

**THE HEART**



**OF**

**THE MISSIONARY**

**Joseph L. Cannon**

**1994 Joseph L. Cannon  
All rights reserved  
Printed in New Zealand**

**Published by  
The Last Stop Printing Service  
P.O. Box 8077  
Tauranga, New Zealand**

# Foreword

My first introduction to the man whom we know as Joe Cannon was at a church get together on the island of Okinawa. I was not a member of the Lord's body at the time but was in attendance because my wife Kathy was a member.

Many of you have been in Joe's presence when he regaled audiences with his 'hold the nose, beat the throat and bleat noise' bagpipe routine. I was embarrassed because I thought this missionary representing the churches of Christ had imbibed a bit much in party juice. There were others in the group who didn't really know what to think either as they had not had much association with Joe because he worked primarily with the Japanese people and this was a gathering of mostly English speaking military personnel.

I grew up in a religious family and from an early age had dreamed one day of being on foreign fields preaching and sharing the Good News of Jesus Christ. This was fueled by my love of reading especially the National Geographic magazine.

When I joined the Air Force and left home I left my faith at home as well. I blended very well with the world during my tours of military duty in Texas, Vietnam and Okinawa.

Upon Kathy and I getting married (1969) and moving to Okinawa I honored her desire to worship with the church by taking her and picking her up from services. I had no thoughts of re-establishing my faith even though my mother encouraged me in that direction in her letters.

It was during this period that I met Joe. I had questions and he patiently gave answers. He accepted me for who and where I was and did not push. After my initial embarrassment and proper introduction to this wild Canadian, I thought, "If this man can be a missionary in God's service then there is hope for me."

The Ojana church of Christ on Okinawa was the English speaking group, primarily made up of us military types. I soon found out that they were not a bunch of religious fanatics but loving, serving people of God.

In October 1969 over a few short days, Kathy had a miscarriage and I was admitted to the hospital after blinding myself while welding. During those days the church looked after us and even stocked up our pantry when we arrived back home.

Shortly after this the Ojana congregation had a Gospel Meeting with Maurice Tisdale. Joe's wife, Rosa Belle, wanted me to be exposed to Maurice so she gave Kathy \$5 so we could have Maurice over for hamburgers before the evening meeting time.

We did, he did and I did!

Maurice came over for dinner, he answered my questions in regard to my prior religious convictions and I decided that my relationship with God was not correct. That night I made that relationship right, I asked Joe to assist. That night I became a son in the kingdom!

When Joe & Rosa Belle and family left for Papua New Guinea in 1971 my desire was to go with them when we were discharged that year from the USAF. Kathy and I (and little Terasa) had stayed with the younger Cannon children while Joe and Rosa Belle returned to the USA prior to going to PNG in August 1971. I was heartbroken when that was not the case. The Lord worked in our lives so that trip to PNG went through Sunset School of Preaching/Missions before we finally landed in Papua New Guinea in February 1975.

Initially we had thought of working closely with Joe in Lae but ended up working in the Highlands. Joe and I walked and drove many miles on patrol - Saruwaged Mountains, Chimbu, Rockamunda, Waipi, etc. If ever I have been in the presence of a person *with the mind of Christ*. It is Joe Cannon.

As I proofed this book prior to printing I could see my "Father in the Faith" saying these things (just as I saw him live it in Papua New Guinea and as he continues to live).

I would that this book be required reading of all Christians, especially those wishing to make their vocation a "full time missionary" (Shouldn't we all be, as we are but sojourners?). Those who serve as elders, deacons, mission ministry members and supporters of missions should have a test after reading this.

Until we get serious about our "Orders from Headquarters" (see Chapter 28) we will never see the urgency of the task of World Evangelism. Maybe the reason we are having the problems of faithfulness in Christians is that they haven't been convicted that they are truly only "bond servants" of our Lord and Savior Jesus Christ.

Its a funny thing about the human side of creation. Sometimes we don't exhibit as much sense as the animal world. My experience with hens as an example. When by reason of time (maturity) hens should be laying eggs. I didn't have to bring in motivational speakers to encourage them to lay eggs or even continue to lay eggs. Even diet

didn't excuse not laying (just the quality is effected). Lay eggs they will - because it is their nature - their reasonable service!

Need I make the application: we are redeemed from the world - have the nature of Bond servants (slaves) - to "go and teach" - only our reasonable service!

I'd better quit now and let you start reading - it is Joe's book after all.

As one who has the privilege of working with a true servant of God I commend this book to you the reader. May you too be filled with "The Heart of the Missionary".

*Tobey Huff*  
P.O. Box 1345  
Port Vila  
Vanuatu

## INTRODUCTION

After twenty years in Japan, I wrote For Missionaries Only. It was, in the main, a compilation of experiences written to encourage and help struggling missionaries. This present effort, written after twenty-two years in Okinawa, Papua New Guinea, and Irian Jaya, has essentially the same motivation. I seek to address all missionaries and their mentors. I speak only for myself with the hope that based on my experience and encouragement, someone will be set on course or remain more firmly on the course of God's grace in a missionary career.

Much of the content has been used in a paramissionary training program that I direct called Mission/1000, sponsored by the Highland Street Church of Christ, Memphis, Tennessee.

As with most books, there are many helpers for whom to be grateful. First, to my Lord without whom nothing in this book would have been possible. More than anything, I want Him to be honored and loved by those who read this book.

Next, my dear wife, Rosa Belle, who has continually urged me to write something and has been a friendly critic of this resulting manuscript. Corrections have also been kindly made by Aileen Boyce, Duane Morgan, Catherine Gould, and Catherine Wood. The burden of typing and finishing things up fell to Betty Whitworth, an efficient, first class church secretary.

Now I send this forth with the prayer that God may use it for His glory and for the edification of His servants.

Joseph L. Cannon  
c/o "Mission 1000"  
Highland Street church of Christ  
443 South Highland  
Memphis Tn. 38111  
901-458-3335

## TABLE OF CONTENTS

1. Grace Is The Method
2. Who is a Competent Missionary?
3. The Missionary Disposition of Christ
4. Christ Works Only With Meek Missionaries
5. How to Become a Missionary
6. He Became a Nobody (A. Emptiness)
7. He Started at the Bottom (B. Slavery)
8. He Looked Like Everybody Else (C. Humanity)
9. He Lived As a Kosher Jew (D. Conformity)
10. He Rode the Elevator Down (E. Abasement)
11. He Did What He Didn't Want to Do (F. Obedience)
12. He Died a Miserable Death (G. Suffering)
13. The Missionary's Reward
14. Seeing Things As He Sees Them
15. Throne of Grace
16. Prayer Comes First
17. Supply Lines
18. The Spiritual Life of a Missionary
19. Cannon's Law
20. Cast Your Two Dollars on the Waters
21. I'll Work With Anyone the Lord Sends
22. Ascending the Heights
23. Why Missionaries Burn Out
24. Why Missionaries Don't Burn Out
25. Blood Brothers
26. Nameless Graves
27. Kill Me First
28. Orders from Headquarters
29. Missiological Contextualization
30. Emotional Rocks and Missionary Wrecks
31. The Way to Win
32. MK's (Missionary's Kids)
33. Taming Wild Horses
34. Beg for Missionaries
35. Global Strategy
36. God's Methods are Not Our Methods
37. Tests and Measurements
38. "Old Soldiers Never Die"
39. A Wife for All Seasons

# 1. GRACE IS THE METHOD

*"For the grace of God that brings salvation has appeared to all men. "*

Titus 2:11

In looking back over my life as a missionary, I see a lot of activities: Busy days running here and there; hassles about government regulations; transportation; fund raising; studies about mission methods; conferences; seminars; lectureships - "so many balls to juggle," so much to do and so little time to do it. Mistakes, errors, sins, ambitions, successes, failures - sometimes, I think we accomplished a lot; sometimes little; sometimes I wonder how anything could have been done.

I have been queried by others and have asked myself as well, "If you had it all to do over again, would you change anything?" Yes, everything - well, almost everything. One thing is most important: There is reason for it all. There is that which stands central and makes it all worthwhile - the grace of God. This is the inside story, and it is the inside story that counts. The surface stuff of life only finds coherence and meaning by the sanctification which comes from within. What on the surface seemed so important for the progress of the gospel had little to do with its progress. All the ballyhoo and hoopla, all the gimmicks and gadgets, all the methods and money did not do the job. These did not build the spiritual kingdom of Christ.

The church is built by the grace of God. The worldwide ministry of evangelism must come from and depend upon this grace. Workers accomplish God's will on earth only to the extent that God grants grace. The key is grace. But wait, grace is God's gift to the weak and helpless. It is mercy upon people who cannot be helped in any other way. It is true! It is God's vehicle to bring salvation. It is only by its power that powerless people can do anything pleasing to God. Christ's estimate of what disciples can do without grace is summed up when He says, *"Without me you can do nothing."*<sup>1</sup> This truth can leave us all alone, as we try to do our own thing our own way. Unless Christ has mercy upon our plans, programs, and abilities, we will not end up with what Christ wants. It will only be an exercise in man-centered futility. It is only in the process and progress and power of grace in our lives that Christ accomplishes in us and through us what he really wants.

What I want to do, and that only by God's grace, is to turn missions inside out to have a look at what is really going on. To see what our

Lord is really doing with us, and to see how He really gets things done. Grace and missions are inseparable, fundamental, right on target, predicted on our weakness, not our strength; understood more by the heart than the head. Grace is more important than methodology, more essential than missiology. To miss grace in missions is to miss it all. All the ideology of missions, philosophies of evangelism, and theories of church growth will never get a handle on the workings of grace. God's thoughts and God's ways will still be above ours.<sup>2</sup> He will still do above what we ask or think.<sup>3</sup> We must still wonder, saying, "His ways are past finding out."<sup>4</sup> And He will still confound the wisdom of the wise<sup>5</sup> and contradict even the philosophies of Christian philosophers and theologians. Through grace, God will still bring, as it were, "something from nothing."<sup>7</sup> His strength will still be the humbling declaration, "Let him who boasts, boast in the Lord."<sup>9</sup>

## 2. WHO IS A COMPETENT MISSIONARY?

*"But thanks be to God, who always leads us in triumphant procession in Christ and through us spreads everywhere the fragrance of the knowledge of Him... And who is equal to such a task? (NIV) And who is sufficient for these things? (KJV) Not that we are competent to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant. "* – 2 Corinthians 2:14, 16; 3:5-6

Once during a discussion of the not so virtuous aspects of my character and conduct, the statement was made: "How did you ever accomplish anything in New Guinea?" That poses a good question, because I do not think I accomplished anything worth very much. Any real, lasting good was accomplished by the grace of God. He made it happen. I am glad, though, that I was there when He did it and that He was gracious enough to have me in on it.

We have the idea that God uses only competent, talented individuals. We tend to put our confidence in the abilities of men, believing that that is how God gets things done. We do this so emphatically that it almost seems wrong or accidental if it happens some other way. We presume that our schools, our training programs, our system of doing things will automatically be blessed of God as the means through which He will work, but even as God does not dwell in temples made by hands, neither is He committed to work through the art and device

of man. That which is manmade must be sanctified by God for God's own uses. When sanctification enters the picture, we have immediately involved a free act of the grace of God. When it becomes something of grace, then we are talking about the way in which God works to accomplish His will and glorify His name. This is not done by those means that have the strength, power and pride of men up front.

Notice the the missionary ministry of Paul and his companions was triumphant because "GOD always leads." "It is done IN Christ." "*HE spreads the fragrance everywhere.*"<sup>1</sup> True, this ministry is done "through us," but only as vessels of GOD'S GRACE. When considering the enormous significance of this work, the question is asked, "And who is equal to such a task?" The answer is definitely, "No one." No one is qualified; no one is able to do this; and this is why it must be of God's grace and recognized as His doing. World evangelism can only take place by the grace of God, and it is only by faith in this grace that makes it possible for us to be part of it. We cannot claim it for ourselves. We are insufficient. Sufficiency and competence comes from God. He gives them. He makes them happen. He makes us competent as missionaries of a New Covenant. Only to the extent that we are given to Him, depending on His grace, will we be led in triumph. We are weaklings engulfed in the power of His grace. The fragrance is of HIM, the "*aroma is of CHRIST.*"<sup>2</sup>

### **3. THE MISSIONARY DISPOSITION OF CHRIST**

*"For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich. "*

*- 2 Corinthians 8:9*

There is no doubt that grace motivated our Lord's mission to "*seek and save the lost.*"<sup>1</sup> He became the world's greatest missionary, but such an ambition was not what moved Him from heaven to earth. His love for us did that. He had no ambition to become the greatest of anything in this world. When He became poor, He cut Himself off from all the avenues of power and importance that money could buy. He, in principle, gave us all His money and became bankrupt. He gave up the riches of Heaven for the poverty of earth. What kind of thinking do we have here? What disposition of mind do we find in our Lord?

What does it mean when the scripture says, *"Let this mind be in you which was also in Christ Jesus?"*<sup>2</sup> - *"Your attitude should be the same as that of Christ Jesus?"*<sup>3</sup>

What we often overlook when we consider the first coming of our Lord and what prompted Him to come is the relationship He had with the Father before the world was created. Naturally, we tend to think that we are the center of the universe; and that, of course, Christ would love us, and in fact, really be obligated to love us because we are needing it and, therefore, in some way deserving of it. However, what Christ did for us originated in the love between the Father and Himself which they had before the creation of the world. Jesus said, *"For thou lovedst me before the foundation of the world."*<sup>4</sup> Out of this love, we are loved.

*"The grace of God that brings salvation to men"*<sup>5</sup> and benefits them, comes from the wonderful, loving relationship of the Father and the Son, *"To let the world know that you sent me and have loved them even as you have loved me."*<sup>6</sup> This love of God, powerful, never ending, unselfish, reaching out in creation and redemption, is what God really is and what he is all about. We see this divine agape (love) of the Godhead Trinity, the power behind everything God does, and it must certainly be the motivating force behind worldwide evangelism.

*"I have made you known to them (disciples) and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."*<sup>7</sup>

See the purpose of revelation. It is to draw us into the loving fellowship of God and Christ. It is the crowning purpose of the gospel of grace. It is the underlying reason for missions. Nothing is more important than this. Nothing needs to be taught and practiced more than this. True discipleship is based on this, and the impact that Christianity should have on the world should come from this love. It is what salvation and the church are all about.

*"A new commandment I give unto you, that ye love one another, AS I HAVE LOVED YOU, that ye also love one another. By this shall all men know that ye are my disciples, if you have love one to another."*<sup>8</sup>

This is not just any love. Neither is it the love found in the law of Moses. It is a new kind of love revealed from Heaven, manifested in

the life of Christ. "As I have loved you" is the key to understanding the kind of love that Christians should have. It is learned from Christ. "For the law was given through Moses; grace and truth came through Jesus Christ."<sup>9</sup> **The grace and truth is the fullness of God in Christ.** "God is agape love."<sup>10</sup> **This is the glory of Christ.** "We have seen His glory, the glory of the one and only Son, who came from the Father, full of grace and truth."<sup>11</sup> **Through Christ is the fullness of God's love and being.** "For God was pleased to have all His fullness dwell in Him."<sup>12</sup> **When this happened then the work of reconciliation went forth "and their words unto the ends of the earth."**<sup>13</sup> **The fullness of what is in God breaks forth in Christ.**

*"And through Him to reconcile to Himself all things, whether on earth or in heaven, by making peace through His blood, shed on the cross."*<sup>14</sup>

Now we see the power, the glory, the fullness of the Godhead, the fullness of the love of Christ, the grace of God. It is what we are to be filled with. "For in Him dwelleth all the fullness of the Godhead bodily; and you have been given fullness in Christ."<sup>15</sup>

Now we can see the missionary disposition of Christ, what filled His heart and dominated His thinking, what motivated the Great Commission and what enables the church to carry it out. It is only the person filled with the love of Christ that becomes a vessel of the worldwide ministry of reconciliation.<sup>16</sup> only the church, sanctified by the fullness of grace and truth, has this "treasure in earthen vessels to show that this all-surpassing power is from God and not from us."<sup>17</sup>

#### **4. CHRIST WORKS ONLY WITH MEEK MISSIONARIES**

*"But He gives more grace. Therefore, He says, "God resists the proud but gives grace to the humble." Therefore, submit to God... humble yourselves in the sight of the Lord. "*  
– James 4:6, 7, 10 (NKJ)

A working relationship with God is accomplished when we are humble. Our pride prevents God from blessing and developing us, because pride frustrates God who wants to give much grace to us. It is not that God is proud and demands that we be humble, but because God Himself is humble. Only a humble person can enter into a deep

and meaningful fellowship with God.

Notice the connection between Moses being *"the meekest man in all the earth"*<sup>1</sup> and God's mutual relationship with him: *"I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the Lord."*<sup>2</sup> Do you not think there is a connection between the meekness of Moses and his having a face-to-face fellowship, namely, a compatible relationship with God? In another place scripture says, *"So the Lord spoke to Moses face to face, as a man speaks to his friend."*<sup>3</sup> Here is a leveling relationship where the two speak man to man. Is not the "form of the Lord" seen by Moses none other than the humility of God? Does not God show a form not easily grasped by us as He humbles Himself to speak with the meekest man in all the world?

Again, in the darkness of the cave, to His servant, Elijah, worn out and depressed - did He not speak in a *"gentle whisper,"*<sup>4</sup> *a still, small voice?"*<sup>5</sup> Are we not taught that God was not in the wind, earthquake, and fire, but in the *"gentle whisper?"* is not the life of the coming Messiah described by the prophet in the lowliest terms: *"Tender shoot, no beauty or majesty, nothing in His appearance that we should desire Him, despised, rejected, suffering, stricken, pierced, crushed, punished, a lamb oppressed?"*<sup>6</sup> The basis of Christ's invitation to weary, burdened people is His humble nature. *"Come to me, all you who labor and are heavy laden... for I am meek and lowly in heart..."*<sup>7</sup> The heart of Jesus is gentle, and to learn what He is really like we must learn His humility first. The first *"I am"* of Jesus was *"I am meek."* When we learn what Jesus is like, we learn at the same time what God is like.<sup>8</sup> If the cross tells us anything at all about the love of God, it does so in the form of a suffering, humble slave. Can we picture God this way? In the meeting place of the cross, are we not face to face with God? Do we not meet with one *"like unto Moses"*<sup>9</sup> - *"who is greater than Moses?"*<sup>10</sup> Are we not seeing on the cross the humble form of the meekest man in all the earth? Is not this a gentle whisper in the hearts of the worn and weary?

But what has this got to do with missions? Everything! This is missions! This is the crux of world evangelism. This is where the heart of the missionary must be found. Any mission methodology that does not arise from the humility of Christ on the cross is not worthy of the name. It is here, and only here, that evangelism is not worthy of the name. It is here, and only here, that evangelism is sanctified and purged. Only at the bloodstained throne of grace is it authorized. Message and means must be validated here. Missionary work is sanc-

tified by the lowliness of this mind of Christ and washed in the blood of the cross. Everything must be based on, and come from, the grace of a humble Christ and the faith of a humbled sinner. How strange all of this becomes when placed side by side with the self-proclaiming, self-exalting claims of some modern means of evangelism! What a double tragedy to miss both the form and the power of godliness!<sup>11</sup> Can it be that we miss the Holy Spirit of Christ altogether by our great dependence on money and the means of securing it? Do we sacrifice the humility of Christ and the broken heart of repentance for the public relations image of success? Do we succumb to the practical theory, to the ideas that rotate around the need for fund raising such as, "We cannot do anything without the money," or "The budget will not allow us to do any more?" Do we think the world will be evangelized when we can afford it? Does money build the spiritual kingdom of God? I wonder how the New Testament church evangelized the world without all our modern means!

I think we can be sure that God still resists a religion and its means of propagation that is based on pride, the wisdom of the world, the pragmatic mind of the flesh, and the ego-supporting systems of advertising. God works by grace, and His grace is dispensed to the humble ones. He does not work any other way. Whatever lasting good is accomplished is accomplished by God through the avenues of His marvelous mercies - surprising us here, confounding us there, ever teaching us that He will not use the proud means but only the humble. He spoke not through the powerful but through the weak. He does not dwell with the arrogant but only with the meek. *"I live in a high and holy place, but also with Him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite."*<sup>12</sup>

Let us submit ourselves humbly to the uses of the grace of God. Let all of our means and money be brought low. May we in lowliness of mind learn from Him who is meek and lowly. May our plans and goals and money and means be emptied out before the cross and be sanctified in the Holy Place by the sprinkling of blood of Jesus<sup>13</sup> in humble and contrite hearts where grace upon grace is ministered by the gentle Lamb of God.

## 5. HOW TO BECOME A MISSIONARY

*"But made Himself of no reputation... "* (KJV) *"Made Himself nothing "*  
(NIV) *- Philippians 2:7*

There are a lot of books about this matter written by men who are scholars and better men than I am. However, I would like to say this, that the Bible is the best missionary handbook ever written, and the power it promises can make a good missionary out of any Christian and a good Christian out of any missionary.

If we want to be missionaries, we need to follow in the steps of the one who was the world's greatest missionary - the one who started it all when He left Heaven for earth. It is essential and central to what we are talking about to hear Christ when He says, "*As the Father sent me, so I send you.*"<sup>1</sup> Knowing the way in which Jesus was sent is the key to knowing how He sends us. Experiencing how He sends us is what a missionary's life and work is all about. As we delve into these matters, we will find that we are not dealing with surface techniques and methods but with inner spiritual realities that should empower all who seek to save the lost.

There are seven steps that Jesus took to become the Savior of the world. The process is described in Philippians 2:5-8. It is also a description of the spiritual process through which one grows in Christ's likeness and by which also one is qualified by the grace of Christ to become in the most complete sense a soul winner, evangelist, or a missionary. The steps are (1) Emptiness, (2) Slavery, (3) Humanity, (4) Conformity, (5) Abasement, (6) Obedience, (7) Suffering.

## **6. HE BECAME A NOBODY**

### **A. Emptiness**

*"But emptied Himself"* - Philippians 2:7 (KJV)

It can be a traumatic experience to leave home and loved ones, to venture into known experiences, leaving behind safety, security, and a settled life-style. how different it must have been for Jesus in leaving Heaven! He is a thoughtful, sensitive person, and we find Him reasoning about His mission in this way:

*"Now my heart is troubled, and what shall I say? Father, save me from this hour. No, it was for this very reason I came to this hour. Father, glorify your name."*<sup>1</sup>

Christ's wanting to do the will of God more than His own will is the

motivating power in emptying Himself of Himself. The self is made nothing, and His own will is put down in order to glorify the Father. He empties Himself to be filled with God in order to do anything God wants. From the beginning, His heart shared the love of God for lost men and women and now is filled by God's own love.

To have this mind in us which was in Christ, we must become empty of our own desires and ambitions. Jesus says, "*I can of mine own self do nothing... I seek not mine own will, but the will of the Father which hath sent me.*"<sup>2</sup> He made room in his heart for the will of God to be done. His emptiness was filled with God, as He did nothing out of His own desires. Is not this emptying process a prerequisite to, and basically essential for, all missionary movements? Do you think it is possible to represent Christ and do God's will in all the countries of the world without this mind, this grace of our Lord Jesus Christ? Is not this the first thing to be taught and learned by us in order to do God's will on earth as it is done in heaven? It was in this frame of mind that Jesus came into the world:

*"Therefore, when Christ came into the world, He said, "A body you prepared for me"... then I said, "Here I am - it is written about me in the scroll - I have come to do your will, O God."*<sup>3</sup>

It is in this frame of mind that we are to go into all the world. But, is this humility, this lowliness the main thrust of our training programs? Do we not tend, instead, to be pumped up and puffed up with knowledge<sup>4</sup> and, as a result, go about our tasks short of the humble, self-sacrificing love of Christ? When we see how Jesus became the Savior of the world, can we do anything less if we want to save the world? The Christian life, and especially world evangelism, must proceed from our emptiness and the fullness of the love of Christ in us.

## **7. HE STARTED AT THE BOTTOM**

### **B. Slavery**

*"Taking the form of slave..." - Philippians 2:7*

The net result of the foregoing was complete, abject slavery. Most translations render it "servant," contrary to the original language,

watering down the force of the meaning, protecting us from the unpleasantness of realizing that following Christ means we are earmarked, bonded, bought and paid-for slaves. By all means, we must preserve the delicate ego, protect ourSELVES, maintain a health SELF-image! (Is this image an idol to be worshiped?) Yet, is it not the mind of the flesh, our worldly instincts of self-preservation, that prevents us from being Christ-like and hinders God's new creation of us into the image of His Son? God uses humble, despised elements to glorify Himself. It was through slaves of Christ that the Roman world was evangelized.<sup>1</sup> We are all familiar with the teaching of Jesus, *"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."*<sup>2</sup>

The term "minister" has become so professionalized and so exclusive as to misrepresent what Jesus was teaching. It has come to represent a superior, managerial position rather than one of servitude. "Servant" here should be translated "slave," and to the credit of the NIV it is, but in most translations, "slavery" is frowned upon and translated around. If Christ is depicted as a "slave" and it represents the basis of His life style, then we too must gladly appropriate both the term and the life-form to ourselves. Note what Jesus says in the context of washing the disciples' feet: *"I tell you the truth, no slave is greater than his master."*<sup>3</sup>

If we want to be like Jesus, then we must follow the Master Slave.<sup>4</sup> I know that slavery under Christ is a joyful privilege and that Christ treats us as His friends. *"I no longer call you slaves, because a slave does not know his master's business."*<sup>5</sup> Let us see, though, that the "master's business" involves slavery. Since the Master's major business is world evangelism, the slave not engaged in this business will be beaten with many blows, for: *"That servant (slave) who knows his master's will (The Great Commission) and does not get ready or does not do what his master wants (an evangelized world) will be beaten with many blows."*<sup>6</sup> Are many of us going to be beaten because of our neglect of world evangelism? Think about it: pray about it.

A slave has no rights or privileges of his own. As slaves, we cannot claim comforts, business success, money, pleasure, or position as our right or purpose in life. We only exist for the pleasure of our Master. Evangelizing the world or any other work a slave would do does not have reward or payment forthcoming. This comes only if the Master bestows grace.

We can be sure that when we have done what the Lord wants us to,

the following will be true:

1. We will not have done a good job of it: "*You should say we are unprofitable slaves.*"<sup>7</sup>
2. It was what we should have done anyway: "*We have only done our duty.*"
3. We are not due any thanks for it. "*Would he thank the servant, because he did what he was told to do?*"<sup>8</sup>

All right then, what makes the slave a slave? It is a debt of love, making us debtors to preach the gospel.<sup>9</sup> The love of Christ compels him.<sup>10</sup> He seeks no reward. He seeks only to do the Master's will, only to be with Him, only to be like Him. Yes, He will reward His slaves, but this comes by His gift of grace. It comes as a gift of His love for us, so that in all things the glory, honor, and power will be God's.<sup>11</sup>

## 8. HE LOOKED LIKE EVERYBODY ELSE

### C. Humanity

*"Was made in the likeness of men..."* (KJV) *"Being made in human likeness..."* (NIV) – Philippians 2:7

Science fiction makes fascinating reading, and movies such as "Star Wars" make visual excitement, too. Imaginations are turned loose as weird-looking characters are created. Since I was a Buck Rogers and Flash Gordon fan of years ago, I have never seen a shape or body invented by artists that I would care to live in. In fact, the real shapes of lower life forms do not appeal to me either. I feel at home with the "*likeness of men.*"<sup>1</sup>

What is hard for us even to imagine is what happened when the Son of God took on a lower life form exchanging "Godlikeness" for "human likeness." We would hardly consider changing our human form for the lower life form of a dog or cat or any other animal. Neither would I want to die in order to benefit an animal. When Jesus took on human life, it was in a form not only lower than the "form of God" that he previously had, but also "*lower than the angels.*"<sup>2</sup> Can we understand what Jesus went through? Not only did he take a lower form of life but also a life form of those that would despise Him and eventually kill Him. Only a profound love would do this. The apostle of love exclaims, "*Behold, what manner of love the Father hath bestowed*

upon us..."<sup>3</sup> The word "manner" means in this "a foreign matter,"<sup>4</sup> "a strange thing," something we are not familiar with. Can you see in a sense Christ's love is from "outer space," "from above,"<sup>5</sup> yet now made real in human experience? He called himself the "Son of man," sharing our human nature bringing himself close to us. It put him on the inside track with us and enabled him to reach us and us to reach him.

*"Who in the days of His flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death... was heard because of his reverent submission."*<sup>6</sup>

Here we see the "Word made flesh"<sup>7</sup> sharing with mankind fear and suffering, pain, and death. But what an example for us! Reverent submission, bowing humbly to the will of God, though under stress and grief, bearing it like a true man, willing to endure all.

As this was the key to Christ knowing us and sympathizing with us, so it is the key to successful missionary ministrations. To be joined in a common humanity with other races and strange people, becomes a real bridge to more cross-cultural communication and understanding. Christ knows us and represents us at the throne of God because of He suffered as a son of man *"Though He were a Son, yet learned He obedience by the things which He suffered."*<sup>8</sup> This is what qualified Him to be our great High Priest. This is what qualifies a missionary to be a missionary. This identification with and sharing of common humanity equipped our Lord to minister on our behalf and represent us in a real way in Heaven. In like manner our sympathetic involvement in the culture and customs of others will qualify us to intercede for them and minister to them in the same way our Lord did.

## **9. HE LIVED AS A KOSHER JEW**

### **D. Conformity**

*"And being found in fashion as a man..."* – Philippians 2:8 (KJV)

When I was a young missionary (twenty-one) in Japan just after World War II, I was suspicious of anything Japanese as being contrary to the gospel. I felt that our new Japanese converts were obligated to see things as I did and appreciate my ways as I did. Though interested in Western ways, they continued to think as Japanese, and it took me quite a while to understand this. I had had good training in the

Bible, for which I thank God and all my mentors, but I had had no studies in missionary anthropology, missiology, methodology, Oriental culture, linguistics, etc. I found that there were other things to learn besides what I had in mind, for instance, the Oriental mind in general, and the Japanese mind in particular. I had to start just as a baby does to learn the language, the same with customs and culture. Not only that, I had never seen Christ in a different skin before. It began to dawn on me that the "Word became flesh" was one thing, and "living for a while among us" was another<sup>1</sup> - definitely related, but different. When Jesus "dwelt among us,"<sup>2</sup> it was as a Palestinian Jew with all of his garb and customs. I know I had heard this before I left the shores of my homeland, but I had not learned it by its true significance bursting upon my real life.

Here is Jesus, sent to the "lost sheep of the house of Israel,"<sup>3</sup> "becoming all things to all men that he might by all means save some."<sup>4</sup> He regularly attended the synagogue worship and participated in it. "He went to Nazareth where He had been brought up, and on the Sabbath day He went into the synagogue, as was His custom. And he stood up to read."<sup>5</sup> He was well acquainted with the games,<sup>6</sup> songs,<sup>7</sup> sayings,<sup>8</sup> traditions,<sup>9</sup> and proverbs<sup>10</sup> of the people. He ate their food,<sup>11</sup> wore their clothes,<sup>12</sup> and honored their customs<sup>13</sup> As Paul said in imitation of Christ, "To the Jews I become like a Jew."<sup>14</sup>

*"And Jesus, tired as He was from the journey..."<sup>15</sup>*

*"Come with me to a quiet place and rest awhile."<sup>16</sup>*

*"Oh, unbelieving and perverse generation, how long shall I stay with you and put up with you?"<sup>17</sup>*

*"Do you still not understand?... Don't you remember?... How is it you don't understand..."<sup>18</sup>*

As Jesus conformed to being a Jew, He experienced many conflicts with their culture. Did Jesus suffer culture stress as a result? All missionaries do, and the nature of some of it is such that one must endure the conflict without compromise in order to preserve one's integrity as a Christian. Jesus was the Son of man, but He was also the Son of God. He could not subvert His commitment to God in order to live like a man. Conflict was inevitable for Christ and it is also with all missionaries. Notice conflicts in the experiences of Jesus:

*"A wicked and adulterous generation looks for a miraculous sign, but none will be given it..."<sup>19</sup>*

*"You nullify the word of God for the sake of your tradition."*<sup>20</sup>

*"In vain do they worship me teaching for doctrines the commandments of men."*<sup>21</sup>

*"Jesus entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money-changers and the benches of those selling doves and would not allow anyone to carry merchandise through the temple courts."*<sup>22</sup>

"Contextualization of the gospel" has its limitations, it would seem. Even so, Jesus is not a foreigner doing these things, but one immersed in Jewishness, yet not overcome by Jewishness. Jesus did not lose his divine identity but experienced and demonstrated his new identity as the Son of man in an exemplary way.

*"But Jesus would not entrust himself to them, for he knew all men. He did not need man's testimony about man, for he knew what was in a man."*<sup>23</sup>

## **10. HE RODE THE ELEVATOR DOWN**

### **E. Abasement**

*"...He humbled Himself..."* – Philippians 2:8

What can this mean? After "emptying Himself," then "taking the form of a slave," and becoming human and culturally identifiable, it would seem that He had already fully humbled himself. We have to look at it from the standpoint of starting on a top floor and going down floor by floor, finally reaching the basement. I think of "a basement" in that way. Jesus humbled Himself to the last degree - complete humiliation! It was the lowest floor possible. What does this mean? He emptied Himself, but He began a new and different life form as He lived from day to day. Even that which He took to Himself was also humiliated. "Emptying himself" was the humanity. He divested Himself of everything, turning Himself completely over to God that God might be all in His life.

We have to see Christ's daily struggle with himself to understand

what He is all about. Little do we seem to appreciate His personal struggles, though he was "*tempted in every way just as we are.*"<sup>1</sup> We wonder why He prayed so much, yet we know He lived as it were "under the gun," his life constantly threatened, always in danger. "*He offered up prayers and petitions with loud cries and tears to the One who could save Him from death.*"<sup>2</sup> He struggled daily with God's will for Him, as seen in Gethsemane. He did not struggle against the Father, but rather, with Himself to subject Himself to what God wanted accomplished. After all, when scripture says, "He humbled Himself," it precludes an action taken to bring Himself down, to change His status. For to be humble means "*... having or expressing a sense of inferiority, dependence, submissiveness*" or "*... to lower in rank or dignity.*"<sup>3</sup>

As we know, we cannot suffer being humbled, either by ourselves or by others. We struggle against this. In an age where our "self image," or "feeling good about ourselves" is emphasized, humbling oneself would seem to be an act contrary to our own best interests. What is at stake here are the interests of God, and whether or not He will be the God of our lives. Missionaries must struggle to humble themselves in order to do God's will in a struggle daily, living in a world not subject to God, dealing with self-pride and the mind of the flesh. "*Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*"<sup>4</sup>

Our pride, our own conceits must be struggled with. The Christian life is to be as Jesus was, who "*came down to equal terms with an inferior.*"<sup>5</sup> It is a commitment to be like Him in His humiliation, to go down with Him to the "basement". This lowliness of mind is little stressed and is not a common characteristic of Christians. Yet, we cannot really fellowship with Him and understand what our Lord is really like except in His humility and humiliation.

Out of His humility comes obedience to the death of the cross. The gospel is born out of His lowliness of mind. The revelation of what God is like is seen here. Is it not the virtue that manifests the love of God most? It is paradoxically the most unattractive and offensive feature of the Christian life. It is the one we step around with fancy footwork, excusing ourselves from relinquishing our self-pride and natural conceit, always pushing to move up, fighting anything that would bring us down. Yet, it is here in the basement where we sinners must meet the Lord. The cross is on the lowest level, and it is the way of the cross that leads us home to Christ! His cross is to be reflected in the crosses of our lives.

*"If anyone would come after me, he must deny himself and take up his cross daily and follow me."*<sup>6</sup>

I see daily negations of self as the painful struggle that constitutes a Christian's cross. To be one with Jesus who is *"meek and lowly in heart,"* we must be as Jesus, when he said, *"I can of mine own self do nothing... for I seek not to please myself but Him who sent me."*<sup>7</sup>

This is the greatest necessity for a Christian who participates in the mission of Christ to save the world: *"Take the lowest place."*<sup>8</sup> This is where the cross is, and there is no Christian life without it. It is contrary, have security, seek social and job advancement, have a "convenient" religion, preach peace and prosperity. I am afraid that we have Christians who are not Christians, people who cannot be Christians at home or abroad, and Christians who cannot be missionaries because of the stumbling block of the cross.

*"And anyone who does not carry his cross and follow me cannot be my disciple."*<sup>9</sup>

*"Any of you who does not give up everything he has cannot be my disciple."*<sup>10</sup>

## **11. HE DID WHAT HE DIDN'T WANT TO DO**

### **F. Obedience**

*"And became obedient to death.." - Philippians 2:8*

The Son's trust in the Father knows no limits! Nothing is held back. We know that it is Satan who has the power of death,<sup>1</sup> so it would seem that obeying death would be obeying Satan. Not so. This is an invasion by Christ of the rule and authority that Satan has had over all mankind through sin.<sup>2</sup> Though weak because of His own humanity,<sup>3</sup> He was confident that this was what God wanted Him to do, so He committed Himself totally to God, making Himself completely available to Him. He said:

*"I will put my trust in Him."*<sup>4</sup>

But then also completely vulnerable to Satan...

*"... him who holds the power of death - that is, the devil."*<sup>5</sup>

How repulsive and suicidal it seems to let Satan have his way. Though Jesus was sinless, He was *"made to be sin,"*<sup>6</sup> and though deathless, He was made to die.

*"Yet, all of this is by the grace of God. It was by God's love, God's will and God's power that the Lamb was slain."*<sup>7</sup>

*"For He hath made Him to be sin for us."*<sup>8</sup>

*"Christ died for us."*<sup>9</sup>

*"So that by the grace of God He might taste death for everyone."*<sup>10</sup>

Oh, the wonder of it - grace bringing death! Yet, what love there is in Jesus' submission to the Father and in the Father's heartfelt love for the lost! It was God's love bringing about this death, and it was the Son's love for the Father that prompted his submissive obedience.

We who would be missionaries must see that to be sent by God is to be sent by grace and that this grace leads to death! We must see that obedience to God is being completely available to Him and vulnerable to death. Yet, by faith we have already died with Him when, in the obedience of baptism, we were *"united with him in the likeness of his death."*<sup>11</sup> *"As my Father has sent me, even so send I you."*<sup>12</sup> We are sent in the obedience of death by the grace of God. We cannot go in any other way, or we are not sent by God. A deathless entrance into the realm of *"bringing many sons to glory"*<sup>13</sup> lacks the will, grace, and power of God. There is no easy way into the harvest field. It is the way of sacrifice and death, unpleasant and unappealing. This is why laborers for the harvest have to be *"forcibly ejected"*<sup>14</sup> into the harvest. It takes an act of God, an intervention by the Lord of the harvest. One has to leave all, namely, die to all in order to follow Jesus into soul-winning work. This is true whether you leave your home community or not, for it takes the same dedication and sacrifice to reach the lost there also. But moving out into foreign cultures for the sake of Jesus, putting distance between yourself and everything you have been doing brings you into a new *"conformity to His death,"*<sup>15</sup> a type of obedience unto death. It can be a losing of one's life that results in getting real life.

*"The man who loves his life will lose it, while the man who hates his life*

*in this world will keep it for eternal life. Whoever serves me must follow me.*"<sup>16</sup>

The story is told of 19th century missionaries in England whose destination was "the white man's graveyard" of West Africa, who packed their belongings not in suitcases but in their coffins. So certain was it that most of them would die very soon, they made this preparation before leaving. This is the point of "obedience unto death"; everything is committed in trust to the Heavenly Father. Our self-will must die for the will of God to be done. There may be all kinds of preparations made by those seeking to go into the harvest fields, but if this is not made, the rest are in vain. This commitment to death for the sake of Christ is what makes a missionary, and losing it is what breaks one.

## **12. HE DIED A MISERABLE DEATH**

### **G. Suffering**

*"Even the death of the cross..."* – Philippians 2:8 (KJV)

I get the impression that many Christians think it was easier for Christ to die than for other folks, because he was the Son of God. Divinity is equated with immunity - immunity from the lot of common man, from his worries and woes, failures and fears, sickness and suffering, dying and death. We sometimes think that if Christ were present with us now as He was with his disciples of old, that things would be better for us. However, when we see that in a relatively short ministry, He and the disciples suffered many things - such as opposition, persecutions, and eventual failure leading to the cross - we can understand that the personal presence of Christ does not guarantee a trouble-free life.<sup>1</sup> Religious conmen who tell us that faith means freedom from sickness and poverty have trouble understanding continuous suffering and insufficient resources, pain and death, yea, even the death of the cross!

Read how the Savior of the world is described by Isaiah, the Prince of Prophets:

*"Tender shoot - no beauty or majesty - unattractive - despised - rejected - man of sorrows - familiar with suffering - infirmities - stricken - smitten - afflicted - pierced - crushed - punished - wounds - oppressed sin bearer..."*<sup>2</sup>

It is not a very encouraging description, but it is here where the Lord does his redemptive work. Is not this the description of a lost sinner, a description of those he came to save? It is at the cross where the suffering of Christ culminates, where sin, guilt, judgment, punishment, pain, and death are met head on by the power of the suffering love of Jesus. His cross becomes our cross, our cross becomes His cross. You see, Christ not only became obedient to death but obedient to a particular kind of death. A death for the sins of others, namely, an undeserved death,<sup>3</sup> a death also that carried the curse of God on it;<sup>4</sup> a death not only painful physically, but the insufferable emotional burden of carrying within His body the sins of the whole world;<sup>5</sup> a death to be suffered as one forsaken and alone,<sup>6</sup> a sinner's death.<sup>7</sup> If you have ever suffered because of the sins of the ones you love, son or daughter, husband or wife, you can begin to understand how Jesus felt. If we have been pushed or have pushed ourselves to the limits of mental, spiritual or physical endurance, for the sake of Christ, we can have fellowship with the suffering Christ as never before.<sup>8</sup> The real test of obedience comes when, under stress, we choose to do what is right or continue doing what is right. This is a voluntary choosing, not one forced upon us, but one we seek out.

*"No one takes it from me (His life), but I lay it down of my own accord."*<sup>9</sup>

To do this meant great suffering, a suffering we know not of, an obedience which we seldom experience.

*"Although He was a Son, He learned obedience through the things which He suffered."*<sup>10</sup>

For Christ to choose obedience to death, and that the death of the cross, because of His love for the Father, brought Him into the deepest possible harmony with God's love for the lost, making it possible for Him to forgive all sin, to become in reality the Savior of the world.

*"And once made perfect, He became the source of eternal salvation for all who obey Him."*<sup>11</sup>

This perfection as Savior and High Priest came through suffering on the cross.

*"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."*<sup>12</sup>

Though it cost Him everything, His loving obedience shows now that He could and would forgive all sins. Thus, He became the perfect Savior through His suffering in the shedding of the blood of His love for every man.

We must see that what Jesus did does not stand isolated from us, as if we are only to gaze upon the cross. No, rather, if we are to be saved from our sins, we must partake of Him, eating as it were, His flesh and blood,<sup>13</sup> suffering crucifixion with Him<sup>14</sup>, that we might live as He does, with Him forevermore. Thus, *"all those who obey Him"*<sup>15</sup> enter into the experience of eternal life.

When by the obedience of faith,<sup>16</sup> we begin His life with Him, we begin a process of being made perfect through suffering. This leads deeper and deeper into the fellowship and experience of His cross. This power of bearing suffering in loving obedience is manifest in the blood of the cross, the total complete sacrifice of the Lamb of God. To the extent we identify with and experience this kind of suffering and obedience, we partake of the love of God which eternally saves us. The power of the gospel is recapitulated, that is, repeated in us every time we suffer with Him.

The Lord's supper reminds us and makes us alert to grasp all opportunities to have fellowship with Him in the daily meaning of His death and resurrection - to be like Him, to love, to sacrifice for the salvation of others. This is where motivation and power to live the Christian life comes from. This is what makes real soul-winners. This is what makes real missionaries at home or abroad. This is where we need the most training. This grace of God makes possible real world evangelism, and the lack of it makes it impossible. It is not difficult to put one's finger on the reason why Christians and churches are not evangelistic. Frankly, they are not full of grace and truth. The power of the love of God is lacking. The truth of the gospel is not present. An individual or a church not growing is undernourished, suffering a malnutrition of grace and truth. Weakness keeps them from a loving, sacrificial response to the Lord. Unwillingness to suffer with their Lord and for their Lord keeps them from evangelizing. Disobedience thus replaces obedience, and they cannot go on to perfection, which is completeness in Christ.

### 13. THE MISSIONARY'S REWARD

*"Wherefore God also hath highly exalted Him." – Philippians 2:9 (KJV)*

After complete humiliation - after complete trustful obedience - after grace upon grace - now the fullness - now the crowning glory. What a wonderful contrast! The missionary Christ followed the rugged seven-fold path down, down, down, but now:

In the place of emptiness - fullness

In the place of slavery - freedom

In the place of humanity - divinity

In the place of conformity - authority

In the place of abasement - exaltation

In the place of obedience to death - resurrection to life

In the place of the suffering of the cross - the glory of the crown

For Him it is all worthwhile, *"Who for the joy that was set before Him endured the cross, despising the shame and is set down at the right hand of the throne of God."*<sup>1</sup> Oh, what a glorious victory, the man once despised is now the greatest of all! The one who knelt to the lowest task is now knelt to by all. The one who suffered indignities, insults, and blasphemies is now honored by every tongue; and what he accomplished is now praised to the glory of the Father!

We have seen the end of the sevenfold path of Jesus, the Savior of the world, paradoxical to us because of our ignorance of the mind and nature of God: A downward path that leads upward, seeming failure becoming the greatest success, debased humanity hiding exalted divinity, powerlessness being most powerful, lowliness becoming highness, death becoming life, mortal suffering carrying the seeds of eternal joy. Oh, the wonder of it all!

If it is so with our Lord, is it not so with us? Is there any other way for the Christian to go? Is not this the secret of it all? Has it not been always so?

*"He has showed you, O man, what is good, and what does the Lord require of you but to act justly and to love mercy and to walk humbly with your God."*<sup>2</sup>

*"The sacrifices of God are a broken spirit, a broken and contrite heart, O God, you will not despise."*<sup>3</sup>

*"The Lord is close to the brokenhearted and saves those who are crushed in spirit."*<sup>4</sup>

The closest walk with God comes with the meek and lowly heart, because God Himself is like that and can be seen only by such a heart. The way to be like God is down the path of our Savior, to have our rebellious, obstinate pride burned out of us by the fires of pain and humiliation, washed away by the blood of a humble, meek lamb.

*"God opposes the proud but gives grace to the humble."*<sup>5</sup> Grace upon grace for the humble heart. *"The grace of God that brings salvation"*<sup>6</sup> comes through the humiliation of the cross and the humility of the cross-bearer. The world is not going to be evangelized by the strong and powerful but by the meek and lowly. A famous missionary once said:

*"In encouraging other young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble men of sound, sterling talents (though, perhaps, not brilliant), quiet, persevering men; of decent accomplishments and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servant of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake, without being proud of it, these are the men"*<sup>7</sup>.

*'Likewise, you that are younger, be submissive to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud, but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on Him for He cares about you.'*<sup>8</sup>

The humbling process is the true missionary-making process. To humble ourselves and to be humbled by God is the basic stuff out of which successful missionary work is made. Successful in God's sight; to be rewarded by Him; to be lifted up by Him - the meek in heart will wait until the time is due when they will share in the Glory of the exalted Son of God!

*"Now if we are children, then we are heirs - heirs of God and coheirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory."*<sup>9</sup>

## 14. SEEING THINGS AS HE SEES THEM

*"Because Christ suffered for you, leaving you an example, that you should follow in His steps."*  
- 1 Peter 2:21

The Christian lives and dies, dies and lives on the cross with Christ, into the tomb and out with Him in resurrection power.<sup>1</sup> We cannot stand apart from the cross as if we are merely spectators observing the suffering of Christ. Do we not often only "observe" the Lord's supper and taste but a little of the body and blood of the Lord? The suffering of Christ on the cross is an example for us. The church is His body - bleeding, suffering, dying - a nail-scarred body, a body of people meeting and defeating sin and Satan. The church is a sacrifice,<sup>2</sup> an offering,<sup>3</sup> water poured out on the altar,<sup>4</sup> the blood stained garment of our Lord.<sup>5</sup> It is the continued incarnation of Christ, *"the church which is His body."*<sup>6</sup> Therefore, it should come as no surprise that His mind should direct and control the body that He is the head of, also, that His intimate indwelling of the church would result in the church being like Him, *"That Christ may dwell in your hearts by faith,"*<sup>7</sup> and that His loving Spirit would fill the church with the fullness of God's own being.<sup>8</sup>

Let us remember that basically the heart of Jesus, filled with encouragement, comfort, Holy Spirit fellowship, tenderness, and compassion,<sup>9</sup> is reaching out to others. This disposition of Christ - His *"customary frame of mind... the normal or prevailing aspect of His nature,"*<sup>10</sup> His *"manner of acting, feeling, or thinking,"*<sup>11</sup> His *"personality, the sum of physical, mental and emotional qualities"*<sup>12</sup> - is missionary in nature. It is what moved Him from Heaven to earth taking Him through the seven phases of His becoming the crucified Savior of the world described previously: emptiness, slavery, humanity, conformity, abasement, obedience and suffering.

It is impossible to have the mind of Christ in us and not be mission-minded. It means that when all Christians are called upon to have the mind of Christ in them, they are called to be missionaries. There is no doubt about it. The wonderful burden of world evangelism falls upon the shoulders of every Christian, and one cannot be truly Christ-like without being a missionary. Do I mean that every Christian should go overseas? No, every Christian is already overseas. We are strangers, pilgrims, sojourners, foreigners, and aliens<sup>10</sup> wherever we are - seeking the lost as our Lord did,<sup>15</sup> loving the world as our Lord did,<sup>16</sup> dying for the world as our Lord did,<sup>17</sup> living to save others as our Lord now

does,<sup>18</sup> and most certainly, going into all the world and preaching the gospel to every creature as our Lord commanded.<sup>19</sup> It is God's will that Christ be the "light of the world".<sup>20</sup> It is Christ's will (mind) that Christians be the light of the world.<sup>21</sup>

Isn't the cross of Christ to be our cross? Isn't that the example there? Doesn't walking "in His steps"<sup>22</sup> mean being like Jesus was on the cross? If this is true, then we must also die with Him for the cause He died for<sup>23</sup> and live with Him for the cause he lives for,<sup>24</sup> "bringing many sons to glory."<sup>25</sup> Doing this with the same thinking, the same mind, the same love, and the same power of Jesus Christ.

*"Then make my joy complete by being like minded, having the same love, being one in spirit and purpose."*<sup>26</sup>

## 15. THRONE OF GRACE

*"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."*

– Hebrews 4:16

Often prayer is something we do when all else fails. We try our own abilities, the help of others, money, hard work, and the wisdom of the world. When none of these alternatives work and we get in a tight squeeze, we pray. Some folks' concept of salvation is similar. We must do what we can, and then God takes up the slack. We do not seem to realize that the source of all our abilities, the origin of all our faith and the fountainhead of all that empowers the Christian life is at the throne of grace. We cannot "live and move or have our being"<sup>1</sup> unless God grants grace. We cannot, yea, must not, do the work of Christ without the sanctification of His grace. There is no success, no increase, no growth, except by the kind intervention of providential grace.

For the power to do anything is Christ: *"Without me you can do anything."*<sup>2</sup>

For the power to get to the harvest fields: *"Pray ye the Lord of the Harvest, that He will send forth laborers into His harvest."*<sup>3</sup>

**For an increase in the fields:** *"And the Lord added to the church daily such as should be saved."*<sup>4</sup>

**For growth in the church:** *"But God made it grow."*<sup>5</sup>

**For the abilities and power to do God's will:** *"May the God of peace... equip you with everything good for doing His will."*<sup>6</sup>

**For the power to do the work:** *"May He work in us what is pleasing to Him, through Jesus Christ to whom be the glory forever and ever. Amen."*<sup>7</sup>

Need I say more? It is obvious that we must go to our Lord for the grace to do and be anything. This is what it means by the following exhortations:

*"Let us then approach the throne of grace."*<sup>8</sup>

*"We have confidence to enter the Most Holy Place."*<sup>9</sup>

*"Let us draw near."*<sup>10</sup>

There is one place and one place only where we can be sanctified, strengthened, and equipped to do the work of Christ. It is at the mercy seat. It is where our High Priest intercedes for us. It is the place where we pour out our heartfelt needs in prayer, the place where we fellowship with the Father through the blood of the Lamb on the throne.

Should we take one step without prayer? Must not world missions be based on prayer? Can we be used by God in world evangelism without effectual, fervent prayer? Do not many of our frustrations and the logjam of our activities come from a lack of prayer? Haven't doors closed that could be opened by prayer?

*"Devote yourselves to prayer, being watchful and thankful, And pray for us too, that God may open a door for our message, so that we may proclaim the mystery of Christ."*<sup>11</sup>

Could it be that large populations of the world are not hearing the gospel because we are not really praying for them? Are we bringing them continually to the Throne of Grace in private and public prayer? Do we have a dearth of workers because we are not really praying for

the Lord of Harvest to send them forth?

Oh, the power we do not have! Oh, the blessings and joy we miss because we do not spend time at the Mercy Seat! Let us draw near our Father's throne. Grace is there. The blood is there. The Holy Spirit interceding in us takes us there in prayer. It is there that our hearts are made fit for the work of the Kingdom. Power to do the will of God on earth as it is done in Heaven is there at the Throne of Grace. We are taught by our Lord to pray for the kingdom to spread. It comes from prayer at the throne of grace.

*"Thy Kingdom come, Thy will be done on earth as it is in Heaven."*<sup>12</sup>

## **16. PRAYER COMES FIRST**

*"But we will give ourselves continually to prayer and to the ministry of the Word."*  
– Acts 6:4

"So much to be done and so little time to do it." That is the way it is with us: Day after frustrating day never getting everything done. Interrupted schedules - activities, activities - so many demands placed on our time, desks piled high with unanswered letters, messages, telephone calls, appointments. In the midst of the troublesome state of affairs, "Take time to be holy, speak oft with thy Lord."<sup>1</sup>

"But I don't have time, and when I do, I don't have the energy," we protest.

So there we are again, men of God with no time of God. But we say, "All this work hassle is for Jesus." Actually, we have no time for Jesus. How can we expect the energies we spend working to mean anything if we are bankrupt spiritually? Our work will not be acceptable - it is not holy. Can we forget to pray, when there are 371 references to prayer in the Bibles and forty songs of prayer in our hymnals?

*"When the pressure of work for Christ becomes the excuse for our not finding time to seek and secure His own presence and power as our chief need, it proves that there is no tight sense of our absolute dependence upon God. There is obviously no deep grasp of the divine and supernatural work of God in which we are only His instruments. There is not true entrance into the heavenly, other-worldly character of our mission and aims, nor is there full surrender to, and delight in, Christ Jesus Himself."*<sup>3</sup>

The priority of prayer in the lives of Christ's workers is seen when they would not allow serving on tables to interfere with first, prayer, and next, preaching. Prayer is first in this statement of strong commitment. Can we do any less? We see here that prayer is never to be neglected though other activities may be. Martin Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory throughout the day. I have so much business I cannot get along without three hours daily in prayer."<sup>4</sup>

Whether we pray or not can determine the quality of our work and the kind of results we get. The calming, thought-cleaning, eye-clearing effects of prayer will be an infallible guide to sorting out the wheat and chaff of our daily doings. When God is brought into our awareness, what He is and what He does can profoundly influence the course of our daily living.

"Ere you left your room this morning, did you think to pray?"<sup>5</sup>

## 17. SUPPLY LINES

*"Keep your lives free from the love of money and be content with what you have."*  
– Hebrews 13:5

Haunting the post office is a favorite missionary pastime. There always seems to be more month than money. When checks have been mailed, it is impossible to tell when they will arrive. I found a lot of things could happen over the 10,000 miles to Papua New Guinea from the United States. Letters could go to Africa instead of the South Pacific (Old Guinea is in Africa) or sometimes to Mexico, of all places! Any kind of strike in Australia will hold up the mail. Unions there strike in sympathy with one another. And, you have to believe it, sometimes mail will get diverted here and there in New Guinea, and it will take more time running inside the country than getting to the country.

I have always tried to keep money from interfering with the work of the Lord, but it is hard sometimes to get banks and business establishments to have faith that all will be well and paid for. It is natural to love money, and I am afraid I have exaggerated its importance from time to time, especially during fund-raising efforts. I remember one time I determined not to return to the field until we had the funds wanted. I cancelled our flight and sulked, prayed, and fasted for a

week in the backyard garden of a friend until I read the above scripture and decided to "cool it" and get back to work. As it turned out, the grace of God provided for our needs in God's good time and in God's good way.

One of the most marvelous promises in the Bible and one written by a missionary is 2 Corinthians 9:8:

*"And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work."*

What more could he say? What more could He promise? All of the grace of God is made available to us: all of its kindness, all of its sufficiency, all of its comfort, all of its power, all of its discipline, and yes, all of its money! The context concerns the gathering of funds to help the impoverished saints of Judea. So grace does work through monies to supply needs. Our great supply line is the grace of God. Grace provides help in all things, at all times, to supply us for all good works. We must remember also that grace withholds, delays and frustrates in order that it can be seen to be grace when the blessing is given. *"My grace is sufficient for you"*<sup>1</sup> tells us that limitations of the unlimited are for our spiritual growth and teaches us to *"be content with what we have."*<sup>2</sup> Overwhelming amounts of money inspire covetousness and profligacy and do not always result in good works. We need to remember that all good works are not determined by money supply, but many good works can proceed from contentment. *"Godliness with content is great gain."*<sup>3</sup> After all, the Kingdom of God is spiritual in nature, and it is really built, not with money, but with the materials of the Holy Spirit. We must remember also that it is better to have faith at all times - *"that God will never leave us or forsake us"*<sup>4</sup> - than to have everything we want when we want it.

## **18. THE SPIRITUAL LIFE OF THE MISSIONARY**

*"Not by might, nor by power, but by my Spirit, says the Lord Almighty."  
- Zechariah 4:6*

If we only had the men, if we only had the money, we could evangelize the world! So on we go, seeking human means to empower the divine, when it should really be the other way around. Actually, I have

seen the men for the job, plenty of them. I have seen the money; it is all around us. But the men with the money pass on, and the valley fills with dry bones. A vast number of men not equipped for battle are lying there...

*"But there is no breath in them"<sup>1</sup> - great potential, doing nothing, lacking the power of God to do His will on earth as it is done in Heaven. Equip them, Lord! Make them stand up! Make them a mighty army! Only the breath of God can give life to these slain.<sup>2</sup> Prophecy to the breath! Pray for the revival! Pray for the Spirit in us, Lord.<sup>4</sup> Bring us to life, make us stand up! So I prophesied as He commanded me, and breath entered them; they came to life and stood up on their feet - a vast army."<sup>5</sup>*

We know that the only spirituality that pleases God is that which is given by the Holy Spirit.<sup>6</sup> The Spirit gives us life<sup>7</sup> and empowers us to meet righteous requirements.<sup>8</sup> We are to set our minds on what the Spirit desires<sup>9</sup>, be controlled by Him<sup>10</sup>, putting to death the misdeeds of the body through Him, and be led by Him in our daily living<sup>12</sup>. All this then confirms that we are the spiritual children of God.<sup>13</sup>

The most important relationship that a missionary can have on the field is with the Holy Spirit. This is what makes him spiritual and what equips him for his daily tasks. It is absolutely certain that all of the talents, abilities, and qualifications that one possesses will be to be avail if he lacks in basic holy-spirituality. The missionary will become, in the final analysis, ineffective. Basic study of the word of the Spirit,<sup>14</sup> prayer in the Spirit,<sup>15</sup> fellowship with the Spirit,<sup>16</sup> and partaking of the Holy Spirit,<sup>17</sup> issuing forth in living by the Spirit,<sup>18</sup> means more when the "rubber meets the road" than all the missiology rolled up in one big lump.

Pay attention to a trainer of missionaries:

"The best preparation a person can make for missionary endeavors, yea, for living the Christian life anywhere is that which is of the heart through the Holy Spirit."<sup>19</sup>

## 19. CANNON'S LAW

*"Though I am trained in linguistics and can interpret and translate into many languages, and understand all the principles of church growth, and practice sound missiological methodology; and though I have preached on foreign fields, and have established churches, benevolent and educational institutions for many years and have not love, I am and I have nothing."*<sup>1</sup>

Don't think that I misspelled "cannon" when referring to religious law. The law is mine, but I must give credit to an older missionary by the name of Paul.<sup>1</sup> He wrote the original to a new, problem-ridden mission church across the sea in Greece. It seems no church had as many crises going on at the same time as this one, unless it is some of our churches in New Guinea. You name the categories: divisions, intellectualism, worldliness, man worship, immorality, lawsuits, marriage and divorce, idolatry, worship, attitude, and doctrine.<sup>2</sup>

Being besieged with innumerable problems by new converts in New Guinea, it took awhile for me to see the forest for the trees. Paul gives us the right perspective when he leads the Corinthian Christians through the maze of their many problems and shows them *"the most excellent way"*<sup>3</sup> - love, agape love, the love of Christ.

A loving attitude *"covers a multitude of sins"*<sup>4</sup> and is the greatest prevention of, and solution for, most of our problems. The best kind of training for the mission fields is heart-training. A loving disposition should be at the top of our list of missionary qualifications. People-lovers are needed. Without love of others, all other qualifications lumped together will not suffice. As foreigners in the countries of the world, we will communicate almost immediately whether we love them or not. They will sense it right away. New converts who experience the love of Christ for the first time can be destroyed by a harsh, unforgiving missionary. I know we get worn out. I know problems drive us "up the wall". I know people draw on us until we run dry. However, we will not make it as missionaries if we do not keep on loving and forgiving. The Corinthian Christians were still called the *"church of God"*<sup>5</sup> in the midst of all their weaknesses and woes. Good news is not just what we preach but what we give to others when we forgive them and when we love them. How many times can we do this for them? Seventy times seven? 490? Loving others is what the missionary work of Christ was all about. Loving one another is what we should be all about.

## 20. CAST YOUR TWO DOLLARS ON THE WATERS

*"Cast your bread upon the waters, for after many days you will find it again."*  
– Ecclesiastes 11:1

"Joe, Jack and some of the brethren are drinking beer and are drunk up the road by the church property!" Greatly disappointed by this word from Tanike, I headed out to find them. Drunkenness is a major problem in Papua New Guinea society, and it affects the lives of all Christians too. Finding them as reported, I gave them a stern rebuke and told them to leave. In the evening, I was talking with Tanike, and Jack strode up and punched Tanike in the forehead, knocking him flying into nearby bushes. I hauled off and hit Jack, who stood surprised and unblinking and then turned and walked away. I was immediately ashamed of what I did, and upon reflection realized my good fortune that Jack had left so soon. You see, Jack was tough, muscular, and strong with some experience in boxing. Knowing the New Guinea custom of paying compensation for any violence done to anyone's person, I found Jack and apologized for my unchristian behavior and gave him two dollars. Jack then went out and found Tanike saying, "I wronged you, my Christian Brother," giving him the two dollars. Tanike then came to my house to thank me for taking his part against Jack and gave me the same two dollars as a payment of gratitude. Well, the three of us got together and had a good laugh about how the two dollars had gone full circle, carrying a message of apology and forgiveness. Although it did not take many days for my bread to return to me, I will always remember the lesson I learned.

I have seen missionaries have disagreements or a falling out with New Guinea brethren, sometimes for the right reasons. But "it takes two to tango and two to tangle." I have tangled a few times, but I have never had the experience of being unforgiven by Papua New Guineans when I have said, "I'm sorry." They forgive readily when you apologize and follow their customs. They understand what the gospel means in brotherly relationships. I had to travel a long way to learn how to forgive and be forgiven. How sad it is when emissaries of the gospel of forgiveness fail to practice that gospel.

*"Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?"*

*"Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven."*<sup>1</sup>

It seems that in order to be continually forgiven by our Lord, we are to be continually forgiving our brothers.

*"In anger his master turned him over to the jailers until he should pay back all he owed. This is how my Heavenly Father will treat each of you unless you forgive your brother from your heart."*<sup>2</sup>

## **21. I'LL WORK WITH ANYONE THE LORD SENDS**

*"Beg the Lord of the harvest, therefore, to send out workers into his harvest field."*  
- Luke 10:2

I have tried to work with my fellow-missionaries according to the title of this section, believing that if the Lord sent me, he also certainly sent my fellow missionaries. This is easier said than done, and sometimes easier said than believed. After praying ("begging" in the original) for more workers to be sent, we sometimes had second thoughts when we saw the ones who came. After forty-five years in missionary work, I am edgy about new arrivals. I have scars to show from enduring withering blasts, microscopic examinations, roller coaster rides, and bone jarring collisions. While "taking arms against a sea of troubles," I have indeed *"suffered the slings and arrows of outrageous fortune."*<sup>1</sup> I have been labelled the reason workers came to the field, left the field, or stayed in the field. Take your choice! I really want you to know how I feel about this matter.

First, I believe the Lord answers prayers and sends my fellow workers. Secondly, I believe they belong in the country as much as I do. I may not be able to work with some or some with me, but they have the same commission and right to be there as I have. Therefore, I do not want to place a stumbling block in their way or play God by refusing some and accepting others. I believe that the fruit test is the best test, and fruit does not spring up overnight. Thus, this is where patience and waiting on the Lord come in.

I have had some strong attacks and serious charges thrown at me, and it really hurt the most when they were true. This is where humility and a good listening ear come in handy. It is hard to "*See ourselves as others see us.*"<sup>2</sup> Maybe we can learn more truth from our unrestrained critics than from our reticent friends. I have never tried to get rid of any missionary just because he criticized me or did not like me. People can go to heaven without admiring me or working with me. They can also change their minds.

It does not take new missionaries long to become old missionaries. Life catches up with everyone and understanding can increase. The longer one stays in the field, the more effective he can become. Unfortunately, most missionaries do not stay long enough to learn the culture or establish enduring friendships. It takes about ten years to make a missionary, but a high casualty rate prevents most from experiencing fruitfulness. There is a gap that exists between new arrivals and older arrivals. The new ones find the older ones as foreign to them as the national culture. Being highly critical drives a wedge between the idealistic "zealot" and the ones who have been "tempered" with experience. When three of our team and our wives arrived in Japan in 1948, the veteran missionaries were a strange pro-Japanese lot. Because they understood more of the Japanese culture and lived as they lived, we had enormous difficulties in understanding them. The fact was that we broke with them and followed our own preconceived notions. As time elapsed and we became more immersed in the Japanese culture, we began distancing ourselves from new arrivals and became more subject to the same kind of criticisms that we had once levelled at others.

You can go full circle and, therefore, meet yourself coming the other way! Can anything be done about this? Can you speed a teenager into middle age? Spiritual maturation must take its time. Surviving the changes is the thing. "*Maintaining the unity of the spirit in the bond of peace*"<sup>1</sup> is the urgent necessity. Acceptance of one another and patient endurance of one another is the act of love required. When this is done and we "let patience have its perfect work" and we refrain from injuring one another, how glorious is the result! How unified the Church becomes; how greatly the spread of the gospel is enhanced; and how pleased it makes our Savior!

Yes, I am prayerfully going to stick with those the Lord sends my way and do my best to be the best kind of fellow-worker I can be.<sup>2</sup>

## 22. ASCENDING THE HEIGHTS

*"He makes my feet like the feet of a deer; He enables me to stand on the heights..."*  
– Psalms 18:33

The New Guinea mountaineer does not follow the path of least resistance. Instead of gradually ascending mountain heights, he just goes straight up. It was our third day of climbing through the Menyamya Mountains and it was raining, with water running down the footpaths. We were slipping and sliding on our backsides, shivering from the cold in tropical mountains. I thought, "What's going on here? I'm too old for this kind of stuff. Somebody else ought to be doing this. This will be the death of me." Exhaustion, aches and pains - when will we ever get there? As we traversed the skyline summits and stood looking down upon the valley of Aiwomba, I knew why we were there. Columns of smoke were rising from dozens of thatch-roofed huts and fingering through the sky, as if inviting us to the warmth of their fires and beckoning us to preach the gospel where it has never been preached before. We were there and God had sent us. Forgotten were the toils of the rugged road as day after day our camp was crowded with people who came from all around to have a curious look at us and hear us talk about the gospel of Christ.

What a thrill to hear the confession of one of the tribal leaders as he said, "I have lived in the darkness, but I have been brought a shining light. I have killed men, practiced sorcery, fornicated, fought, stolen what was not mine, but now I turn to Jesus. I want to become a Christian."

From that time on, similar confessions would be repeated many times as the Lord opened a door of faith to the Kabasaichak tribe. From out of our struggles on the mountain heights came many Christians. Scriptures came alive to me that meant little before:

*"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation,"<sup>1</sup>*

*"You will go out in joy and be led forth in peace, the mountains and hills will burst into song before you, and all the trees of the field will clap their hands."<sup>2</sup>*

I have echoed this in my heart singing on the mountain tops my favorite song:

"We have heard the joyful sound: Jesus saves! Jesus saves!  
Bear the news to every land, climb the steps and cross the waves..."<sup>3</sup>

I care not about the burdens, strife, conflicts, and struggles of missionary work - they melt into nothingness in the flaming sun of joy and victory. *"We can do all things through Christ who strengthens us."*<sup>4</sup> I will go anywhere He wants me to go; say anything He wants me to say; do anything He wants me to do; be anything He wants me to be. Amen.

## 23. WHY MISSIONARIES BURN OUT

*"We were under great pressure, far beyond our ability to endure, so that we despaired even of life."*  
– 2 Corinthians 1:8

Some years ago the Kingston Trio sang a melancholy, somewhat depressing tune with the lines, "Where have all the soldiers gone, long time passing?" When I think of the nearly two hundred missionaries with whom I have had a personal working relationship on the field, I can ask the same kind of question, "Where have all the missionaries gone, long time passing?"

A lot of good research has been done and some fine books written on why missionaries return home. I do not pretend to be a scholar of any kind, but I would like to say a few things about a chief cause of that, called "burnout." There are a number of other causes for burnout, but I will narrow it down to one and call it *"weary in well doing."*<sup>1</sup> Does it sound familiar? The great missionary, Paul, knew what it was to be working under pressure. Similar to a pressure cooker, continuing too long under too much pressure, the contents will be completely "dried out." In aviation parlance, an engine that "flames out" drops like a rock.

We used the word stress nowadays, but you will find a Biblical equivalent for it, such as "distress," found eighty-seven times in the New International version, fifty times in the King James version. "Anxiety" and "despair" are found twelve times each. We see the term

"suffer" one hundred forty-eight times in the Bible (NIV), fourteen of them referring to Jesus. Speaking of Christ who was tempted in all ways as other humans,<sup>2</sup> did He suffer burnout? He certainly suffered all the stress, hardships, and frustrations that produce it. *"O unbelieving and perverse generation, how long shall I stay with you? How long shall I put up with you?"*<sup>3</sup>

I know what it is to reach the breaking point with a load of cultural stress, family problems, unfaithful brethren, churches falling apart, marriage breakups, death, travel weariness, people at the door, phones ringing, unpaid bills, sickness, separation, persecution, work responsibility, unanswered mail, missionary conflicts, dangers, fears, hassles... my list goes on.

I also know relief through prayer, grace for my weaknesses, and the unfailing leading of the Lord, the love of brethren near and far, the sorrows comforted, the bills paid, the joys of salvation, the forgiveness of a merciful Christ, the storms calmed, the sicknesses healed, the victories in battle... I can go on and on.

Paul said after listing hardships and sufferings that they were in the will of God *"that we might not rely on ourselves but on God who raises the dead."*<sup>4</sup> This means that we can count it a joyful thing to suffer trials and misfortunes and even *"count it pure joy."*<sup>5</sup> Burnout is not inevitable; it is not terminal. There is a place of refuge.<sup>6</sup> There is balm in Gilead.<sup>7</sup> There is healing.<sup>8</sup> We do not have to have nervous breakdowns. We do not have to burn out, wash out, flame out, or leave the field. We can endure long enough to see fruit for our labors. Christ enables us to overcome the problems, tensions, and disappointments, if we will but trust Him, keep the faith, seek the comfort and find Him loving, kind, and attentive to our needs.

The Commission calls for our commitment. It is a never-ending commitment. It cannot be taken lightly. Our geography may change, but the goal should never be given up.

*"Let us not become weary in doing good (let us not lose heart) - for at the proper time, in due season, we shall reap a harvest, if we do not give up or faint."*<sup>9</sup>

When we reach the end of the road, and we see the face of Jesus and enter into the everlasting joy of the Lord, the toils of the road will seem nothing. Nothing. Remember, you may be down, but you are not out. Get up and fight on!

## 24. WHY MISSIONARIES DO NOT BURN OUT

*"Set your minds on things above, not on earthly things."*

– Colossians 3:2

A few years ago, I saw in the Wantok newspaper of Papua New Guinea an article with a picture of nine Catholic priests and nuns celebrating sixty years of missionary work, and I thought, "How many missionaries do we get like that nowadays?" Regardless of doctrinal and organizational considerations, we cannot deny their commitment. Missionaries of yesteryear made a lifetime decision to serve Christ forever in the nation to which they journeyed. Now, have we progressed in theology, missiology and psychology to where we think we can do it without such a commitment? We try mission work to see if we like it almost as if we are engaged in a "trial relationship" that our culture seems to find popular. Have all our preparations, internships, analyses, testing, scholarships, surveys, short terms, seminars, literature, and apprenticeships produced committed, long term missionaries? What is our dropout rate? Is our information explosion giving us more and better missionaries who stay longer in the field? Or is it the same as our trial relationships or marriages? As we increase our knowledge in the matters of sex, are we acquiring happier and longer lasting conjugal unions? Is there not a vast area of neglect somewhere? Has our emphasis moved off center? Has the mind and strength of man been moved from third and fourth place to first and second?

*"Love the Lord God with all your HEART and with all your SOUL and with all your MIND and with all your STRENGTH."<sup>1</sup>*

Did the questioning teacher drop the "soul" out of Christ's answer, and have we followed him and dropped the "heart" out of it?<sup>2</sup> The heart has priority in the loving service of God. We may be straining out gnats and swallowing camels,<sup>3</sup> when with tests and measurements we measure the more obvious mind and flesh and psychological profiles and neglect the more important and not so measurable aspects of a missionary's heart and soul. Do we not serve and honor the intellect, will power, and physical strength of a person more than the heart and soul? Does our culture enrich the clever, the dominating, and the muscular, most of all? There are scholarships for the intellects, the money-

makers, the sports players - none for kindness, none for virtue, none for honesty. Who cheers for faith, hope and love? Yet, is this not what the kingdom of Heaven is all about? Is not sacrifice to have precedence over keeping church growth statistics?

I believe there is a great spiritual vacuum in our churches. I believe as more of our Christian young people major in the business of making money, the more Mammon moves in and takes over the church. That is why in church "business meetings" and other aspects of the life of the church, we cannot see to get things done, because we never have enough money. If we think the Kingdom of God is spread by money, then, of course, we will never have enough. Is it not strange that when churches are wholeheartedly and spiritually motivated - centered in grace and the love of Christ - that they never lack for funds to get the job of world evangelism done?

The cross challenges us to a total commitment, total surrender, complete subservience to our Lord and King. Nothing less will ever be good enough.

*"For you died, and your life is now hidden with Christ in God... Put to death therefore, whatever belongs to your earthly nature."<sup>4</sup> Amen.*

Churches and missionaries who are whole-heartedly committed to the grace of Christ will not burn out. Minds set on Christ on the throne of Heaven will find in Him all the resources of wisdom, courage and guidance. The power of love to carry on in spite of all the difficulties is there. "I know the Lord will find a way." This has always been the way throughout the centuries, in the midst of all of the changes, the ups and downs, the dangers and privation. Finding Christ as all in all is the key and spiritual core of missionary faithfulness and survival.

## **25. BLOOD BROTHERS**

*"There is a friend who sticks closer than a brother." – Proverbs 18:24*

We walked all day from Kempo to Songi in the Saruwaged Mountains. It was not difficult. Most of the way was down hill. We were visiting home villages of some of the Christians in Lae, preaching here and there. We stayed overnight at Songi, where previously we had dug up the bones of a Japanese soldier who had died there on the

retreat from Lae to the north coast. (I had helped the Japanese War Graves Commission locate the bones of forty-one soldiers.)

The next morning, as we got ready to climb a high and steep mountain face and walk across a range of mountains to Wasu on the northern coastline, our carriers balked.

"We need more money to climb this mountain," they said. But they replied, "This steep cliff will give us extra work."

"We made an agreement; you already knew you would be going this way." I argued a little more vehemently. They continued to grumble and refused to pick up our packs, so I said, "Nuts to you, then. We will carry our own stuff."

This I later regretted, but with the help of two Christians, Zonzo and Teo, we loaded up and toiled up the face of the mountain for six long hours. I dragged along behind my younger missionary companions which only Teo staying with me.

When at last we got to the top, nobody was in sight. As I flopped on my back to the ground, I turned to Teo. "Where is everybody?"

"They have run on through the rain forest because of the snakes," was his reply.

"Snakes? I don't see any snakes," I said, as I hurriedly looked around.

"Sure, There are lots of them - like that one crawling on you now," Teo pointed out.

All I saw was a thin little worm humping along up my pants leg. "That's not a snake."

"Yes, it is," he replied, "at least that's what we call them. They swell up larger as they suck your blood!"

Oh, oh. I realized what he was talking about. His pidgin word for leaches was snek. I jumped up and began scraping them off with my pocket knife. We started off through the damp, dripping rain forest as fast as I could go, but I could see that I was slowing Teo down. I noticed he was bleeding from various parts of his bare body. He had only short trousers on, whereas I was covered completely, rain coat and all. I said, "Teo, run on ahead; you're bleeding a lot."

"I can't leave you," he said, "you will get lost."

"Don't worry," I said, "I'll be able to make out the trail."

"No, I can't leave you. You are my brother, and you might get lost," he told me.

So we continued on through the grey, dripping, and silent rain forest.

Over two hours later, we emerged from the rain forest into the sunshine where our companions were waiting for us. We were greeted with great laughter as everyone pointed at Teo. He stood there sheepishly, streaming with blood all over. I didn't laugh. It was not funny. I saw a man who had shed his blood for me. He reminded me of another who had done the same thing.

Teo was not a gifted person. He was a bushman who lived in Lae, doing odd jobs here and there. He helped me clear the property in Lae when we first arrived there. He couldn't read or write or sing. He was a humble man, but he knew how to work. He was a non-violent, soft-spoken man, and he was among the first twelve who became Christians in Lae in 1971. I saw Jesus in Teo. I saw in a man for the first time the Lamb of God who sacrificed for me. The world will never know him. He won't make any money or famous speeches or become great as the world sees greatness, but he is etched in my heart and memory as "a friend who struck closer than a brother."

## 26. NAMELESS GRAVES

*"Jesus, remember me when you come into your kingdom." – Luke 23:42*

It was in Zambia. There stood the old church house where God was praised for so many years. I noticed what looked to be a fenced-in graveyard, typically found near old meeting places. It was overgrown with weeds and most of the graves were nameless.

I thought of other places where missionaries had been buried forgotten. I know a busy, present world has no time for graves and memorials and cares little for the servants of the Lord. Even the church forgets them when they have been buried in a far away place.

Even graves that are well marked will be forgotten in the passage of time, but I want to honor the nameless graves. Recorded church histories that I have been associated with often ascribe the beginning of a work to the wrong person and miss altogether the founding causes of church and benevolent works. Those whose faith, prayers, and righteous lives really were the impetus of a new work are lost in the promotional aspects of institutions and organizations. Good things have been ascribed to me that I had little to do with.

"Life is not fair."<sup>1</sup> God knows and He gives us great successes which we often claim for ourselves. *"Nonetheless, for the sake of David*

*your father, I will not do it during your lifetime."*<sup>2</sup> **Jesus said something similar when he taught, "I sent you to reap what you did not work for. Others have done the hard work, and you have reaped the benefits of their labor."**<sup>3</sup>

There are very few places in the world where someone has not preceded us. In our conceit, we tend to think that we are first or that no one has done a good job before we arrived. Lord, help us to be humble. I have seen good work dismantled, so that we could put our own brand on it. Much heartache has been caused, and a peaceful transition of work from one generation to another was ruined by a callous disregard of what had gone before. Let us appreciate the hard work of these pioneers and understand the grace that our Lord gave them, realizing we are indebted to them as we work on in the same field. The Lord has not forgotten those in the nameless graves.

## **27. KILL ME FIRST!**

*"A brother is born for adversity."* – Proverbs 17:17

I met Simon Gerel on our first missionary patrol into the Chimbu Mountains at a place called Kumogoko. He was a short, almost oriental-looking fellow with a winning smile. Later, he came down to Lae and became a Christian. He wanted us to preach at his home place among the Sinasina people, so we planned a preaching and teaching campaign.

Our arrival was an eventful one. Our team was greeted with open hostility, which immediately was directed toward me.

"What are you doing here?" They demanded to know.

"I came to preach Jesus," I replied.

"Who sent you?" They asked.

"Jesus did," I replied.

"Well, you can't stay here." And their looks were hostile.

"Simon invited me to come," I said.

"We don't want you." It was obvious they did not.

"Then you don't have to listen," I shrugged.

The number surrounding me grew to about four hundred shouting people. One wild-looking man carrying an axe pushed through and confronted me. He said, "Do you see this axe? If you are here tomor-

row morning, I'm going to give it to you."

This was the first time in my life when the promise of a gift made me nervous.

That evening, I stood on the high ground at Bil. As I prayed, the sky turned an amazing color of silver while the sun went down in the distant Wahgi Valley. As I watched and prayed, I took this silver lining in the dark clouds as a sign from the Lord that all would go well.

The next morning there was the excited, shouting match repeated with all the community leaders gathered. As we went out to greet them, there was Yusi brandishing his axe, looking down at me. He shouted a war cry and came charging down on me. People scrambled out of his way, but I did not tremble a bit - I was frozen on the spot. Someone dashed in the way grabbed Yusi around the waist, hauling him to a stop about eight feet away. It was Simon, and he was shouting.

"Kill me first! Joe is my brother. If you want to kill someone, kill me first!"

Everyone grew silent, and Yusi lowered his axe. The crisis was over.

The community leaders put me on trial in their tribal meeting, where Simon and a few brothers spoke in my defense. The president of the council threatened to drive us out. They let me speak a little, as I tried to explain that I was a preacher of the gospel, that Jesus sent me, that I represented the church we read about in the New Testament, that I only taught the words of Christ seeking to save the lost.

They said I was a liar and a false prophet, that they would arrest me and take me to court of the federal patrol officer. I told them I had done nothing wrong, stolen nothing, killed no one, not touched any of their women. And since I had the business of Jesus to do, I would not go with them. With that, I said, "Good-bye, I am off to preach to the villages."

With no one restraining me, we went on with our preaching plans. The Lord was with us and had defeated our enemies.

Today, there are many churches in Chimbu, many preachers and strong leaders from Sinasina. There is one person I love most of all who made me his brother and risked his life for me. His name is Simon.

## 28. ORDERS FROM HEADQUARTERS

*"I did not consult any man." – Galatians 1:16*

While in Australia, an older brother asked me, "Joe, do you think there is anything a fellow like me could do in New Guinea?"

I replied, "Why don't you ask my boss?"

I said, "Jesus. Ask him about it. If it's okay with Him, it's okay with me."

After I returned to New Guinea, I received a letter from Reg and Ruth Coles stating, "We consulted with your boss and He said it was all right."

Yes, I know it may sound too simplistic for some, but I have also seen the other side. It is called "paralysis by analysis." All the options and all the problems involved in making a commitment to serve Christ as a missionary are considered and the end result is being stymied. When Deborah and Barak sent out a call to arms to do battle with Jabin and his nine hundred chariots, the men of Reuben could not make up their minds, *"there was much searching of heart."*<sup>1</sup> They sat around their campfires debating the order and stayed among their sheep. Their long association with their flocks had made them "sheepish." Gilead stayed across the Jordan, Dan hung around his ships for a quick get-away, and Asher cowardly hid in the caves along the coast.

There is no doubt that we have orders from Christ our King. One of the great ones is called "The Great Commission." When a missionary complained the the Duke of Wellington that it was futile to take the gospel to India, he replied, "When a soldier receives a command, he either obeys it or disobeys it." Where do all these simplistic ideas come from? Here is one from Heaven:

*"Curse Meroz, said the angel of the Lord, Curse its people bitterly, because they did not come to help the Lord, to help the Lord against the mighty."*<sup>2</sup>

The best basis for decision making in missions or in life is "enquiring of the Lord" (eighteen times in the Old Testament, eight times by David). As Paul said,

*"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach Him among the heathen; immediately, I conferred not with flesh and blood."*<sup>3</sup>

Seeking the will of God first in our lives should be standard procedure for Christians. When considering decisions about serving Christ in "foreign missions," I know that many factors come into play; but the major one should always be what does Christ want me to do? Where does Christ want me to go? You see, Christ can answer our prayers from Heaven. Christ will answer prayers of faith and trust - prayers that unconditionally seek His will. Get your orders from headquarters. Be greatly commissioned. Paul and his fellow workers did not work with the idea that they would choose where to work but were always conscious of the guidance and direction of Christ. *"We, however, will not boast beyond proper limits, but will confine our boasting to THE FIELD GOD HAS ASSIGNED TO US, a field that reaches even to you."*<sup>4</sup> Subordinate the advice of men to the counsel of God and say, *"If I were still trying to please men, I would not be a servant of Christ."*<sup>5</sup>

## 29. MISSIOLOGICAL CONTEXTUALIZATION

*"Knowledge puffs up, but love builds up." - 1 Corinthians 8:1*

We have arrived! Missionary work is now a philosophy, a theology, a science! You could see it coming. As we crossed the tracks and became a force to be reckoned with, as all movements tend to do, we began to admire ourselves and ascribe lofty reasons for God's grace among us. We went from soul winners to missionaries to missiologists. Success in world evangelism is attributed more to methodology than to God's working, more to church growth principles than to God's grace. Reaching the lost now depends not on faith in the power of God, but on the missionary's "missiological contextualization of the gospel." Churches are being told to send only persons who have at least a Master's degree in missiology. However, some who get a doctorate in missiology never make it to the mission field. They are snapped up by our Christian universities, colleges and other training institutions, because they will now be considered "authorities" in their field of study. A swelled brain described in the scripture above is also commonly called "a swelled head." It need not be so, but it may be so as intellectualism continues to capture and enslave evangelistic movements.

A veteran missionary once complained to me, "He wasn't here two days before he knew everything that was wrong with our work and

everything that needed to be done. He wants to dismantle everything and build it all over again according to what he has learned from missiology. What am I going to do? He's driving us crazy." The young scholar had a lot to learn. There was a lot of loving that needs to be done by him, and for him, before he could really be effective. Alas, when we find a way to win souls to Jesus, we soon worship the creature instead of the Creator. The method is elevated, perhaps, more so when the principles and methodologists are right. It is a short step from praising the method to praising the methodist, from praising the mission to praising the missionary, from praising missiology to praising the missiologist. The glory goes to man instead of to the God who gives wisdom and increase.

What am I saying then? That we are not to study, to research, to learn? Yes, if we walk humbly with God. No, if our efforts are not born out of and carried on in the love of Christ and of brethren. Knowledge without love is worthless. Love builds up others. Intellectual pursuits without love can serve selfish ends. God resists the puffed up, old or young, rich or poor, wise or unwise. Christ's way of doing missions is by compassion and tender mercies. His principles of church growth come from working with and abiding in love for one another, with steadfast dependence on him.

### **30. EMOTIONAL ROCKS AND MISSIONARY WRECKS**

*"So He made a whip of cords and drove all from the temple area."*

– John 2:15

The Gospel of John has more about love written in it than the other three Gospels, so I am glad that he did not find the anger of the Lord, mentioned in the above text inconsistent with that love. I am not trying to justify anything (not much, anyway), but I can understand the way the Lord felt. I spent good money and labor putting up a house for a brother in New Guinea, but when I found him using it for illegal gambling, I chased everyone out and torched it. I am not saying I did the best thing, but it seemed a good idea at the time.

Anger is a fire, and like a fire, it can be helpful or destructive depending on how it is used. Some parents think it is wrong to get angry with their children, thus failing to use the God given emotion to

restrain them. The angriest person in the Bible is God, over 225 times, but He is also the most loving in the Bible.

At the same time, we are cautioned, "*In your anger do not sin. Do not let the sun go down while you are still angry.*"<sup>1</sup> Anger must not only be controlled but eliminated within twenty-four hours. If not, it can carry over into long standing grudges and hatred. We must not operate our lives out of our angry impulses. We must be "*slow to become angry, for man's anger does not bring about the righteous life that God desires.*"<sup>2</sup>

"The white skin is a cross person. They are always angry."<sup>3</sup> I can understand this being said of white colonialists, and frustrated worldlings who use native peoples for their own covetous gain, but what are we going to do when it is said about missionaries? We could dismiss it as being exceptional, but what if you run into it all the time, and it includes yourself? I will not speak about the horrific things that missionaries have done in anger. You would find it too discouraging. I am not going to accuse anyone or whitewash myself. I will not betray or portray my fellow preacher as being worse than others, when the fact is he is no better than others. I can make excuses for angry missionaries, cross-cultural tensions, frustrations, failures, continual begging by nationals, but I will not.

The spiritual resources for peace of mind, self control, and joy in all our labor are available to all of us. We do not have to be upset all the time. It will make us sick, give us nervous breakdowns, and keep us from winning souls to Christ. An angry life style is a stumbling block to unbelievers and fellow Christians alike. An angry, frustrated person looks for someone to blame for failure (usually another missionary or a national who is hard to control). Out of anger nationals can be brow-beaten, physically abused, fired or disfellowshipped. Keep it up and we will run out of fellow workers and fellowship and also be run out of the country. Out of anger we can work to rid ourselves of uncooperative missionaries in whom we find something disagreeable. Emotional wrecks are caused by missionary rocks, hardheaded, stubborn, angry men. At first, I thought that there was something wrong with me when I was not getting along with co-laborers. (Sometimes there was.) I thought that only missionaries in our area had trouble getting along. Behold, I found similar troubles existing everywhere in all the mission fields. I had concluded that these troubles were peculiar to missionaries, but I learned that they exist wherever people try to work together.

An old preacher once asked us in Japan, "Are you the problem or

the solution?"<sup>4</sup> The remark helped to put contentious missionaries on the right track. I have always asked myself this question and found it helps me make peace instead of war, drawing closer to being called a "son of God."<sup>5</sup> I have always been afraid that I might hate someone whom God loves, and I may not forgive someone whom God has forgiven.

A fellow missionary counseled me once when I was angry, ranting, and raving. He said, "Now Joe, let's not get all bitter and twisted."<sup>6</sup>

There needs to be a lot of understanding prayer together and prayer for one another to see us through the changes of life. A fruit of the Holy Spirit within us is "self control."<sup>7</sup> This is a gift and can be asked for and received in prayer. By the help of Christ, we can be asked for and received in prayer. By the help of Christ, we can be what He wants us to be. We can, through the spiritual resources made available to us, finally conquer and control our tempers and have them replaced by the forbearance and patience of our Lord. This must be done unless we want to continue to destroy with our anger relationship that we have worked so hard to establish.

### 31. THE WAY TO WIN

*"I have become all things to all men so that by all means I might save some."*  
– 1 Corinthians 9:22

My dad used to say, "There is more than one way to skin a cat." I have never had the experience of skinning a cat, but the television character Alf might have some suggestions. The idea is that there is more than one way of getting a job done. I have never been too enamored by argumentation about who has the best missionary method. Admittedly, some methods seem to produce more results than others, but more does not always mean better.

There's a missionary training school that has a motto imprinted on their T-shirts, "Be Tough" on the front, and on the back side, "Be Flexible." I like that. I think that would represent what Paul was getting at. He was ready and tough enough to withstand a lot of pressures and flexible enough to use all or any legitimate means to reach the lost.

We may be making a serious mistake by comparing various meth-

ods and their results and deciding who wins. There is a scripture that warns us about this:

*"We do not dare to classify or compare ourselves with some who command themselves. When they measure themselves by themselves, they are not wise... We, however, will not boast beyond proper limits, but will confine our boasting to the field God has assigned to us."*<sup>1</sup>

We do not know everything and we do not know what God is doing when He sees and works in the "secret place."<sup>2</sup> Our boasting must be limited and our observations modest.

At the same time, in whatever field God has assigned to us, there is a way to win, despite various degrees of difficulty. Therefore, "Run in such a way that you may win."<sup>3</sup> Paul is not just talking about the Christian life but primarily about his missionary work and the way he was doing it. Paul did not follow a losing strategy but worked to be victorious. He did not work *aimlessly*<sup>4</sup> but worked with plans and goals in mind. The word for "aim" is "delos," referring to a clear, *definite plan of action*.<sup>5</sup> Paul was a man of action with a plan of action. When we try to do the work of Christ without the three-letter word "aim," our work could end up described by the three letter word "air." "I do not fight like a man beating the air."<sup>6</sup>

The idea or goal of missionary work is, as Paul says, to "save some."<sup>7</sup> This must be added:

*"I have made myself a slave to all, that I might win the more."*<sup>8</sup>

You see, there is a way to win more, and a way to win less, and a way to win none, also a way to lose what we have. What we want is the way to win more to Christ, and this is done by the distinctive "method" of becoming a slave to all. We can see then that the way to win has more to do with attitude, with spiritual humility, and self-sacrificing service than with anything else. It has more to do with the heart of the missionary than with his head. It takes a humble willingness to use all the means at our disposal. It needs a heart to do anything it takes to win souls. It demands dedication to win the lost at any cost. Having this perspective, understanding this emphasis, this priority, is the important thing as we in every generation use what is at hand; in the best way possible, to win the lost.

## 32. "MKs (Missionaries' Kids)

*"Anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me."*

– Matthew 10:37-38

"We are returning home because of our children's education." With this, our experienced missionaries depart from the field, most of them never to be seen again. I know personally and sympathetically the soul searching that went on before this conclusion was reached, but my wife and I do not agree with it. I know we are open to being roasted on the subject with such statements as, "You're cruel! You don't love your children. Who are you to judge?" Everyone has to make up his own mind to do what he thinks is best. There are many reasons for taking children back to our home countries, but we recommend what we believe is a better way.

Education in the home country is not always the best education. North Americans make on the average twelve job related moves in their lifetimes and expose their children to a variety of educational situations. (The British move on the average of nine times; the Japanese three times.) Education overseas can often be superior to the home country.

It is the mission that makes a missionary. Being called by Christ and being sent by the Holy Spirit and the Church involves an unconditional commitment that says, "I will go where you want me to go, do what you want me to do, say what you want me to say, be what you want me to be." Jesus referred to himself as being sent forty-four times. When Christ came into the world, he said:

*"Sacrifice and offering you did not desire, but a body you prepared for me... Then I said, Here am I - it is written about me in the scroll - I have come to do your will, O God."<sup>1</sup>*

The reason a missionary leaves his home in obedience to the great commission still exists when he decides to return for the sake of his children. If the children and their education supercede his commission from Christ, would it not be true before he entered the field and be an overwhelming reason for not going in the first place? Is not the greatest aspect of a child's education to demonstrate that your calling

and commission comes first in your life? When considering becoming a missionary, did you not make a lifetime commitment? Do you not think that we should do our utmost to stick to the field assigned us by God until He makes clear a reassignment.

This is an individual family matter. But there is another alternative to leaving the field, and I consider it a major one. By the grace of God, we have kept to our commission for over forty years. It was not always easy for us, but it was ultimately worthwhile. We raised six children. We buried a baby overseas. We have been through all kinds of educational situations, home teaching, Calvert courses, missionary wives as instructors, hired teachers, national schools, DOD dependent schools, international schools, and sending our children, one by one, to schools back home. We sacrificed. Our children sacrificed. We had misgivings, fears, and failures. We refused to leave, however, until Jesus would intervene and commission us to leave. We serve Him first. Doing His will on earth is what we are living for and what we want our children and our grandchildren to live for.

This is what we did and where we took our stand. Our children understood this as they battled their way along. There are twelve college and advanced degrees in our family. Two of our children are missionaries. We have a united, happy family. The Lord watched over us all. Many of God's good people helped us and our children along the way and to all we are eternally grateful. Was it worth it? Yes. Would we do it again? Yes. We know it will not be long until we all go home to Heaven, and when our family gets there, we will meet many Japanese, Okinawans, New Guineans, Singaporeans, Irianese and Indonesians, because the Cannon family cared and sacrificed for their salvation.

We received a moving letter from one of our sons written from the United States where he was studying. He said, "Dad, I miss you and mother very much, but I understand why we are not together. You, like Abraham, have offered me, like Isaac, upon the altar of sacrifice. This you did because of the will of God for you. You did not withhold me from God."

Today he is a missionary in Okinawa. Praise the Lord!

### 33. TAMING WILD HORSES

*"I am astonished that you are so quickly deserting the one who called you by the grace of Christ."*  
– Galatians 1:6

When I was younger, I loved to ride the roller coaster. Now, I can live without it. When we went to Six Flags Over Texas, I rode the kind of roller coaster that loops the loop a couple of times. Previously, I rode with my eyes open, but this time I closed them tightly. Previously, I never screamed, but this time - well, I did but only in my heart. I will think twice before I ride again.

This story has the makings of a good parable, namely, our New Guinea experience. We worked twenty-four years in Japan before we moved from Okinawa to Papua New Guinea. Yes, you guessed it, we had gotten on a thirteen-year roller coaster ride. Conversions came slowly, in Japan, but at the equator, hot, fast, and furiously. Bringing them to Christ was fairly simple, but keeping them there was a different matter. There were veerings to the left of us, veerings to the right of us, ups and downs volleyings and thunderings. Into the valley of death rode many fine missionaries. Our missionaries did not last very long. I cannot give you all the reasons for the heavy dropout rate, but there is one - riding the roller coaster with new converts.

A great amount of stress and feelings of failure came from the instability of the Papua New Guineans. Six months saints, six months sinners again. A year would go by and you seemed to be starting all over again. Your confidence would build up as you teach, sweat, and train. Then after some good progress, the bottom would fall out and you would face insurmountable problems. Some missionaries would react by disfellowship, dismissals, and firings. There was always some bright prospect rising in the morning and setting in the evening. It was similar to playing with a yo-yo; up it comes, down it goes and dangles at the end of the string. Oh missionary, it takes considerable practice learning to do tricks with a yo-yo.

I have seen some fine work horses, race horses, and show horses. How did they get that way? Training and practice, over and over again. I am not implying that people are horses, but I am emphasizing continual, patient training. The answer to instability is stability. To stabilize a wild horse, it has to be ridden more than once. You have to get it to stay still and finally, stand still in a stable. Thus, another

meaning to the word, "stable-ize."

How does a child learn to walk? It crawls first, bumps its head, stands up, staggers, falls, tries again. What do we do with our children when they are doing this? Do we get frustrated and desert them? Would not this be the action of an unstable parent or missionary? Can unstable fathers stabilize unstable children? Won't they both fall into a ditch?

What is to be done about wild, unstable people? We must work to "stabilize" them and not let discouragement overwhelm us and destabilize us. How long should it take? If I understand the scriptures correctly, all our lives, with all their lives.

Many Christians veer off the road of life and back again many times. The encouraging thing about this is that they are moving down the road of life in the right direction, be it ever so erratically. As we train them on and on, bringing them back as a good shepherd, the veering will be less and they will get more on track. By the grace of the Lord and the love and forgiveness of their teachers, they will stay on the road and finally reach their Heavenly home.

What a ride it is! The patience and love that is needed is almost as much as the Lord has for us when He finally "*brings many sons to glory.*"<sup>1</sup> For by this Jesus himself is made "perfect through suffering." By suffering, He became the "*author of salvation.*"<sup>2</sup> It is a process, a training that makes men holy. Stick to it, oh weary missionary. "*Let patience have its perfect work.*"<sup>3</sup> One final last day, you will be glad you did; they will be glad you did; the author of salvation of all of us will be glad you did.

### 34. BEG FOR MISSIONARIES

*"Beg the Lord of the harvest, therefore, to force out workers into His harvest field.. Go, I send you."*  
- Luke 10:2, 3<sup>1</sup>

I used to think that my faith and my willingness to obey the great commission was the cause of my entering the mission field, but what came first and foremost was prayer. Workers are prayed into the harvest field. The Lord of the harvest sends out workers in response to prayer. Those sent any other way are not sent by the Lord.

Although it is translated "*pray ye*" (KJV) and "*ask the Lord*" (NIV), I

follow Alfred Marshall who rendered it "Beg ye."<sup>2</sup> The Greek here means an "entreaty," a "supplication."<sup>3</sup> It is found together with "prayer" in the NIV translation of Philippians 4:6, "but in everything by prayer and petition." The necessity, the urgency of world evangelism should reduce us to fervent begging. Never will we evoke the kind of response that is needed and that which the Lord wants to give until we share that grieving heart of Christ for the lost. We are too blasé about the lost. Our prayers for workers are surface rituals. Not until we weep over the lost as our Savior did<sup>4</sup> will we fulfill the scripture that says:

*"Those who sow in tears will reap with songs of joy. He who goes out weeping carrying seed to sow, will return with songs of joy, carrying sheaves with him."*<sup>5</sup>

It is interesting to note that the word "send" is used in translating both Matthew 9:38 and Luke 10:2. The word, *ekballo*, means to "cast out, eject by force, throw out,"<sup>6</sup> and is used 27 times for "casting out" demons, devils, unclean spirits, and Satan.

There is no doubt that in getting workers into the harvest fields, the Lord of the Harvest must intervene and "force" workers to go. Perhaps the best example of this is Jonah who was "cast forth" (KJV) into the sea, and "vomited" out into the harvest field of Nineveh.<sup>7</sup> There was also Moses who was forced by God's argumentation and anger to go to Egypt.<sup>8</sup> In the New Testament the Jerusalem church was forcibly "scattered abroad" by persecutors, resulting in their going "everywhere preaching the Word."<sup>9</sup> This led to world evangelism. Perhaps colonialism had more to do with world evangelism in the 19th century than the zeal and plans of the church. World War II may have created more force behind postwar evangelism than anything else.

What about prayer? Did prayer have anything to do with the sending and the coming of the Christ? I firmly believe so. Notice this prayer of Isaiah:

*"Oh, that you would rend the heavens and come down... come down to make your name known to your enemies and cause nations to quake before you."*<sup>10</sup>

And David:

*"When will you come to me?"*<sup>11</sup>

What about the following events:

The Holy Spirit coming as Christ prayed.<sup>12</sup>

Prayer preceding the selection of the apostles.<sup>13</sup>

Prayer before the transfiguration of Christ.<sup>14</sup>

Before the Day of Pentecost.<sup>15</sup>

Workers were sent to save sinners because of prayer:

Peter and Cornelius<sup>16</sup>

Paul and Ananias<sup>17</sup>

Lydia and Paul<sup>18</sup>

I no longer attribute the missionary work I have been engaged in to me and my decision making ability but rather to prayer. I do not know who all of the people were who prayed, but of one I am rather certain. It was a Sunday school teacher by the name of A. L. Whitelaw who was so instrumental in leading me, a former street gang leader, to Christ. He was a strong supporter of the Lord's work in Japan. Was he praying for me as he brought me to Christ? When he asked me to become a preacher? When I decided to become a missionary? As he was raising funds for our support? Did it have anything to do with our decision to go there? I believe it did.

## 35. GLOBAL STRATEGY

*"Open your sleepy eyes wide and look discerningly at all the harvest fields and plan to do something about them because they are ready for you to reap."*

– John 4:35 (NCP)

*"When God loved, he loved the whole world."<sup>1</sup> I like that statement. it is true as well as Biblical. God, who from one man "made every nation of men,"<sup>2</sup> is involved in everything they do, "determined the times set for them and the exact places where they should live."<sup>3</sup> He did this, and He still does this, "so that men would seek Him and perhaps reach out and find Him."<sup>4</sup> But now "He commands all men everywhere to repent."<sup>5</sup>*

Because God is a planner, he has a global strategy that includes every nation of the earth. Notice:

*"The Lord Almighty has sworn, Surely as I have planned, so it will be, and as I have purposed so it will stand... This is the plan determined for the whole world; this is the hand scratched out and who can turn it back?"<sup>6</sup>*

Though this was said about Assyria, Philistia, Moab, Damascus, Cush, Egypt, Babylon, Edom, Arabia, and other nations, it is still true, and in Christ, God has plans for all nations on the face of the whole earth.

*"He had the eternal gospel to proclaim to those who live on the earth... to every nation, tribe, language, and people."<sup>7</sup>*

*"And this gospel of the kingdom will be preached in the whole word as a testimony to all nations, and then the end will come."<sup>8</sup>*

We who are included in God's plans and committed to carrying them out in the whole world to make God's global strategy ours and his plans for each nation ours. Only a church with world vision, sending men and women with world vision, can evangelize the world. Doing no planning and doing sloppy work cannot be defended by saying, "we'll let God take up the slack" or "We are working by faith and trusting God." We cannot blame God for the church's haphazard, planless approach to the world mission of Christ. We are expected to do our best and honor the Lord by the way in which we do His work. There are God's providential accidents, but world evangelism commanded by Christ is not one of them.

*"For want of skillful strategy an army is lost; victory is the fruit of long planning."<sup>9</sup>*

We must approach world evangelism with long planning, executed by skillful strategy in order to gain the victory Christ desires. God has plans. Let us find out what they are. Let us humbly make plans with God and be like our Heavenly Father.

*"But the noble man makes noble plans and by noble deeds he stands."<sup>10</sup>*

We can find the way to reach lost souls in any land if we will look to the Lord in our planning.

*"Without consultation, plans are frustrated, but with many counselors they succeed."*<sup>11</sup>

**We must "inquire of the Lord" in order to win the victory.**

*"But Jehoshaphat also said to the king of Israel, First seek the counsel of the Lord."*<sup>12</sup>

**The key to success in missions is:**

*"Commit to the Lord whatever you do, and your plans will succeed."*<sup>13</sup>

**Oh, for a church that would fully commit itself to world evangelism! Oh, for a church that would plan with our Lord for universal victory! Oh, that we would all wake up, open our eyes, and look on all the fields, everywhere, and take the gospel to every person in every nation in every generation until our Lord comes again!**

## **36. GOD'S METHODS ARE NOT MAN'S METHODS**

*"Your thoughts are not my thoughts, neither are your ways my ways."  
- Isaiah 55:8*

Sometimes no matter what you do, everything goes wrong. I have worked all my missionary life in team situations where we set goals, made plans, used a variety of methods and approaches, but as Murphy says, "If anything can go wrong, it will go wrong." At the same time, we became enamored with charts, graphs, committees, planning sessions, fund raising, and were pulled up short with failures that seemed to be God's interference with our plans. In our zeal for our plans, we forgot to heed the warning in the song as follows: *"Take time to be holy, let Him be thy guide; and run not before Him, whatever betide."*<sup>1</sup>

When things were going well and we were having success after success, we tended to attribute it to our Twenty-five Year Plan. "The plan is working; work the plan" was the idea. God was not being glorified by this; human pride and conceit had taken over. Problems that brought programs screeching to a halt reminded us that it is God that

equips us.<sup>2</sup> God enables us, He works in us, and He gives the increase.<sup>3</sup> It is God who has ideas, plans, ways and means that we know nothing about. *"For He is able to do exceeding abundantly above all that we ask or think."*<sup>5</sup>

Our plans and programs need to be *"sanctified by the word of God and prayer."*<sup>6</sup> Paul wanted to go into Bithynia *"but the Spirit of Jesus would not allow them to..."*<sup>7</sup> and sent them into Europe instead.<sup>8</sup> We can be grateful for this. We need to remember that when things go badly, it can turn out to be good. Understanding that our ways are not God's ways, we have to decipher the negatives as positives. God is positively showing us how he wants it done.

In Romans 9, God declares his independence and freedom. Abraham's offspring were to be reckoned not through natural children but through Isaac, the son of God's promise.<sup>8</sup> Sarah tried it her way by having a son through Hagar, her handmaiden, but God said, *"At the appointed time, I will return and Sarah will have a son."*<sup>9</sup> God told Rebecca that the first born twin who normally would inherit would not and *"The older will serve the younger."*<sup>10</sup> God said to Moses, *"I will do it in the way I want to do it, and I will use a method of my own choosing."*<sup>11</sup> It does not, therefore, depend on man's own effort, but on God's mercy."<sup>12</sup>

God can hate even that which He commands us to do, if in doing it our hearts are not set on Him. *"I hate, I despise your religious feasts; I cannot stand your assemblies."*<sup>13</sup> Can God hate and despise the way we go about world missions? We must believe it. Our work for Christ is an offering to God as was Paul's, *"that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit."*<sup>14</sup> Paul follows this statement by showing us his dependency on Christ and His glory in saying:

*"Therefore I glory in Christ Jesus in my service to God. I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God."*<sup>15</sup>

Have you heard it said, "We need more men, more money," relying on mammon and human effort? What does it say to our missiologies when *"God's power is perfected in weakness?"*<sup>16</sup> If it says nothing, it says God works through what is not obvious to bring about that which is obvious; using what we do not see to produce what we will see; using small ground stones to build a highway for our God; taking weak people, insignificant incidents, illogical trivia, and using them for His

glory. What can we do about this? Work humbly with God. Judge nothing before the time. Find the grace that is sufficient for us. Remain in continual prayer and dependence upon God.

I have worked with a team that prayed and worked together very closely. I also worked with another team that did not pray together or work together closely. One hung in there and the other fell apart.

Let us watch in prayer for the working of Christ and see how the ways of God are above ours and be grateful that they are.

### 37. TESTS AND MEASUREMENTS

*"That your faith should not stand in the wisdom of men, but in the power of God."*  
- 1 Corinthians 2:5 (KJV)

Have you ever heard of a bright, young man of whom everyone said he would surely do a wonderful work for the Lord? Have you ever heard of an overlooked, not-so-bright fellow who actually did a wonderful work for the Lord?

What made the difference? In the world of missions today, it seems we are leaning more to psychology than to the word of God. It behooves us, therefore, to consider a few things. I am not opposing the science of psychology or psychiatry, but there is no 20th century science that will save the souls of men and women, including anthropology, philosophy, theology, and missiology. The source for this conclusion is found in the scriptures which read, *"The world through its wisdom knew not God."*<sup>1</sup> And, *"Salvation is found in no one else, for there is no other name (or authority) under Heaven given to men by which we must be saved."*<sup>2</sup>

I teach classes and give tests, but I have learned *"not to think more of them than I ought to think."*<sup>3</sup> More and more churches are turning to worldly wisdom to divine whether a person will be successful in the mission field. Some of these tests are not bad, but here is a word of caution. It is difficult to take the square root of a poem and understand much about the poem. Tests cannot tell you how much faith a man has or how much trust a woman has in the Lord. What the Lord has in mind for them and what their real reactions will be in any given situation cannot always be predetermined. A resumé that shows intellec-

tual accomplishment is about as useful as a taped sermon sent with an application for a preaching job. You can be faked out by either one. If you are looking for a soul winner, you might ask how many souls he personally led to Christ in the past year or how much time he spent in prayer every day.

I know we can judge tangibles, but do we not have trouble with the intangibles? Might not consulting the Lord who can discern the hearts of men be the best of all the other alternatives? Jesus spent all night in prayer before choosing the twelve apostles.<sup>4</sup> The Holy Spirit qualified and chose men for the work of God.<sup>5</sup> Men were chosen for the work of the church who were "full of the Spirit and wisdom,"<sup>6</sup> and one, Stephen, was "full of faith and the Holy Spirit,"<sup>7</sup> and "full of God's grace and power."<sup>8</sup> Let us remember as we look our own way for workers to send out into the mission fields, God may be sending them out a different way, His way.

Let us get together with our Lord and do it His way. The directions are given by the Holy Spirit in the New Testament. Psychology and other studies can be helpful but are not essential. Holy Spirit wisdom must supercede the wisdom of this world in everything, and in every way, that our Lord may be glorified in all things and in all ways.

I like the story of Gladys Aylward called "The Small Woman." In England, she felt called by Christ to be a missionary to China, but she was a charwoman; she scrubbed floors. She applied to all the missionary societies in the country but was flatly refused because she was a common laborer. They failed to recognize her uncommon faith. She saved her money working everyday until she had enough to buy a ticket on the Trans-Siberian Railroad to China. She arrived in China poor in funds but rich in faith. Her work with orphans, her success, and her fame is a matter of history. Her life and work is recorded in the book, Little Woman in China, and in the movie, The Inn of the Sixth Happiness. A story such as this can be repeated many times and will help us discern the workings of the grace of God that cannot always be detected by the tests and measurements of men.

## 38. OLD SOLDIERS NEVER DIE

*"Your old men will dream dreams." - Acts 2:17*

I do not think that the foregoing fulfillment of prophecy means that old Christians will sleep a lot. To say it does would contradict what Solomon said about old age *"when men rise up at the sound of birds"*<sup>1</sup> The older I become, the earlier I rise. I think it means more than a special gift of revelation seen in a dream. I see, instead, an incorporation of the elderly into God's scheme of things, a dream of the service they can do. God's use of the aged for the glory of his Name. I strongly advise retiree's and people in their "golden years" to commit to more praying instead of playing - to seek white raiment instead of entertainment - God's treasure instead of pleasure. What about all those things you were dreaming of doing for the Lord upon retirement from the rat race? Have you forgotten your dream or forgotten to frame? I am not talking about meaningless ambitions for *"he that chooses fantasies lacks judgement."*<sup>2</sup> I am referring to our dreams concerning the church of Christ. Nebuchadnezzar had a dream about the kingdom of God but forgot it. Daniel reminded him of what it was and what it meant. Maybe I can help along that line.

I am talking about finding an eighty-year-old missionary like J. C. Bailey still preaching in India. I am referring to men who "follow that dream wherever that dream leads them." I like Caleb, who after a lifetime of travelling and fighting, took on his hardest job at eighty-five. Everyone else had received an inheritance in the promised land, and now Caleb asks another old campaigner, Joshua, for the mountain of the Anak. The Anak were tall men, good fighters, and no one had been able to conquer them. This would be the last battle of the long war, and Caleb says,

*"So here I am today eighty-five years old. I am still as strong as the day Moses sent me out; I am just as vigorous to go to battle now as I was then. Now give me this hill country that the Lord promised me that day. You, yourself, heard then that the Anakites were there and their cities were large and fortified, but the Lord helping me, I will drive them out, just as He said."*<sup>3</sup>

Here is a good target for old missionaries and for those who have forgotten the dream and the promise of the Lord. While there is one

soul unsaved, one tribe not reached for Christ, we have work to do. Rise up, ex-missionaries, ex-preachers, you discouraged and disappointed ones. Rise out of lethargy, oil the old joints, and get back in the fight for the souls of mankind. What about this promise for our old age?

*"They will still bear fruit in old age, they will stay fresh and green, proclaiming, The Lord is upright; He is my rock, and there is no wickedness in Him."*<sup>4</sup>

Paul, who nearing the end of his career and after three arduous missionary journeys, dreams and writes:

*"But now there is no place more for me to work in these regions, and since I have been longing many years to see you, I plan to do so when I go to Spain. I will go to Spain and visit you on the way."*<sup>5</sup>

This spirit is in keeping with the commission Christ gave him. He is not looking forward to a pleasant retirement. He is looking forward to *"preaching the gospel where Christ is not known."*<sup>6</sup> Here is an old soldier of the cross who will never die but will fade away from this vain world into the reality of his heavenly reward. Amen, so let it be!

### **39. A WIFE FOR ALL SEASONS**

*"How beautiful you are, my darling; Oh how beautiful!"*

– Song of Solomon 4:1

What can I say about the woman who has loved me longer and stronger than any other person? I thank Christ for this wonderful gift from above. I thank God that our marriage was made for us in heaven. I cannot thank her enough or reply her enough for what she has meant to me. Proverbs 31 is insufficient tribute.

For over forty years we have been together serving the Lord in missionary work and in the cause of world evangelism. She has uncomplainingly and devotedly followed the leading of our Lord into hard place - right after the war in Japan, then to suffering, war-ravaged Okinawa, then to Papua New Guinea, and most recently to the ocean island and jungles of Irian Jaya. Leaving Oklahoma, she has endured

the cold of Canada and Japan, the heat of the tropics, the hustle and bustle of urban centers, and the isolation of mountain outposts.

She has reared seven children, losing one of them in Okinawa. Four of them were adopted from Japan and Korea. She has suffered through operations without anesthesia and has ministered to the medical needs of thousands in our New Guinea clinics.

Her home was and is always open to travellers, strangers, and many journeying, missionaries. She had been a mother to single missionaries and a grandmother to missionary children. Her gentle and longsuffering disposition has been a rock, a fortress, and a refuge of strength for her workaholic husband.

Rosa Belle is the best example of a missionary wife that I have ever seen among many wonderful missionary wives. Her influence is being felt more and more through our paramissionary training program, where she teaches and counsels with those preparing to serve overseas.

She has nursed me through exhaustion, fevers, malaria, operations, dengue fever, diabetes, heart trouble, and many other ailments with faith, patience, and undying love.

She has braved storms at sea, traveled by airplane too often to remember, braved dangers on rivers, mountains, impossible roads, threats from wild men, and exposure to plagues, diseases and death. Never has she balked at going anywhere and doing anything for Christ. She has more grit in her little finger than most men I know have in their whole bodies. Yet, she is a quiet, unassuming, modest, faithful, and righteous woman. She has lived in all kinds of houses, sheds and huts, eaten all kinds of food, worn all kinds of clothes, and learned to speak all kinds of languages. She despises no one, never gossips, never puts anyone down. She is not pushy. She know how to get along without money. When we have money she is never quick to spend it on herself. Her children and grandchildren cannot help but love her, and neither can I.

I just want everyone to know that God makes women today as good as He has ever made them, and I am eternally grateful and glad to be happily married to one of them. Amen.

## FOOTNOTES

Note: All references are taken from the NIV unless shown otherwise.

### **Chapter 1**

1. John 15:5
2. Isaiah 55:9
3. Ephesians 3:20
4. Romans 11:33
5. 1 Corinthians 1:19
6. Romans 4:17
7. Romans 4:17
8. 2 Corinthians 12:9
9. 1 Corinthians 1:31

### **Chapter 2**

1. 2 Corinthians 1:14-16
2. 2 Corinthians 2:15

### **Chapter 3**

1. Luke 19:10
2. Philippians 2:5 (KJV)
3. Philippians 2:5
4. John 17:24 (KJV)
5. Titus 2:11
6. John 17:23
7. Ibid. 17:23
8. Ibid. 13:34-35
9. John 1:17
10. 1 John 4:16
11. John 1:14
12. Colossians 1:19
13. Romans 10:18 (KJV)
14. Colossians 1:20
15. Colossians 2:9-10
16. 2 Corinthians 5:18-20
17. 2 Corinthians 4:7

### **Chapter 4**

1. Numbers 12:3
2. Ibid. 12:8
3. Exodus 33:11
4. 1 Kings 19:12
5. 1 Kings 19:12 (KJV)
6. Isaiah 53:1-8
7. Matt. 11:28-29
8. John 14:9
9. Acts 3:22
10. Hebrews 3:3,6
11. 2 Timothy 3:5
12. Isaiah 57:15
13. 1 Peter 1:2

### **Chapter 5**

1. John 20:21

### **Chapter 6**

1. John 12:27-28
2. Ibid. 5:30
3. Hebrews 10:5, 7
4. 1 Corinthians 8:1

## Chapter 7

1. Romans 1:1 - Paul  
James 1:1 - James  
2 Peter 1:1 - Peter  
Jude 1 - Jude
2. Matthew 20:26-27
3. John 13:16
4. Ibid. 15:20
5. Ibid. 15:15
6. Luke 12:47
7. Luke 17:10
8. Ibid. 17:9
9. Romans 1:14-15
10. 2 Corinthians 5:14
11. Revelation 7:12

## Chapter 8

1. Philippians 2:7 (KJV)
2. Hebrews 2:6-8
3. 1 John 3:1
4. W E Vine. An Expository Dictionary of New Testament Words, Revell, NJ, 1966. Vol. 2I, p. 38.
5. John 8:23
6. Hebrews 5:7 (KJV and NIV combined)
7. John 1:14
8. Hebrews 5:8

## Chapter 9

1. John 1:14
2. Ibid.
3. Matthew 15:24
4. 1 Corinthians 9:22
5. Luke 4:16
6. Luke 7:32
7. Ibid.
8. John 4:37
9. Matthew 5:21
10. Luke 4:23
11. John 4:31-33; Mark 14:20
12. John 19:23
13. Ibid. 2:1-3
14. 1 Corinthians 9:19
15. John 4:6
16. Mark 6:32
17. Luke 9:41
18. Matthew 16:8-11
19. Matthew 16:4
20. Matthew 15:6
21. Matthew 15:9 (KJV)
22. Mark 11:15-16
23. John 2:25

## Chapter 10

1. Hebrews 4:15
2. Ibid. 5:7
3. Funk & Wagnall's Standard Dictionary, Vol. 1, p. 614.
4. Romans 12:16 (KJV)
5. Op. cit. p. 272 (condensed)
6. Luke 9:23
7. John 5:30
8. Luke 14:10
9. Ibid. 14:27
10. Ibid. 14:33

## Chapter 11

1. Hebrews 2:14
2. 1 Corinthians 15:56
3. Hebrews 2:14
4. Ibid. 2:13
5. Ibid. 2:14
6. 2 Corinthians 5:21
7. Revelations 13:8
8. 2 Corinthians 5:21 (KJV)
9. Romans 5:8
10. Hebrews 2:9
11. Romans 6:5
12. John 20:21
13. Hebrews 2:10
14. Matthew 9:38  
"send forth" here is from  
EKBALLO (Greek), meaning  
"to cast out."
15. Philippians 3:10
16. John 12:25-26

## Chapter 12

1. John 16:33
2. Isaiah 53:1-12
3. Isaiah 53:5
4. Galatians 3:13
5. 1 Peter 2:24
6. Matthew 27:46
7. 2 Corinthians 5:21
8. Philippians 3:10
9. John 10:18
10. Hebrews 5:8
11. Hebrews 5:9
12. Hebrews 2:10
13. John 6:53-57
14. Romans 6:7
15. Hebrews 5:9
16. Romans 16:26

## Chapter 13

1. Hebrews 12:2 (KJV)
2. Micah 6:8
3. Psalm 50:17
4. Psalm 34:18
5. James 4:6
6. Titus 2:11
7. The New Missionaries for  
New Days: The Bethany  
Press, 1956. p. 21.
8. 1 Peter 5:5-7
9. Romans 8:17

## Chapter 14

1. 2 Corinthians 4:10-11
2. Romans 12:1
3. 2 Corinthians 2:15
4. 2 Timothy 4:6
5. Revelations 19:13
6. Ephesians 1:22-23
7. Ibid. 3:17
8. Ibid. 3:16, 18-19
9. Philippians 2:1
10. As defined in Webster's Collegiate Dictionary
11. Ibid.
12. Ibid.
13. 1 Peter 2:11
14. 1 Timothy 1:15
15. 1 Peter 2:21; Colossians 1:24
16. John 3:16; Galatians 2:20
17. Romans 8:36
18. Hebrews 7:25
19. Mark 16:15-17
20. John 1:6-9; 8:12
21. Matthew 5:14-16
23. 1 John 2:2
22. 1 Peter 2:21
24. Romans 14:8
25. Hebrews 2:10
26. Philippians 2:2

## Chapter 15

1. Act 17:28
2. John 15:5
3. Matthew 9:38
4. Acts 2:47
5. 1 Corinthians 3:6
6. Hebrews 13:20
7. Hebrews 13:20
8. Ibid. 4:16
9. Ibid. 10:19
10. Ibid. 10:22
11. Colossians 4:2-3
12. Matthew 6:10

## Chapter 16

1. Songs of the Church, page 348, Howard Publishers, West Monroe, LA.
2. 1 Timothy 4:5
3. The Ministry of Intercession, by Andrew Murray, p 57.
4. The Hallelujah Factor, Jack Taylor
5. Songs of the Church, page 100, Howard Publishers, West Monroe, LA.

## Chapter 17

1. 2 Corinthians 12:9
2. 1 Timothy 6:8
3. Ibid. 6:6
4. Hebrews 13:5

## Chapter 18

1. Ezekiel 37:8
2. Ibid. 39:9
3. Ibid. 37:10
4. Ibid. 37:14
5. Ibid. 37:10
6. Galatians 5:22
7. Romans 8:2
8. Ibid. 8:4
9. Ibid. 8:5
10. Ibid. 8:6
11. Ibid. 8:13
12. Ibid. 8:14
13. Romans 8:16
14. Ephesians 6:17
15. Ibid. 6:18
16. Philippians 2:1
17. 2 Corinthians 13:13
18. Galatians 5:16
19. Rowland Hogden

## Chapter 19

1. 1 Corinthians 13:1-3, paraphrased by the author to be applicable to missionaries.
2. 1 Corinthians 1:10-13; 1:20-25; 3:1-4; 4:6; 5:1; 6:15-16; 6:1; 7:8; 7:8; Chapter 8; Chapter 11; 11:12, 13; 15:12-13
3. 1 Corinthians 12:31
4. 1 Peter 4:8
5. 1 Corinthians 1:2

## Chapter 20

1. Matthew 18:21-22 (NIV and KJV)
2. Matthew 18:32-35

## Chapter 21

1. "Hamlet", William Shakespeare
2. Robert Burns
3. Ephesians 4:3
4. James 1:4

## Chapter 22

1. Isaiah 52:7
2. Isaiah 55:12
3. Songs of the Church, page 615.  
Howard Publishers, West Monroe, LA.
4. Philippians 4:13

## Chapter 23

1. Galatians 6:9
2. Hebrews 4:15-16; 5:7-8
3. Matthew 17:17
4. 2 Corinthians 1:9
5. James 1:2
6. Psalm 46:1
7. Jeremiah 8:2
8. Malachi 4:2
9. Galatians 6:9

## Chapter 24

1. Mark 12:30
2. Ibid. 12:33
3. Matthew 23:23-24
4. Colossians 3:3, 5

## Chapter 26

1. John F. Kennedy; U. S. President
2. 2 Kings 11:12
3. John 4:38

## Chapter 28

1. Judges 5:15-18
2. Judges 5:23
3. Galatians 1:15-16
4. 2 Corinthians 10:13
5. Galatians 1:10

## Chapter 30

1. Ephesians 4:26
2. James 1:19-20
3. New Guinea Pidgin: "wait sikin em i man bilong kros. Em i stap belhat oltaim."
4. A. R. Holton
5. Matthew 5:9
6. Rick Niland
7. Galatians 5:22

## Chapter 31

1. 2 Corinthians 10:12-13
2. Matthew 6:6
3. 1 Corinthians 9:24
4. Ibid.
5. Green's Lexicon; p. 40
6. 1 Corinthians 9:26
7. Ibid. 9:22
8. Ibid. 9:19 (NASV)

## Chapter 32

1. Hebrews 10:5-7

## Chapter 33

1. Hebrews 2:10
2. Ibid.
3. James 1:4

## Chapter 34

1. Paraphrased by the author.
2. Parallel New Testament, Zondervan, p. 205, interlinear
3. Green's Lexicon, p. 38, deisis
4. Matthew 23:37
5. Psalm 126:5-6
6. Green, p. 55
7. Jonah 1:15
8. Exodus 3:11; 4:14
9. Acts 8:4 (KJV)
10. Isaiah 64:1-2
11. Psalm 101:2
12. Luke 3:21-22
13. Luke 6:12-13
14. Luke 9:28-29
15. Acts 1:14
16. Ibid. 10:4, 9
17. Ibid. 9:11
18. Ibid. 16:13-14

## Chapter 35

1. Oswald J. Smith
2. Acts 17:26
3. Ibid. 17:26
4. Ibid. 17:27
5. Ibid. 17:30
6. Isaiah 14:24, 26-27
7. Revelation 14:6-7
8. Matthew 24:14
9. Proverbs 11:14 (NEB)
10. Isaiah 32:8
11. Proverbs 15:22
12. 2 Chronicles 20:12
13. Proverbs 16:3

## Chapter 36

1. Songs of the Church, page 348, Howard Publishers, West Monroe, LA.
2. Hebrews 13:20-21
3. Ephesians 3:20 (KJV)
4. 1 Corinthians 3:6
5. Ephesians 3:20 (KJV)
6. 1 Timothy 4:4
7. Acts 16:7

### **Chapter 36 (continued)**

8. Acts 16:8
9. Romans 9:9
10. Ibid. 9:12
11. Ibid. 9:15 (paraphrased)
12. Ibid. 9:16
13. Amos 5:21
14. Romans 15:16
15. Ibid. 15:18
- 16.2 Corinthians 12:9

### **Chapter 37**

- |                       |                       |
|-----------------------|-----------------------|
| 1. 1 Corinthians 1:21 | 5. Acts 20:28, 13:1-4 |
| 2. Acts 4:12          | 6. Ibid. 6:3          |
| 3. Romans 12:3        | 7. Ibid. 6:3          |
| 4. Luke 6:12          | 8. Ibid. 6:8          |

### **Chapter 38**

- |                       |                    |
|-----------------------|--------------------|
| 1. Ecclesiastes 12:4  | 4. Psalm 92:12-15  |
| 2. Ecclesiastes 12:11 | 5. Romans 15:23-28 |
| 3. Joshua 14:10-12    | 6. Ibid. 15:20     |

