as pedagogy, cross-cultural ministry, and mission.

There are also two ontological assumptions behind this study.

1) It is assumed that human beings are multi-faceted and are characterized by the interaction of physical, psychological, spiritual, emotional, and social factors.
2) Given that the human being is complex, it is assumed that numerous academic tools are needed in order to correctly understand human life and ministry. A multidisciplinary approach to the study of cross-cultural ministry is necessary.

Two pedagogical assumptions also deserve recognition.

1) It is assumed that any given pedagogical theory will generate unique effects in the people who are taught by it. Some of these effects will be anticipated. Other effects will be neither intentional nor predicted.
2) It is assumed that the philosophy of education that one builds upon may have a greater impact than just what is seen in details of teaching plans.

Delimitations and Limitations

This study is propositional rather than pragmatic. The outcomes of this study are delimited to the formation of a consistent paradigm for missionary training. Future empirical studies may be undertaken in order to understand how this proposed new paradigm affects missionary effectiveness.

The potential ministry applications of a new paradigm of Christian education are too broad to consider in one work. For that reason, this study is limited to only

considering the preparation of Christians for cross-cultural Christian witness. The question in view is not as broad as a new paradigm for Christian education, but rather is limited to a new paradigm for the training of missionaries. One other limitation of this study is that, with few exceptions, the literature reviewed was written in the English language.

Definition of Key Terms

The terms and phrases listed below are used in this dissertation with specific definitions in mind.

"Bible" refers to the inspired truth of the sixty-six canonical books of the Protestant Bible. "Biblical" refers to that which is found in the Bible and is descriptive, precedent, cultural and temporal in nature.[3] "Scriptural" is that which is taught by the Bible and is prescriptive, principle-driven, and trans-cultural/eternal in nature.[4] "Theology" is man's attempt and accomplishment in studying God (including His attributes, action and accomplishment) and His relationship with the created order (including man, angels, nature, etc.) systematically and academically.[5]

"Culture" is the context/consequence of patterned interaction of personal Beings/beings.[6]

"Integrated Missionary Training Paradigm" begins with an understanding that humans are multi-faceted beings demonstrating complex interaction of intellectual, emotional, volitional, spiritual, psychological, and relational aspects. Integrated

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[3] Enoch Wan, "Ethnohermeneutics: Its Necessity and Difficulty for All Christians of All Times," Jan. 2004, 1. <www. Globalmissiology.net/Research Methodology/>, (Accessed Feb 16, 2005).
[4] Wan, "Ethnohermeneutics,"1.
[5] Enoch Wan, "Critiquing the Method of Traditional Western Theology and Calling for Sino-Theology," *Chinese Around the World,* November 1999, 13.
[6] Wan, "Ethnohermeneutics," 1.

missionary training deliberately pursues the holistic preparation of individuals, families, and groups of these complex beings towards the goal of developing in them the skills, knowledge, attitudes, relationships, wisdom, and maturity necessary for effective involvement in cross-cultural ministry. "Paradigm" refers to the perceptual perspective, conceptual framework or scientific model of reality.[7] Thus the term "Integrated Missionary Training Paradigm" refers to a conceptual framework for the holistic and multi-faceted development of missionaries which incorporates a full-orbed perspective of the human being and his/her social networks.

"Mission" refers to the Great Commission; making disciples of all nations.[8] "Missionary" in this study refers to a man or woman who deliberately enters a culture that is foreign to his /her native culture with the purpose of pursuing the fulfillment of the Mission of the Church (the Great Commission) within that new culture. "Missions" refers to the ways and means of accomplishing the Great Commission which has been divinely entrusted by the Triune God to the Church and Christians.[9]

"Pedagogy" refers to the study of principles and practices of instruction. In this study, it is used to describe all instruction, regardless of the age of the intended learner. The specialized area of education that deals with adult learners is referred to simply as "adult education." The term "andragogy" is considered to be one subset of adult education but it is not used as a synonym of the more general term "adult education."

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[7] Enoch Wan, "Rethinking Missiological Research Methodology,: Exploring a New Direction," Paper presented at the ETC/EMS Regional Meeting, Columbia International University, SC, March 20–21, 1998. published in *Globalmissiology,* 3. <http://www.globalmissiology.net> (accessed June 16, 2004).
[8] Wan, "Rethinking Missiological Research Methodology," 3.
[9] Wan, "Rethinking Missiological Research Methodology," 3.

Significance of the Study

This dissertation would not have been necessary two decades ago, when a more stable comprehension of pedagogy, theology, and culture was assumed by the mission community. But as those three domains have undergone dramatic change in the recent past, it is apparent that the theory and practice of missionary training must likewise be re-evaluated. This study is significant because it relates the practice of missionary training to changes within the disciplines of pedagogy and theology.

Organization of the Study

Chapter One of this study highlights the social, theological, and pedagogical backgrounds which have made this research necessary. Chapter Two will provide an extensive review of literature related to trinitarian theology, pedagogical theory, and missionary training practice. Chapter Three looks to the Bible, particularly the Pastoral Epistles, to identify themes that are important to include in the training of missionaries. Chapter Four will evaluate contemporary missionary training paradigms. The significant elements of trinitarianism, pedagogical theory, and contemporary practice of missionary training, seen in relation to the biblical text of the Pastoral Epistles, will then, in Chapter Five, provide elements that are helpful for the development of an integrated paradigm of missionary training. Chapter Five will also include a proposal for the integration of those elements into a new paradigm for missionary training.

Summary

Numerous factors contribute to the worldview and cultural background of today's potential missionary candidates. In this dynamic environment, a new paradigm of missionary training is being suggested. This study will evaluate biblical and theological

issues which are relevant to the training of missionaries. In the light of the results of that biblical and theological study, a coherent model of missionary training will be developed and evaluated. The desired result of this study is the establishment of a new paradigm for missionary training. This paradigm will not be developed to the level of a specific curriculum, but will be developed at the level of theoretical and theological requirements for the effective training of a multicultural, multinational, and multigenerational missionary force.

Chapter 2

LITERATURE REVIEW

The literature review for this project will consider missionary preparation from three different perspectives. The first perspective is in terms of theological methodology, specifically dealing with the doctrine of the Trinity. The second section of literature review will consider the current state of pedagogical theory highlighting adult educational methods, theological education, comparative educational concepts, and education for intercultural sojourners. The final section will consider recent literature written specifically about the training of missionary personnel.

Classical and Contemporary Trinitarian Theology

The literature reviewed concerning trinitarian theology can be categorized into two sections: literature pertaining to classical formulations of trinitarian theology; and literature pertaining to the fairly recent resurgence in interest in the study of the Trinity. Classical trinitarian study generally seeks to explain the concept of the Trinity, whereas contemporary authors have sought to both explain the Trinity and derive principles from that study which can be applied to human life. This review of trinitarian theological literature helps to answer one portion of research question number one, giving specific insight into the theological criteria upon which an integrated paradigm for missionary training should be based.

Introduction

To the Jewish people, grounded as they were in the elegant simplicity of Deuteronomy 6:4, the teachings and actions of Jesus Christ appeared to be glaringly contrary to monotheism. That this is so may be seen in the reaction of the Israelites to Jesus when, for instance, He was threatened with stoning for using language which equated Him with God (John 10:33). As Jesus' ministry continued on through His death, resurrection and ascension, and then as the presence and activity of the Holy Spirit became an obvious reality (Acts 2), the apparent discrepancy grew between Old Testament monotheism and the recognition of divinity in Jesus Christ and the Spirit.

Though New Testament authors did not specifically analyze the relationship between the Father, the Son, and the Spirit, they did recognize each as God. Thus, for instance, baptism is enjoined in the name (singular) of the Father, Son and Holy Spirit (Matt. 28:19). Pauline literature also equates the Three, for instance in the benediction of 2 Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all" (2 Cor. 13:14).

The New Testament church was left with an academic and practical problem. As Moreland and Craig phrased it,

> In short, the New Testament church was sure that only one God exists. But they also believed that the Father, Son and Holy Spirit, while personally distinct, all deserve to be called God. The challenge facing the postapostolic church was how to make sense of these affirmations. How could the Father, Son and Holy Spirit each be God without there being either three Gods or only one person? [10]

[10] J. P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview* (Downers Grove: Intervarsity Press, 2003), 577.

Classical Trinitarian Theology

Biblical texts include two types of trinitarian reference. There are passages which equate the Father, the Son, and the Spirit (as, for instance, 2 Cor. 13:14 and Matt. 28:19). The second type of trinitarian reference is comprised of passages which demonstrate the deity of any one of the three.[11] Those proofs of deity are in various forms; for instance, by direct statement, by demonstration of divine attributes by the person, by worship given to and received by the person, or by statements which show the person performs actions that only God can do.

The word "Trinity" is not found in the Bible. It is believed to be an abbreviation of the more cumbersome term, "tri-unity."[12] The word "Trinity" was first used in the writings of Theophilus of Antioch (A.D. 188).[13] Tertullian, a theologian who was trained as a lawyer, was the first to have used the word specifically to describe the relationship of one God who is three.[14] Tertullian wrote on the Trinity in his *Against Praxeas* in approximately A.D. 215.[15]

In the course of the first centuries of the church age, various attempts were made to resolve the apparent contradiction of one God who is three. Some of those attempts began with one God and attributed to Him the creation of the other members of the Godhead.[16] This stress of the one at the expense of the three led to the error now known

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[11] William G. T. Shedd, *Dogmatic Theology vol 1,* 2nd edition . (Nashville: Thomas Nelson, nd, originally published 1888), 258.
[12] Shedd, 267.
[13] Shedd, 267.
[14] Bill Austin, *Austin's Topical History of Christianity* (Wheaton: Tyndale House Publishers, Inc., 1983), 78.
[15] Earle E. Cairns, *Christianity Through the Centuries,* Revised and Enlarged Edition (Grand Rapids: Zondervan, 1954, 1981), 112.
[16] Moreland and Craig, 578.

as Arianism.[17] Other attempts at resolving the relationship of the one with the three stressed the three at the expense of the one, leading to the error of tritheism.[18] Still other attempts at understanding the conundrum led to errors of Sabellianism, also known as modalism, in which one God was seen to simply appear in three representations.[19]

Into this environment, two helpful approaches to the problem of three and one were developed. The first of these approaches came through Tertullian. As he struggled to understand and describe the relationship between God the Father, God the Son, and God the Holy Spirit he developed the language of "one substance and three persons."[20] As Moreland and Craig have pointed out, this language was not meant to demonstrate a "singularity of number, but unity of essence, likeness, conjunction, affection. . ."[21] Tertullian attempted to find a formula which would distinguish between the three distinct, self-conscious members of the Godhead, and yet contain them in one unity as well.

The second helpful contribution of the early church came through the language developed in various councils and creeds. Of particular interest are the creedal statements which grew from the councils of Nicea (A.D. 325) and Constantinople (A.D. 381) and the theological formulation known as the Athanasius creed.

The Arian controversy provided the occasion for the first ecumenical council, convened in Nicea in A.D. 325 with Emperor Constantine presiding. Three hundred eighteen bishops attended. The purpose of the Council was to decide between the teachings of Arius, who understood the unity of God by denying the deity of Christ, and

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[17] Charles Hodge, *Systematic Theology, vol I, Introduction. Part I, Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., reprinted 1982), 452.
[18] Moreland and Craig, 579.
[19] Hodge, 452.
[20] Justo Gonzalez, *The Story of Christianity*, *volume1, The Early Church to the Dawn of the Reformation* (San Francisco, Harper Row, 1984), 77.
[21] Moreland and Craig, 579.

Athanasius, who maintained that biblical exegesis would not permit the idea of a created Christ. In his summary of the Nicene Creed, Philip Schaff explained that, "The Nicene Creed. . . is the Eastern form of the primitive Creed, but with the distinct impress of the Nicene age, and more definite and explicit than the Apostles' Creed in the statement of the divinity of Christ and the Holy Ghost."[22]

Over the decades from A.D. 325 until the Council of Alexandria in A.D. 362, the error of Arianism was debated in terms of "hypostasis" (person) and "ousia" (substance). The two terms were seen as synonymous by Latin-speaking theologians, but as quite different expressions by the Greek-speaking scholars.[23] The final word choice, developed in Alexandria, was that of Three Persons who share one nature. As Moreland and Craig explained the word choices,

> orthodox Christians maintained both the equal deity and personal distinctness of the three persons. Moreover, they did so while claiming to maintain the commitment of all parties to monotheism. There exists only one God, who is three persons, Father, Son and Holy Spirit.[24]

Arianism was defined as heretical in the council of Nicea, but the controversy did not disappear. In the years after the council, Emperor Constantine wavered in his support for Athanasius and gave increasing support for the Arian camp. Athanasius himself shifted from favor to disfavor with the Emperor.[25]

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[22] Philip Schaff, *The Creeds of Christendom, vol 1, The History of Creeds* (Grand Rapids: Baker Book House, 1985 reprint of the 1931 edition published by Harper and Row), 24.
[23] Moreland and Craig, 580.
[24] Moreland and Craig, 583.
[25] Cairns, 115.

To resolve this lingering uncertainty, Emperor Theodosius summoned the council of Constantinople. The resulting creed, called the Nicene-Constantinople creed, upheld the Nicene creed and marked the end of Arian popularity.[26]

In the eighth century, a creed that is thought to have arisen from Augustine and his followers was circulated, also dealing with the Trinity. This creed, called the Athanasius creed (though clearly not written by the hero of the Arian controversy in Nicea), is stronger than either the Apostles or Nicene creeds in that it condemns those who fail to believe in the trinitarian formula. Salvation, according to the Athanasius creed, is limited to those who believe in the Trinity. Even if the Trinity is not fully understood, it must be believed if one is to receive the blessing of eternal life.[27] Concerning the precision of the language in the Athanasius creed, "If the mystery of the Trinity can be logically defined, it is done here."[28]

Fundamental Issues in Trinitarian Theology

The doctrine of the Trinity was defined in a crucible of confrontation and controversy. Arianism defined the relationship of the three persons by considering that Jesus was derived from the Father in both His person and His essence. Semi-Arianism allowed that Christ as a person was not derived from the Father, but concluded that His essential being was derived from the Father.[29] In light of the frequent use of these terms of person and essence, William G. T. Shedd wrote that, "The clue to the right

[26] Cairns, 115.
[27] Schaff, 40.
[28] Schaff, 38.
[29] Shedd, 270.

construction of the doctrine of the Trinity, lies in the accurate distinction and definition of Essence and Person."[30]

Shedd summarized the significance of these two words in two propositions. The first of these is that, "God is one in respect to Essence."[31] The English term "essence" is related to the Greek ουσία and to the Latin *essentia* (also translated as *substantia*, or *natura*). The Latin term, which is broader in its meaning than is ουσία, was also the term used to translate the Greek ὑπόστασις. This ambiguity lasted from the Nicene council until the Alexandrian council of A.D. 362.

According to Shedd's explanation of the development of this doctrine, Athanasius came to the conclusion that ὑπόστασις and ουσία are interchangeable, "and mean nothing but simply being."[32] The question, to use twenty-first century phraseology, is one of ontology.

Shedd's consideration of the terms "person" and "essence" led to his conclusion that the word "essence" is etymologically related to the concept of energetic being. Another term, "substance," is more impersonal and less active. Therefore, Shedd preferred to speak of God's acts by use of the word "essence." There are, according to Shedd, two areas in which this divine essence is visible: in the realm of internal acts within the Trinity, and in the realm of eternal generation, having to do with the subordination of the members of the Trinity.[33]

Of Shedd's two propositions, then, the first is that the three share one essence. This may be re-stated in more modern language to say that the three share a common

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[30] Shedd, 268.
[31] Shedd, 269.
[32] Shedd, 270.
[33] Shedd, 272.

being. The results of the Nicene, Alexandrian, and Constantinian councils, as well as the Athanasius creed, would agree that this proposition is of fundamental importance to our understanding of the "Three-One God."

Shedd's second proposition is that "God is Three with respect to persons."[34] This is a difficult premise to understand because illustrations are difficult to find, particularly in the light of his first proposition. The term found in the Bible that speaks of the three persons is the word ὑπόστασις (Luke 12:56, Phil. 2:6, Heb. 1:13). That word carries the idea of "substantial nature, essence, actual being." [35] The idea is that God is three actual beings, but not in the sense of modalities. The term "hypostatic persons" is used to describe these three forms in a way which avoids Sabellianism. The word "hypostasis" is commonly used in the phrase "hypostatic union" to discuss the union of divine and human qualities in Jesus Christ.[36] However, the term "hypostatic person" is not limited in reference only to Jesus. It may be correctly used to discuss any of the three members of the Trinity. Thus, Shedd's second proposition can be rephrased, "God is Three Hypostatic Persons." The spiritual nature of God allows for this sharing of essence within three hypostatic persons.[37]

That there are three and not just one can be seen grammatically and also through the relationships between the members of the Trinity. Grammatically, were there only

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[34] Shedd, 273.
[35] William F. Arndt and F. Wilbur Gingrich. "ὑπόστασις," *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 2nd ed. (Chicago: Univ. of Chicago Press, 1979), 847.
[36] M. James Sawyer, "Establishing a Doctrinal Taxonomy: A Hierarchy of Doctrinal Commitments," 15. <http://www.bible.org>, (accessed Nov. 26, 2005).
[37] Shedd, 275.

One person, then in John 10:30, Jesus would have said "I and the Father am One" rather than "I and the Father are One."[38]

In terms of relationship, the three hypostatic persons relate to one another in at least twelve ways. Shedd discussed each of these twelve in his description of the following relationships that are seen in the Scriptures:[39]

1) One person loves another (John 3:35)
2) Persons dwell in one another (John 14:10, 11)
3) One person suffers for another (Zach. 13:7)
4) One person knows another (Matt. 11:27)
5) Persons address one another (Heb. 1:8)
6) One person is the way to another (John 14:6)
7) One person speaks of another (Luke 3:22)
8) One person glorifies another (John 17:5)
9) The persons confer with one another (Gen. 1:26, 11:7)
10) The persons make plans with one another (Isa. 9:6)
11) One person sends another (Gen. 16:7, John 14:26)
12) One person rewards another (Phil. 2:5 – 11, Heb. 2:9)

Clearly, there is no way that one being can logically have those sorts of relationships with himself. There must be a plurality of persons. And so, Shedd's summary of the work of the councils is well expressed in his second proposition.

[38] Shedd, 281.
[39] Shedd, 279.

Historical Importance of Trinitarian Theology

The issues at the heart of the councils and creeds were more than academic debates. Not only were these theological constructions important in denying the heresies that brought them about, but these creeds have had significant impact on the history of Christianity. Of particular significance is the *filioque* controversy. The Toledo council of A.D. 589 was convened among the Western (Rome) church leaders. Starting with the text of the Nicene-Constantinople creed, the Western theologians added the word *filioque*, meaning "and the Son" to the section dealing with the procession of the Spirit. The original wording of the Creed stated that the Spirit was sent from the Father. The addition of the word "and the Son" by the Western church gave the indication that the Spirit was sent by both the Father and the Son, thus reinforcing the equality of the Father and the Son.

The Eastern church objected to this change in the creed. Some objected simply because no Eastern theologians were involved in the discussions. Others, though, saw this change as substantially affecting the understanding of the relationship between the hypostatic Persons. Particularly Photius, the Patriarch of Constantinople, objected to the addition of the word on theological grounds. One hundred sixty three years after the Council of Toledo, in the year A.D. 1054, this *filioque* difference (along with differences of opinion concerning the role of the pope) led to the Great Schism between the Eastern and Western churches.[40]

Whereas Shedd saw two propositions as sufficient for understanding the Trinity, Charles Hodge added a third which is closely related to the controversies of the *filioque.*

[40] Cairns, 154.

In his summary of classical trinitarianism, Hodge stated, "We have here the three essential facts involved in the doctrine of the Trinity, namely, unity of essence, distinction of persons, and subordination without any attempt at explanation."[41] Hodge's first two elements are reflected in Shedd's two propositions; Hodges' third essential fact draws attention to the roles, procession, and subordination between the hypostatic persons. In twenty-first century vocabulary, Hodge draws attention to the relationships between the three persons of the Trinity.

Contemporary Trinitarian Theology

Orthodox Christian doctrine over the centuries between the Council of Alexandria and the middle of the twentieth century did little to extend the language of three persons who share a common being. Biblical exegesis continued to observe that all three persons deserve recognition as God. Theological formulations of christology, pneumatology, and theology proper used the designations of the councils and creeds. But the content of the doctrine was not frequently made practical to individual or ecclesiological life. Thus, for instance, Colin Gunton related an anecdote in which J.A.T. Robertson expressed his dislike of preaching on Trinity Sunday because of the feeling that the Trinity is a boring example of mathematics that do not explain what they seek to explain.[42]

In A.D. 1932 Karl Barth explored the concept of the Trinity with an eye to understand God over against the thought patterns of modernity.[43] After Barth's renewal

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[41] Hodge, 467.
[42] Colin E. Gunton. *The Promise of Trinitarian Theology* (New York: T & T Clark, 2nd edition, 1997), 2.
[43] Karl Barth, *Church Dogmatics, Vol 1,The Doctrine of the Word of God*. Trans. G.T. Thomson and Harold Knight. (Edinburg, T & T Clark, first printing 1956, latest impression 1980),1, 33.

of interest in the doctrine of the Trinity, Claude Welsh wrote his volume, *In This Name,* in A.D.1952[44] in an effort to revive discourse on the doctrine of the Trinity.[45]

In the late twentieth and early twenty-first centuries, trinitarian studies have developed along several distinct lines, mostly (but not entirely) outside of evangelical schools of thought. Within the general category of trinitarian theology are efforts at re-phrasing feminist theology into terms of Trinity.[46] Others have built upon, to one degree or another, trinitarian theological methodology to develop elements of process theology.[47] Brazilian Catholic theologian Leonardo Boff wrote of the Trinity in his approach to liberation theology.[48] Among Evangelical authors, there has been relatively little contribution to the study of the Trinity as Ralph Smith pointed out when he wrote,

> Contrary to what one might expect, among evangelical Christians the doctrine of the Trinity seems not to be considered an important part of the Christian worldview – if, that is, we are to judge their faith by the place the doctrine of the Trinity holds in published studies of the Christian worldview.[49]

Summary

Classical trinitarian theology, seen in the councils, creeds, and theological writings of the first twenty centuries of the church age, provided a technical definition to

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[44] Claude Welsh, *In This Name. The Doctrine of the Trinity in Contemporary Theology* (New York: Charles Scribner's Sons, 1952).
[45] Ted Peters, *God As Trinity, Relationality And Temporality in Divine Life* (Louisville: Westminster/ John Knox Press, 1993), 81.
[46] For a balanced reflection on feminism as considered through trinitarian theology, see Alvin F. Kimel, Jr., ed. *Speaking the Christian God. The Holy Trinity and the Challenge of Feminism* (Grand Rapids: Eerdmans Publishing Company, 1992). Catherine LaCugna, writing from a Catholic perspective, also gave a balanced presentation of trinitarianism in feminist theology, "God in Communion With Us – the Trinity," in *Freeing Theology. The Essentials of Theology in Feminist Perspective,* Catherine Mowry LaCugna, ed. (New York: HarperCollins, 1993), 83–114.
[47] For instance, John B. Cobb Jr. and David Ray Griffin, *Process Theology, An Introductory Exposition.* (Philadelphia: Westminster Press, 1976), 110. For conservative reactions to process theology, see Ronald Nash, ed., *Process Theology* (Grand Rapids: Baker Book House, 1987). Trinitarian theology is particularly visible in the article by Bruce Demerest, 59–90.
[48] Leonardo Boff. *Holy Trinity, Perfect Community*. Trans. By Phillip Berryman (Maryknoll, NY: Orbis Books, 2000).
[49] Ralph Smith, *Paradox and Truth* (Moscow, ID: Canon Press, 2002), 16.

guide our understanding of the Trinity. That technical definition included three elements, summarized by Hodge: The Trinity reflects unity in essence; distinction between the three hypostatic persons; and a revealed relationship between the persons which demonstrates equality of being and, at the same time, subordination of roles.[50] These technical definitions, growing first from the legally-trained mind of Tertullian, have proven durable over the centuries as trustworthy guides to avoid the errors of tri-theism, modalism, and Arianism.

Yet classical trinitarian theology is perhaps as significant for what it does not say as for what it does say. While careful to accurately define the relationship between the one God and the three persons, classical trinitarian theological reflection does not ask application questions. That is, while an understanding of the Trinity as a subject for our study is visible in classical literature, there is no attempt at discovering implications of this doctrine for human life. It is precisely in the realm of practical implications of the doctrine of the Trinity that theologians began probing in the middle of the twentieth century. Practical ramifications that grow from the modern renaissance of the doctrine of the Trinity will be considered in detail in the first part of Chapter Five. The ontological implications will be discussed in that chapter, specifically related to how the concept of Trinity relates to human life and being. In the light of those theological implications, pastoral and missiological applications will also be developed. Of particular interest to this dissertation is the relationship between the doctrine of the Trinity and the training of new candidates for mission.

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[50] Lewis Sperry Chafer, *Major Bible Themes,* rev. by John Walvoord (Grand Rapids: Zondervan, 1926, 1953, rev ed. 1974), 40.

Educational Theory

The question of how best to train missionaries, which is at the heart of this dissertation, is being developed in a complex environment. The following literature review will consider educational theory and practice as found under four broad sub-headings. The first, general pedagogical theory, will have the briefest review. This sub-discipline is primarily focused on the education of children. Since missionary training is focused on adult learners, the general area of pedagogical theory will not be developed greatly. Beyond that first sub-discipline, we will also consider approaches specific to adult education, current trends in specialized theological and intercultural training, and recent literature in explicitly Christian philosophies of education.

Introduction

In much the same way as contemporary theology is undergoing changes related to the development of trinitarian theology, the discipline of pedagogy is also undergoing dynamic shifts. Over the last several decades not only the world of Christian academics but all realms of pedagogy have seen upheaval at foundational philosophical levels. Various philosophies, giving rise to numerous educational models, are now competing for preeminence among the theoreticians and practitioners of education.

This general trend towards the development of diverse philosophies of education creates a particularly interesting situation for those who wish to educate under some type of Christian paradigm. In the specific case of education aimed at missionary preparation, how will scriptural principles interact with paradigms arising from these competing philosophies of education? The situation is highlighted by Sara Wenger Shenk in her appeal to traditional values as a foundation for the Anabaptist educator. She wrote, “As is

characteristic of unstable, dynamic times, when basic assumptions about truth and how we know truth are open for reevaluation, attempts are being made to provide new conceptual frameworks to examine the questions."[51] This portion of the literature review intends to consider some of the primary pedagogical frameworks that are found behind contemporary mission training. The goal is to understand the various philosophical schools of thought. Principles drawn from this review will later be incorporated into an integrated model of missionary training.

General Pedagogical Theory

George Knight has summarized the primary issues in contemporary educational philosophy, and his analysis will largely form the basis for this section.[52] The word "philosophy," as Knight used it, involves three realms: metaphysics (cosmology, theology, anthropology, and ontology), epistemology, and axiology (ethics and aesthetics). Knight's analysis of educational philosophy called those three realms of philosophy to be the "determinants"[53] which interact with contextual factors to provide direction for basic educational issues. The paragraphs which follow summarize Knight's analysis of today's key philosophies of education.

The first philosophy examined by Knight is that of "idealism." In this context, idealism does not carry its popular meaning of a focus on high-minded principles. Rather, the term refers to a philosophy which grows from an assumed primacy of eternal concepts (such as, for instance, beauty, honor, truth) in the realm of education. This

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[51] Sara Wenger Shenk, *Anabaptist Ways of Knowing. A Conversation about Tradition-Based Critical Education* (Telford, PA: Cascadia Publishing House, 2003), 15.
[52] George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective*. 3rd edition. (Berrien Springs, MI: Andrews Univ. Press, 1998).
[53] Knight, 32.

philosophical foundation dates back to Plato. Religious education often falls within this sphere as it, by nature, considers truth in spiritual, eternal terms.

Knight's second category of educational philosophy is what he called "realism." This is another school of thought with roots in antiquity. As Knight described it, a realism approach to the educational task reacts against the abstractness and otherworldliness of idealism.[54] Realists see reality as existing even if there is no mind present to form ideas about that reality. Aristotle wrote from this perspective when he distinguished between form and matter.[55] In Knight's summary of Aristotle's writing, form (which includes ideals) can exist without matter (as, for instance, a human's idea of love or beauty or the divine), but matter cannot exist without corresponding form. According to the realist, truth is known through observation, and education is all about helping people to understand reality through the use of their senses.

Realism, as a foundational philosophy, has led to the behaviorist school of educational practice. In the behaviorist realm, human life and the educating of human beings are issues that can be understood through empirical observation, and education is the process of using observable facts about human behavior to achieve success in teaching and learning.[56]

The final ancient model of educational theory that Knight identified is what he called "neo-scholasticism." This philosophy grew from the rediscovery of Aristotle's writings by medieval scholastics. Neo-scholasticism was made famous by Thomas Aquinas and sought to harmonize human reason and faith. In this model, human reason is

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[54] Knight, 46
[55] Knight, 46.
[56] Knight, 97.

the basis for understanding as much of life as possible and faith is the basis for understanding that which falls outside the scope of human reason. Neo-scholasticism is foundational to Roman Catholic thought and education.[57]

Each of these three ancient views of education focuses primarily on the metaphysical realm. Epistemology and axiology take secondary roles, being understood as subordinate philosophical realms. The universe is understood to hold *a priori* truth which is objective and can be known. The teacher takes an authoritative role in explaining the largely cognitive facts and skills related to these self-existing truths.[58]

A newer philosophical viewpoint, not rooted in antiquity, was identified by Knight as the "pragmatic" philosophy. Where the previous paradigms understood metaphysical questions to be at the core of knowing and teaching, pragmatism began with the viewpoint that epistemology is foundational. William James was one of the fathers of this uniquely American contribution to the discipline of philosophy. He summarized the shift from a focus on metaphysics to epistemology when he described his approach to knowledge as, "the attitude of looking away from first things, principles, 'categories,' supposed necessities, and of looking towards last things, fruits, consequences, facts."[59] Pragmatic theory understands that truth is simply what works; there are no *a priori* starting points. Further, this school of thought has given rise to a distinction between knowledge and belief. While an individual may hold any personal beliefs, what one professes to know must be proven.[60]

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[57] Knight, 50-51.
[58] Knight, 56–57.
[59] William James, *Pragmatism* (New York: Merridian Books, 1955. Originally published by Longman, Green and Co., Inc., 1907), 47.
[60] Knight, 65.

The fifth school of philosophical thought identified by Knight is "existentialism." Whereas pragmatism put the emphasis on epistemology, existentialism shifted the focal point of philosophy from metaphysics to axiology. By this way of thinking, the individual is the focal point of the universe, and what he or she values is demonstrated through his or her choices in life. There are no right or wrong answers, and the processes of knowing and educating are focused on facilitating an individual's decision-making.

In Knight's survey of philosophies, he also discussed post-modern thought pertaining to educational philosophy.[61] By the late twentieth century mankind had seen ample evidence to support the conclusion that scientific progress does not lead to utopia. The continuation of problems in human life, in spite of the hope that modern science and technology would provide solutions, yielded two responses. The despair of existentialism was one of the two responses. The second response was postmodernism.

While Knight thought it too early to be able to fully understand the thought patterns and consequences of post-modernity, he understood it to be largely a reaction against the sterility of modern, pragmatic, realism-based knowledge. Negatively, postmodernism rejects behaviorism and other realism-oriented philosophies. Positively, postmodernism aligns itself with sensitivity to the limits of language as a means of understanding human thought, and also with the facts of diversity and interconnectedness of human life.[62]

Knight's analysis pointed out how knowledge in strictly cognitive terms is suspect in post-modern thinking. Such knowledge is at best untrustworthy, and at worst is a tool manipulated in the self-interest of the powerful. Teaching, in postmodern terms, is not a

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[61] Knight, 85–89.
[62] Knight, 89.

process of knowing facts, but is a process of transformation in which teachers are "social activists who want to change the *status quo* by helping students take personal and social responsibility for the future." [63]

Based on these philosophical perspectives, Knight later examined nine different models of education. While his analysis is useful, he focused to a large degree on the pedagogy of children. Instead of examining Knight's nine models of pedagogy, then, we will now look at models of education which specifically focus on the adult learner.

Adult Education

Any educational scheme, including the preparation of missionaries, begins with basic assumptions about the nature of learning and teaching. In her consideration of learning theories, Lois McKinney-Douglas wrote of three primary issues as being of interest to mission: Adult Learning Theory, Cognitive Style Theory, and Moral Development.[64] Two of these three issues will be emphasized in the next two sections of this literature review: namely, adult education and cognitive styles (to be considered as a part of the discussion of specialized training for mission).

Adult education is a fairly young discipline, dating largely to the work of Carl Rogers, Malcolm Knowles, and Paulo Freire.[65] Between the years 1960 and 1980, when those authors wrote, six primary philosophical foundations developed within the realm of adult education. These foundational schemes have been identified by Elias and Merriam[66]

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[63] Knight, 93.
[64] Lois McKinney-Douglas, "Learning Theories," *Evangelical Dictionary of World Missions*, A. Scott Moreau, ed. (Grand Rapids,: Baker, 2000), 568-569.
[65] McKinney-Douglas, 568-69.
[66] John L. Elias and Sharan B. Merriam, *Philosophical Foundations of Adult Education,* 2nd Edition. (Malabar, FL: Krieger Publishing Company, 1995).

as the liberal arts, progressive, behaviorist, humanistic, radical, and analytic schools of thought.

The "liberal arts" philosophy of adult education, according to Elias and Merriam's analysis, is based on liberal learning, organized knowledge, and the development of cognitive intellectual powers. This approach led to programs such as the Great Books program, and is seen in many of the liberal arts university programs around the globe.[67]

Liberal arts education promotes an approach to teaching and learning that is rational and intellectual. It seeks to educate by means of intellectual activity. Along with knowledge, liberal arts programs also frequently include teaching in the realm of values, so that students might know "what is the good life and how are we to attain it."[68] Finally, liberal arts education also frequently includes spiritual or religious education and a sense of aesthetics. Elias and Merriam summarized the liberal arts education as one which "produces a person who is literate in the broadest sense – intellectually, morally, spiritually and aesthetically."[69]

The second foundational philosophy of adult education was called the "progressive" school by Elias and Merriam. This philosophy seeks to use education as a tool in the promotion of political and social change. John Dewey, one of the philosophical fathers of Progressive Education, saw education as a life-long process. In that light, then, adult education became an important component in the progressive

[67] Elias and Merriam, 9.
[68] Elias and Merriam, 25.
[69] Elias and Merriam, 26.

agenda.[70] Elias and Merriam identified five innovations brought to adult education by the progressive movement:[71]

1) A broadened view of education to include lifelong learning.
2) The focal point of education shifted from being the curriculum to being the student.
3) New educational methodology in which problems are identified, and then hypotheses are suggested and tested until the adult learner, by viewing empirical evidence, comes to understand new truth.
4) A new relationship between teacher and learner in which the teacher provides a good environment for learning and then guides that learner to fuller understanding of the problem.
5) A shift from viewing education as mastery of knowledge to being an instrument of social change.

The third foundational philosophy of adult education is what Elias and Merriam called the "behaviorist school." In the words of Elias and Merriam, "probably no other system of psychology has had as much impact on general and adult education. . . as behaviorism."[72]

According to behaviorists such as John Watson and B.F. Skinner, human behavior can be understood, predicted, and controlled though scientific means.[73] Education, accordingly, can be understood as the means of reinforcing some kinds of behavior and

[70] Elias and Merriam, 55.
[71] Elias and Merriam, 54-68
[72] Elias and Merriam, 79.
[73] Elias and Merriam, 85.

eliminating others. Behaviorist theory brought the following elements to the realm of adult education:[74]

1) Behavioral objectives in teaching, in which learning outcomes can be measured objectively and precisely.
2) Accountability of program administrators to fulfill the learning objectives that they propose at the outset.
3) Competency-Based Education which focuses on achieving predetermined outcomes rather than on stressing the process of learning.
4) Program development by which a curriculum is designed to provide specific outcomes or objectives.
5) A focus on the individual learner as the one responsible for learning. From that position, innovations such as contract learning, personalized instruction, individually guided education and other similar methods have developed.

Behaviorist viewpoints are common in the realm of adult education. One clear illustration of this viewpoint comes from the volume *Adults Teaching Adults* which states, "the educator's basic job is to bring about some new and desired student behavior." That thought is followed by the statement that "Behavior, therefore, is the key consideration for adult educators as they carry out their professional duties, and learning (changing behavior) is the primary focus of the instructional act."[75]

Closely allied with the liberal arts approach to adult education is the approach that Elias and Merriam called "humanistic" adult education. This view stresses the issues of

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[74] Elias and Merriam, 89–104.
[75] John R. Verduin, Jr., Harry G. Miller, and Charles E. Greer, *Adults Teaching Adults* (Austin TX: Learning Concepts, 1977), 9.

the values, freedom, and dignity of human beings. Humanistic learning seeks to elevate the human being, fostering environments in which self-actualization can occur. These environments often include groups of learners who cooperate in the learning process.[76]

Malcolm Knowles, one of the most influential of adult educators, was a key spokesman for the humanistic approach to adult education. Knowles coined the term "andragogy" to describe the teaching of adults. As Elias and Merriam phrase it, "with its emphasis upon the learner and the development of human beings, andragogy is basically a humanistic theoretical framework applied primarily to adult education."[77] They continued with an outline of four underlying assumptions which characterize andragogy.

The first assumption basic to andragogy is that adult learners are self-directed and teaching is best achieved when that fact is taken into consideration. The importance of a positive self-image (since a feeling of inability to complete a task will create a formidable barrier to the learning process), cooperative rather than competitive environments, and the necessity for trusting and respectful relationships are all part of this foundational assumption about the adult learner.

Elias and Merriam's second summary statement about the nature of adult learners is that an adult identifies him or herself by the unique accumulation of life experiences.

The third assumption which guides andragogy is that the adult learner's readiness to learn is linked to developmental tasks unique to a specific stage of life. Learning, in other words, is based on relevance to the specific issues that an adult learner is facing or will be facing very soon.

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[76] Elias and Merriam, 129.
[77] Elias and Merriam, 131.

Finally, Elias and Merriam wrote that andragogy assumes that adults desire an immediate application of new knowledge rather than a postponed application that is common in general education.

Paulo Freire is the exemplar of the fifth form of adult education identified by Elias and Merriam. This approach, called "radical adult education," began with the notion that society needs to be recreated. This philosophy of adult education often takes radical political overtones. The forms of adult education that have been considered up to this point assume the values of society, differing primarily in how to best transmit and achieve those goals. Radical forms of adult education, though, specifically seek to address the needs of people by means of educational action which creates fundamental changes in society. Freire's specific approach to societal change through adult education included the process by which the oppressed are allowed to reflect on their social state and on ways to change that condition. Following that "conscientization," a problem-posing approach to adult education was suggested as a methodology which motivates learners to look for unique solutions to the problems that they face.[78] Freire understood the role of the teacher to be one who helps learners to find solutions rather than as a "banker" who makes "information deposits."[79]

Elias and Merriam concluded their survey of philosophies of adult education by mentioning a fairly young approach to the discipline, one that they called the "analytical philosophy of adult education." Based on the philosophy of analysis, this approach seeks to define the key terms in a given discipline and, by developing analysis and definitions,

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[78] Paulo Freire, *Pedagogy of the Oppressed.* Translated by Myra Bergman Ramos (New York: Continuum, 2002), 79.
[79] Friere, 71–72.

to develop improved understanding of the issues. In the case of the analysis of adult education, analytical definitions of such key words as "adult" and "education" may prove insufficient in grasping the nature of adults teaching adults.[80]

Elias and Merriam have made an important contribution to educational theory and practice by their identification of the philosophical schools within adult education. Besides identifying those underlying philosophies, it is likewise important to observe the practice of adult education over the past decades. Since much mission training has developed from adult educational principles, a review of common trends in the praxis of adult education is also germane to this discussion.

Peter Jarvis highlighted nine axes upon which the practice of adult education is currently moving.[81] Jarvis began with the perspective that adult education is an outgrowth of social movements of the early twentieth century. In that modern world, adult education took on forms appropriate for its day. In light of current realities, characterized by globalization and post-modernity, Jarvis pointed to the shifts within adult education so that the discipline can continue to be relevant in its aims and its institutions.

The nine shifts that Jarvis discussed include the following:

1) A shift from recurrent education to continuing education. In the 1960s a sense of entitlement was encompassed in the word "recurrent education" as that term was used in Jarvis' native United Kingdom. But the continuing education models of the early twenty-first century do not carry that expectation of social entitlement.

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[80] Elias and Merriam, 190–191.
[81] Peter Jarvis, "Adult Education – an Ideal for Modernity?" in Peter Jarvis, ed., *Twentieth Century Thinkers in Adult and Continuing Education,* 2nd edition (Sterling, VA: Stylus Publishing Inc., 2001), 7–9.

2) A shift from teacher-centered to student-centered education. Malcolm Knowles in particular developed a student-centered approach to adult education.
3) A changing status of knowledge. Whereas knowledge in the past took on a status of fact presented by authoritative instructors, Jarvis pointed out that knowledge is increasingly understood to be relative, contextually-determined, and narrative-based. Learning this kind of knowledge is quite different than learning about something that is assumed to be objective.
4) A shift from curriculum to program. Rather than promote a particular series of courses which should be studied, adult educators increasingly offer a selection of programs out of which students select that which interests them. This is in some ways due to management and marketing realities, but it also reflects changing views on the nature of knowledge.
5) A shift from liberal to vocational goals. Adult education in the past was aimed at a liberal education. Increasingly the goal is vocational expertise. The relevance of study is tied to the professional aspirations of the student.
6) A shift from face-to-face to distance learning. Education has traditionally occurred in face-to-face situations where either the students would travel to the instructor or the teacher would travel to the students. Increasingly, though, print, video and electronic media allow for teacher/student interaction at a distance.
7) A shift from education/training to learning. Jarvis pointed out how the distinction of "education" as opposed to "training" is disappearing as a larger realm of "learning" is the new focus. Whether the learning is at a level that would have once been called

education or at the level once known as training is not as important as that everyone learns the things that they need to know.

8) A shift from rote learning to learning as reflection. Previous practitioners of adult education could focus on the learning of facts, since knowledge and facts were synonymous. However, Jarvis showed how perceptions about the nature of knowledge have become more relative and so teaching and learning have become more process-oriented and reflective.
9) A shift from welfare needs to market demands. Whereas adult education in the past focused on meeting basic survival needs, Jarvis pointed out how it is increasingly tied to the ability to increase income. In other words, rather than to simply allow for minimal lifestyle standards, education is now seen as part of upward mobility. It has become a consumer commodity, subject to supply and demand market forces.

Another approach to the practice of adult education can be seen in the current discussion of mentoring as a form of adult education. Christian authors Howard and William Hendricks wrote a popular level treatment of how mentoring can be part of the educational model of adult education in a church.[82] Other, more academic treatments have discussed mentoring in terms of continuing education programs for companies or professional workers.

In his guide for mentoring, Norman Cohen considered the advantages of mentoring when he wrote, "Mentoring programs are viewed as an increasingly important source of learning for adults whose personal, educational, and career development can

[82] Howard Hendricks and William Hendricks, *As Iron Sharpens Iron – Building Character in a Mentoring Relationship* (Chicago: Moody Press, 1995).

benefit from meaningful relationships with experienced professionals."[83] Cohen outlined the issues that are important for mentoring to succeed as a form of adult education. The basis for mentoring is a one-on-one relationship that is meant to help the mentee in his/her development. In order for that to happen, the relationship between the mentor and mentee should include:

1) A relationship emphasis that establishes trust.
2) An informational emphasis to offer tailored advice.
3) A facilitative emphasis to introduce alternatives in specific circumstances.
4) A confrontive emphasis to challenge.
5) A motivational emphasis.
6) Increasing mentee vision which encourages initiative.

In his consideration of the factors relevant to mentoring relationships, Cohen pointed out the importance of developing the right kind of roles in order to generate adult learning. The trust factor mentioned above is one element, but equally important is a role that fosters openness and self-disclosure. When authority figures also function as mentors, often the results are less than optimal because of the confusion of roles that can easily occur.

The issues discussed by Cohen have to do with mentoring in professional development programs. In cross-cultural ministry situations, mentoring has also been found to be a useful tool. George Patterson, Galen Currah and Enoch Wan investigated mentoring in comparison to classroom instruction in the training of new Christian leaders. The conclusion that these authors reached is that in pioneer church planting

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[83] Norman H. Cohen, *Mentoring Adult Learners – A Guide for Educators and Trainers* (Malabar FL: Krieger Publishing Company, 1995), vii.

situations, mentoring is one powerful tool. Yet they were quick to also point out that there are times when classroom instruction has advantages as well. In their words, "we need balance between the two [classroom and mentoring] as churches mature. . . to multiply churches or cells, educators must do both."[84]

Mentoring as an educational method for the training of church planters is increasingly able to utilize computer-accessed internet resources. The Paul-Timothy Training net, as one example, puts experienced church planters into direct contact, via the internet, with disciple-making church planters. This point of individual contact as well as teaching resources that the mentee can access through the internet, allows mentoring to interact with distance learning in ways that would not have been possible in previous eras of human history.[85]

Another trend in adult education that bears on the question of missionary training is the concept of "praxis" as that word is used in educational contexts. In educational circles, "praxis" is used to describe a cycle of action and reflection as part of learning. Based on the concept that learning in adults takes place best in that cycle of activity and reflection, Broucek [86] suggested that missionary training can be improved by involving church planters in dialog with one another. The application of this praxis cycle as an adult education tool has direct bearing on missionary training.

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[84] George Patterson with Galen Currah and Enoch Wan, "Classroom Instruction and Mentoring Compared," *Globalmissiology,* September, 2003, 1.<www.globalmissiology.net>, (accessed Feb 16, 2005).
[85] <http://www.paul-timothy.net>, (accessed November 26, 2005). Another related source of information and mentoring help is <http://www.mentorandmultiply.com>, (accessed November 26, 2005).
[86] Dave Broucek, "An In-Service Training Idea for Church Planters," *Occasional Bulletin of the Evangelical Missiological Society.* vol. 10, no. 2, Spring, 1998.

Specialized Educational Forms

At least three different forms of specialized education are relevant to the task of preparing missionaries. Those three forms are theological education, comparative education and intercultural training. Each of the three fields of study are undergoing changes just as drastic as those found in general and adult education.

Theological Education

Edward Farley traced the development of theological education in the United States through three stages.[87] The first of these is what he called the "preseminary" days from A.D. 1700 – 1800. The subsequent stage, which developed around A.D. 1800, paralleled the university system and its increasing specialization. During that period seminary training developed around a four fold model that included specialized training in Scripture, Dogma, Church History, and Practical Theology. That last area of specialization (Practical Theology) became the focal point of pastoral preparation which, in Farley's third stage of theological education, tended towards an attitude of professionalism within the seminary environment.

While Farley did not specifically mention the implications of this developmental sequence in terms of missionary preparation, there are obvious points of commonality between missionary and pastoral preparation in that "practical theology" branch of the seminary. Missionary training, to the extent that it happens in seminary settings, is often seen as a form of "Practical Theology" rather than as a natural outgrowth of the very

[87] Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983), 6, 7, 78, 89.

nature of God and His revelation. The historic separation of disciplines within the seminary has given the impression that God's activities are distinct from His person.[88]

Fortunately, new voices are suggesting more unified approaches to theological education, to avoid the false dichotomy between that which is "theology" and that which is "practical." In terms of theological preparation for missionary service, the work of John Piper has been particularly important in tying the mission of the church tightly to biblical and theological studies.[89]

Another author who has called for a new approach to theological education is Robert Banks. He has called for "a new form of ministry formation that preserves all that is valuable in our present model but also goes beyond it."[90] In the text of his work, he outlined six areas that could be improved in theological training (and, by extension, in missionary training).

1) Theological education must occur within the larger community of believers, not simply focusing on the academic training of an elite core.
2) Theological training must include in-service ministry activities where intellectual, spiritual and practical concerns "form a seamless whole."[91]
3) Training should include a season of time devoted to a living and working partnership with a person experienced in ministry.

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[88] I am indebted to D. James O'Neill for this phrase, one that he has used in many classroom and missionary training activities.
[89] John Piper, *Let the Nations be Glad* ! *The Supremacy of God in Missions* (Grand Rapids: Baker Books, 1993).
[90] Robert Banks, *Reenvisioning Theological Education. Exploring a Missional Alternative to Current Models* (Grand Rapids: William B. Eerdmans Publishing Co., 1999), 262.
[91] Banks, 126.

4) A clear break from previous occupational and living arrangements is necessary for the theological student, in order to mirror the common scriptural pattern of leaving the familiar so as to follow God and His plan.
5) Strong connections between the seminary and the local church need to be cultivated.
6) Mentoring in one-on-one or small group environments follows the model of Paul's ministry.

As Robert Banks and others have written and reflected on revisions which would benefit the theory and practice of theological education, other authors have suggested entirely new patterns and structures for theological and missiological education. The work of Jeff Reed of BILD International is illustrative. The "Paradigm Papers" which were published on that organization's web site speak of theological education which is church-based rather than focused on academic theological institutions. The BILD organization seeks to promote a new level of church-based mission outreach.[92] The "Paradigm Papers" offer critique of the current status of theological education and mission practice, followed by the outline of a new approach by which churches network together to promote and facilitate international mission outreach.

One final source that is relevant to the concept of theological education as it pertains to missionary training is in the area of curriculum design. Working from a self-described "learning outcomes focus," Leroy Ford's work in curriculum design gives a detailed model for the development of curricula in theology, including the academic side of missionary preparation. This work is tied to institutional models of education, and shows the logical sequence of thought beginning with an institution's overall focus and

[92] Jeff Reed, "Church-Based Missions: Creating a New Paradigm" (1992) and "Church-Based Theological Education: Creating a New Paradigm"(1992). <www.BILD.org.>, (accessed June 1, 2005).

moving towards the precise wording of goals and objectives, teaching methods, learning activities, testing and evaluation, and course descriptions.[93]

Comparative Education

Since the mid-1950s, educational theory as it is practiced in diverse cultures of the world has been the subject of study by professional educators within the field of comparative education. Different societies display divergent approaches to such educational activities as the development of educational goals, the development of educational methods, and the process of educational evaluation.[94] Even the concept of knowledge differs among the peoples of the world, and so it is to be expected that different cultures would approach the transmission of knowledge in different manners.[95]

Preferences in terms of what is considered an ideal environment for teaching and learning also vary among peoples. The primary categories of learning modes have been identified as "formal, informal and nonformal."[96] Those three terms were coined by Philip Coombs and Manzoor Ahmed in A.D. 1974. As they define these modes of learning, informal refers to a "lifelong process by which every person acquires and accumulates knowledge, skills, attitudes, and insights from daily experience and exposure to the environment."[97] Formal learning is that which is marked by a, "highly institutionalized, chronologically graded and hierarchally structured education system."[98]

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[93] Leroy Ford, *A Curriculum Design Manual for Theological Education. A Learning Outcomes Focus* (Nashville, TN: Broadman Press, 1991).
[94] One example of helpful literature in this discipline is R. Murray Thomas, ed. *International Comparative Education – Practices, Issues and Prospects* (New York: Pergamon Press, 1990).
[95] William K. Cummings, "Evaluation and Examinations. Why and How Are Educational Outcomes Assessed," In *International Comparative Education*, 87–106.
[96] Thomas J. LaBelle and Judy J. Sylvester, "Delivery Systems – Formal, Nonformal and Informal." in *International Comparative Education,* 141–160.
[97] Philip H. Coombs with Manzoor Ahmed. *Attacking Rural Poverty – How Nonformal Education Can Help*, (Baltimore: Johns Hopkins Univ. Press, 1974), 8.
[98] Coombs and Ahmed, 8.

Nonformal learning occurs in the context of, "organized, systematic, educational activity carried on outside the framework of the formal system."[99]

The training of missionaries needs to intentionally incorporate the implications of comparative educational studies. As R. Murray Thomas pointed out, Christian mission helped to develop educational systems around the world, but those systems were "to a great extent modeled after European and North American school systems."[100] Lois McKinney made the same point, from a decidedly missionary perspective, when she wrote, "Most of us who have taught across cultures are at least vaguely aware that learners in other contexts have needs, thinking styles and pedagogical expectations which are different from our own. We wonder how to contextualize our instruction in the light of those differences."[101]

McKinney's article outlined three specific foci in which contextualization of educational styles should occur:

1) Instruction needs to be contextualized to the needs of the learners.
2) Instruction needs to be contextualized to the needs of the communities.
3) Instruction needs to be contextualized to the ways people think and learn.

She went on to point out that such contextualization takes place using appropriate educational methods and appropriate media.[102]

Howard[103] reached similar conclusions, calling the international educator to consider six factors in the establishment of methods and materials:

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[99] Coombs and Ahmed, 8
[100] R. Murray Thomas, in *International Comparative Education*, 4.
[101] Lois McKinney, "Contextualizing Instruction: Contributions to Missiology From the Field of Education," *Missiology, An International Review,* vol XII, no. 3, July 1984, 311.
[102] McKinney, "Contextualizing Instruction," 311.

1) The nature of the learning objectives.
2) The available technology for a given cultural context.
3) The sociopolitical conditions in which the instruction takes place, by which an available technology might or might not be an appropriate technology.
4) Accommodation to individual differences among learners.
5) The teacher's skills, knowledge and preferred instructional style.
6) The location of the teacher and the location of the learner. There are times when distance learning is an appropriate option.

Among these issues of contextualization there is one which bears emphasizing, and that is the realm of cognitive styles. McKinney mentioned this as one of the three areas of study which are particularly important for mission[104] and also as one point in which contextualization is essential.[105]Another author, Peter Chang, not only developed the concept more deeply but also illustrated the differences in epistemological preferences between eastern and western cultures. [106] These authors have argued that from one culture to another, people differ in their preferred patterns of thought. Thus, for instance, Western thought patterns are typically linear, with a fairly direct series of arguments which lead to a given conclusion. Many other cultures take a more highly contextualized approach to thinking. In those "contextualized" thought patterns, reasoning occurs as people think about not only a given problem but all of the attendant circumstances which are associated with that problem.

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[103] Jiaying Zhuang Howard, "Instructional Methods and Materials" in *International Comparative Education,* 59–84.
[104] McKinney-Douglas, "Learning Theories," 569.
[105] McKinney, "Contextualizing Instruction," 315.
[106] Peter Chang, "Steak, Potato, Peas and Chopsuey. Linear and Non-Linear Thinking in Theological Education," *Evangelical Review of Theology,* vol. V, no. 2, 1981.

The paramount challenge of comparative education provides a final useful element which arises from the discipline. This field exists, according to Wolfgang Mitter, in order to consider, in both/and fashion, both the universal state of human teaching/learning and also the particular principles of education within a given cultural group.[107] The wording used by Mitter is suggestive of the trinitarian literature which speaks of simultaneous importance of both the universal and the particular – of overarching human themes and the specific cultural preferences of a particular people group.

Intercultural Training

In light of the globalization of the late twentieth and early twenty-first centuries, yet another educational sub-discipline has important implications for the training of missionaries. Training for international life and work has become an important issue in business, academic, and political spheres besides its obvious importance for those seeking to minister in intercultural contexts.

L. Robert Kohls has written and taught extensively on this issue. He wrote that seven issues are of primary importance for the training of workers for cross-cultural work.[108]

1) Different approaches to training are appropriate for different cultures.
2) We need to be aware of the hidden but obtrusive cultural assumptions that underlie all of our statements and actions.

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[107] Wolfgang Mitter, "Challenges to Comparative Education – Between Retrospect and Expectation," in *Tradition, Modernity and Post-Modernity in Comparative Education* ed. by Vandra Maseman and Anthony Welch (Boston: Kluwer Academic Publishers, Unesco Institute of Education, 1997), 407.
[108] L. Robert Kohls with Herbert L. Brussow, *Training Know-How for Cross Cultural and Diversity Trainers* (Duncanville, TX: Adult Learning Systems, Inc., 1995), 46–50.

3) Training for the cross-cultural sojourner needs to include both awareness of general principles of cross-cultural life and work and also content about the specific cultural traits of the receiving culture.
4) Content is important for the cross-cultural worker, and so is the process by which that content is learned. Kohls suggested that the trainer's role is best understood as a facilitator, a coach, rather than as an authoritative teacher.
5) Cross-cultural training should be approached from the perspective of behavioral objectives.
6) There are two primary obstacles to the training of effective cross-cultural workers. The first obstacle is an attitude which seeks a simple list of appropriate behaviors for the receiving culture, as opposed to an attitude of wanting to learn how to learn. The second counterproductive attitude is to oversimplify the commonalities between cultures, arriving at the reductionist conclusion that all people are alike. This simplistic generalization allows the cross-cultural sojourner to feel justified at learning only the superficial differences between home culture and host culture.
7) Finally, training materials need to be developed.

Kohls and his colleagues explained cross-cultural training to be a sort of adult education.[109] They approached their topic from a perspective of behavioral objectives. They understood the student to be self-directed, participating in the learning process, and motivated by a desire to solve problems that are personally relevant. The trainer's role, according to Kohls, is to facilitate and coach as the learner looks for solutions to his or her own problem areas. Two tools that Kohls described for cross-cultural training are

[109] Kohls and Brussow, 63–65.

games and role-playing situations. As learners evaluate their performance in these illustrative situations, they become increasingly aware of their need to develop better strategies for facing cross-cultural tensions.[110]

Explicitly Christian Philosophy of Education

The wide spectrum of approaches to education that has been presented in this paper is consistent with the plethora of approaches which are used and promoted in our contemporary educational context. Missionaries are today being prepared for service under paradigms of training touched by general pedagogical principles and by principles specific to the adult learner. Missionary preparation also includes involvement of adult learning that is specifically focused on theological education and cross-cultural education, and which is informed by an understanding of the role that culture plays in setting preferences of learning styles. One final area of interest in this review of trends in education has to do with the development of educational philosophies and methods that are uniquely and explicitly Christian.

The Christian school movement, with its roots in the middle of the twentieth century, has developed a genre of literature and a way of thinking about education which takes its genesis from the Bible. Authors such as Frank Gaebelein have pointed out that the educational theory of the secular classroom grows from assumptions which are contrary to scriptural revelation, and that it is therefore important to integrate Christian educational philosophical foundations with all of the activities and methodologies of a Christian educational system.[111] In his review of Gaebelein's ministry, William Falkner

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[110] L. Robert Kohls and John M. Knight. *Developing Intercultural Awareness. A Cross-Cultural Training Handbook*. 2nd edition (Yarmouth Maine: Intercultural Press, Inc. 1981, 1994).
[111] Frank E. Gaebelein, *Christian Education in a Democracy (*New York: Oxford Univ. Press, 1951), 284.

pointed out that Gaebelein was "convinced that much of Christian education falls short of living up" to the proper integration of Christian faith and academic excellence.[112]

Christian educators have identified at least three reasons for the development of expressly Christian philosophy of education. Ruth Armstrong understood that a Christian view of learning will differ from a secular view in terms of "the nature of the learner and the learning process."[113] Cornelius Van Til added a more universal reason why Christian education must be approached differently than secular education when he wrote that Christian schools serve,

> the one Triune, self-sufficient, sovereign God of the Bible, and if they claim to teach that the Bible is the absolute authority for life and learning, then it clearly follows that the Christian philosophy of education . . .must be in complete antithesis to non-Christian educational philosophy, for non-Christians do not claim to serve God, nor do they claim to live or educate by Biblical authority.[114]

The conclusion reached by many Christian educators is that educational paradigms by and for Christians should take a different approach than the approaches seen outside of the Christian community. Robert Pazmiño framed the call for a Christian philosophy of education in the language of contextualization when he wrote,

> All Christian educators, even those most enamored with practice itself, have philosophies or theories with which they operate. Without attention to philosophical foundations, Christian educators have wandered in the deserts of cultural accommodation or cultural irrelevance and have failed to provide that vision necessary to guide their generation and those to come in relating God's

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[112] William F. Falkner, "Gaebelein, Frank E." in *Evangelical Dictionary of Christian Education,* ed. by Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 308.
[113] Ruth M. Armstrong, "A Christian Approach to Learning Theory" in Norman De Jung, ed. *Christian Approaches to Learning Theory. A Symposium* (Lanham, MD: University of America Press, 1984), 3.
[114] Cornelius Van Til, quoted in Gregory J. Maffet, "A Scriptural Model of the Learner – A Van Tillian Perspective" in Norman De Jung, ed, *Christian Approaches to Learning Theory. Vol II The Nature of the Learner"* (Lanham, MD: University of America Press, 1984), 27. Original quote from Cornelius Van Til, *Essays on Christian Education* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1974), 79–82.

> truth, in its beauty and wholeness, to the task of Christian education. It is no longer possible to affirm this irresponsible approach and claim to be faithful.[115]

In terms of the importance of a consistently Christian philosophy of education, Pazmiño offered a definition of Christian education as, "the process of sharing or gaining distinctives of the Christian story and truth (information) and fostering the change of persons, communities, societies, and structures (transformation) by the power of the Holy Spirit to a fuller expression of God's reign in Jesus Christ."[116] Pazmiño noted how this definition differs significantly from other authors in that there are three focal points for the Christian educator: content, persons, and context (by which he means the local community, the general culture, and the immediate educational setting). This definition allows for the dynamic interplay of information, spiritual and moral formation, and transformation.[117] Though Pazmiño did not specifically call attention to it, there is another distinctive element in his definition of Christian education, and that is the explicit assumption that God the Holy Spirit is actively involved in teaching/learning relationships. In trinitarian terms this is a significant and crucial realization.

Robert Pazmiño's insightful work not only called attention to the unique nature of Christian education, but he also offered a model of Christian education which fit the definition he provided. Of particular interest to this dissertation is the fact that Pazmiño's volume titled *God Our Teacher – Theological Basics in Christian Education* is a deliberate attempt at forming Christian education upon a trinitarian theological

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[115] Robert W. Pazmiño. *Foundational Issues in Christian Education,* 2nd Edition (Grand Rapids: Baker Books, 1997), 122.
[116] Robert W. Pazmiño. *Principles and Practices of Christian Education. An Evangelical Perspective.* (Eugene, OR: Wipf and Stock Publishers, 2002. Previously published by Baker Book House, 1992), 44.
[117] Pazmiño, *Principles and Practices,* 44.

foundation.[118] He based his model of Christian education upon what he called three "forms" of education and three "principles" of education.

In terms of "forms," Pazmiño used that word to describe three basic sets of relationships key to the Christian educator. The first of these is a simultaneous consideration of persons, context, and content. That is to say, Pazmiño called educators to simultaneously consider all of the people who are involved in a given educational setting, the context in which the education takes place, and the content that must be imparted in the educational setting.

The second "form" that Pazmiño highlighted refers to what he called the five tasks of Christian education. The church exists, in Pazmiño's understanding, for worship, proclamation, community, service, and advocacy. Christian educators must approach their ministry with a view toward the simultaneous development of students in each of these five tasks.

Finally, specifically in view of classical trinitarian theological formulations, Pazmiño wrote that Christian educators need to see life in terms of unity, differentiation, and order. Humanity is joined in unity, and yet there are distinguishing characteristics particularly between the believing and the non-believing worlds. In that context of unity and diversity, there is a divine order that defines the preeminence of our relationship with God over and against (when necessary) our unity with other humans.

Pazmiño's model of education also focused on three "principles" that he said must be part of the Christian experience. The first of these "principles" is the centrality of transformation as the goal of Christian education. The second "principle" is that of

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[118] Robert W. Pazmiño. *God Our Teacher. Theological Basics in Christian Education* (Grand Rapids: Baker Academics, 2001).

connectedness, in that human beings are all interconnected and so community is part of the reality of Christian education. The third "principle," again drawn from explicitly trinitarian considerations, is what the author called the "Galilean principle." This principle calls educators to involve learners in both "huddling" with other Christians for edification and worship, and in "mixing" with the world in witness and service. The factors of the unity of all humanity and the differentiation of believers as distinct from non-believers give rise to this "huddle and mix" formulation.[119]

Pazmiño offered one other useful and innovative concept in his consideration of Christian education. He took to task the assumption that education must be either learner-centered, society centered, or content centered. Pazmiño, in this discussion, referred to the work of educator Hollis L. Caswell[120] who wrote in 1935. Caswell described three possible foci for education: education can center on the content, on the student, or on the society in general. These three options in fact have become key dividing lines between various philosophies of education; so that, for instance, liberal arts education is said to be content (or curriculum) centered, behavioral educators favor student-centered approaches, and John Dewey or Paulo Freire seek the good of society as the central organizing principle of their models.

Pazmiño[121] rejected the assumption that a Christian educator is limited to only one of those three options. He developed what he called a "God-centered" approach. The benefit of putting God in the center of educational schemes is that His presence allows a simultaneous consideration of the real needs of learners, curriculum (or content)

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[119] Pazmiño, *God our Teacher*, 12.
[120] Hollis L. Caswell and Doak S. Campbell, *Curriculum Development* (New York: American Book Co., 1935) 141–189, cited in Pazmiño, *Principles and Practices*, 17.
[121] Pazmiño, *Principles and Practices*, 17.

questions, and social good. Thus with one eye on the fact of God's centrality in the issues of life – including the issues of education – one can see content, learner, and society in their correct relationship to one another. To use trinitarian language, by seeing God at the center of educational theory and practice, it is possible to develop a both/and conceptual relationship between God, content, persons, and society at large.

Two other authors have made recent, helpful contributions to the discipline of Christian education. The first of these two authors is D. Bruce Lockerbie. Lockerbie summarized his philosophy of education by using the Greek word *paideia.* As Lockerbie defined and described this word, it was used by ancient Greeks to discuss the outcomes desired in their educational activities – outcomes that were so wide as to seek to instill in the learner all of the knowledge and ability needed in order to be a profitable member of the culture in which he lived. Lockerbie tied this term into the concept of Christian education when he wrote,

> For the educated man of the New Testament age, the word that applies [to education] is *paideia*, meaning the full exposure of the human being to culture, knowledge of literature, the arts, athletics, ethics and religious duty. This was the curriculum of Greek education, taught by *paideutes*, assisted by a *paidagogos*, from which we have our English word pedagogy. St. Paul knew and used these words, urging his readers to bring up our children in the *paideia* of the Lord, reminding his readers that all Scripture is useful for teaching and *paideia* in righteousness.[122]

What this has to do with Christian education in the twenty-first century is explained when Lockerbie writes that a Christian *paideia* is "this process of training the whole person to think and act like a Christian."[123] Others have used the term "holistic" to describe the same idea, an approach to education that is not simply academic, nor even

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[122] D. Bruce Lockerbie. *Thinking and Acting Like a Christian* (Portland OR: Multnomah Press, 1989), 68.
[123] Lockerbie, 68.

limited to the cognitive, affective, and psychomotor domains made famous by Benjamin Bloom.[124] For the Christian educator, the concept of a *paideia* education – one that brings the learner into increasing understanding and skill of all of the issues involved in a Christian approach to life – is a welcome and useful tool.

The final Christian educator that has made recent contributions helpful to the development of missionaries is C. Doug Bryan. He developed an approach to education that focused on what he called "relationship learning."[125] Bryan's perspective was summarized around a call for Christian education to aim for restoration and growth in four key relationships: to God, to self, to others, and to the created order. Bryan's work drew largely upon Deuteronomy 6 to build a model of education that ties knowledge, attitudes, performance, and understanding in all subject matter with the result being growth in those four key relationships. Other authors, notably George Knight, also have focused on relationships as the key focal point of Christian education. When describing the purposes of education, Knight described redemption and reconciliation as the central purposes, seeking the restoration of a relationship with God and the restoration of the likeness of God in the hearts of fallen humanity.[126]

Summary

Missionary preparation is at its heart a pedagogical issue. Yet how human beings teach one another is an amazingly complex area of study. General philosophical concepts are part of the discussion. Specific issues that arise as adult teachers and adult learners

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[124] Benjamin S. Bloom, ed. *Taxonomy of Educational Objectives, Book 1, Cognitive Domain.* (New York: Longman Inc., 1954, 1956), 6–7.
[125] C. Doug Bryan, *Relationship Learning. A Primer in Christian Education* (Nashville: Broadman Press, 1990).
[126] Knight, 194.

interact form yet another important part of the discussion. Specific pedagogical concepts which touch intercultural training and theological education are likewise involved in missionary training. Finally, the training of Christian men and women for cross-cultural ministry should incorporate elements found in Christian philosophies of education. The relevant issues uncovered by this literature review will be considered in Chapter Four as part of the development of criteria for integrated missionary training paradigms.

Mission Training in Contemporary Literature

The literature that has been reviewed to this point has considered theological and pedagogical issues. A third growing body of literature specifically addresses the question of how to train missionary personnel. This topic has attracted great attention, particularly over the last two decades.

Introduction

Growth in this area of study has accelerated greatly since 1989 when the World Evangelical Fellowship held its Manila consultation, specifically considering a growing network of missionary training centers.[127] The book *Internationalising Missionary Training*[128] was published as a compilation of the papers presented at that consultation. A rapid increase in the number of missionaries being sent by churches of the Majority World and the establishment of missionary training societies and fellowships like the

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[127] Robert W. Ferris, "Standards of Excellence in Missionary Training Centers," <http://www.wearesources.org>, (accessed Sept 12, 2005). First published in *Training for Cross Cultural Ministries*, vol 2000, no. 1, January, 2000.

[128] William David Taylor, ed. *Internationalising Missionary Training* (Grand Rapids: Baker Book House, 1991).

International Missionary Training Network (formerly "Fellowship")[129] have also contributed to this growing body of literature.[130]

A more practical reason for the proliferation of literature on missionary training arises from recent statistical studies on missionary retention and attrition. Margaretha Ardiwardana, for instance, reported that inappropriate training of missionaries is one of the top ten reasons for attrition of missionaries sent from some countries, and is in fact the single most important cause of attrition among Brazilian missionaries.[131] Looking at missionaries who were sent out between A.D. 1981 – 2000, Detlef Bloecher reported a significant correlation between missionary training and the retention of missionaries on the field. Bloecher concluded,

> In summary, ReMAP II [the study of missionaries who were sent out between 1981 – 2000] confirms the close correlation between missionary retention and mission training. High retaining agencies and enduring missionaries require good pre-field training, especially in Missiology.. . . Best practice agencies give their missionaries opportunity for continuous training and development of new gifts and encourage their missionaries to actively work towards the continuous improvement of their ministries.[132]

Bloecher later pointed out how training for missionaries is important due to the diversity of roles that a missionary may play over his or her career. Since one may expect to serve in various ways over the years (for instance, evangelist, then church planter, then trainer of other church planters, etc.), it is easy to see the importance of on-going training

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[129] Steve Hoke, "International Missionary Training Network (formerly "Fellowship") Gains Ownership Through Participation," *The Journal of the WEA Missions Commission,* October – December 2003, 43–47. <www.globalmission.org.> (Accessed Sept 12, 2005).
[130] David Harley, *Preparing to Serve: Training for Cross-Cultural Mission* (Pasadena: William Carey Library, 1995), v.
[131] Margaretha Ardiwardana, "Formal and Non-Formal Pre-Field Training, Perspective of the New Sending Countries," in *Too Valuable to Lose,* ed by William D. Taylor (Pasadena: William Carey Library, 1997), 207.
[132] Detlef Bloecher, "Missionary Training Makes Missionaries Resilient – Lessons from ReMAP II," article dated Oct 18, 2003, 4. <http://www.wearesources.org> (Accessed Sept. 12, 2005).

if an agency is going to retain personnel.[133] This correlation between personnel retention and training gives a strong incentive for the study of missionary training.

That training ought to be provided for missionaries is rarely debated. Harley began his volume by asking about the necessity of training, but then answered his own question by describing how the theological education he had received would not have prepared him sufficiently for the challenges of serving cross-culturally.[134] He also commented about the negative consequences of ill-prepared missionaries: consequences to the missionary, his family, and to the ministry as a whole.[135] Thus when the question is raised about the necessity of missionary training, it is often answered to the affirmative by statistical, anecdotal, and inferential evidence.

The more difficult questions arise when the focus shifts from whether training should be provided to more specific questions such as what kind of training, provided by whom, undertaken in which venue, and towards what end. David Harley organized his volume on missionary training [136]around six questions which will become the outline for the remainder of this literature review. Those questions are: who is to be trained, what kind of training should they receive, how long should the training last, should the training be residential, who should do the training, and what curriculum elements should be included in the training. To Harley's six questions, two others will be added to incorporate questions raised by other authors. Those two additional questions relate to what institution should oversee the training, and what outcomes should be sought as a result of the training.

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[133] Bloecher, 4.
[134] Harley, 7.
[135] Harley, 9.
[136] Harley, iii.

Each of these questions can easily become complicated. As Dave Broucek pointed out in his consideration of the best practices of missionary training, the world of missions and mission training is not a simple world.[137] In the first place, Broucek stated that mission work is highly diverse. It is not possible to train for one simple task given the fact that activities which are rightly called mission are as varied as they are. The second complicating factor that Broucek reported is that there are large numbers of missionaries, sending agencies, schools, and churches, and each of these entities often has its own internal definitions of what a good missionary is and does. If there are differing definitions of what a good missionary is and does, it stands to reason that there are also differences in how best to train for mission. A third complication that Broucek mentioned is that defining missionary effectiveness is decidedly difficult. Since missionary activity is varied and quality missionary work may or may not have visible results, it becomes all the more difficult to know how best to train missionaries.

With those caveats in mind, then, this review will attempt to examine missionary training from the perspective of the following questions.

Training Provided for Whom?

Various forms of missionary training have differing targets in terms of who will enter the program. Harley suggested that early on in the process of program development, one must ask if the program is intended for career missionaries, for Christian professionals who will serve in tent-making ministry, or for short-term missionaries.[138]

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[137] Dave Broucek, "Best Practice Standards for Missionary Training," paper presented at IFMA/EFMA Personnel Conference, International Mission Board of the Southern Baptist Church (Rockville, VA: Dec 2003), 3–5.
[138] Harley, 28.

Ferris also gave consideration to the characteristics necessary for the person who is accepted into a mission training program. He cited three key questions relating to a potential candidate for missionary training: does the person give evidence of a personal calling and commitment to cross-cultural ministry? Does the prospective candidate have the physical and emotional stability necessary for cross-cultural ministry? And does the candidate show evidence of moral purity and spiritual maturity necessary for ministry leadership?[139]

It is noteworthy that there are no right answers to these questions raised about the characteristics of the candidate for missionary training. There can be a wide range of acceptable answers. The important thing is that a given training program should be designed with an idea of who will be entering it. While many possible answers are acceptable, the best programs will be geared to a fairly narrow profile of incoming trainees.

What Kind of Training Should Be Provided?

Harley's explanation of this question dealt with the realms of biblical education on the one hand compared to vocational training that is uniquely designed for the cross-cultural laborer on the other hand.[140] Harley assumed that missionary trainees enter their programs with an adequate knowledge of Bible and doctrine. He stated his preference to focus training on areas of character, spiritual life, interpersonal relationship, and cross-cultural communication.

Ferris largely concurred with that assessment, although he suggested that there are times when even Bible and doctrine can profitably be included as part of a missionary

[139] Ferris, 4–5.
[140] Harley, 29-30.

training program. His rationale was that, assuming a living community in which the training occurs, the time that one spends in that environment provides good informal and nonformal training, making even formal study of basic Bible and doctrinal themes a profitable way to be trained in missionary skills and attitudes.[141]

How Long Should the Training Last?

Given the breadth of the possible answers to the previous two questions, it is no wonder that varying answers have also been suggested for the question of how long a training period should last. On the one hand, Harley pointed out that two weeks of training is better than no training at all.[142] On the other hand, there are programs that last for one to three years.[143]

Ferris suggested that the duration of a program should be determined by its scope and the preparedness of the candidates who enter the program. Since training is increasingly understood to involve development of relational skills and formation in spiritual and character realms, it would be expected that longer periods of time would be necessary.[144] Without trying to overly simplify the multitude of issues related to program duration, Harley suggested that a holistic program would require a minimum of six to ten months.[145]

Should Training Be Residential?

Some programs develop around a concept of in-service training or even distance learning. Other programs, though, develop a residential site where training takes place in

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[141] Ferris, 2–4.
[142] Harley, 31.
[143] Harley, 31.
[144] Ferris, 6.
[145] Harley, 31.

the context of daily life. Harley[146] analyzed both the advantages and disadvantages of residential programs. In favor of a residential program are the opportunities to study intensively, away from the normal pressures of everyday life. Students also can give encouragement to one another, and the living conditions simulate to some degree the pressures of cross-cultural living. In residential programs, the staff has opportunities to get to know program participants more deeply than is possible in daytime programs. Finally, and perhaps most importantly, a residential program gives opportunity for the whole person to develop as academic, spiritual, relational, skill, and attitude issues intertwine in everyday life situations.

On the other hand, residential programs carry the disadvantages of higher costs and a tendency to remove students from their native environment (with the implied danger of making the training appear to be disconnected from normal life). Another potential problem with residential programs is the danger of creating dependency on specialized tools or resources which are available at the training center but are not available in subsequent ministry locations. Another potential disadvantage that Harley mentioned is that residential situations can bring about unhealthy relational situations which ultimately prove damaging to the spiritual or social life of the participants. Finally, Harley also recognized that a residential program has space limitations which are more pronounced than those faced by day programs.

Having reviewed the advantages and disadvantages of residential programs, though, it is important to note that in response to a questionnaire about best training practices, a group of experienced mission trainers offered ten suggestions to those who

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[146] Harley, 31–35.

are beginning new programs. Among the recommendations is found, "If circumstances allow, set up a residential rather than a non-residential programme. Insist from the start that staff and students live together, and stress the value of cross-cultural community living."[147]

Who Should Do the Training?

As important as the issues of curriculum, duration, and residential environments might be, Ferris made an important comment when he wrote "Perhaps the most critical decisions in the establishment and administration of an effective missionary training center relate to the selection of the training staff. No training institution can rise above the level of its staff."[148]

Ferris listed several characteristics that must be true of the successful missionary trainer. Such trainers are not recent graduates of academic programs, but have extensive cross-cultural experience. They will be marked by spiritual maturity, highly developed interpersonal skills, a good reputation and a healthy family life. They will be gifted in teaching and mentoring adults, and will have developed competencies in one or more of the curriculum components central to their particular training center.[149]

Harley included another important observation about characteristics of trainers: mission trainers must be active in ministry in their own right besides functioning as trainers. This is important, according to Harley, "so that students see that their mentors are not only theorist but also practitioners." [150] Harley also noted the importance of trainers working together in teams. The members of this training team should represent

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[147] Harley, 124.
[148] Ferris, 1
[149] Ferris, 2.
[150] Harley, 54.

diverse backgrounds and life situations so that any given trainee can see cross-cultural ministry modeled by people who come from backgrounds similar to his or hers.[151]

One variation on the theme of who should train missionaries arises from the availability of electronic technologies. Distance learning models of missionary development are increasingly possible as computer, telephone and cable connections, and portable data storage devises grow in availability and popularity. Jonathan Lewis commented about situations where distance learning can be included in missionary training, "the Internet does have potential, but this [approach] only works because students have a real, approachable person attending to them throughout the course."[152] He suggested, in a separate article, that distance education is most effective when done in concert with didactic methods involving sight, sound, touch, interaction, participation, mentoring, and networking.[153] The point is that the characteristics outlined for the trainer are important whether the training is done by distance or in person.

What Curriculum Elements Should Be Included?

Of all the issues relevant to missionary training, this question has received the most extensive coverage in the literature. The following paragraphs will highlight curriculum issues as considered from two perspectives. First, there are numerous authors who have written from the perspective of what topics ought to be included in a curriculum. Secondly, other authors (far fewer) write from the perspective of how cultural preferences should be incorporated into curriculum design.

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[151] Harley, 56–57.
[152] Jonathan Lewis, "Internet Based Missionary Training," *The Journal of the WEA Missions Commission,* January, 2005, 60-61. <www.globalmission.org> (Accessed September 12, 2005).
[153] Jon Lewis, "Teaching, Technology, and Transformation," *Evangelical Missions Quarterly,* vol. 36: no 4, Oct 2000, 490-496.

Topics to Include in Curriculum Design

This question can be approached from various directions. William Taylor issued a call for Bible students and mission trainers to "return to Scriptures to tease out not only the examples of cross-cultural equipping, but the broad principles that can be contextualized in every training programme and centre."[154] An attempt at this kind of inductive study of biblical texts to "tease out" curricular principles is seen in Chapter Three of this dissertation.

Taylor proposed six elements to include in an integrated whole in order for training to be effective. The curriculum elements that he suggested are personal disciplines, local church, biblical and theological studies, cross-cultural studies, pre-field equipping by the agency and on-field career training.[155]

Steve Hoke and Bill Taylor published a grid that outlines training components at various stages of a missionary's life-cycle. Hoke and Taylor's work highlighted growth in character, ministry skills, and knowledge. Within each of these domains, they discussed numerous subcategories.[156]

Yet another guide for curriculum development in mission training comes from Paul Savage. He created a taxonomy of issues to include in theological education which has relevance to missionary training. In his taxonomy, he included as curricular elements the missionary as a man of God, the use and understanding of the Bible, effective

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[154] William David Taylor, "Introduction: Setting the Stage", chapter one in *Internationalising Missionary Training*, ed by William David Taylor (Grand Rapids: Baker, Book House, 1991), 2.
[155] Taylor, 3.
[156] Steve Hoke and Bill Taylor, *Send Me! Your Journey to the Nations (*Pasadena: William Carey Library, 1999), 26–27.

communication, the establishment and shepherding of a local church, and understanding of culture.[157]

Jonathan Lewis took a different approach to the question of missionary training curriculum. His desire was to see a practical element in missionary training. As he phrased it,

> Research has repeatedly demonstrated that practical issues related to language learning, cultural adaptation, interpersonal skills, coping with family needs, job satisfaction and a host of other practical issues bring missionaries home prematurely and relegate others to ineffectiveness.[158]

Lewis continued to suggest that training in practical skills should be semantically identified by training components with titles such as "how to learn a language,"" how to handle conflict," and "how to contextualize ministry."[159]

The question of which specific curriculum topics to include in a program is also considered in David Harley's work. He suggested that missionary training should include Bible, doctrine, and pastoral studies (including family and singleness issues). His largest area of concern was related to mission, and in that regard he suggested training in the biblical basis of mission, world religions, history of mission, cultural anthropology, evangelism and church planting, linguistics and language learning techniques, research methods, cross-cultural life and work, contemporary world Christianity, and case studies on these various issues.[160]

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[157] Paul Savage, unpublished paper. Quoted in William Smallman, *Able to Teach Others Also* (Pasadena: Mandate Press: 2001), 195–204.
[158] Jonathan Lewis, "International Missionary Training Fellowship. What the Army Needs," *Journal of the WEA Missions Commission,* February 2003, 47. <www.globalmission.org>, (Accessed September 12, 2005).
[159] Lewis, "International Missionary Training," 47.
[160] Harley, 69–77.

Ferris took a wider approach to the question of curriculum. His idea of topics to include in missionary training reflected a holistic approach to character and skills, living in community, and the deliberate use of informal and nonformal training. Significant field experience was also stressed as part of his model, as was a treatment of specifically missionary themes such as theology of mission, history of mission, cultural studies, evangelism and church planning. He pointed out that the actual listing of topics needs to be tailor-made for each training situation.[161]

Also considering the curricular elements important for missionary preparation, Lois McKinney made the observation that training for cross-cultural gospel ministry should include spiritual, psychological, theological, historical, cultural, and missiological concepts. She further suggested that training should augment relational skills, should include entire families, and should prepare missionaries for the performance of ministry skills in new cultural contexts. McKinney also astutely pointed out the reality of suffering in most of the world's experience, and called for missionary training that prepares the missionary to suffer and to minister to those who suffer. She pointed out that vocational skills are an important element in some sorts of cross-cultural ministry. She concluded that the effective teacher of cross- cultural workers will emphasize learning in community, interactive learning, and direct, purposeful field experience.[162]

One final work deserves mention with reference to the design of missionary training curriculum, namely Robert Ferris' guide for establishing ministry training.[163] As Ferris and his colleagues worked through the specific issues involved in developing a

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[161] Ferris, 2–4.
[162] Lois McKinney, "New Directions in Missionary Education," in *Internationalising Missionary Training,* ed by William David Taylor (Grand Rapids: Baker Book House, 1991), 241–246.
[163] Robert W. Ferris, ed. *Establishing Ministry Training* (Pasadena: William Carey Library, 1995), 145.

ministry training program, they produced a helpful review of curriculum design issues. Of special significance to missionary training curricula are the ten commitments, found in the quote below, which they suggested as foundational values:

> 1) Training objectives should be determined by the understandings, skills, and qualities required for effective service.
>
> 2) Training is "church related"; learning occurs best in the context of community.
>
> 3) Training structures and relationships must be consistent with training goals.
>
> 4) Training strategies should be appropriate to the learner's ways of thinking and learning.
>
> 5) Training strategies should incorporate and build upon the learner's experience.
>
> 6) Theory should be validated by Scripture and by general revelation.
>
> 7) Information should be appropriated and obeyed.
>
> 8) Skills-learning should include instruction, demonstration, and guided practice.
>
> 9) Character qualities and values are effectively communicated only when teaching includes modeling and reflection.
>
> 10) Training equips the learner for effective ministry and continuing growth.[164]

Cultural Issues and Curriculum Design

Three recent authors have focused on curriculum design from a cultural perspective rather than from a topical perspective. James A. Plueddemann considered the interaction between education and cultural traits. Using the concept of "high context cultures" and "low context cultures," he developed a useful model of teaching in cross-cultural situations. "High context cultures" are those which grasp meaning in relation to content as well as the more subtle issues of place, time of day, clothing styles, relational patterns, etc. "Low context cultures" are content to focus on simple factual presentation,

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[164] Ferris, *Establishing Missionary Training*, 145.

and do not see wider environmental and contextual issues as inherently related to meaning.[165] Plueddemann's conclusion is that both a high degree of content orientation (preferred in low context cultures) and a high degree of practical application in socially appropriate interaction (preferred learning style of high context learners) are necessary skills for the worker in cross-cultural ministry. As he phrased this integrative concept,

> Good missionary preparation in any culture will challenge students to bring together practice and theory. High-context students may prefer to learn practical "how-to-do-it" techniques. If high-context students merely learn a "bag of tricks" for ministry they will not be able to solve complicated problems. Low-context students may prefer to study theoretical knowledge. If low-context students learn only theoretical "book knowledge" about missions they will have difficulty knowing how to put their knowledge into practice. Teaching methods need to stimulate integration.[166]

He concluded that "Training that integrates theory and practice will increase the effectiveness of missionaries from any culture."[167]

Another author who has specifically considered the relationship between cross-cultural training and Christian ministry is Donald K. Smith. Though approaching his topic from the perspective of communication science, much of what he wrote is germane to the question of how best to prepare Christian workers for cross-cultural ministry. His twenty-three propositions provide tools for the cross-cultural worker to understand the cues and communication processes of the host culture. These tools of communication are part of the content of culture-general training and give tools to a missionary who wants to gain skill in how to learn the specifics of ministry in his or her new cultural context.[168] In

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[165] See Edward T. Hall, *Beyond Culture* (New York: Anchor Books, 1977, 1989), 105-116 for foundational thoughts on high and low context.
[166] James E. Plueddemann, "Culture, Learning and Missionary Training," in *Internationalising Missionary Training,* ed. William David Taylor (Grand Rapids: Baker Book House, 1991), 228.
[167] Plueddemann, 229.
[168] Donald K. Smith, *Creating Understanding. A Handbook for Christian Communication Across Cultural Landscapes* (Grand Rapids: Zondervan, 1992).

other words, conscious incorporation of Smith's propositions both as topics to be taught and as guidelines for teaching methods will give trainees an appreciation of how to adjust their ministries to the cultural and worldview perspectives of the people to whom they minister.

One specific application of Smith's communication model is seen in his consideration of thought patterns. Traditional Western mission training typically relies on linear thought patterns. Christians from the Two-Thirds World, though, often think in different cognitive patterns. Thus context, experiential learning, inductive patterns, event orientation and validation by authority become issues in training non-western missionaries. Smith proposed that even Western missionaries be trained in ways that model non-western thought patterns so that they can repeat that model in their own missionary-training ministries.[169]

One final author who wrote about curriculum design from a cultural perspective is Michael David Sills. His premise was that teaching needs to be approached in culturally appropriate forms. In particular he called on trainers to develop skill in communicating to aural, preliterate peoples. Rather than train missionaries under the rubrics of literate thought patterns with written texts as a foundation, Sills called on trainers to learn how to teach those who share knowledge through narratives. His approach tied together chronological Bible teaching with teaching methods appropriate for high-oral learners.[170] Like Plueddemann and Smith, Sills called on curriculum designers to approach their work with sensitivity to the cultures in which the missionary will later work.

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[169] Donald K. Smith, "Training Within Non-Western Thought Patterns. A Relevant Educational Methodology for Two-Thirds World Leaders," Unpublished seminar notes (Western Seminary, Portland OR: Feb 6, 2005).

[170] Michael David Sills, "Training Leaders for the Majority World Church in the 21st Century," *Global Missiology* April 2004, 1 – 12.<www.globalmissiology.net> (Accessed September 12, 2005).

What Institution Should Provide the Training?

To answer this question, various authors consider the relative strengths and weaknesses of four different institutions as being part of the training of new missionaries. Those institutions are schools, training centers, churches, and mission agencies.

Larry Sharp's comments to the Evangelical Missiological Society meetings in March 1999 pointed out the changing nature of relationships between training entities. He wrote,

> It is no secret that mission agencies have ceased to count on most Bible Colleges for a complete preparation of students for intercultural ministries. No longer do missiological concerns drive the curriculum of the Bible college movement. Though there are clear exceptions, it seems that the reality is that for most, the curriculum is market-driven with the colleges responding to the demands of the parents, students, church and employment markets.[171]

Granting Sharp's point that academic institutions are no longer at the vanguard of missionary training (while also agreeing with him that clear exceptions do exist), local churches, specialized training centers and mission agencies are all, in various ways, trying to fill the need. George Shultz of the Center for Intercultural Training studied mission agencies' preferences related to the use of in-house and outsourced training. Schultz found three broad categories in terms of mission agency training: agencies that provide their own training, agencies that outsource their training, and agencies which partner with other agencies or institutions to provide training. His study concluded that "research indicates that none of these models is better in and of itself. It is the model as it relates to the particular need or situation that makes it better or worse."[172] The important

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[171] Larry W. Sharp, "A Mission Agency Director's Perspective on the Changing Relationship Between UFM, the Church, Training Institutions and the Mobilizers of Mission," unpublished paper presented to the Evangelical Missiological Society meeting. Lancaster, PA: March 19–20, 1999.

[172] George Schultz, "The BEST Missionary Training Model?" *Evangelical Missions Quarterly,* January 2003, 91.

questions that direct an agency toward one of those three models include the agency's values, the available resources, the size of the organization, and the level of commitment that it has to training.[173]

Rob Brynjolfson took a more holistic approach to the question of whether it is best that training be done by the church, the school, or the agency. He stated that his perspective is that the task of missionary training is "too grand for one entity, organism or institution alone to achieve."[174] He suggested that over the course of a lifetime, all three of those institutions have key roles to play in the progressive development and life-long learning of a missionary. His holistic model is summarized when he wrote,

> we need cross-cultural training to be intentionally delivered over the entire ministry life cycle of the worker. Upon adopting a ministry life cycle approach to training we can encourage schools to excel in developing understanding and building theoretical foundations. Furthermore, we can encourage training centres and agencies to work in conjunction towards the development of needed cross-cultural skills. Finally, and most significantly, we can begin to develop training programs in churches, agencies and missionary training centres that intentionally use communities to foster growth in needed character qualities and adjust attitudes for field effectiveness.[175]

What Outcomes Are the Desired Result of the Training?

Two approaches are found concerning the desired results of a training program. Hokes and Taylor pursued that question from the perspective of student-centered educational theory. They wrote,

> The best way to develop a sound missionary training curriculum is to determine the desired outcomes – what a missionary needs to *be,* and be able to *know* and *do,* (emphasis in the original), and then build backward to develop all the resources needed to reach those goals."[176]

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[173] Schultz, 90.
[174] Rob Brynjolfson, "Effective Equipping of the Cross-Cultural Worker," *The Journal of the WEA Mission Commission* January–April, 2004, 72. <www.globalmission.org>, (Accessed Sept 12, 2005).
[175] Brynjolfson, 79.
[176] Hoke and Taylor, *Send Me!*, 23 – 24.

For Hoke and Taylor, the outcomes desired from a training program are seen in the attitudes, abilities, and knowledge of the graduates.

Rob Brynjolfson[177] took a different approach to the question of desired outcomes to see from a training program. His view of training is shaped around the term "the right kind of training." The outcomes proposed by Brynjolfson to grow out of "the right kind of training" are: increased world-wide work force of gospel messengers, increased effectiveness of individual messengers, and an increased effectiveness of entire groups of missionaries (including missionary organizations and missionary teams).

Summary

One final literature source deserves mention as a summary of all that has been said about the literature on missionary training. David Harley's helpful volume ends with a list of ten pieces of advice that experienced mission trainers offer newcomers to the field:[178]

1) Study missionary training centers that already operate in your geographical area.
2) If possible, seek to develop cooperative programs with other organizations.
3) Start small and allow the program to grow.
4) Seek dedicated teachers and administrators.
5) Choose the location of the program carefully, considering cost, accessibility, resources, and future ministry of the students. In particular locate the program in a place where staff can be involved in direct ministry.
6) Set up residential rather than day programs.
7) Whether residential or non-residential, develop a holistic approach.

[177] Brynjolfson, 75.
[178] Harley, 123-124.

8) Prepare whole families for service.
9) Continually focus on the servant attitude of the Lord Jesus Christ, keeping Him as the model to be copied.
10) Build the program on a foundation of prayer.

Chapter 3

MISSIONARY TRAINING IN THE BIBLE

The development of an integrated paradigm for missionary training from a trinitarian perspective would be expected to include a both/and approach to the various disciplines that have been considered so far in this dissertation. That is, such a paradigm would build first on scriptural foundations, and would also reflect the observations of pedagogical theory, theological reflection, and current trends in missionary training. The current chapter suggests biblical material which is particularly relevant to the training of cross-cultural workers.

Introduction

There are various themes in the Bible which are relevant to the training of missionaries. For instance, discipleship, teaching, ministry, and wisdom are all scriptural issues germane to the training of missionaries. Those topics are both relevant and practical, but are also discussed by many other authors.[179] What has not been widely considered is a model of missionary training developed from the Apostle Paul. His writings and life will be presented in the following pages as one source of biblical guidance for an integrated paradigm of missionary training.

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[179] See for instance, Bill Hull's studies *Jesus Christ, Disciplemaker* (Colorado Springs: NavPress, 1984), and *The Disciple Making Pastor* (Old Tappan, NJ: Fleming H. Revell, 1988). A. B. Bruce's classic *The Training of the Twelve* also touches these themes (New Canaan Conn: Keats Publishing, 1979).

Paul As Missionary Trainer

An examination of Paul's cross-cultural ministry as seen in the Acts of the Apostles and also in the Pastoral Epistles provides insights into how he went about the task of training missionaries. The primary source material for this study comes from the biblical books of Acts, 1 Timothy, 2 Timothy, and Titus.

That Paul was intent on the development of missionaries alongside of his direct evangelistic and discipleship ministries can be seen in numerous passages. Three predominant examples are found in Acts 16:1 – 3; Acts 20:4, and 2 Timothy 2:2.

In Acts 16:1 – 3, Luke wrote about the beginning of Paul's second missionary journey. Paul left Antioch in approximately A.D. 50[180] in order to visit churches established during his first tour. He also entered new territories (Acts 15:35 – 41). Entering the region of Derbe and Lystra, he came in contact with a young man named Timothy (Acts 16:1). Paul desired that Timothy accompany him on the missionary tour (Acts 16:2).

The story of Paul and Timothy will be considered in more detail in later sections of this dissertation, including comment about the progression towards an increasingly multi-ethnic, multi-lingual, and multi-cultural character of the missionary team (see Figure B), but the essential element at this point is that Paul deliberately invited certain people (in this case Timothy) to join his missionary outreach. In the light of this study, it can be said that Paul was interested in inviting new people to accompany him as a way of preparing new missionaries. Timothy is one example of someone thus chosen.

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[180] Many sources agree on this dating, but one key proponent is Homer A. Kent, Jr., *Jerusalem to Rome, Studies in Acts* (Winona Lake IN: BMH Books, 1972), 106.

What Luke wrote in Acts 20:4 builds further on the idea that part of Paul's ministry was to recruit and train missionaries. In this verse, Paul is said to be have been accompanied by "Sopater of Berea, the son of Pyrrhus; and by Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Asia." The next verse includes the phrase "and these had gone on ahead and were waiting for us. . ." (Acts 20:5). The reference to "us" is generally understood to point to the presence of Luke as a member of the missionary band.

This Acts 20 passage is important in that it shows that Paul traveled with a fairly large and well-defined group of missionary colleagues. It is also instructive to see where these companions came from. The places named (Berea, Thessalonica, Derbe, Asia) were all places where Paul had established nascent congregations in his earlier travels. One gets the impression that Paul entered a town with the explanation of the gospel message and stayed for varying amounts of time to teach the new Christians. When he left, he evidently had the habit of inviting one or more young men to join him in his travels. From the perspective of this dissertation, Paul was essentially recruiting and training younger colleagues in the ways of cross-cultural mission.

One final passage that draws attention to Paul's ministry of missionary training is 2 Timothy 2:2. As Paul wrote to his protégé Timothy, he pointed Timothy not only to a continuation of active ministry, but he also reinforced the importance of training still others to be messengers of the gospel. Thus Paul instructed Timothy to "entrust to faithful men; who will be able to teach others also." The picture that Paul painted is that Timothy not only was to have trained other people in the essentials of the faith, but he was also to have trained some of them to be able to teach still others. Paul was talking of

a chain of missionary and pastoral training. Paul trained Timothy who was to train others in the content of the gospel and the methodology of disciple-making, so that those Timothy trained could continue the same pattern and teach others as well. The point here is that not only did Paul train missionaries, but he trained missionaries (like Timothy) who were able to train other missionaries.

Paul's Writings As Missionary Training Literature

Paul wrote three books directly addressed to his young missionary colleagues. Those three books are 1 Timothy, 2 Timothy, and Titus. Any brief survey of commentaries on these three books will find them collectively referred to as the Pastoral Epistles. That nomenclature began in A.D. 1703 and was reinforced by Paul Anton in A.D. 1726.[181] As D. Edmond Hiebert pointed out, while that is a convenient and, in a popular sense, appropriate classification, yet at the same time it is not wholly correct either.[182] Among the weaknesses that Hiebert pointed out concerning the classification of these epistles as "pastoral" include the fact that in none of the books does Paul use the terms pastor, shepherd, flock, or sheep. Hiebert went on to write,

> Timothy was not the pastor of the church at Ephesus in the modern sense of that term; nor was Titus the bishop of the Cretan churches, as is sometimes thought. . . [Titus'] work may perhaps be likened to that of a modern superintendent of missions appointed over a group of native churches. . .[183]

That Timothy was not the "pastor" in today's technical sense of the word can also be seen by the fact that the church in Ephesus (where Timothy served when Paul wrote 1 Timothy to him – see 1 Tim. 1:3) had elders established nearly a decade before

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[181] D. Edmond Hiebert, *An Introduction to the New Testament, vol. Two, The Pauline Epistles* (Chicago: Moody Press, 1977), 307.
[182] D. Edmond Hiebert, 307.
[183] D. Edmond Hiebert, *Titus and Philemon* (Chicago: Moody Press, 1957), 7.

Timothy's arrival.[184] Based on Kent's chronology, the church in Ephesus had elders present sometime between the years of A.D. 53 – 55 (Acts 20:17), but Timothy was sent to pursue his particular ministry in the year A.D. 62 – 63 (I Tim 1:3).[185]

Thus while the name Pastoral Epistles does correctly draw attention to the fact that these three books examine issues important to the local church, at the same time it is misleading to consider that they are manuals of instruction for those serving in pastoral ministry. D. Edmond Hiebert suggested a broader term as more appropriate, preferring to call these the "Ecclesiological letters." He wrote that these three books "form a unit in that all of them give prominent consideration to the matters of church order and discipline. Hence they are properly described as the Ecclesiological group."[186]

In this "Ecclesiological" group there is strong evidence that Paul's intention was not only to give instruction on the proper working of the church, but also to instruct his younger missionary protégés in the nature of missionary work. Some have even suggested that rather than "pastoral epistles" or "ecclesiological epistles," these three books should be called the "missionary epistles."[187] The idea behind this suggestion is that these books were direct attempts by a veteran missionary at training younger missionaries. Whether or not the name "missionary epistles" is adopted is not as important as the realization that Paul wrote these letters with the direct intention of giving guidance and instruction to new cross-cultural missionaries.[188]

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[184] D. Edmond Hiebert, *First Timothy* (Chicago: Moody Press, 1957), 9.
[185] Homer Kent, *Jerusalem to Rome*, 106.
[186] D. Edmond Hiebert, *Introduction to the New Testament*, 307.
[187] D. James O'Neill has used this phrase in numerous contexts.
[188] My deepest appreciation to Dr. D. James O'Neill and Dr. John Sherwood for the Bible study sessions in which these ideas were developed. It has been a privilege to think together about how the writings of Paul might apply to missionary training in our day.

For the remainder of this dissertation the term “Pastoral Epistles” will be used as a designation of the three books under consideration. That nomenclature is being adopted to align with contemporary convention. However, the phrase Pastoral Epistles is used with the caveat that these books do genuinely consider the work and calling of the missionary along with other church-related issues. While it is neither helpful nor practical to call for a universal re-naming of the books, it is worth noting that it is an oversimplification to consider these books as addressed only to the pastoral needs of the church. These books are in good measure directed at the training of young missionaries by a veteran missionary.

That Paul’s intention in writing these three books was directly involved with instructing the addressees in their missionary endeavors can be illustrated in three passages, one from each of the three books. In 1 Timothy, Paul gave Timothy direct instruction that supports the idea that this is a missionary letter by nature. Paul instructed Timothy to “remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies. . .” (1 Tim. 1:3, 4). Timothy’s assignment was not permanent, but rather he was to minister alongside the established leaders of the church (see Acts 20:17 where elders were already present) in order to bring needed correction on one specific issue. This ministry assignment appears to be missionary in nature as opposed to strictly pastoral.

The book of Titus contains a similar insight into Titus’ role as an itinerant, temporary worker in the churches of Crete. Paul’s direct instruction to Titus was to “set in order what remains, and appoint elders in every city as I directed you” (Titus 1:5). Again, the implication is that Titus was not assigned to form part of the permanent

pastoral leadership of any given church but rather was charged with the goal of completing what had not been finished by previous evangelistic and teaching ministries, and establishing leadership in the churches of Crete.

Finally, missionary training implications arise from 2 Timothy, again specifically related to the key instructions of 2 Timothy 2:2. The apostle, as he sought to finish his own life and ministry well (2 Tim 4:7), wanted to see in Timothy not only quality ministry (2 Tim 4:1 – 5), but also the habit of continuing to train yet another generation of cross-cultural and local ministers of the gospel.

This review of Paul's ministry and the letters he wrote to Timothy and Titus leads to two conclusions: that Paul considered part of his ministry to be the training of another generation of cross-cultural gospel messengers; and that Paul wrote 1 Timothy, 2 Timothy, and Titus with the intention of instructing younger missionary workers for effective cross-cultural ministries. In essence, we can conclude that the Pastoral Epistles are to a large degree letters of instruction written to developing missionaries.

Methodological Considerations

Based on the conclusion that Paul wrote the Pastoral Epistles with an intention to instruct a new generation of missionary workers, the following methodology was used to examine those epistles for training elements that could be useful in the twenty-first century. This Bible study was conducted as original research by the author of this dissertation.

Hermeneutical questions

The books of 1 Timothy, 2 Timothy and Titus as well as portions of the Acts of the Apostles were examined in an attempt to identify themes useful for the training of

missionaries. At the outset, it was understood that some of the passages under consideration and many of the implications drawn from this study should not be considered directive or prescriptive for believers in our day.[189] The methodology utilized in this study arises from what Bernard calls "text analysis" methods of qualitative analysis.[190] That is, this study can be considered as an example drawn from the Bible that shows how one of the church's most celebrated missionaries and missionary trainers went about training new missionaries. That is much different than approaching this study from the perspective that we are commanded to copy Paul's methods. While there is much revelation within the Pastoral Epistles that is commanded for believers today, yet this study desires to uncover not the imperatives which are to be obeyed by all believers in all times, but rather the themes which Paul saw as important in the training of missionaries.

Bible Study Methods

Growing from that hermeneutic of description rather than prescription, the Pastoral Epistles were examined inductively to discover the themes that Paul found important for the training of missionaries. The texts were examined and coded in a process described both by Bernard and also by Creswell.[191] That analysis was summarized in a list of themes and sub-themes. The summary statements were then grouped together so that similar themes from each book were categorized to form one

[189] Wan uses the term "biblical" to refer that which is descriptive, precedent, and cultural or temporal in nature, in distinction to "scriptural" which refers to prescriptive, eternal and trans-cultural content of the Bible. Using his terminology, this study seeks to understand the biblical rather than scriptural themes of missionary training in the Pastoral Epistles. Wan, "Ethnohermeneutics," 1.
[190] H. Russell Bernard, *Social Research Methods. Qualitative and Quantitative Approaches* (Thousand Oaks CA: Sage Publications Inc., 2000), 438–439.
[191] Bernard, 444-446. Also John W. Creswell, *Qualitative Inquiry and Research Design. Choosing Among Five Traditions* (Thousand Oaks, CA: Sage Publications, 1998), 55–58 where coding is described as part of grounded theory study.

single list. The specific question that was used to develop the list of themes was, "What were the themes that Paul included in his instruction to young missionaries?"

Presentation of Results

A summary of the themes that Paul included in his training of missionaries is found below. Following that list, a descriptive interpretation of the results is presented. A complete listing of all of the themes, sub-themes and particular phrases uncovered in the analysis of these texts is found in Appendix 1.

Results: What Themes Did Paul Include in the Training of Missionaries?

The following list gives a brief summary of the key themes, subthemes, and illustrative passages discovered in this study. Each theme is evaluated in greater detail in the paragraphs following the list.

1) Theme Number One: The Missionary's Focus on Scriptural Truth
- Teaching on Sound Doctrine (1 Tim. 4:6 – 16)
- The Gospel Itself (1 Tim. 1:12 – 17; 2 Tim. 1:8-10; Titus 3:5)
- Teachings on False Doctrine (Titus 1:10 – 16)

2) Theme Number Two: The Missionary As a Person
- The Activities of a Missionary (1 Tim. 1:3; 2 Tim. 2:2; Titus 1:5)
- The Attitudes of a Missionary (1 Tim. 4:11 – 12; 2 Tim. 2:15; 3:10-11)

3) Theme Number Three: The Missionary As Teacher
- Content that the Missionary Should Teach (1 Tim. 2:8; 6:17 – 18; Titus 3:1)
- Content to Avoid Teaching (1 Tim. 6:20; 2 Tim. 2:23; Titus 3:9)
- Relationship Patterns of the Missionary as a Teacher
  - In Relationship to All People (1 Tim. 2:24)
  - In Relationship to Certain People (1 Tim. 2:25; 5:1 – 2; Titus 1:12 – 13)
- Who Should Teach (1 Tim. 5:17; 2 Tim. 2:2)
- False Teachers (1 Tim. 6:3 – 10; 2 Tim. 2:16 – 18)

4) Theme Number Four: The Missionary As Developer of Church Leadership
- Choosing Leaders for the Church (1 Tim. 2:12; Titus 1:5)
- Character of Leaders (1 Tim. 3; Titus 1)
- False Leaders (related to false teachers) (1 Tim. 4:1 – 5)

5) Theme Number Five: The Missionary As Defender against Opposition

From False Teachers (1 Tim. 1:3; 6:20; 2 Tim. 1:8)
From Persecution (2 Tim. 2:9-10; 2:14; Titus 1:11)
From Desertion (2 Tim. 4:16)
From Divisive Persons (Titus 3:10)

6) Theme Number Six: The Missionary And Specific Relationships

God/missionary (1 Tim. 1:12-17)
God//unredeemed (1 Tim. 2:4)
Missionary/old man (1 Tim. 5:1)
Missionary/young man (1 Tim. 5:1)
Missionary/old woman (1 Tim. 5:2)
Missionary/young woman (1 Tim. 5:2)
Man/woman (1 Tim. 2:11 – 15)
Church leader/his family (1 Tim. 3:4; Titus 1:6)
Missionary trainer/trainee (1 Tim. 1:2; 2 Tim. 1:5; Titus 1:4)
Slave/master (1 Tim. 6:1)
Believers/government (Titus 3:1)
Believers/their families (1 Tim. 5:8)

Theme Number One: The Missionary's Focus on Scriptural Truth

The Pastoral Epistles direct missionaries to know and apply in daily life the truths of the gospel. The "both/and" pattern of cognitive understanding together with practical application is seen, for instance, when Paul tells Timothy to

> take pains with these things (referring to the public teaching of Scripture and to the application of ministry in the realm of spiritual gifts); be absorbed in them, so that your progress may be evident to all. Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you. (1 Tim 4:15, 16)

Some of the particular areas of truth that Paul emphasized included the gospel (Titus 3:1 – 7; 2 Tim. 1:8 – 10; 2:8 - 13), sound words (1 Tim. 1:3, 2 Tim. 1:13 – 14), the inevitability of perversions of the truth (1 Tim. 4:1 – 5; Titus 1:10 – 16), the depravity of the human heart (2 Tim. 3:1 – 9), and the foundational importance of good teaching in developing good character (Titus 2:1 – 15; 2 Tim. 3:10 – 17).

Theme Number Two: The Missionary As a Person

Paul frequently considered the question of what activities a missionary (like Timothy or Titus) should pursue and what attitudes should be characteristic of a missionary. The attitudes and activities of the missionary are outlined in the following two lists, along with corresponding illustrative passages from the Pastoral Epistles.

The activities that a missionary should pursue include:

1) The missionary should teach and entrust that teaching to others (1 Tim. 1:3).
2) The missionary should correct falsehood properly (1 Tim. 1:4).
3) The missionary should pray (1Tim. 2:1 – 8).
4) The missionary should conduct himself or herself wisely (1 Tim. 3:14 – 15).
5) The missionary should discipline himself in spiritual disciplines (1 Tim. 4:6 – 8).
6) The missionary, as a person, should grow/develop/progress (1 Tim. 4:15).
7) The missionary should endure difficulty and suffer (2 Tim. 2:3).
8) The missionary should develop caring ministries in the church (1 Tim. 5:3).
9) The missionary should relate wisely to others (1 Tim. 4:12).
10) The missionary should appoint leaders in the church (Titus 1:5).
11) The missionary should care for his/her own physical health (1 Tim. 5:23).
12) The missionary should maintain moral purity (1 Tim. 6:11).
13) The missionary should minister in areas of his/her gifts (1 Tim. 4:14).
14) The missionary should flee involvement with evil (2 Tim. 2:22).
15) The missionary should know Bible content (in specific context of eschatology) (2 Tim. 3:1 – 17).
16) The missionary should testify and bear witness of Christ (2 Tim. 4:5).

17) The missionary should keep a standard of sound doctrine (2 Tim. 1:13).

The attitudes that should characterize a missionary include:

1) The missionary should love (1 Tim. 1:5).
2) The missionary should maintain a pure heart (1 Tim. 1:5).
3) The missionary should maintain a good conscience (1 Tim. 1:5).
4) The missionary should maintain a strong faith (1 Tim. 1:5).
5) The missionary should live in righteousness (1 Tim. 6:11).
6) The missionary should be characterized by godliness (1 Tim. 6:11).
7) The missionary should be characterized by endurance (1 Tim. 6:11).
8) The missionary should be characterized by gentleness (1 Tim. 6:11).
9) The missionary should be characterized by peace (2 Tim. 2:22).
10) The missionary should demonstrate personal integrity (Titus 2:7).
11) The missionary should be characterized by sound speech (Titus 2:8).
12) The missionary should be characterized by seriousness (Titus 2:7).

Theme Number Three: The Missionary As a Teacher

Paul's instruction to Timothy and Titus focused a great deal on the role of the missionary as a teacher. Not only are there direct passages which call the young missionaries to teach (for example, 1 Tim. 4:11; Titus 2:15). There are also passages which give the young missionaries instruction in how to teach in particular circumstances (for instance, teaching the older men and women in 1 Tim. 5:1, 2; teaching the rich in 1 Tim. 6:17, 18; and teaching in contexts of falsehood in 2 Tim. 2:25, 4:2).

One of the most powerful of Paul's calls to teach is found in 2 Timothy 2:2. In that verse, Paul called on Timothy to take all that he had received at the hand of Paul and

entrust that to others who would be able to teach others as well. An interesting study is to review the seventeen years of time between when Paul and Timothy began their joint ministry (Acts 16:1, roughly the year A.D. 50) until the writing of 2 Timothy (estimated to be in the year A.D. 67 [192]).

Paul's specific instruction to Timothy was that Timothy was to entrust to others, "the things which you have heard from me in the presence of many witnesses." This phrase raises the question of what exactly it was that Timothy had heard from Paul in the presence of many witnesses. While some authors prefer to see this phrase as describing a limited content area, perhaps the concise content of the gospel message, it makes more sense to think that Paul is calling Timothy to share all that Paul had imparted to him over the course of those seventeen years.[193] A concordance review of the occasions when Timothy was present with Paul over the course of those seventeen years indicates that the following list may have been understood by both Paul and Timothy as the referent to the phrase, "the things you have received from me."

The topics that Timothy received from Paul "in the presence of many witnesses" include:

1) Cultural Sensitivity (Acts 16:1)
2) Multi-ethnicity in the church as Jews and Gentiles came together (Acts 16:5)
3) Church growth (Acts 16:5)
4) The Spirit's involvement in directing missionary outreach (Acts 16:6)

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[192] Calculations of the timing of 2 Timothy based on Bruce Wilkinson and Kenneth Boa, *Walk Thru the Bible, vol. Two* (Nashville: Thomas Nelson, 1983), 432. This date is in general agreement with other evangelical authors.

[193] Kent argues convincingly that the aorist tense in 2 Tim. 2:2 can be understood as constative, giving the sense as gathering into one all that Timothy had heard from Paul during their years together. Homer A. Kent, *The Pastoral Epistles, Studies in 1 and 2 Timothy and Titus* (Winona Lake, IN: BMH Books, 1982), 259.

5) Evangelism and baptism (Acts 16:15)
6) Recognition of and reaction to demonic activity (Acts 16:16)
7) Persecution, jail, beating and suffering for the gospel (Acts 16:22)
8) Strategy of who goes to new towns and who stays to disciples new believers (Acts 17:14, 15)
9) Preaching in difficult circumstances (Acts 18:5)
10) Missionary finances (Acts 18:5)
11) Missionary team formation (Acts 20:4)
12) Doctrines and their application to Christian life (Rom. 16:21, 1 Cor. 4:17; 1 Thes. 1:1; 2 Thes. 1:1; Philemon 1:1)

Based, then, on that phrase in 2 Timothy 2:2 "the things you have heard from me," we see a rich curriculum of life, doctrine, skill and wisdom. Paul passed that curriculum on to Timothy and expected that Timothy would likewise commit those truths to others who would be able to teach still others.

Theme Number Four: The Missionary As a Developer of Church Leadership

Paul taught on the subject of leadership development from two perspectives. In the first place, he stressed the character of the leader. In the Pastoral Epistles, Paul dealt with both the character of the missionaries (Timothy and Titus) and also with the character of the church leaders that Timothy and Titus were to install and instruct. Paul's detailed consideration of the characteristics of church leaders focused more on character issues than on academic issues. This interest in character is something that trainers of our day must recognize and deliberately include in contemporary missionary development.

The other leadership issues that Paul included in the Pastoral Epistles have to do with the selection and training of leaders. The following list demonstrates the categories of leadership development that Paul included in his instructions to Timothy and Titus.

Leadership concepts that Paul presented in the Pastoral Epistles include:

1) The character of church leaders (1 Tim. 3:1 – 13; Titus 2:1 – 6)
2) The selection of church leaders (1 Tim. 3, Titus 1)
3) The training of church leaders (1 Tim 3:15 – 16; Titus 1:9, 3:1)

Theme Number Five: The Missionary as Defender against Opposition

The issue of how to handle opposition is another of the themes that Paul stressed in his exhortations to Timothy and Titus. Opposition from false teachers, from the rich and powerful, and from those who reject the truth of the gospel are all themes that Paul included in these instructions. Some of the passages which deal with correct response to opposition include 1 Timothy 6:3 – 10; Titus 3:9 – 11; 2 Timothy 2:14, 3:1 – 9; and 4:9 – 22.

Missionary training in the twenty-first century must take into account varying levels of opposition. The example that Paul gave to us as he deliberately anticipated and trained others in how to deal with opposition is a good reminder. Missionary training should include instruction in how to face opposition.

Theme Number Six: The Missionary and Specific Relationships

The final theme uncovered in this review of the Pastoral Epistles is a consideration of what constitutes healthy and appropriate relationships. In this category, one finds that Paul gave instruction on the proper relationship between men and women (1 Tim. 2:9 – 15), between the younger and the older (1 Tim. 5:1 – 7), and between slaves and masters (1 Tim. 6:1 – 2). In his autobiographical insights found in 2 Timothy 1:1 –

5, Paul gave a poignant and personal view into the depth of relationship that he developed with at least some of his protégés. This was certainly not a superficial relationship between teacher and student. The depth of heart-felt love between these two men modeled a view of missionary training that goes deeper than simply professional continuing education.

Other relationships that Paul considered include the relationship between a congregation and its elders (1 Tim. 5:17 – 22), and the relationship between God and the missionary, especially highlighting the focal point of the unmerited grace which bids sinful humans into relationship with the Triune God (for instance, see 1 Tim. 1:12 – 16). The response which Paul proposed to this grace of God is worship (1 Tim. 1:17). To phrase this in the terms of trinitarian theology, the relationship between triune God and redeemed creatures is based on God's unmerited grace to the creature, to which the creature responds with worship and doxology.

Biblical Themes in Relation to Pedagogical And Theological Principles

This review of biblical data from the Acts of the Apostles and the Pastoral Epistles is relevant to the development of an integrated paradigm for the training of missionaries. The six themes highlighted in this study are key areas that one expert in missionary training (namely, Paul) thought important to include in his approach to missionary training. While again insisting that these are not themes that carry the weight of command for our generation, yet wisdom would instruct us to develop the themes of the apostle Paul in our own missionary training.

One particularly important reason for deriving missionary training themes from the Scriptures themselves has to do with the essence of 2 Timothy 2:2. Paul considered

the work of the missionary to include the preparation of other ministers of the gospel. This network of missionary training which crosses cultures runs into obvious contextualization problems if the missionary trainer from one national context trains missionaries from other cultures based on the needs and expectations of the trainer, and not of the trainee. As long as missionary training content is derived from a trainer's point of view, it will almost always skew towards a reflection of the trainer, not the trainee and certainly not the culture in which the trainee might minister. However, if the content of missionary training is derived from the Bible, there is a cross-cultural validity and respect that will accompany it. The Bible is said by God to have cross-cultural validity (as an example, see the cross-cultural relevance implied in Matthew 28:19). Based on that cross-cultural validity of the Bible, a missionary training paradigm that builds upon biblical themes will have the advantage of relating generally to all human culture.

The issues raised in this review of biblical material should also be correlated with the findings of trinitarian theology and pedagogical methods. The following paragraphs consider the Pastoral Epistles in the light of key elements of trinitarian theology and the current literature in pedagogy.

Paul's Missionary Training in Relation to Trinitarian Theology

Taking the three primary foci of trinitarian theology to be relationship/context, both/and cognitive patterns linking the individual and the group (individuality/unity and multiplicity/diversity), and change/development as inherently human characteristics, this review of Paul's approach at training new missionaries correlates well with trinitarianism.

In terms of relationship and context, trinitarian thought calls us to see life in terms of healthy (as defined by God) relationships. As Paul sent his missionary instructions to

Timothy and Titus, he frequently outlined the elements of healthy relationships that should be visible in the various dyads that can be constructed from the list of Triune God, missionary, church leaders, church members and unredeemed humanity. In this set of relationships are also found the subsets of relationships appropriate for men and women, young and old, rich and poor, etc.

In terms of a both/and view of the unity and diversity of human life, Paul's missionary development is a fascinating study in a holistic anthropology. From the pages of the Pastoral Epistles, Paul understood the essence of humanity in "both/and" terms of cognitive aspects, spiritual aspects, character development, relational patterns, attitudinal issues and ability. Human nature is seen as depraved on the one hand, yet redeemable on the other. It is not possible to read these books and at the same time see human life in mechanistic terms, because of the multifaceted understanding that Paul had of human life.

This unity-in-diversity theme is particularly visible in the realm of how Paul taught his mentees. The life-on-life nature of "the things that you have heard from me in the presence of many witnesses" precludes any view of a strictly academic, cognitive teaching style. To think of Paul as he walked the roads of the Roman Empire for seventeen years with Timothy is to consider a lifetime of teaching in character (for example timidity), knowledge (for instance the facts of the gospel), ability (for instance, how to preach the Word in season and out), wisdom (for instance in how to deal with opposition), and spiritual realities (for instance, dealing with demonic forces, living in conscious dependence on the grace of God, ministering in the power and gifting of the Spirit).

One further unity-in-diversity issue that is visible in Paul's ministry is highlighted in Figure B (see page 129). Paul himself came from a Jewish background yet with multi-cultural experience and multi-lingual ability. He deliberately sought out Timothy, who came from a mixture of ethnic backgrounds (Jewish and Greek) and a predominantly Gentile cultural background. Paul likewise sought out Titus, of Gentile origin, to accompany him. The example that Paul left for us of a multi-ethnic, multi-cultural, multi-lingual missionary team again highlights the way that missionary training should reflect "both/and" joining of unity and diversity.

Finally, trinitarian theology calls on human beings to be seen in terms of growth and development in distinction to the Creator who does not change. Paul, in this regard, called on the young missionaries to develop and grow on the one hand, and he also instructed Timothy and Titus to guide new believers into growth. Thus Paul could assure Timothy that the Lord would give him understanding as new problems arise (2 Tim. 1:7). Likewise, the missionary being discipled by Paul expected to be called upon to grow and develop his or her spiritual gifts and abilities so that their progress might be visible to all (1 Tim. 4:15). The missionary being trained by Paul was expected to guide and instruct the members of a new church to grow in their walk with God (for instance, Titus 2:11 – 14).

Paul's Missionary Training in Relation to Pedagogical Theory

Robert Pazmiño's work on a trinitarian approach to Christian education calls on educators to look at pedagogy from the perspective of content, context and persons. Those three pedagogical elements are useful at seeing how Paul's approach to missionary training relates to contemporary trends in pedagogical theory.

The most obvious way to use the six themes uncovered in the Pastoral Epistles is to consider them as content areas that should be part of the curriculum of integrated missionary training. It is important to mention what this does not mean as well as what it does mean. Negatively, this is not to say that a course offering or other formal curriculum element must be developed for each of the six themes and their respective sub-themes. Thus, for instance, this is not necessarily a call to write a book, teach a class, or show a video on the theme of prayer or the theme of facing opposition. The question of forms with which to present various themes will be considered in the context section below. The consideration at hand relates to what ought to be taught, not how it should be taught.

Phrased, then, in positive terms, this analysis of Paul's missionary themes provides a skeleton of content to be presented in missionary training. A fully equipped and mature cross-cultural gospel messenger will have understanding, skill, and wisdom in the themes of relationships, missionary activity and attitude, cross-cultural teaching so that their students can teach others also, doctrine, confronting opposition, and leadership development. The ways that those content areas are taught can and should vary according to the cultural context and persons involved, but there is little doubt but that a young missionary who is trained along the lines of these six themes will have a sound foundation for cross-cultural ministry.

Pasmiño's pedagogical model next calls for the persons involved in a given educational situation to be uniquely understood. Paul's model of life-on-life teaching of Timothy and the participation of numerous young missionaries in his journeys both illustrate this pedagogical principle. Missionary development is a personal, transparent issue. The people involved get to know each other at profound levels, as seen for instance

in Paul's powerful self-revelation in 1 Timothy 1:12 – 17. At the same time, Paul's model of missionary training left us the challenging example of a teacher who knew his students to the point of recognizing problems like timidity, physical ailments of the stomach, and family history. Clearly the example we have from the Pastoral Epistles is of a person who trained a new generation of missionaries in highly relational, personally tailored ways.

Given both a defined content to be imparted and also the reality of unique personalities in the teacher and the learner, it is also important that the forms used to teach that content be flexible. Beginning with the challenge of 2 Timothy 2:2, cultural patterns or forms used to teach a given content can and must be adjusted if the content of missionary training is to be transferred from "Paul to Timothy to faithful men to those who can teach others also." Thus, for instance, in one culture the content of sound doctrine should perhaps be imparted in conference format with outlines and reading assignments. However, cultures which display highly oral cognitive patterns will not benefit from that form. In highly oral social contexts, that same content might perhaps be best imparted through story formats of narrative biblical passages that are discussed in groups. The point here is not to consider all of the possible cultural patterns that could influence teaching styles, but to recognize that the context in which teaching occurs is an important element in the presentation of missionary training content.

Paul himself models that flexibility in terms of the form of his teaching. He who penned the words that he would be to the Jews a Jew and to the Greeks a Greek (1 Cor. 9:20), also advised Titus of the cultural realities of teaching the people of Crete (Titus 1:10 – 14).

Summary

The Bible speaks to the issue of how to train missionaries, especially in the words of Paul to Timothy and Titus, and in the example of Paul as he developed around him a band of cross-cultural messengers of the gospel. The themes that Paul developed as he trained new missionary workers give an important tool for the development of integrated missionary training in our day. Though not at all suggesting that missionary training is obligated to include these matters through the force of imperative grammatical constructions, yet the wisdom of following one of history's most renowned missionaries and missionary trainers is compelling. The themes which arise from the Pastoral Epistles give a starting place for the development of content in a trinitarian training pattern. That content must be developed and presented in various ways, depending on the personalities and learning/teaching styles of the people involved and also varying with the cultural contexts in which the teaching occurs. However the people and context interact, though, a focus on the themes derived directly from the Pastoral Epistles provides a model which has the advantage of being justified by the cross-cultural validity of the Bible itself.

Chapter 4

EVALUATION OF CONTEMPORARY MISSIONARY TRAINING PARADIGMS

This chapter relates directly to the second research question that this dissertation seeks to answer. That question asks why a new paradigm of missionary training is necessary.

Introduction

One possible approach to this chapter would have been to analyze a number of training programs, and then to evaluate those programs on the basis of criteria developed in this dissertation. However, that approach was not found to be justified, in that it would have subjected current training programs to evaluation on terms that were introduced long after the program was developed. Rather than evaluate individual programs, then, it is our purpose in this chapter is to evaluate key elements seen in contemporary mission training paradigms. The focus is not to evaluate any particular mission training program, but rather to consider, in broad terms, whether there is need to develop a new paradigm of missionary training.

Two types of evaluation will be offered. The first section will consider themes that are present in contemporary missionary training paradigms. The second section of this evaluation will consider structures; the institutions that are currently part of missionary training.

Thematic Evaluation

Contemporary missionary training paradigms are based upon their own philosophical foundations. The next several pages will consider particular elements of those foundational philosophies in the light of the biblical and theological issues raised in the previous chapters.

Program Focus

Pedagogical theory is divided among three common foci: education usually focuses on being student-focused, curriculum-focused or society-focused. Each of these three focal points gives an accurate representation of the truth of training dynamics in some way. However, each by itself is also limited and incomplete. For instance, a student-centered program is correct in pointing out that it is a student who learns, and so the curriculum needs to serve the specific needs of the individual learner. Yet, there are also very real curricular requirements that a program should include, even if difficult for a given student. Similarly, a program that only prepares a stream of individuals from a student-centered program may not have the impact on society that it could have, yet biblical teaching should have impact at both the level of the individual and the community.

A student-focused educational plan will tend to be strong in seeing the one, but not strong in seeing the many. A society-focused program will focus on the many while missing the equally important element of the one. A curricular-based program will overlook the people (individually and collectively) as it seeks to outline just the right

series of ideas and teaching materials. The point is that each of those potential focal points has validity; but none is sufficient in and of itself to explain the dynamics of education in a Christian worldview.

The integrated model that this dissertation recommends begins with the centrality of the Triune God as the focal point of mission training. As John Piper put it, worship of God is both the "fuel and goal of missions."[194] God is likewise both the cause and the outcome of mission training. With God in the central place of mission training, the other three focal points can realistically be seen with simultaneous clarity. It is possible to seek to honor and obey the Triune God by developing mission training that brings a certain curricula to a specific student in the context of a given society. Putting God into the center of mission training allows for a both/and view of the other common focal points. But seeing any one focal point at the exclusion of the others, and in the assumed absence of God's active involvement, leaves a paradigm that is weak in its ability to see the one, the many, and the curricular elements that must be incorporated.

Program Outcomes

Looking at the common models of missionary training, one sees a common thread arising from behaviorist realism. That is not a wrong viewpoint, but neither is it a sufficient viewpoint. There are measurable forms of knowledge, skill and attitude that are important in the training of missionaries. But that behaviorist perspective assumes an overly simplistic anthropology. Biblical anthropology includes realms such as spiritual, emotional, relational, and wisdom issues besides the psychomotor, affective and cognitive. A mission training paradigm that seeks only measurable outcomes will impact

[194] Piper, *Let the Nations be Glad,* 219.

a given missionary in only some domains and will miss opportunities for developing yet other domains.

Theistic Orientation

Both of the two weaknesses pointed out above grow from a more profound concern. Behaviorist worldview generally assumes that what is seen is what is real. Many of the behavioral scientists who developed that framework assumed either the absence or the absolute inactivity of God. And so, training and educational paradigms which grew from that philosophy will not naturally see a place for an active, personal God.

It would be unfair and grossly inaccurate to suggest that people who use pedagogical principles derived from behaviorist roots are functional atheists. That is not my point. My point is that when Christians wish to educate, we should start from the viewpoint that Triune God is present and actively involved in the very training that is going on. But if the student or the curriculum or the society is the focal point of the educational process; and if the outcomes are assumed to be measurable due to a worldview that only admits the reality of what can be seen, we put ourselves in exactly the position of Samuel as he looked at Jesse's sons. Samuel, searching for a new king for Israel, saw David's brothers and assumed that their physical attributes would make them good candidates for the throne. God, however, told Samuel that "man looks at the outward appearance, but God looks at the heart" (1 Sam. 16:7). Missionary education needs to grow from a philosophy of education that is not limited to the outward, but that assumes God is present and actively involved in the process of training.

Source Material

One final weakness in today's missionary training paradigms has to do with the source material from whence curricula are developed. In general, the source of the curricula seen so far has been realism-based pedagogy and the experience of trainers and missionaries. While again not denying the ability of wise people to develop useful training material, that source material leaves prospective trainers from diverse cultural backgrounds wondering what criteria ought to be included as they develop their own new programs. Developing a core curriculum that arises from the Bible itself gives a credible example to new missionary movements of how to go to the Bible to develop missionary training. Such an approach to curriculum design is cross-culturally valid in just the same way that the Bible itself is cross-culturally valid. Other lists of useful topics may be added to suit local cultural tendencies, but a core curriculum which comes from the Word of God will be respected by Christians of all cultures.

Structural Evaluation

This evaluation of contemporary missionary training paradigms not only considers the philosophical foundations that undergird those paradigms, but is also interested in evaluating the structures which are used for missionary training. Four primary structures serve contemporary missionary training; academic structures (Bible schools and seminaries), independent training centers, mission agency training programs, and churches (used in either the sense of local congregations or denominations). The following paragraphs consider the relative strengths and weaknesses of those various structures in the training of missionaries.

In the introduction of this study, five criteria were suggested as demonstrative of an integrated approach to missionary training. The five criteria that are sought for this new paradigm are that it be biblically-based, theologically sound, theoretically coherent, trans-culturally valid, and practical. While admitting freely that the following table is an overgeneralization and that there may be some (perhaps many) training programs that are not accurately reflected, still it is helpful to evaluate contemporary missionary training paradigms on the basis of those five criteria. Table One summarizes that evaluation. The paragraphs following Table One offer explanation as to how these conclusions were reached.

Table 1
Comparison of Various Training Models Based on Five Criteria

Criterion	Seminary or Bible Institute	Mission Agency Training Program	Training Center	Church Based Program
Biblical Basis?	Yes	Yes	Yes	Yes
Theological Soundness?	Yes	Probably	Divergent to meet many constituents' desires	Yes
Theoretically Coherent?	No – pedagogical model is behaviorist or overly cognitive	Typically no – based on behaviorist philosophies	Typically no – based on behaviorist philosophies	Typically no- Probably based on current philosophies of education
Trans-culturally Valid?	Only in terms of higher education	Typically no	Potentially	Potentially
Practical?	Yes	Yes	Yes	Yes

Criterion Number One: Does the Paradigm Have a Biblical Basis ?

Returning to the working definition that "biblical" refers to that which is found in the Bible and which is descriptive, temporal and cultural, it is assumed that any Christian mission training will be based on biblical elements.

Criterion Number Two: Is the Paradigm Theologically Sound?

Theological soundness refers to missionary training which consistently applies a particular theological grid to its program elements. While this would be expected in theologically-oriented institutions (for instance, churches or schools), it may not be present in other institutions. Of particular concern is the kind of mission training that occurs independent of school, agency, or local church. In those cases, a desire to attract a wide range of program participants may lead to minimal influence of theological constructs.

Criterion Number Three: Is the Paradigm Theoretically Coherent?

Training paradigms in many institutional settings have on the one hand understood theologically that God is active; yet often those same programs have relied on pedagogical theories which assume the absence or inactivity of God. This level of theoretical incoherence is precisely the reason why this dissertation calls for an integrated paradigm of missionary training.

Criterion Number Four: Is the Paradigm Trans-Culturally Valid?

Training paradigms that arise from within a given culture will tend to teach according to that culture's educational preferences. This is true of missionaries trained in North American institutions of any kind, and has resulted in the multiplication of

academic institutions across the globe as missionaries have left behind them Bible Schools, seminaries, and other institutions of higher learning. The fact is that not all peoples prefer to learn in formal settings, and yet if North American missionary training is pursued primarily using formal modes, the tendency will be for those so trained to use that tool to train missionaries in their host cultures as well. For that reason, the criteria of "trans-culturally valid" is not positively answered for any of the types of institutions listed. In most cases, missionaries trained at an academic center, a mission training program, a local church, or a mission agency in North America are not given tools by which to train a new generation of missionaries within the cultural preferences of the host cultures in which they will later work.

Criterion Number Five: Is the Paradigm Practical?

Since adult education has strong interest in achieving pre-determined outcomes, it is assumed that training programs from any type of institution will be practical and effective at training within their own standards and definitions.

It is helpful to note that there are two main areas of weakness in contemporary models of missionary education: theoretical coherence and trans-cultural validity. The area of theoretical coherence has to do with the philosophy of education that underlies training models. Because of the influence of realism-based, behaviorist training paradigms, there is an inconsistency when we realize that training for Christian mission needs the active involvement of the Triune God. The other criterion that is particularly weak in current models is in the area of trans-cultural validity. Philosophies that arise from western cultural patterns of teaching and learning will have problems of acceptance in many of the world's cultures.

Summary

The four concerns expressed as part of the thematic evaluation of contemporary missionary training paradigms, plus the evaluation of the structures of contemporary paradigms led to the conclusion that missionary training as it is presented in the literature today will profit from the establishment of a new training paradigm. This new paradigm (which will be developed further in Chapter Five) will have philosophical and structural foundations which are God-centered, which grow out of the biblical text, and which assume the active participation of God in the work of training missionaries. A new paradigm of training will also see mankind in holistic terms rather than only through the lens of behaviorist realism. Such a new paradigm of missionary training will have to develop approaches to training in which there is coherence between the underlying philosophy of education and the scriptural foundations and goals of the training. Likewise, given the cultural variations in how people teach and learn, there is an advantage to paradigms which base training on scriptural texts. Since the Bible is divinely inspired to be relevant to all human cultures, missionary training that builds upon biblical foundations will be trans-culturally appealing. The foundational weaknesses of current training paradigms are serious enough that they justify the development of this kind of new paradigm for missionary training.

Chapter 5

TOWARDS A PARADIGM OF INTEGRATED MISSIONARY TRAINING

In light of the biblical data that have been considered and also in the light of the current literature on the themes of trinitarian theology, pedagogical theory, and missionary training, the next task is to identify the elements from each of those disciplines that would enrich an integrated missionary training program.

Introduction

The first section of this chapter will suggest specific elements which an integrated missionary training paradigm should include. Those elements arise from the fields of pedagogy, missionary training, and trinitarian theology, as well as from the biblical review of the Pastoral Epistles. The second section of Chapter Five will then propose one model by which these multi-disciplinarian elements can be integrated into a paradigm for mission training. The last portion of this chapter will evaluate the new paradigm in the light of the criteria that were introduced in Chapter One.

Elements to Include in a New Paradigm

Drawing upon the academic and practical disciplines that have been examined, what are the particular elements of each discipline that ought to be incorporated into an integrated missionary training program? Contributions from the various fields of study will be presented in the following pages.

Contributions From Trinitarian Theology

The Iguassu affirmation, prepared in the multinational mission consultation held in southern Brazil in 1999, contained a section titled "Commitments." The first of those commitments is to a trinitarian foundation of mission. That commitment stated,

> We commit ourselves to a renewed emphasis on God-centered missiology. This invites a new study of the operation of the Trinity in the redemption of the human race and the whole of creation, as well as to understand the particular roles of Father, Son, and Spirit in mission to this fallen world.[195]

An entire section of the book which arose from the Iguassu consultation, four chapters in length, deals with trinitarian theology as it affects mission.[196] Clearly trinitarian theology is an important element in the contemporary theological and missiological landscape. Picking up on the challenge of the Iguassu consultation, what does it mean for the study of the Trinity to impact missiology? In particular, what elements of trinitarian theology ought to be included in the training of missionary candidates? The following section will consider first the implications of the doctrine of the Trinity which are significant to the practice of mission and the training of missionaries. This section will then outline specific applications of the doctrine of the Trinity which should be included in missionary training.

Implications of the Doctrine of the Trinity

That God is at once three and one has implications which affect humanity in many ways. David Cunningham summarized these implications in three points.[197]

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[195] William D. Taylor, ed. *Global Missiology for the 21st Century. The Iguassu Dialogue* (Grand Rapids: Baker Academic, 2000), 19.
[196] Taylor, 189 – 256.
[197] David S. Cunningham, *These Three Are One: The Practice of Trinitarian Theology* (Malden, Mass: Blackwell Publishers, 1998), 20.

Cunningham's first point is that trinitarian theology is not simply an invention of the Church Fathers. It is an accurate and necessary element of any description of the God revealed in the Bible. The trinitarian formulations are important because they force us to struggle with comprehending God's revelation of Himself.

Secondly, Cunningham points out that trinitarian study is also important because of the centrality it places on the concept of relationality. In defining the concept of personhood, for instance, modernity has assumed an autonomous individual while a trinitarian understanding of "person" sees the one in constant relation to the many (or the three).[198] A trinitarian understanding of personhood will include both the individual and the others with whom that person is involved.

Cunningham's third point is that there are practical ramifications which grow from this relational view of the members of the Trinity. Specifically, it is important to develop an understanding of how the members of the Trinity relate to one another (Immanent Trinity) and how those three relate to creation (Economic Trinity).

Poythress also summarized the important elements of trinitarian theology, arriving at a list which differs slightly from Cunningham's. In Poythress' work, the important issues to consider are contained in three aspects of the Trinity which he called the instantiational aspect, the classificational aspect, and the associational aspect.[199] It is these three ideas that I will use to summarize theological implications of trinitarian theology, although I will rephrase those ideas so as to speak of individual/unity, multiplicity/diversity, and relational/contextual aspects of the Trinity.

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[198] Moreland and Craig thus cautioned against reading Tertullian in the light of modernity's definition of personhood, when they wrote "Tertullian meant at most three individuals, not three persons in the modern, psychological sense. . ." Moreland and Craig, 579.

[199] Vern S. Poythress, "Reforming Ontology And Logic in the Light of the Trinity: An Application of Van Til's Idea of Analogy," *Westminster Theological Journal,* vol 57:1 Spring 1995, 188-219.

Individuality/Unity

Two levels of individuality or unity can be seen in the Trinity. At the level of the individual hypostatic persons, we can say that the Father is God, the Son is God, and the Holy Spirit is God. Classical trinitarian theology has long understood each of the three to be distinct from one another and yet simultaneously each is understood to be fully God. The Spirit is not the Father nor is He the Son. He is uniquely individual; distinct from the other two persons. Likewise the Father and the Son are unique, distinct persons. J. Scott Horrel summarized this level of individuality within the Trinity when he stated that, "The Father, Son and Holy Spirit appear as all that is God by nature and also all that is personal as distinct centers of self-consciousness."[200]

And yet there is another perspective in which unity is seen. As phrased in Deuteronomy 6, "The Lord is One." There is unity in the classification called "God." Unity can be seen at both the level of each individual person, and unity can be seen in the hypostatic union of the three. They are neither more nor less unified as the Triune God than they are as the three persons.

Multiplicity/Diversity

That God is one is as essential to correctly understanding Him as is an understanding that He is three. There is a classification that is called "God." The three, though distinct individuals, are also unified in one. All share in that classification, sharing attributes of deity and equally deserving recognition, honor and worship as deity.

As scholars have viewed the three from the perspective of their shared unity, implications in terms of ontology, anthropology and theology proper have developed.

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[200] J. Scott Horrell, "Towards Clarifying a Biblical Model of the Social Trinity: Avoiding Equivocation of Nature And Order," *Global Missiology, Trinitarian Studies* Jan 2004, 7. <www.Globalmissiology.net>, (accessed Feb 16, 2005).

What does it say of being when one is three, and three are one? Modernity, with its dichotomistic epistemology ("either/or" cognitive patterns) views either three or one. Yet the Trinity forces us to admit that there is a "both/and" element to understanding the Person of God. He is one, and He is three. Wan picked up on this question when he called for a Sino-Theology – an understanding of God that draws on Oriental yin/yang (both/and) cognitive patterns.[201]

Another symbol that is used to develop this concept of the three who are each fully God is that of unity in diversity. Both the one and the three are true. In theological terms, Van Til considered this issue when he wrote that unity and diversity are equally ultimate.[202] Both the individual nature of each of the three is true, and equally true it is that the three are united in one God. Neither the individual members of the Trinity nor the categorical grouping of the three as God take precedence. Though intellectually challenging, the doctrine of the Trinity calls us to understand life in terms of both the unity of the group and the diversity of the individual members.

Relationship/Context

Granted that the biblical data lead to the conclusion that God is one God, and that God is three persons, each one equally God, the issues that loom large in contemporary trinitarian studies seek to understand how those three relate to one another, how created order relates to this Triune God, and what implications this has for understanding the correct relationship among created beings. The term "relationality" as seen in David

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[201] Enoch Wan, "Critiquing the Method of Traditional Western Theology and Calling for Sino-Theology," *Chinese Around the World,* Nov 1999, 12–17.

[202] Cornelius Van Til, *The Defense of the Faith,* 2nd ed. (Philadelphia: Presbyterian and Reformed, 1963), 25.

Cunningham's work will be used to discuss these levels of relationship which grow from an understanding of the Trinity.

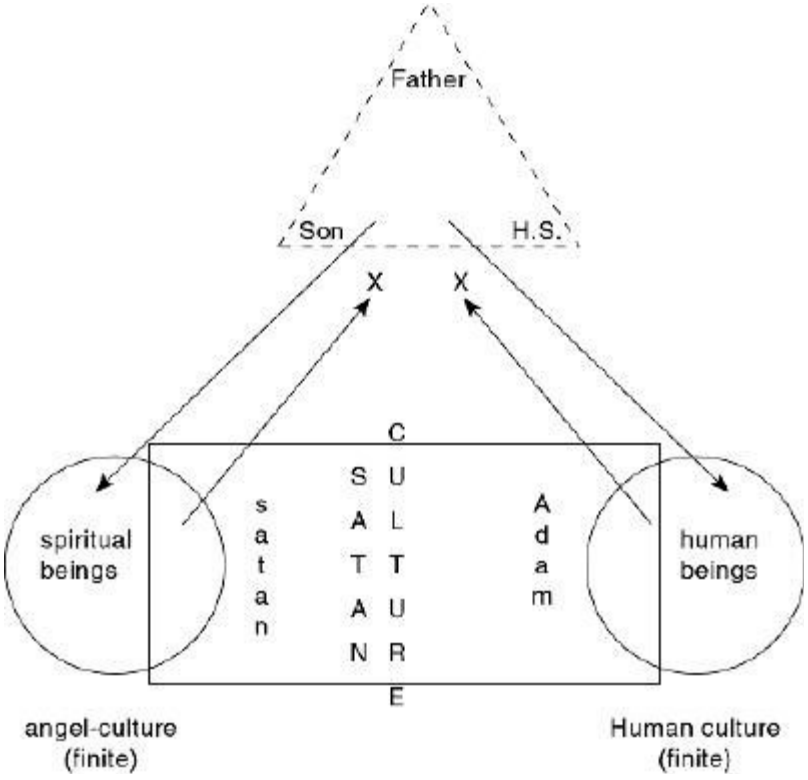
One starting point for understanding trinitarian relationality is the idea that there are really only two categories of existence. There exists the category of God, who is Creator; and there exists the category of creature, to which all other spiritual and physical beings belong. As Vern Poythress phrased this concept,

> According to the Bible, the Creator-creature distinction is fundamental. There are two levels of being, two levels of existence: the self-sufficient, original existence of God the Creator, and the dependent, derivative existence of creatures.[203]

This fundamental distinction is seen in Enoch Wan's figure[204] which describes all of existence in terms of Beings/beings (See figure A).

[203] Poythress, 187.
[204] Wan, "Ethnohermeneutics," 2.

Figure A:
Creator And Creatures in Relation to Each Other



Following close upon this fundamental distinction between Creator and creature is the realization that the creature only knows that which is revealed in some form or other by the Creator. As Ralph Smith phrased it, "The truth that defines a Christian as a Christian, our faith in the triune God, is *revealed* truth" (emphasis in the original).[205] That which we know of the Trinity is that which the Trinity has chosen to reveal.

Two frames of reference are used to capture the revelation of the Trinity to creatures. Theologians have coined the terms "Immanent Trinity" and "Economic Trinity" to refer to these two concepts.

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[205] Ralph Smith, *Trinity and Reality. An Introduction to the Christian Faith* (Moscow ID: Canon Press, 2004), 13.

The phrase, "Immanent Trinity" refers to the self-revelation of just how the members of the Trinity relate to one another. The concept of "Economic Trinity" derives from the Greek word used to describe the organization of finances within a household and, by extension, within the state.[206] Thus to speak of the "Economic Trinity" is to speak of the interaction between God the Trinity and creation. The "Immanent Trinity" refers to the inner life of God within the relationships of the Trinity, while the "Economic Trinity" refers to God as revealed and active in the world.[207]

Karl Rahner, as he has grappled with the relationship between the Trinity and creation from the perspective of Vatican II Catholicism, coined what is referred to as Rahner's rule: "The economic Trinity is the immanent Trinity and the immanent Trinity is the economic Trinity."[208] Rahner equated God as He is within Himself and God as He has revealed Himself, specifically in the context of a discussion of the human/divine relationship in salvation.

Catherine LaCugna, writing sympathetically as a fellow Roman Catholic, pointed out that Rahner developed his ideas in the environment of Vatican II. In that context, when neo-scholasticism was losing its unquestioned privilege as the foundational epistemology of Catholic theology, Rahner was attempting to close the gap between theology and practice. In LaCugna's 1997 introduction to a re-printing of Rahner's work, she wrote,

> However scholars choose to amend Rahner's axiom, this much must be preserved: the essential connection between the doctrine of God and soteriology, and the

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[206] Colin E. Gunton, *The One, The Three, and the Many. God, Creation, and the Culture of Modernity* (Cambridge, England: Cambridge University Press, 1993), 158.
[207] Cunningham, 37.
[208] Karl Rahner, *The Trinity* (New York: Herder and Herder, 1970), 21-22.

> unacceptability of the long standing isolation of the doctrine of the Trinity from the rest of theology.[209]

This helpful reminder of the context in which Rahner wrote notwithstanding, there are still theologians who are not willing to equate the economic and the immanent Trinity. J. Scott Horrell of Dallas Theological Seminary is one author who objected to that equivocation. Horrell wrote that the economic Trinity gives an accurate though not necessarily complete representation of the immanent Trinity. In his words,

> I presuppose that the economic Trinity as revealed in the Bible *accurately* represents to finite creation who and what God is, but that the economic Trinity is by no means all that is God [emphasis in the original].[210]

The nature of our knowledge of the Divine, that such knowledge depends on revelation, would tend towards Horrell's viewpoint. Further, though it is entirely correct to say that no contradiction or falsehood would corrupt the accuracy of God's self-revelation, at the same time we are nowhere given an indication that He has told us all that there is to know about Himself. For these reasons, the economic Trinity and the immanent Trinity will not be seen as equal in this study. Rather, any given relationship between members of the Trinity will be depicted by the biblical revelation touching that relationship, realizing that any given relationship might go beyond what has been revealed.

What does mankind know of the relationship between God the Father, God the Son and God the Holy Spirit? Several elements of the immanent Trinity will be discussed in the section below.

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[209] Catherine Mowry LaCugna, in the introduction to Karl Rahner, *The Trinity*, trans. by Joseph Donceel (New York: Crossroad Publishing Company, 1997), xvi.
[210] Horrell, 2.

Perichoresis is a term coined by the Latin fathers to convey the idea that the members of the Trinity are mutually involved in personal and dynamic ways. A less attractive term, coinherence, suggests the same sort of relationship but in a more static form. *Perichoresis* is described by Gunton when he stated, "It would appear to follow that in eternity Father, Son and Spirit share a dynamic mutual reciprocity, interpenetration and interanimation."[211] An approximation of this concept can be seen in the indwelling of the Spirit in the life of a believer. In the same way, the Father, the Son and the Spirit are referred to as being in a mutually indwelling relationship.

Ralph Smith provided a simpler definition of *perichoresis*, and at the same time offered a helpful discussion of what that in-dwelling entails. According to Smith, "When biblical writers speak of being 'in' someone or something, they employ the analogy of physical space to convey the intimacy of covenant union."[212] Though perhaps overstating his agreement with covenant theological frameworks, yet Smith's explanation that *perichoresis* refers to a dynamic, mutually-intimate relationship is helpful. The Gospel of John, particularly (but not exclusively) the seventeenth chapter, demonstrates that the Son and the Father have this sort of mutually in-dwelling relationship.

A second relational element that is seen in the interaction between the members of the Trinity is what David Cunningham called "polyphony."[213] This concept reflects the fact that to pay attention to one member of the Trinity does not diminish the value of others. As harmony in music augments the beauty of diversity, so in trinitarian studies there are indeed points of time where one member of the Triune God is in focus for a

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[211] Colin Gunton, *The One the Three and the Many,* 163.
[212] Ralph Smith, *Trinity and Reality*, 42.
[213] Cunningham, 127.

period of time. But that focus on one member does not imply a diminution of the others' involvement.

Another significant aspect to the relationship between the members of the Trinity has to do with roles that are assumed by the various persons. Horrell called attention to the fact that within the Triune God there are identifiable roles given to specific persons when he wrote, "I define an eternally ordered social model as the social model that, while insisting on equality of the divine nature, affirms perpetual distinction of roles within the immanent Godhead."[214] This reality is seen for instance in the submission of the Son to the Father's will and His obedience, even to the point of death on the cross (Phil. 2:1 – 8).

Ralph Smith called this differentiation of roles within the Trinity by the name "hierarchy" as seen in his explanation that, "Hierarchy in relationship means that the Father is greater than the Son in His *office* only, not in His *being"* (emphasis in the original).[215] The distinction of roles leads to an understanding of how the Father could send the Son, and how the Spirit could be sent to bear witness of the Son. Though equal in being, there are different roles or ministries for each member of the Trinity.

Considering yet another aspect of the relationship between the members of the Trinity, there are key attributes which the biblical text ascribes to those relationships. Three of these attributes were highlighted by Smith, who introduced his discussion by saying that,

> If words describing the attributes of God require for their understanding both the notion of the covenant and interpersonal relationships, it is reasonable to conclude that at least some of God's attributes describe first of all the covenantal relationship of the persons of the Trinity.[216]

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[214] Horrell, 1
[215] Ralph Smith, *Trinity and Reality*, 35.
[216] Ralph Smith, *Paradox and Truth*, 85.

The attributes that Smith discussed are love, faithfulness and righteousness. The three, in their mutual relationship with one another, demonstrate these characteristics. The same attributes are also essential parts of the Triune God's economic relationships with created beings.

John Dahms of the Canadian Theological Seminary considered the relationships between members of the Triune God from the perspective of emotions. He focused on love, joy and peace, concluding with the statement that "If, as we have stated, the feelings of love, joy and peace are eternal and fundamental, they must characterize deity, quite apart from His relation to what He has created."[217]

One final element remains to be noted in this discussion of the immanent Trinity. The point bears repeating that the three are personal Beings. These are not simple forces nor manifestations of one another, but are truly personal beings, distinct from one another and yet intimately, dynamically related as well. The personal nature of the relationships between the members of the Trinity led Horrel to write that the three members of the Godhead are "genuinely personal in relationships."[218] This highlights once again the fact that the three are each unique, distinct persons.

If the above five elements are a convenient summary of key elements of the immanent Trinity, that is, the relationships between the members of the Trinity, it is also apparent that there are elements of the economic Trinity which should be emphasized.

The first of these implications of the economic Trinity is that the Trinity is divine, and the creatures to which He has revealed Himself are not. From this fundamental

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[217] John V. Dahms, "Biblical Feelings and Emotions," *Global Missiology, Trinitarian Studies,* January 2005, 1. <Globalmissiology.net> (Accessed February 16, 2005).
[218] Horrell, 1.

distinction grows the realization that creatures know what they do by revelation. This realization also leads to an understanding that, while creatures may accurately know some things about the Immanent Trinity, we have no basis upon which to claim complete knowledge. The Trinity relates to the creation through self revelation that is accurate and sufficient, but not necessarily complete (given the infinite nature of the Creator and the finite nature of the creature).

Another important implication concerning the economic Trinity is that the Trinity relates to creatures on a relational, personal basis. Ralph Smith called attention to the relational nature of the covenants of the Bible, noting that "Covenant means relationship, and the essence of the covenant relationship is love."[219] Smith's emphasis on the relational, personal nature of the Trinity's interaction with creation is not only biblically justified, but it is also significant in understanding how the Triune Creator interacts with His creation.

This relational, personal nature of the Trinity is not simply an element that allows us to apprehend God in analogy to human relationships. The personal nature of the members of the Trinity stands in stark contrast to ideologies which consider the divine to be impersonal. As Colin Gunton phrased it,

> the doctrine of the Trinity replaces a *logical* conception of the relation between God and the world with a *personal* one, and accordingly allows us to say two things of utmost importance: that God and the world are ontologically distinct realities; but that distinctness, far from being the denial of relations, is its ground. Such relation as there is is personal, not logical, the product of the free and personal action of the Triune God [emphasis in the original].[220]

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[219] Ralph Smith, *Trinity and Reality,* 38.
[220] Gunton, *The Promise of Trinitarian Theology*, 72.

Whereas the authors discussed so far have examined the economic Trinity in terms of the Trinity's relationship with creation, other authors focus on the revealed relationship patterns of each individual member of the Trinity. An example is Ajith Fernando who considered the role of the Father, of the Son, and of the Spirit individually. In particular, Fernando's study pointed to the relationship that each person of the Trinity has with the created order.[221] This is an important contribution in that it helps to maintain that "both/and" cognitive pattern. In order to understand the Trinity, one must see both the category of God (the unity) and also the individuality of the persons (the diversity). Granted that *perichoresis* and polyphony do characterize relationships within the Trinity, still a realization that each of the members has particular roles and performs particular activities in relation to created beings is an important truth to bear in mind.

While it is appropriate to discuss relationality in understanding the economic Trinity, a third important implication is that not just any relationship is acceptable to God. There are good relationships and there are bad relationships – whether between creation and Creator, or simply between created beings. David Cunningham spoke to this point when he suggested that relationships are not arbitrarily good; they require content, and in some cases that content can be pathological.[222] The question is not simply if one is in relationship with the Creator, but if one has a healthy, appropriate relationship.

This healthy relationship includes the theme of salvation. Writing in a devotional, pastoral style, A.W. Tozer used the vocabulary of relationship to discuss salvation when

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[221] Ajith Fernando, in *Global Mssiology for the 21st Century* (Pasadena: Wm Carey, 1999), 189-254.
[222] Cunningham, 192.

he wrote, "Essentially salvation is the restoration of a right relation between man and his Creator, a bringing back to normal of the Creator-creation relation."[223]

The Bible speaks of both acceptable and unacceptable forms of relationship between man and the Triune God, but interestingly no studies of biblical material on this theme were uncovered in the literature reviewed for this dissertation. Thus, as simple examples of what should be studied in more depth, God demonstrates faithfulness, love, provision, and forgiveness in His relationship with humanity. Looking at the prescribed way in which mankind should relate to the Triune God, man is expected to demonstrate such characteristics as faith, love, obedience, and dependence. Man-to-man relationships are supposed to be characterized by (for example) mercy, compassion, forgiveness, justice and love. There is much to be explored by examining various relationships through the lens of a trinitarian understanding of Scripture. The characterization of what constitutes a healthy relationship is given by revelation, and is worthy of more study in trinitarian terms.

Besides highlighting the fact that God has revealed the defining characteristics of healthy, appropriate relationships, another element of relationality deserves comment as well. Within the immanent Trinity there exists a dynamic mutual indwelling between the persons. By dynamic we refer to a continual mutuality among the three as they interact. Relationships between the Trinity and creation also have that dynamic interchange, but it is different in at least two respects from relationships between members of the Trinity. One difference is that our creaturely relationship with the Triune God is marred by sin, whereas relationships between the three members of the Trinity are not. The effects of sin

[223] A. W. Tozer, *The Pursuit of God* (Harrisburg, PA: Christian Publications Inc., 1948), 99.

speak not only of the act of sin but also the effects that sin has on human character and the consequences of sin on human/human and human/divine relationships.

Human/human and human/divine relationships also differ from relationships between members of the Trinity in terms of change and progress. Relationships which include humans will inevitably involve progress, growth, and dynamic change. As physical maturity brings about changes, so too spiritual and relational maturity is accompanied by change. Thus, for instance, John wrote of some Christians as "little children," and others as "fathers" in the faith (1 John 2:12 - 14). Peter exhorted believers to "grow in the grace and knowledge of our Lord Jesus Christ" (2 Peter 3:18). Within the Trinity, relationships are dynamic; when humans are involved, relationships are both dynamic and progressive.

An interesting approach to the concept of relationality is seen in the work of Catherine LaCugna, who used prepositions as a tool to better understand God and His relationship to creation. Such words as within, through, and for are grammatical terms which describe the relationship between beings or objects. These same words became the windows that LaCugna used to better understand the relationship between God and creation.[224] Pazmiño picked up on LaCugna's prepositional approach in his delineation of a Christian philosophy of education, as he called on Christian educators to teach based on an understanding that God is in, with, for, despite, through and beyond His creation.[225]

One final comment about the economic Trinity comes from the work of Enoch Wan. Wan's model of anthropology began with the Trinity and then followed into the

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[224] Catherine Mowry LaCugna, *God for Us. The Trinity and Christian Life* (San Francisco: Harper San Francisco, 1991).
[225] Robert Pazmiño, *God Our Teacher: Theological Basics in Christian Education* (Grand Rapids: Baker Academic, 2001).

realm of created beings. This all-encompassing model both gave appropriate attention to the distinction between Creator and creature, and also allowed humanity to be understood as being related to the Triune God. This model (see Figure A) gave an elegant description of the types of relationships between Beings and beings.[226]

The fact that Wan's chart included all divine Beings along with all created beings (spirit and physical) is important to this discussion for at least two reasons. Wan, in this model, demonstrated the fact that relationship can occur across that fundamental Creator/creature division. Secondly, Wan also demonstrated how all creation is united in some ways and yet not in others. Wan's chart provided a representation of a cognitive pattern that allows for both/and diversity in one unified model.

Applications of the Doctrine of the Trinity

There are many significant practical applications that may be drawn from this review of the implications of the doctrine of the Trinity. The Trinity demonstrates the appropriate way to think about a wide range of factors in life. The cognitive model that western epistemology favors is dichotomous. The Trinity, though, makes few allowances for "either/or" patterns (though it may be argued that there are some). Rather, trinitarian epistemology sees the individual and the group as equally ultimate, the quality of the relationships between members as a question of great importance, and growth and development of human beings as a process that is expected. Relationships, development, and "both/and" comprehension of the individual and the group are themes that touch virtually every part of human life. Thus Nancy Pearcey wrote, "The doctrine of the Trinity has repercussions not only for our concept of the family but also for virtually

[226] Wan, "Ethnohermeneutics," 3.

every other discipline."[227] She continued by listing the disciplines of philosophy, ecclesiology, economics, government and social theory. The doctrine of the Trinity has given us not only insight into the nature of God, but also a model by which we may better understand "families, schools, workshops, and neighborhoods."[228]

Organizational theory is another realm that is directly impacted by the doctrine of the Trinity. If the individual and the group are equally ultimate, then models of organization must give appropriate attention to both the many and the one. This is not only an important question in civil society, but in church life as well. Colin Gunton tackled some of this organizational question when he wrote,

> According to the New Testament, human community becomes concrete in the church, whose calling is to be the medium and realization of communion: with God in the first instance, and with other people in the second, and as a result of the first. Of course, to bring in reference to the church is immediately to call attention to those institutions which play so ambiguous a part in Western history and society. I believe that it is a piece of foolish romanticism to believe that we can be human without our institutions. But it is also true that for much of our history the church has been an institution rather than a community.[229]

Another human endeavor that should be affected in practical terms by the doctrine of the Trinity is in the realm of missions. David Bosch saw mission as a direct outgrowth of the nature of the Trinity. As he reflected on the importance of Barthian influence in trinitarian study, he wrote,

> The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expended to include yet another "movement": Father, Son and Holy Spirit sending the church into the

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[227] Nancy Pearcey, *Total Truth. Liberating Christianity From its Cultural Captivity* (Wheaton: Crossway Books, 2004), 133.
[228] Pearcey, 134.
[229] Gunton, *The One, The Three and the Many*, 217.

> world. As far as missionary thinking was concerned, this linking with the doctrine of the Trinity constituted an important innovation.[230]

Some missiological themes that arise from trinitarian studies include the individual involvement of each of the members of the Trinity[231] in the expansion of the church. Other trinitarian studies include investigations into ethnicity and cultural diversity as part of the pattern of unity-in-diversity.[232] Still other fruitful missiological realms for investigation include the nature of the church and the management of church and para-church organizations. Likewise, the application of trinitarian theological frameworks to the training of missionaries is an aspect of this discussion which deserves study. Though little has been written specifically on the topic of missionary training from a trinitarian perspective, it is exactly that area of practical application that this dissertation will investigate.

Summary

Current evangelical literature on trinitarian studies revealed three predominant themes which I suggest should be incorporated into mission training. Those three themes revolve around the following statements:

First, both the individual and the group are equally ultimate. Stated differently, the themes of unity and diversity must be kept simultaneously in view. This calls for a both/and cognitive pattern with regard to the individual and the group. This kind of both/and thinking would be displayed in training that simultaneously focuses on the individual missionary as well as his/her family, team, and organization. It would likewise

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[230] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991), 390.
[231] This is the focus of the four chapters in the Iguassu consultation, each written by Ajith Fernando.
[232] Alonzo Ramirez and Enoch Wan, "A Biblical Theology of Multi-Ethnicity and Multi-Culturality. Diversity in Unity and God's Ultimate Purpose for Humanity," *Global Missiology, Featured Articles,* July 2004, <www, globalmissiology.net> (Accessed September 21, 2004).

be a factor in training toward missionary goals of individual salvation as well as church planting and community development.

The second theme of trinitarian theology which should be incorporated into missionary training is that healthy relationships between Beings/beings are predicated upon scriptural revelation. This fact leads to training that respects the roles given to various parts of the Body of Christ. This element of training also leads to training toward the goal of seeing biblically healthy relationships between ministry team members and between the members of newly established churches.

The last point of application concerning trinitarian theology is that God the Creator is eternally perfect in His unity-in-diversity. Mankind, as part of the created order, is not perfect; and so human life is expected to grow, to develop, to mature. This developmental aspect of human life and relationship gives rise to the fact that missionary work and missionary training need to be seen as a dynamic progression. For instance, change takes place as a person leaves the unity of his monocultural home and moves into the diversity of multi-cultural mission work. Progress and change take place as a monolingual person develops bilingual ability. Progress takes place as an individual learns how to work in harmony with a team, a mission organization, and the church of a different culture. Imperfect humanity expects progression, change and development. The training of missionaries will include activities which deliberately foster that sort of progress from unity to diversity.

Table Two (see page 128) summarizes the contributions of trinitarian theology to the training of missionaries. The table depicts three attributes which form the criteria which should be incorporated into an integrated training paradigm.

Figure B (see page 129) graphically depicts the developmental aspect of missionary training. Starting at the far left of the chart with one individual missionary, progress is depicted diachromatically towards the right. The unity (which initially characterizes the beginning missionary) is developed, expanded, and challenged over time as increasing levels of diversity become part of his/her ministry context. Along the bottom of the chart are rough divisions as relationships in one realm give way to a different context of relationships; for instance, home church relationships merge into relationships within the mission team or organization; ability in one single language merges into ability in two or more languages; and a background of exposure to one single set of cultural norms is challenged as multiple ethnic groups and cultural preferences are encountered. This chart graphically demonstrates the progression from unity to diversity that is part of the trinitarian paradigm of missionary training.

Figure B was formulated to illustrate a general pattern but it is based on an historical person. The Apostle Paul was born into a particular family, culture, language, and ethnic group. In his case, his ethnic and cultural backgrounds were Jewish (Phil. 3:4-5). Yet he was also conversant in the language and culture of the Greco-Roman civilization (for instance, Acts 21:37 – 40 shows Paul spoke both Hebrew and Greek. Acts 17:28 and Titus 1:12 demonstrate that Paul knew the poets and prophets of the cultures surrounding Israel).

Paul's background, varied as it was, was expanded and challenged over time as he moved into cross-cultural ministry throughout the Roman Empire. Not only were his own perspectives developed to the point that he could mingle freely with people of many backgrounds, but he also deliberately surrounded himself with a multiethnic and

multicultural team. Column Three on Figure B shows how the fairly unified background of Paul expanded into a much more diverse team in terms of ethnicity, language, culture, and political status. The team came to be composed, for instance, of people like Timothy and Titus.

Timothy's mother was Jewish but his father was Greek (Acts 16:1). He resided in the Greco-Roman city of Lystra (Acts 16:1, 2). Timothy displayed a certain amount of diversity even when Paul invited him to join the missionary band, but over time he developed still more cultural diversity that allowed him to minister in Ephesus (1 Tim. 1:3) and throughout the provinces of Asia, Achaia and Macedonia.

Titus was ethnically Greek (Gal. 2:3). Titus and Timothy, as well as Paul, had to develop the ability to work with missionary colleagues from distinct ethnic and cultural backgrounds as seen in the names and places of the missionary team noted in Acts 20:4. Further, they had to develop the ability to minister the Word of God to people from still other cultures, languages, and ethnic backgrounds. Titus, for instance, was well known in Corinth (2 Cor. 8:23), and had an extended ministry on the island of Crete (Titus 1:5). The Book of the Revelation points out that this level of diversity will continue until people of "every tribe and tongue and people and nation" (Rev. 5:9) enter into the church. Column Five on Figure B points out the ultimate increase in diversity to the point that the universal church's unity-in-diversity will encompass all of the world's people groups.

Figure B depicts, then, the development that is normal as a person progresses from a starting point as a member of a single family from a limited ethnicity within a single culture, and gradually enters ministry with others of diverse ethnic backgrounds, cultural backgrounds, and languages in order to minister among people who are also of

diverse background, culture and language. This developmental aspect to human nature is one of the central aspects of a trinitarian perspective on missionary training. Columns 2 and 4 on Figure B point out a few of the areas of growth and development that are needed in order for a person to grow from his/her culture and family of origin and successfully minister in diverse cultural patterns with a diverse group of missionary colleagues.

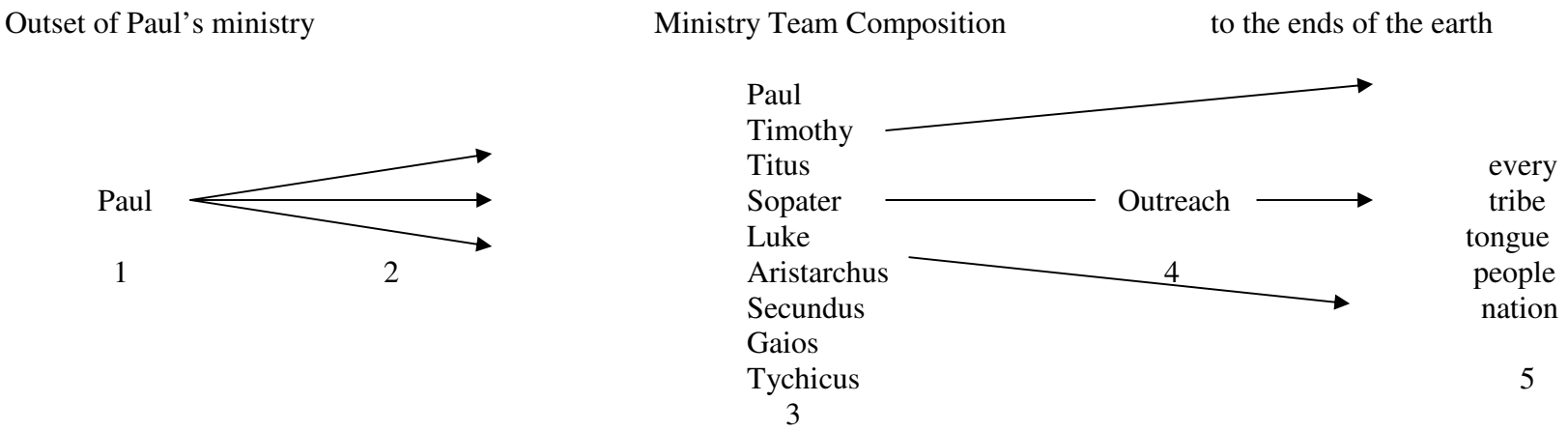
One other perspective through which to see this paradigm is shown in Table Three (see page 130). In that table, one can see the trinitarian attributes of training from Table Two along the left hand side. The second column shows a starting point for the candidate at the beginning of the training period. The far right column shows what those individualized/unity elements should develop into with increasing diversity.

Finally, Table Four (see page 131) looks at these same issues from yet another perspective. Network theory describes various distinct classes of relationships. Any given class of relationship is described by the word "dyad," which means the relationship between any two individuals. Along the left side of Table Four are various classes of potential dyads. The middle column shows progression of a missionary candidate in "from → to" form. The right hand column associates biblical examples or scriptural precepts which should govern the type of relationship within the dyad.

Table 2
Criteria for Missionary Training Programs Based on Trinitarian Theological Methodology

Attribute of Trinitarian Theology	Relationship to Missionary Training	Illustrative Application
Ontology Unity-in-Diversity Both Individual and Group are Ultimate	1)Both/and cognitive patterns 2)Individual and group are equally ultimate 3) mission is both individual endeavor and community project	1) in evangelism – man's responsibility and God's sovereignty. 2) purpose for mission includes individual salvation and church planting (group) and community development 3) training includes both individual and team and organization
Process	Human relationships grow and develop	Missionary training begins with unity of one person, (mono-cultural, mono-ethnic, monolingual) and develops/progresses to diversity of people in community who work in multi-cultural, bilingual, multi-ethnic contexts
Relationship/Context	1) Appropriate, healthy relationship is defined by biblical revelation read in cultural context 2) healthy relationships allow for manifestation of biblically appropriate roles.	1) relationship in family of procreation should demonstrate biblical qualities (e.g. love, faithfulness, respect, honor to parents). The manifestation of those attributes differs between cultures. 2) servant leadership is a biblically relevant description of leadership but varies between cultures.

Figure B:
Conceptual Illustration of Missionary Development Towards Diversity



Domain of increasing diversity	#1 Personnel: Paul	#2 Process of ministry development	#3 Personnel: found in Paul's teams	#4 Process of ministry development	#5 Personnel: Universal Church of Rev 5:9
Language	Hebrew, Greek	Develop ability to speak new languages; gain co-workers who speak other languages	Aramaic, Hebrew, Greek, Latin, perhaps others	To all languages	All languages
Culture	Jewish	Develop individual cross-cultural skills; gain co-workers from other cultures	Jewish, Roman, citizens of Derbe, Asia, Thessalonia	To all cultures	All cultures
Ethnicity	Jewish		Asian, European, Jewish, mixed	To all peoples	All peoples

Table 3
Process of Missionary Development

Trinitarian Principle/Attribute	Initial Condition	Progressing Towards
Both/And Cognitive Patterns; Unity-in-Diversity	1) One person 2) One language 3) One culture 4) One epistemology	1) Unified team 2) Bilingual 3) Bicultural 4) Understands multiple epistemologies
Relational Elements of Missionary Training	1) Knowledge of self is limited 2) One (home) social network 3) Relationship with God individualistic	1) Knowledge of self expanded through contact with other cultures 2) Multiple social networks in multiple contexts 3) Relationship with God includes both individual and community
Progressive Development	1) Individualistic and isolated missionary 2) Individualistic view of salvation 3) One unquestioned worldview	1) Mission team 2) Individual and community view of salvation 3) Broader worldview incorporating biblical and cross-cultural elements

Table 4
Trinitarian Missionary Development in Biblical Context

Relational Dyad	Development Process [from → to]	Biblical Example or Scriptural Precept
Unredeemed/God	Unredeemed → Redeemed	John 3:16
Redeemed/God	Child in faith → Mature Carnal → Spiritual Know God → Deeper knowledge Little knowledge → Deeper knowledge	1 Cor. 3, 1 John 2 Gal. 3, 4; 1 Cor. 3 2 Peter 3:18 Heb. 5:11 – 14
Redeemed/ redeemed	Self-centered → Love one another Selfish/untrusting → Hospitable	Phil. 2 3 John, Acts 2:44, 1 Cor.11:33
Redeemed/ home culture	Not visible as Christian →Salt, light, testify Loves world → Loves not the world Fearful → Willing to suffer	Matt. 5:13 – 16 1 John 2:15 - 17 1 Peter 3:13 – 4:2, I Thes. 2:14 – 16
Redeemed/ home church	Individual →Member of Body Not caring → Weep with those who weep Not giving → Generous	Eph. 4:11 - 16 Rom. 12:15 2 Cor. 8:16 – 24
Redeemed/ new culture	No contact→ Deliberate contact for sake of gospel	Rom. 15:20
Redeemed/ new church	No ministry → Evangelize, teach, set in order, name elders	Matt. 28: 18 – 20 I Tim. 1:3 Titus 1:5
Missionary/ new missionary	No contact → Mentor, trainer	2 Tim. 2:2

Contributions From Pedagogical Theory

The review, found in Chapter Two, of just a small portion of the current literature in educational theory highlights several points that are important for those who would

educate and train missionaries for cross-cultural service. The following paragraphs will attempt to summarize useful issues that have been seen in this literature review.

A God-Centered Approach

Significant issues separate a philosophy of education which is developed from biblical foundations from philosophies of education which reject or ignore the reality of the personal, Triune, active God of the Bible. Missionary training can learn from the many useful and accurate observations made by other philosophies of education, but the organizing principles of missionary training need to grow from an explicitly Christian worldview.

In the trinitarian theological review of this study, this concept was stated in terms of the primacy of the Creator/creature relationships. The fact that God exists and that all other relationships are correctly understood only in the light of His existence is fundamental to Christian teaching. Secular philosophies of education, though, look at teaching as if it occurs in a "closed system," that is, in a system where God either does not exist or is completely inactive.

As this Creator/creature distinction is the most fundamental ontological dividing line that exists, so too missionary training must be based on theory which begins with the assumption that God exists and actively involves Himself in relationship with His creation.

Pazmiño's God-centered approach to pedagogy is particularly helpful. Other educational models focus on the student, the curriculum, or the society. However, each of the three foci is limited in not dealing adequately with the other two foci. Trinitarian educational theory, though, puts the Triune God at the center of educational ministry.

That centrality of a focus on God in educational theory allows for a simultaneous awareness of the curriculum, society, and students. By starting with the question of "What does God wish to do in this particular educational situation?", one can design curriculum, understand the people involved as students and teachers, and impact the individual as well as his/her family, church, community, and culture. Thus a God-centered approach is a practical and holistic alternative to the either/or thinking that arises from a narrow focus on any one of the three possible foci at the expense of the others.

Contextualization of Education

The training of missionaries requires that contextualization be both modeled and taught. Thus missionary training needs to take into consideration the cultural patterns of the new missionary even as it also gives tools for those learners to teach people from yet other cultural backgrounds. As part of this dual level of contextualization (dual in the sense that the trainer contextualizes his teaching to an audience even while teaching that audience to contextualize to yet another audience), there are many factors which the trainer needs to take into consideration.

Among the factors that a trainer must consider are the age and previous experience of the learner. Adult education rightly points out that the motivations and methods appropriate for adults are different than those appropriate for children. Adults in some cultures are in fact self-directed, motivated to build upon their own life-experiences, and are desirous of relevant and applicable teaching.[233] However, not all adults learn in the same way. There are cultural and personal differences that relate to the way that any given adult learns. It is safer and more accurate for the teacher to know his or her students and to teach them in ways that are appropriate – realizing that the

[233] Elias and Merriam, 129.

generalizations found in adult education literature might not be universally valid in cross-cultural settings. Good missionary education will build upon an individualized contextualization to the situation of the learner, the needs of the community, and the ways that people think and learn.[234]

A further observation about adult education concepts has to do with the relative lack of work in elucidating an explicitly Christian philosophy of adult education. While materials abound on the topic of Christian education, most of those materials focus largely (or entirely) on the education of children. Likewise, there is much written about adult education, but primarily from a secular perspective. The observations of adult educators are useful as far as they go, but they do grow from a philosophical framework that is at least distinct from, and at times contrary to, biblical anthropology.

Paideia Outcomes

Missionary training is inherently transformational. A missionary needs to develop, to transform, as he or she leaves the familiar and enters a different worldview. The missionary must learn how to develop, to change, to be transformed. The concept of a Christian *paideia* is useful at describing training outcomes which seek the development of the entire person. Missionary training certainly involves the development of cognitive, affective and psychomotor domains, but goes much deeper than that in also seeking development in such realms as the spiritual, psychological, physical, relational, emotional, and familial.

There are some important biblical principles which underlie this call for *paideia* outcomes in missionary training. The first biblical principle comes from the comment that God made to Samuel when the prophet was looking for a king to replace Saul. As he

[234] McKinney, "Contextualizing Instruction," 312, 314, 315.

met with Jesse and saw Eliab, Samuel believed Eliab to be the appropriate choice as Israel's next king. God, however, had selected the youngest son David, the one who was a shepherd and had not even been called to attend the meeting with Samuel. The lesson that God gave to Samuel is "God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart" (I Sam. 16:7). Adult education that focuses on behaviorist principles is going to be limited to observable outcomes. Missionary training, though, should aim for growth to that heart level which the Lord sees.

A second biblical precept that relates to missionary training outcomes is the simple recognition that the Bible calls on Christians to grow in some ways that are not visible in behaviorist terms. Although one can operationalize to a certain degree, when God calls believers to grow in grace (2 Peter 3:18), or to abound more and more in love and discernment (Phil. 1:9), or to have character elements like faith, moral excellence, and self-control which are increasing (2 Peter 1:8), I maintain that such heart level growth defies human ability to measure. The point is that behaviorist outcomes in educational theory are useful for truly measurable attributes; but God calls us to grow in ways that are beyond human sight. We are to grow, and we are to encourage one another to grow. But we cannot always apply simple measurement tests to see if that growth is occurring. The *paideia* concept of Christian growth allows us a meaningful way to speak of outcomes which are real but are not easily operationalized.

A review of I Timothy chapter three and Titus chapter one shows yet another important demonstration of the importance of developing a *paideia* approach to missionary development. Those chapters outline the qualifications of Christian leaders, and yet they focus on character issues. Theological education that is measurable will tend

to focus on academic questions or skill sets that can be given a course grade. Such questions measure knowledge, skill or attitude. But since the qualifications for church leadership are character based, it seems clear that models of education need to venture into the realm of the heart, into the realm of mentoring and spiritual training even if measurable results are difficult to define. Character issues are developed in the realm of *paideia* training.

It bears mentioning that the behaviorist outcomes highlighted in adult education do reflect valid and useful insights. Some missionary training outcomes are measurable. Knowledge of Scriptures, ability in certain skills, and understanding of some realms of anthropological theory, for instance, are all measurable. Such items are not excluded by a *paideia* approach. My call is for a level of holism that includes, but extends beyond, what is visible and measurable.

The One and the Many

Missionary training sees humanity in terms of community and simultaneously in terms of individuality. The nature of the church as a unified body made of diverse parts calls on mission trainers to develop that unity-in-diversity viewpoint as many diverse elements of the Christian community minister jointly in mission. This will impact missionary training in many ways; for instance, training should include both the individual missionary, his/her family, his/her team, and at times perhaps larger groupings of the missionary force. Likewise, goals of missionary activity should include personal salvation of individuals at the same time as it includes the establishment of local Christian communities (churches) and affects upon the larger community as well. This

one and many element of training has ramifications in many parts of mission training and practice.

A Trans-Culturally Valid Organizing Principle

The three core curriculum issues suggested by Pazmiño (the persons involved, the content to be taught, and the context in which the teaching occurs) offer the best current model of a trans-culturally valid model of missionary education. This model is attractive because it recognizes that there are issues such as information, personal and cultural preference, and environmental realities that must be taken into account if education is to be effective. This model appreciates the reality of content issues, the importance of contextualization of methods and cognitive patterns, and the unique characteristics of the specific people who are involved. This framework allows for the use of formal, informal and nonformal teaching methods depending on the specific need at hand. Likewise, this model allows teaching to be pursued by a church, a school, a mission agency, or a training center.

Active/Reflexive Education

Missionary tasks are inherently active, yet at the same time the skilled practitioner is reflective. Missionary training needs to be approached so that both study and activity – both theory and praxis, are developed. To use Plueddemann's terms, an integration of high context and low context teaching situations is needed [235] since that mixture reflects the realities of missionary work. In the terms that comparative education has developed, teaching should be done in ways that model or mimic the expected use of that

[235] Plueddemann, 229.

information by the student.[236] Since mission students are not expected to simply teach others in classroom settings, neither should they be taught in purely classroom settings. Culturally appropriate ways of fostering thought and reflection as well as practical application of intercultural ministry activity must be developed for effective mission.

Table Five is an attempt at summarizing the various models of education that have been surveyed. This table distinguishes among the various models of education based on the focus of the educational process, the aims of the educational process, and the context that is assumed for the educational process. By comparing the philosophies of education, it is possible to compare and contrast these various approaches to adult education in the light of trinitarian theology. Table Six highlights the contributions of pedagogical theory, pointing out the elements which should be incorporated into an integrated missionary training paradigm.

[236] R. Murray Thomas, "Goals of Education," chapter two of R. Murray Thomas, ed., *International Comparative Education – Practices, Issues and Prospect* (New York: Pergamon Press, 1990), 60.

Table 5
Comparison of Different Models of Education

Educational Model	Focus	Primary Aim	Context
Liberal Arts	Curriculum	Cognitive	Low-context
Progressive	Society	Cognitive	Low-context
Behaviorist	Student	Cognitive, Affective, and Psychomotor	Low-context
Humanist	Student	Cognitive	Low-context
Radical	Society	Transformational	High-context, problem posing
Mentoring	Student	Transformational	High-context
Comparative	Descriptive	Descriptive	Descriptive
Intercultural Training	Student	Cognitive, Affective, and Psychomotor	High-context
***Paideia,* Holistic**	Student in light of culture	Transformational	High-context
Pazmiño	"God centered"; student, society and curriculum in view	Transformational	High-context mixed with low-context
Trinitarian Ideal	"God centered"	Transformational	Active and Reflective

Table 6
Contributions of Educational Theory to Mission Training

Educational Domain	Mission Training Application
Focus	God-Centered
Contextualization	Modeled and Taught. To Student and Beyond
Outcomes	*Paideia* (holistic)
Relation of One to Many	The individual and the group equally ultimate
Framework	Trans-culturally valid (persons, content, context)
Methods	Active and Reflexive/ high and low context

Contributions From Current Mission Training Literature

While the world of missionary training is undergoing as much change as is the world of pedagogical theory, yet there are several principles that arose from the literature

review which should be applied to the training of missionaries. The paradigm under consideration will ultimately need to develop specific program elements. The following section relates those general paradigm questions to specific issues that a program will eventually need to address.

Key Questions

Missionary training begins with a philosophical foundation and then builds to create specific answers to certain key questions. The key questions that a training program needs to answer are listed below, followed by short descriptive paragraphs which relate the question to a larger trinitarian paradigm of training:

1) Who will be trained?
2) What kind of training will be provided?
3) How long should the training last?
4) Where will the training occur (should it be residential or not)?
5) Who should do the training?
6) What curriculum elements (both topical and cultural) should be included?
7) What institution should oversee the training?
8) What outcomes are the desired results of the training?

Who will be trained?

The 2 Timothy 2:2 injunction to entrust the gospel to faithful men leads to one answer of this question. Regardless of the age and life circumstances of a candidate, those who enter a training program should have been found faithful in previous ministry experiences.

Besides faithfulness, the other characteristics that ought to be seen in candidates for training include spiritual maturity, character qualities of 2 Timothy chapter 3 and

Titus chapter 1, adequate physical and emotional health and sufficient knowledge of Bible content and doctrine.

Further, in keeping with the both/and understanding of ontological issues, missionary training should at times focus on the individual and at other times focus on the group (family, missionary team, mission organization, for instance).

What kind of training will be provided?

A holistic approach to missionary training will focus on developing skill in cross-cultural ministry and mission preparation, but will also include training in other areas such as Bible, team relationships, spiritual disciplines, and practical everyday skill (for instance computer skills or health and hygiene training). While the answer to this question will be developed uniquely in each individual training context, yet at the same time an integrated paradigm will address cognitive, affective, psychomotor, relational, spiritual, and psychological realities of the human being aimed at both the individual and the group (missionary family and missionary team, for instance).

How long will the training last?

Missionary training from an integrated perspective will be life-long, for in real terms the process of missionary training never ceases. Yet there are key periods when new skills, understanding and growth are necessary due to involvement in new ministry challenges. At those key points of time, training programs should be pursued to widen the missionary's abilities for the approaching challenge. Thus, for instance, training for people about to embark on their first long-term cross-cultural ministry assignment could profitably last several weeks or months. Yet later some of those same missionaries may find themselves needing to develop new skills as missionary trainers or administrators. As those new challenges arise a program of, say, one month might be justified.

An answer to the question of how long a training program should last varies depending on factors as diverse as location, funding, available staff, and what entity is providing the training. The outcomes desired (in holistic, *paideia* form) for the particular stage a missionary is entering should be the primary factor in answering the question. In general, the more intentional the program is about training for heart issues such as character, relational patterns, and spiritual formation, the more time and deliberate effort will be required.

Where will the training occur?

A residential center seems best, in that it allows for interaction at all levels of a trainee's life. Beyond that, training centers should be carefully located where they allow trainers to be involved in ministry and where they allow trainees access to cross-cultural experiences. The physical plant should allow for group and individual activities. Worship, academic training, group interaction, interaction during everyday life, and easy access to cross-culture ministry sites should all be permitted in the location that is chosen. Transportation should be accessible.

Who will do the training?

Trainers need to be marked by strong relationships and recognized character. They should work in teams, be directly involved in practicing the kinds of ministries that they are training others to perform, and be themselves growing in their cross-cultural ministry ability and in their walk with the Lord. Trainers should be grouped together in culturally diverse teams so as to model the kinds of relationships they are teaching others to build.

What content will be presented in the training program?

Based on the observations made in 1 Timothy, 2 Timothy, Titus and selected portions of the Acts of the Apostles, training content can feasibly be designed by examining the themes found in those books. Forming the content on a foundation of Bible teaching has the advantage of giving a transparently cross-cultural framework on which to build curriculum questions.

Other content areas can also be developed based on the experiences of missionaries and the specific needs of the trainees. Some of the content should be culture general, and other areas of training should be specific to the culture to which a missionary is going. Issues such as those highlighted in the literature review should be reviewed in the light of 1 Timothy, 2 Timothy and Titus to compile a list of topics that need to be presented to the new trainees.

What institution will oversee the training?

Either school, training center, church, or mission agency could feasibly be involved in training. However, each institution has its inherent strengths and inherent weaknesses. For instance, schools are inherently strong at sharing academic content. But they are inherently limited in character training, due to the fact that academic structures do not generally facilitate significant interaction between students and faculty outside of the classroom. A successful school-based missionary training program will seek to build on the strengths of the academy while also offering remediation for its inherent weaknesses. Likewise, mission agencies, local churches, and training centers all need to recognize their inherent strengths and weaknesses in the realm of *paideia* training for missionaries.

Table Seven highlights some of the issues important for a *paideia*-focused missionary training program. The table then gives general indications of relative strength and weakness within each of those training domains for each institution.

Table 7
***Paideia* Training in Various Institutions: Relative Strengths and Weaknesses**

Paideia Domain	Academic Institution	Training Center	Mission Agency Training Program	Church Based
Cognitive Knowledge	Naturally strong	Naturally weak	Naturally weak	Possibly strong
Skill	Naturally weak over lifetime	Naturally weak over lifetime	Naturally strong	Naturally strong
Attitude	Naturally weak	Naturally weak over lifetime	Naturally strong	Naturally strong
Wisdom	Naturally weak	Naturally weak over lifetime	Naturally strong	Naturally strong
Relationship Ability	Naturally weak	Naturally weak	Naturally weak (role confusion when accountability and training interact)	Naturally strong
Paideia "Whole Life" Involvement	Naturally weak	Naturally weak	Naturally strong	Naturally strong

The cooperation of more than one institution or organization is also suggested for a training program. The cooperative involvement of numerous organizations has the value of sharing resources, trainers, and experience while also providing an example of training that models the interaction of diverse institutions toward one unified goal. While the natural approach would be to see cooperation between the same types of institutions (for instance, cooperation between agencies or between schools), it would be profitable to consider opportunities to cooperate between institutions, too, so that for instance a school cooperates with agencies, training centers, and churches in the training of missionaries.

This kind of cross-institutional cooperation could take advantage of the inherent strengths of each entity while also minimizing the adverse effects of any given institution's weaknesses.

What outcomes are expected to be seen after one has completed the program?

Based on the *paideia* model previously presented, the outcomes of an integrated model of missionary training will be holistic in terms of character, spiritual disciplines, cognitive, affective, psychomotor, relational, and wisdom elements. Measurable goals should be pursued where appropriate, and yet spiritually mature trainers should also be called upon to mentor towards growth in those areas which are less easily measured. Missionary training done in life-on-life, relational interaction by teams of mature mission trainers should be able to provide guidance toward development even in areas which are not easily operationalized.

Foundational Values

Besides the key questions described above, contemporary literature on missionary training also offers distinctive foundational values to guide the development of integrated missionary training paradigms. The primary foundational value is a deep respect for the fundamental distinction between Creator and creature. With that distinction in mind the spiritual disciplines of submission, Bible study, and prayer become key elements to any worthwhile missionary training model. A missionary training program developed on a trinitarian paradigm will train missionaries from the foundational perspective that God is and that He rewards those who seek Him (Heb. 11:6). Given the reality of God, and given that He has provided prayer, Scripture, and the Body of Christ as key avenues for maintaining a healthy relationship with Him, it behooves missionary trainers to build on a foundation of Bible, prayer, and fellowship.

Contributions From the Pastoral Epistles

The themes that Paul incorporated into his instruction to Timothy and Titus give another important source of guidance for missionary trainers. The following paragraphs are elements of Paul's training that can profitably be added to training in the twenty-first century.

Content to Be Taught

The six themes that were identified in the Pastoral Epistles are themes that also need consideration today. The themes identified in the Pastoral Epistles include knowledge of Bible and doctrine, the activities and attitudes of a missionary, the missionary as a cross-cultural teacher, leadership selection and development, wisdom in confronting opposition, and God-honoring relationships.

The Book of Acts, read in conjunction with 2 Timothy 2:2, also provides thematic organization for missionary training paradigms. The list of things that Paul taught Timothy in the presence of many witnesses becomes a powerful guide for the curriculum of missionary training. The investigation of that phrase identified cross-cultural sensitivity, spiritual dynamics, cross-cultural evangelism and church planting, demonic opposition (spiritual warfare), suffering, finances, and the recruitment and training of new team members as elements of the training of new missionaries.

Robert Pazmiño's educational model is organized around the trilogy of persons, context and content. The six themes identified in the Pastoral Epistles and the seven curriculum elements taken from the review of the relationship between Paul and Timothy in the light of 2 Timothy 2:2 form a substantial portion of the content section of missionary training built upon that organizational scheme. While not suggesting that

there are no other content areas that should also be included, I would suggest that an integrated missionary training paradigm should use those themes as a skeleton upon which to build.

The list below provides a compilation of the content of missionary training as seen in Paul's relationship with Timothy and Titus.

1) Knowledge of Bible and Doctrine
2) Missionary Activities and Attitudes
3) The Missionary as a Teacher
4) Leadership Selection and Preparation
5) Confronting Opposition
6) Definitions of Healthy Relational Patterns in Various Dyadic Combinations
7) Cross-Cultural Understanding and Sensitivity
8) Spiritual Dynamics (God, Angels, Demons, and Humanity)
9) Cross-Cultural Evangelism and Church Planting
10) Demonic Opposition/Spiritual Warfare
11) Suffering
12) Finances and Missionary Work
13) Missionary Team Recruitment and Training

Paul's Missionary Training Relationships

The review of the Pastoral Epistles highlighted two key sets of relationships that Paul modeled for the twenty-first century mission trainer. The first relationship is with God. Paul saw himself and his protégés as intimately tied to the Triune God. Yet with Paul there was no undue familiarity that grew out of that close fellowship. Even as he

worked together with God, he also saw himself as the dependent creature, always petitioning, praying, and worshipping the Creator. The worshipful attitude that Paul modeled even while involved in missionary labor is an important addition to missionary training. Paul's ministry training was done with the assumption that the Triune God would collectively and individually be involved in the life and ministry of the faithful missionary.

A second relational element that is modeled in Paul's approach to training is the lifestyle approach that he took to missionary training. His seventeen years of walking the roads of the Roman Empire with Timothy, teaching new missionaries even as he evangelized communities and edified believers, gives a relational model to today's trainers. Whether it is through living together, ministry together, or both, it is clear that much of what has been labeled as *paideia* outcomes will only happen as every day life and ministry situations are faced jointly. An integrated paradigm of missionary training will provide opportunities for that lifestyle teaching.

These two elements of relationship could well be incorporated into Pazmiño's organizational grid as subsets of "context." Missionary training, in an integrated, trinitarian model, will take place in the context of healthy relationship with God the Creator and Head of the Church, and in the type of lifestyle involvement that allows trainers to teach a full-orbed, holistic, *paideia* curriculum.

Paul's Missionary Training Personnel

Finally Paul's example leaves us a partial picture of who should be involved in missionary training. This is only a partial picture due to the fact that each set of trainers and each set of trainees will have personal preferences and individual characteristics

which do not necessarily follow the model of Paul, Timothy or Titus. Yet at the same time there are some characteristics of both trainer and trainee that are visible in the Pastoral Epistles.

The Trainer

Paul, as a missionary trainer, was active in ministry in his own right. He was also transparent about his own life history of walking with the Lord – noting freely his victories and his defeats, his strengths and weaknesses. Paul modeled a lifestyle that was available to both his mentees and to the people he sought to evangelize. He was clear about his own goals and aspirations (for instance Rom. 15:20), and yet did not complain when God intervened to propel him in other directions (for instance, Acts 16:6 – 10). Paul was of such character that he could invite people to follow his example (2 Tim. 2:2). He was knowledgeable about the cultural patterns of his day (both within and outside of his own ethnic group – for instance Acts 17:16 - 23). Above all, he saw his life as tied to God and His eternal power and teleology, and could understand the trials of this life in the light of that greater context (2 Tim. 4:1 – 8).

The Trainee

As Paul sought out people to join him on mission, there are likewise characteristics of those he sought out that are worth noting. He gathered trainees from a wide geographical background and from many ethnic and linguistic backgrounds (Acts 20:4). He looked for people of good reputation, asking for the input of church leaders before inviting new missionary trainees (Acts 16:1, 2). He also got to know those trainees, commenting freely about intimate details of their family life (2 Tim. 1:5), their health and diet (1 Tim. 5:23), their progress and growth in skill and understanding (1 Tim. 4:15). The trainees chosen by Paul were men and women who were open to

instruction and even rebuke. They were teachable and enjoyed transparent relationships with Paul.

This section dealing with personnel correlates to the “persons” element in Pazmiño’s educational model. Who should be involved in training missionaries? What kinds of people should be invited to enter a given training program? There is ample room to answer these questions based on the personal, individual characteristics of specific people; yet at the same time these two brief reviews of characteristics found in Paul, Timothy, Titus and other missionary trainees who traveled with Paul give guidance into the character issues important for missionary personnel.

Summary

Table Eight is an attempt to delineate the contributions of trinitarian theology, educational theory, mission training, and the Pastoral Epistles into one overview of the elements that would be expected in missionary training derived from this kind of integrated approach.

Table 8
Summary Statement of Elements to Include in Integrated Training Program

Elements in an Integrated Training Program	Source(s) of Element
Relational Specific dyads Creator/creation distinction maintained	trinitarian theology, Pastoral Epistles, mission training, pedagogical theory
"Both-And" View of Individual and Group Training for individual and group Ministry aimed at both individual and group	trinitarian theology, Pastoral Epistles, mission training, pedagogical theory
Developmental Progressive growth of missionary throughout cross-cultural ministry	trinitarian theology, Pastoral Epistles, mission training, pedagogical theory
Organizational God-centered: Persons, Content, Context as appropriate	pedagogical theory
***Paideia* Outcomes** Cognitive, affective, psychomotor, relational, wisdom, spiritual	pedagogical theory, mission training, Pastoral Epistles, trinitarian theology
Contextualization To learner, to learning style, and to community	pedagogical theory
Conscious of God's Active Participation Spiritual disciplines	pedagogical theory, Pastoral Epistles
Key Questions in Program Design Who is trained? Who does the training? Where does training occur? What institution oversees training? What is the curriculum content? What outcomes are sought? What kind of training? Duration of the program? Cooperation with other training centers?	Mission training
Content of Training Scriptural truth Missionary activities and attitudes Missionary as a teacher Leadership Confronting Opposition Relationships Cross-cultural sensitivity Spiritual dynamics Evangelism and Church planting Spiritual Warfare Suffering Mission finances, recruitment and training	Pastoral Epistles and Acts

Integration of Elements in a New Paradigm

What might it look like where Bible, trinitarian theology, educational theory, and missionary training intersect? This section will attempt to succinctly present one model of missionary training which integrates Bible, trinitarian theology, current practice of missionary training and pedagogical theory. The following outline seeks to answer research question number three, "what is an integrated missionary training paradigm?"

This material is written in a modified outline form for ease of presentation. The alliterated main points allow for the suggestion of various program options within the framework of an integrated paradigm.

Suggested Training Paradigm

I Purpose:

A A training program needs to begin with definition of purpose, and that will vary between organizations and between cultures. In this definition of purpose, the starting place would be the goals of the particular organization; for instance, does the mission agency seek to be a church planting organization or a Bible translation ministry? If there are specific organizational goals, they need to be reflected in the training of personnel for that organization.

B Likewise, the purpose statement should begin by noting assumptions that are made about the people who enter the program. If in-coming participants are expected to meet certain Bible knowledge or ministry competence standards, for instance, then those goals need to be recognized.

C Purposes need to be understood in *paideia* or holistic terms. This reflects the reality that some goals are measurable and others are not, and yet that a program

can have the purpose of attaining goals that are not strictly measurable. The goals of a holistic missionary training paradigm need to reflect:

1 the both/and realities of the individual and the group.

2 the training of individuals, the ministry team, and the ministry as a whole.

3 Training will at times focus on the individual at other times on the team or entire group.

II Personnel and Their Relationships

A God the Trinity – Trinitarian models of missionary training will assume and expect that the Triune God will be active in missionary work and in missionary training. Realizing that God is involved in the program, then, leads to the following implications:

1 prayer will be pursued in individual and corporate settings, both within the training team and with new missionaries.

2 Bible study will be a normal activity, searching the Scriptures in relation to various elements of training, mission, and life.

B Human trainers need to be characterized by:

1 character without reproach

2 family under control

3 experience in cross-cultural work

4 close relation with trainees in both living situation and ministry

5 active in missionary outreach while training

C Trainees at the introductory levels need to demonstrate:

1 faithfulness in previous ministry situations

2 character requirements of biblical leadership

3 pre-requisite knowledge of Bible and basic doctrine

4 physical health adequate for training and service

5 physical and spiritual maturity adequate for training and service

6 willingness to live and work in close relationship to other trainees and trainers

7 trainers develop a *paideia*-based description of the kind of person the program seeks to develop. In that descriptive analysis of outcomes are such developmental areas as:

a knowledge

b skill

c affective attitude, volition and heart attitudes

d relational abilities with others and with God

e wisdom to solve problems, to live soberly, and to handle adversity

f increasing spiritual maturity as seen in spiritual disciplines

III **Particular Foci** [The content that missionary training needs to include]

A Biblical and Doctrinal Truth

B Missionary activities and attitudes

C Missionary as teacher

D Leadership

E Confronting opposition

1 Rejection

2 Desertion

3 Government or other authority abuse

4 Religious persecution

F Relationships as God sees them (view various dyads and see how God understands the relationships between people in those various roles).

G Cross-cultural sensitivity

1 cultural dynamics such as power distance, individualism/collectivism, guilt/shame, oral/literate.

2 contextualization – how to understand and communicate into unfamiliar worldviews and cultural patterns. Signal systems, network theory, communication theory.

H Spiritual dynamics – the interaction between members of the Trinity, human ministers of the gospel, unbelievers.

I Evangelism and church planting – nature and essence of the church; methods of church planting.

J Spiritual warfare

K Suffering

L Finances of mission – personal finances, use of business and professional opportunities, seeking support network.

M Team recruitment and training

IV Possible Formats

A location – the preference is a residential center, but if that is not possible at least a place should be selected where daily ministry and life interaction with trainers is available.

B duration – training for beginning missionary trainees should preferably last a minimum of several weeks. Shorter residencies could be designed for trainees who are developing new ministry skills in conjunction with new ministry opportunities (for instance, perhaps a two-week format for new team leaders, and a one month format for new mission executives).

C relationship of training structure with overseeing organization. There is need for the overseeing organization to include all of the elements seen in the "Particular Foci" section of this plan, even those elements that are normally outside of that institution's area of strength. For instance, a school can provide the scholarly tools that are helpful in some of the formal aspects of training, but will need to give special attention to the non-formal and informal aspects of training. Similarly, a mission agency is naturally equipped to provide team structure and training on administrative issues, but will need to remediate its natural weaknesses in providing formal training and relational environments. Church, school, training institute, or mission agency are all capable of training missionaries; however each has its own inherent areas of both strength and weakness. A quality training paradigm will compensate for natural weaknesses while also capitalizing on natural strengths. Table Seven demonstrates how various training institutions can identify natural strengths and natural weaknesses. As natural areas of weakness are identified, they become gaps that should be deliberately targeted for remediation by the overseeing institution as missionary training proceeds.

D Cultural preferences in learning. Training should be approached with a mixture of the high context and low context teaching. This mixture not only should be

modeled, but eventually should also be explicitly explained so that trainees will correctly use similar mixtures of method in their own training programs.

V Process

A The process of missionary development in trinitarian terms assumes that people grow both individually and in group maturity, and that such growth is caused by and permits the movement from unity to diversity that is seen in Figure B. The following steps are indicative of possible key points in the process of missionary growth as seen from the mission agency's perspective. For each process step, Pazmiño's three-fold pedagogical outline is used to identify key elements of teaching and learning at that stage.

B Pre-candidate training;

1 content focus: Bible, local church ministries in the homeland

2 context: local (home church) ministry

3 persons: God, family, local believing and non-believing community

C Candidate Process:

1 content: Organizational and ministerial ethos of mission agency

2 context: residential program in mission agency location

3 persons: God, ministry team, missionary nuclear family, mission staff

D Pre-Field Training

1 content: Ministry Skills as practiced in cross-cultural contexts. Includes (but not limited to) Team life, church planting philosophy, culture stress/shock, preparation for language acquisition. The content issues discussed in the

"particular foci" section of this paradigm would be included in this pre-field training section of the process of missionary development.

2 context: residential, holistic life-on-life interaction

3 persons: God, ministry team or individual missionaries, family, trainers

E During First Term

1 content: practice of ministry in cross cultural realities. Relationship with God, receiving church and receiving community, language. Review of many of the issues discussed in the pre-field training, as people will be more able to comprehend those topics after having experienced cross-cultural ministry.

2 context: cross-cultural ministry location

3 persons: God, missionary family, missionary team, receiving church, receiving community

F First Home Ministry

1 content: reverse culture stress, changes to anticipate as sojourner returns to homeland, goals of home ministry (reporting to supporters, financial questions, medical concerns, etc)

2 context: mission offices at early part of home ministry, followed by mentoring as missionary reenters sending church community

3 persons: God, missionary family, mission trainers and leaders, local sending church leadership and members

G Second Term:

1 content: continuing education in cross-cultural ministry and in training new cross cultural workers

2 context: field-based in-service context

3 persons: God, missionary family, mission team, mission trainers, receiving church and receiving community

H Beginning ministry as missionary trainer

1 content: how to train new missionaries – pedagogy, Bible passages related to missionary training, training materials, missionary training paradigms.

2 context: in-service training of new missionaries (as they arrive on field)

3 persons: God, missionary and family, new missionary trainer, receiving church and community

I Beginning ministry as team leader

1 content: Biblical leadership, strategic planning, missiological investigation, team ministry

2 context: modules in homeland, followed by mentoring on field of service as new team leader

3 persons: God, missionary team, missionary team leader and family, mission trainer and leadership, homeland and receiving Christian community

J Beginning ministry as mission executive

1 content: Biblical leadership, strategic planning, missiological investigation, organizational life and ministry, team interaction, biblical holistic ministry planning, financial elements of organizational life, agency policies and practices

2 context: home office or field office, depending on mission decision. Travel to and interaction with many missionaries and all training venues

3 persons: God, mission executive and family, trainers, team leaders and missionary personnel, homeland church leaders, receiving nations church leadership

Evaluation of the Proposed New Paradigm

Table Nine summarizes the training paradigm being proposed. The table examines this proposed paradigm on the basis of the five criteria of biblical and theological soundness, theoretical coherence, trans-cultural validity, and practicality. For each of those criteria, the table briefly describes how elements of the proposed paradigm express that criterion.

Table 9
Evaluation of New Paradigm

Criterion	Elements of Paradigm
Biblical Basis	Primarily (not exclusively) developed from 1 Timothy, 2 Timothy, Titus, Acts
Theological Grid	Trinitarian elements of relationality, both/and cognitive patterns, and development/growth of the human being
Theoretical Coherence	Pedagogical assumptions based on biblical and theological anthropology, including multifaceted ontology and assuming the active participation of Triune God in the teaching/learning process. Pedagogy is consistent with biblical worldview and goals of training.
Trans-Culturally Valid	By basing this training on trinitarian theology and by using the Pastoral Epistles to develop content, a superior level of trans-cultural validity is predicted.
Practical	By requiring the interaction of content, personnel, and context in the conscious presence and activity of God, this approach will take many practical shapes depending on the interaction of those factors.

Summary

One of the blessings of living in the information age is that we have access to a larger body of literature than was possible in even the recent past. Drawing on the wealth of literature pertaining to trinitarian theology, educational theory, and missionary training practice, and also drawing on the results of study in the Pastoral Epistles, this section has presented one possible paradigm of integrated missionary training. The focus is not on the presentation of a program with detailed curriculum, facilities, and personnel. Rather, the emphasis has been on the foundational philosophical issues that need to be considered before any effective program can be developed.

CONCLUSION

Missionary training does not occur in a vacuum. Missionary candidates come to the task of learning, and trainers come to the task of teaching, in the light of the educational preferences of their cultures. Besides those cultural differences, teaching and learning are both theoretical and practical activities, and the theoretical foundations which underpin education are undergoing dramatic shifts in our day. Missionary training is also affected by the theological climate in which it occurs. The realm of theology, too, is undergoing great change as concepts such as trinitarian theology develop.

Where those foundational issues of culture, pedagogy, and theology are undergoing change, it is no wonder that the practice of missionary training is also undergoing tremendous change. That dynamic changing environment is part of the reality of mission work today.

Missionary training in a trinitarian paradigm will focus on the whole person and his/her relationships. It will seek to deepen understanding of missionary work in academic, spiritual, affective, relational, wisdom, and skill terms. This kind of training will seek development and growth over a life time, and will be done in environments where life-on-life interaction between trainers and trainees occurs. This paradigm, while having some universal elements, must also be flexible so that missionaries from any culture can interact with missionaries from other cultures. If Philip Jenkins is right and

we are entering a "next Christendom,"[237] then we need to give thought to the criteria by which new missionaries from this worldwide church can impact the rest of the planet with the gospel. The issues raised in this dissertation are part of that discussion.

Recommendations for Future Study

This study dealt with the interaction of three broad domains – theology, pedagogy, and missionary training. That interaction took place around the focal point of Bible passages which are central to the question of missionary training. Both within those three disciplines and in conscious recognition of yet other disciplines that intersect with missionary training, there are many as yet unanswered questions that would be fruitful areas for future investigation.

In the realm of pedagogical theory, the concept of how adults learn has generated much profitable discussion. Unfortunately, though, most of that discussion has a behaviorist philosophical foundation. Adult education from an expressly Christian, trinitarian perspective is an area that deserves wide study.

In the realm of theology and biblical studies, the analysis of dyads of relationships and how God defines appropriate relational patterns within those dyads would be another area for future study. Though there is much in popular literature that relates to certain relational patterns (husband/wife, man/woman, for instance), there are also trinitarian implications that call for wider investigation.

Yet another area that would be profitable for future study relates to other disciplines which could enter this multi-disciplinarian discussion. For instance, communication science, particularly cross-cultural communication, has given rise to new

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[237] Jenkins, 1-3.

levels of understanding of how different cultures communicate. Those issues can be incorporated into this discussion on missionary training. As one specific illustration, the twenty-three propositions in Donald Smith's *Creating Understanding* could be analyzed with an eye to identifying specific implications for missionary training across cultures.

One further study that is notable in its absence has to do with qualitative and quantitative analyses of actual training programs built upon the paradigm discussed in this dissertation. Are missionaries who are trained under these principles more effective in their service to our God than similar missionaries who have been trained under more traditional paradigms? As practical applications grow out of this dissertation, it will be important to develop testable hypotheses based on operationalized definitions in order to determine the effect this paradigm has in practice.

Steps Toward Practical Application

The practical application of this dissertation can be traced through the chronological flow of a set of questions that were developed by Gene Getz[238] and the Center for Church-Based Training. This series of questions is seen below. Getz' ministry developed a useful outline to guide the process of theological reflection and application. The pattern that occurred in this research parallels that outline.

In the following annotated list, the different elements of Getz' six-step process can be seen in chronological, progressive relationship to one another. The notes following each step describe how the current dissertation relates to the larger scheme of continuing study and practical application.

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[238] Center for Church Based Training (CCBT), *Elders and Leaders Field Guide. Governing Boards Learning Together in Community*, "Issue One, Learning in Community," inside front jacket outline of Six Step Wisdom Process (Richardson, TX: CCBT, 2003).

1) Identify the Problem. In this case, the problem was identified as the need to find ways to train missionaries so that missionaries from one culture can effectively train missionaries from another culture.
2) What Does the Bible Say? Theological and biblical precepts and illustrations related to the process of missionary training were uncovered. Trinitarian theological principles were particularly important, as were specific biblical passages from the Acts of the Apostles and the Pastoral Epistles.
3) What Other Sources or Experts Should Be Consulted? Pedagogical theory and practice were investigated in search of principles of education which relate to missionary training. Missionary training patterns in contemporary literature were also investigated to identify common patterns and to consider how those patterns interact with foundational theoretical questions.
4) Form a Response. Getz' approach next called on the practitioner of contextualization to form a response – to consider how the Bible interacts with cultural practice, and then to consider the question of how common practice should be changed to conform to biblical patterns. This dissertation is essentially the response that I offer to current missionary training paradigms.
5) Discuss the Issues. Getz' suggested next step was to discuss relevant issues because of an understanding that the best insights will arise from the informed interaction of people in community with one another. In a very real sense, the current dissertation will be completed as it is read, discussed, modified and applied in response to those discussions.

6) Take Action. In the case of this dissertation, action steps will occur as specific programs for missionary training are developed based on this paradigm. This dissertation is not meant to accomplish all of the steps outlined above. This study intends to present a problem, consider relevant biblical and theological issues, consult other sources and experts, and then form a theoretically coherent, trans-culturally valid, practical, and Bible-based response to that problem. It is expected that discussion and action will result as various practitioners and researchers interact with this study.

The question that originally gave rise to this study has to do with how best to train missionaries so that those from one cultural background can effectively train missionaries from other cultures. Whether those cultural differences are due to different generational traits, different ethnic roots, or different cultural preferences, the desire of this study has been to set forth a conceptual framework that will allow for missionary training across cultures.

And so it is fair to conclude this dissertation by asking how integrated missionary training should be approached. In answer, this research suggests that missionary training should grow from biblical texts (as, for instance, the Pastoral Epistles). The list of themes that Paul taught to his missionary colleagues forms one part of what a new paradigm should include.

Theologically, the new paradigm should seek to train at both the individual level and at the group (family, missionary team, missionary agency) level. This new paradigm will see people as developing in multiple ways. Missionary training is not a matter of

teaching only a few cognitive facts, but is in a real sense the process of seeing people develop whole new sets of attitudes, skills, relationships, knowledge, and wisdom. This kind of missionary training will also value and develop relational abilities based on how God sees healthy human relationships.

In terms of pedagogical reflection, missionary training under this paradigm will seek life-on-life interaction between the experienced and the beginners, with the desired result of learning that affects all parts of the new missionaries. This kind of integrated training will also seek to model and teach levels of contextualization consistent with patterns of teaching and learning that occur across the diversity of human cultures, including a recognition of the unique features of adult learners. This model of training will not focus on the learner, the curriculum, nor on society; rather, integrated training will place its central focus on the Lord. As He is given central place, the questions of learner, curriculum and society will be interactive elements, each considered in proper time, place and way.

Missionary training in an integrated paradigm will, above all, assume and require the active participation of the Triune God so that His messengers individually and collectively are fully prepared for the good work of making disciples of every tribe and tongue and people and nation.

Appendix One

THEMES UNCOVERD IN A QUALITATIVE STUDY OF THE PASTORAL EPISTLES

Theme I: The Missionary's Focus on Scriptural Truth

Teachings on Sound Doctrine

Understand the Law correctly (1 Tim. 1:7)
Leaders must adhere to sound doctrine (1 Tim. 3:8; Titus 1:9)
Missionary must hold to sound doctrine (1 Tim. 1:18-19)
Good doctrine and godly life are both important (1 Tim. 4:16)
Good life gives opening for teaching the truth (1 Tim. 6:1)
Pursue sound doctrine and turn away from false doctrine (1 Tim. 1:3-11)
Remind and teach the believers of sound doctrine. Teach truth (Titus 1:9)
Paul gave himself as the pattern of sound teaching (2 Tim 1:13; Titus 1:3)
Scripture is the source of sound doctrine (2 Tim. 3:16-17)
The leader must handle the Word well (2 Tim. 2:15; 3:16)
Knowledge of the truth leads to godly life (2 Tim. 3:16-17)

The Gospel Itself

On nine occasions the basic elements of the life, death, resurrection and ascension of Jesus Christ are reviewed. This is important in a series of letters directed at mature Christians; Paul's purpose was not to convince Timothy and Titus of the gospel; his intention was to point to practical implications of the gospel.

1 Timothy 1:11
1 Timothy 2:1–7
1 Timothy 3:16
1 Timothy 4:16
1 Timothy 6:12–16
2 Timothy 1:8-11
2 Timothy 2:8–13
Titus 2:11–14
Titus 3:4-7

Teachings on False Doctrine

False Doctrine leads to shipwreck of the faith (1 Tim. 1:19)
False Teachers seek money (1 Tim. 6:1–5)
Missionary is to avoid false doctrine (1 Tim. 4:7)
False teachers must be silenced (1 Tim. 1:3; Titus 1:11)

Theme II: The Missionary As a Person

Activities of a Missionary

The missionary should teach

- Entrust, preach, encourage (1 Tim. 4:11; 6:2; 2 Tim. 2:2; 4:1)
- Public reading, preaching and teaching ((1 Tim. 4:13; Titus 2:1)
- Continue in what you have heard (2 Tim. 2:7; 3:14)
- Remind others of what they know (2 Tim. 2:14; Titus 3:1)
- Testify of the gospel (2 Tim. 1:8; 4:5)
- Teach people to do good (1 Tim. 6:18)
- Know and teach the content of Bible (1 Tim. 4:16)

The missionary should correct falsehood properly

- rebuke (at times harshly, at times gently) (2 Tim. 4:1; Titus 1:13; 2:15)
- Recognize falsehood and point it out (1 Tim. 4:6)
- Command those in error to return to sound doctrine (1 Tim. 1:3-4)
- Do not quarrel in this correction (2 Tim. 2:23-24)
- Avoid chatter and stupid arguments (1 Tim. 6:20; 2 Tim. 2:16; Titus 3:9)
- Be on guard against falsehood (2 Tim. 1:14)
- Warn the divisive (Titus 3:10-11)

The missionary should pray

- Make requests (1 Tim 2:1)
- make intercession with thanksgiving (1 Tim. 2:1)
- Lift up holy hands in prayer (1 Tim. 2:8)

The missionary should conduct himself wisely in church (1 Tim. 3:15)

- teach others how to conduct themselves (1 Tim. 3:15)
- Don't let others despise the missionary's youth (1 Tim. 4:12; Titus 2:15)
- Guard himself and his doctrine ((1 Tim. 4:15; 6:20; 2 Tim. 1:13-14)
- Appoint and name leaders, carefully (1 Tim. 5:22; Titus 1:5)
- Recognize and correct what remains undone in the church (Titus 1:5)

The missionary should discipline himself in godliness (1 Tim 4:7)

- Present himself to God (2 Tim. 2:15)
- Live a pure life (1 Tim. 5:22)

The missionary should grow, develop, and progress (1 Tim. 4:15)

The missionary should endure, suffer, and persevere (2 Tim. 1:8; 2:3)

- Be strong in grace (2 Tim. 2:1)

The missionary should develop care ministries in the church

- Care for widows; teach families to care for their own widows (1 Tim 5:5)
- Recognize those who are truly pious in the church (1 Tim 5:5)

The missionary should relate to others wisely
Be kind, able to teach, not resentful (2 Tim. 2:24)
Specific instructions regarding how the missionary relates to old men, young men, old women, young women (1 Tim. 5:1-17, 6:17; Titus 2:1-10)

The missionary should watch his own physical health (1 Tim. 5:23)

The missionary should minister within areas of gifts (1 Tim. 4:14; 2 Tim. 1:6)
Fulfill his ministry (2 Tim. 4:5)

The missionary should flee evil (1 Tim. 6:11; 2 Tim. 2:22)

Heart Attitudes of a Missionary
Love (1 Tim. 1:5, 14; 6:11; 2 Tim 2:22)
Pure heart (1 Tim. 1:5; 2 Tim. 2:22)
Good conscience (1 Tim. 1:5, 19)
Sincere faith (1 Tim. 1:5, 14, 19; 6:11; 2 Tim. 2:22)
Righteousness (1 Tim. 6:11; 2 Tim. 2:22)
Godliness (1 Tim. 6:11)
Endurance (1 Tim. 6:11)
Gentleness (1 Tim. 6:11)
Peace (2 Tim. 2:22)
Integrity (Titus 2:7)
Seriousness (Titus 2:7)
Soundness of speech (Titus 2:8)
Strong in Grace (2 Tim. 2:1)

Theme III: The Missionary As Teacher

Content the Missionary Should Teach
That some should stop teaching falsehood (1 Tim. 1:7)
Difference between sound and false doctrine (1 Tim. 4:6)
Scripture (public reading) (1 Tim. 4:13)
The gospel (1 Tim. 1:11; 2:1-7; 3:16; 4:16; 6:12-16; 2 Tim. 1:8-11; 2:8-13; Titus 2:11-14; 3:4-7)
The various things that Paul taught Timothy over many years (2 Tim. 2:2)
Sound doctrine and all that is in accord to sound doctrine (1 Tim. 1:10)
The grace of God teaches us to say no to worldliness (Titus 2:11-12)

Content the Missionary Should Avoid
Myths and genealogies (Titus 3:9)
Quarreling about words (1 Tim. 6:20; 2 Tim. 2:14, 16)

Relationship Patterns of the Missionary As a Teacher
In relationship to all people
Always be prepared (2 Tim. 4:2)

Rebuke, correct, encourage (2 Tim. 4:2)
Teach gently, not resentfully (2 Tim. 2:24)
Teach by using the Bible (1 Tim. 4:13)

In relationship to certain people

Old men, young men, old women, young women (1 Tim. 5:1-16; Titus 2:1-10)
Slaves, Masters (1 Tim. 6:1-2; Titus 2:1-10)
Rich (1 Tim. 6:17-19)
Women (1 Tim. 2:9-14)
The Gentiles (1 Tim. 2:7)

Those Who Taught As Part of Paul's Ministry

Timothy (1 Tim. 1:3)
Titus (Titus 1:5)
Paul (1 Tim. 2:7)
Elders (1 Tim. 3:2; Titus 1:9)
Not women teaching men (1 Tim. 2:12)

False Teachers

Characterized by not understanding the Law (1 Tim. 1:7)
Teachings arise from demonic sources (1 Tim. 4:1)
Always learning, never coming to knowledge of truth (2 Tim. 3:7)
Must be silenced (1 Tim. 1:3; Titus 1:11)

Theme IV: The Missionary And Leadership

Christians Under Governmental Leaders

Christians should be subject to civil authorities (1 Tim. 2:1,2; Titus 3:1)

Choosing Leaders for the Church

Not women in leadership over men (1 Tim. 2:12)
Self-designation of leaders is part of process (1 Tim 3:1)
Missionary role in appointing leaders of new churches (Titus 3:1)

Character of Leaders (1 Tim 3 and Titus 1)

Beyond reproach
Marriage and family relationships of leaders
Self-controlled
Respectable
Hospitable
Able to teach
Not abusive of wine
Not violent
Gentle
Not quarrelsome nor quick tempered

Not a lover of money
Manages family well
Not a recent convert
Good reputation
Worthy of respect
Sincere
Not dishonest
Holds the truths of the faith
Wives are likewise respectable
Not self-willed
Lover of what is good
Sensible
Just
Devout

False Leaders (related to false teachers)

Teach doctrines of demons for others to follow (1 Tim. 4:1)
Look for the foolish to follow them (2 Tim. 3:6)
Leadership is not a universal good; there are bad leaders (2 Tim. 3:1-9)

Theme V: The Missionary As Defender Against Opposition

Missionary Reaction to False Teachers

The missionary is to correct false teachers (1 Tim. 1:3)
The missionary is to remove those from the church who reject sound teaching (1 Tim. 1:20)
The missionary is to realize that false teachers will be judged (2 Tim. 3:9)
The missionary is to avoid those who teach wrong doctrine (1 Tim. 6:20; 2 Tim. 2:16)
The missionary is to warn against false teachers (2 Tim. 2:14)
The missionary is to turn away from godless chatter (2 Tim. 2:16)
The missionary is to instruct those who don't accept sound teaching (2 tim. 2:24-26)
The missionary is to keep calm and mentally focused in contexts of wrong teaching (2 Tim. 3:5)
The missionary is to silence those who deceive (Titus 1:11)

Missionary Reaction to Persecution

Realize that God rewards endurance (2 Tim. 4:8)
Suffer for the sake of the gospel and endure (2 Tim. 1:8-12)

Missionary Reaction to Desertion

Pray for those who left (2 Tim. 4:16)
Realize that God is in control even if people abandon the missionary (2 Tim. 4:16-18)
Stay away from those who love pleasure rather than God (2 Tim. 3:5)

Missionary Reaction to Divisive Persons

Warn them twice, then have nothing to do with them (Titus 3:10)

Theme VI: The Missionary And Specific Relationships

God/Missionary

God showed mercy, gives faith and love (1 Tim. 1:12-16)

Paul recognized himself as blasphemer (1 Tim. 1:12-16)

God/Unredeemed

God wants all to be redeemed (1 Tim. 2:4)

Missionary/Old Man

Teach gently, as to a father (1 Tim. 5:1)

Missionary/Young Man

Teach as to a brother (1 Tim. 5:1)

Missionary/Old Woman

Teach as to a mother (1 Tim. 5:2)

Missionary/Young Woman

Teach as to a sister in all purity (1 Tim. 5:2)

Man/Woman

Woman not to teach or have authority over man (1 Tim 2:12)

Woman should learn (1 Tim. 2:11)

Church Leader/His Family

Family respect father, under control (1 Tim. 3:4)

Only one wife (1 Tim. 3:2)

Father manage family and household well (1 Tim. 3:4-5)

Church Leader And the World

Church leader must have good reputation with rest of community (1 Tim. 3:7)

Missionary Trainer/Trainee

"my son" – close personal relationship (1 Tim. 1:2; 2 Tim. 2:1)

long to see you with joy – close personal relationship (2 Tim. 1:4)

personal knowledge of family members (2 Tim. 1:5)

Slave/Master

Slave is to respect and obey master (1 Tim. 6:1-2; Titus 2:9-11)

Believers/Government

Believers are to be subject to government (Titus 3:1)

Believers/Their Family

Believer must care for, provide for family (1 Tim. 5:4, 16)

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