

GLOBAL-CHURCH PLANTING WITHIN THE MOBILE ACADEMIC AND
IMMIGRANT COMMUNITIES OF THE BOSTON METROPOLITAN AREA

A THESIS

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DOCTOR OF MINISTRY

BY

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To Mother, who shared her recurring dream of walking towards a small, white, steepled church in the midst of slowly falling snow, and to Steve, who reminded the author of this thesis-project that, “Words aren’t enough.”

I miss you both.

All theology must be missiologically focused, and all missions must be theologically grounded.

—Dr. Peter Kuzmič, Lecture Notes

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ABBREVIATIONS

BMA	Boston Metropolitan Area
BOD	Breadth of Discipleship
BOM	Breadth of Ministry
CUME	Center for Urban Ministerial Education
DOD	Depth of Discipleship
EGC	Emmanuel Gospel Center
HM	Holistic Ministry
IBBS	International Baptist Bible Study
IBCB	International Baptist Church of Boston
IBF	International Baptist Fellowship
ICs	Immigrant Communities
LOAP	Life-Organizational Accountability Plan
LOPs	Lausanne Occasional Papers
MACs	Mobile Academic Communities
OBM	Orthodox Baptist Ministries
PGC	Paradigmatic Great Commission

GLOSSARY

Boston Metropolitan Area: This is an area stretching west from Boston to include most of the communities inside the I-495 corridor (101 cities and towns).

Breadth of Discipleship: Breadth of Discipleship is the phrase used to describe the spreading of in-depth discipleship through the personal relationships of Christians. This phase of discipleship includes evangelism. The acronym BOD stands for breadth of discipleship.

Breadth of Ministry: Organized acts or programs of care and compassion that reveal the love of God for a community, civilization or humankind in general. The acronym BOM stands for breadth of ministry.

Depth of Discipleship: The program of mentoring Christians: spiritually, intellectually, physically and psychologically. The acronym DOD stands for depth of discipleship.

Gospel-Centered Theology: Theology which is systemized with the gospel as its nexus.

Metropolises: Global centers of finance, information, technology, media services and education, arbiters of regional and even worldwide influence.

Mobile Academic Community: This is a technical phrase used to describe those in secondary education who choose to study in a country other than their own.

Modality: The ecclesiastical organization as initiator, supervisor, and reviewer of outreach ministry.

Paradigmatic Great Commission: Matthew 28:18-20 is called the paradigmatic Great Commission because of its impact on ministry during the dispensation of the church.

Sodality: Parachurch organizations that minister outside the confines of a modality.

ABSTRACT

The thesis of this project is that a church-planting effort should be established in metropolitan Boston, and then expanded to other metropolises. In the first section two main subjects are covered which indicate the need for ministry to world-class cities: the geopolitical situation in the world and the human situation in the city. The purpose of the second section is to establish the hermeneutical, theological, ecclesiological, missiological, and apologetical parameters within which this thesis-project is written. The third section identifies the dilemma in the city, studies the various Christian responses to the city, and reviews evangelical ministry in Boston. And the fourth section evaluates the church-planting ministry with which the writer of this thesis has been involved thus far.

Then, on the basis of that evaluation and the lessons learned in the first three sections, a new ministry plan is presented. This ministry plan encompasses the planting of a model church and the establishment of four interrelating networks: local, regional, continental, and international. These networks are designed to provide the infrastructure for the establishment of churches in other world-class cities.

THESIS-PROJECT INTRODUCTION

The title of this thesis-project, “Global-Church Planting within the Mobile Academic and Immigrant Communities of the Boston Metropolitan Area,” is in need of explanation. Mobile Academic Communities (MACs) is a technical phrase used to describe those in tertiary education who choose to study in a country other than their own. Within the Boston Metropolitan Area (BMA), which extends west from Boston to include most of the communities inside the I-495 corridor,¹ there exist large numbers of MACs and immigrant communities (ICs). The nomenclature “Global-Church Planting” is intended to communicate the potential which exists within the BMA to disciple some from the MACs and ICs to minister the gospel in the places from which those individuals originally came.

Background of the Thesis-Project

The International Baptist Church of Boston (IBCB) became a church on January 7, 2001. The church met on Sundays in a building located at the corner of Newbury and Dartmouth Streets in downtown Boston, which is the center of the BMA. The purpose of the IBCB was to make disciples of individuals from the MACs of the BMA. However, as the church plant progressed; the ministry of the church began to include many people

¹ The dimensions of the BMA are taken from the Metropolitan Area Planning Council (MAPC) website. The MAPC is a regional planning agency representing 101 cities and towns in the metropolitan Boston area. The membership of the International Baptist Church of Boston was drawn from this area. Metropolitan Area Planning Council, “Metro Area,” 22 July 2008, http://www.mapc.org/metro_area.html (accessed 25 January 2008).

who were not from the MACs. Eventually, the scope of the church ministry grew to include all those within the BMA.

The inclusion of a broader ministry plan had mixed results. Initially, the IBCB was successful at mentoring the MACs, a fact that was reflected in the diversity of the church membership and Sunday-morning attendance. However, as the IBCB grew it became less diverse and more monoethnic. Eventually, the IBCB merged with the Evangelical Baptist Church (EBC) in Newton, Mass. The old IBCB currently comprises part of the EBC congregation, and the attendance is now in the 60s.

While the missionaries who were the church planters of the original IBCB are satisfied that much has been accomplished through the efforts of the first church plant in the BMA, they are not totally satisfied with the end results of the church plant. The original attempt at planting a church within the MACs of the BMA was not as successful as it might have been: the IBCB merged with the EBC, became less diversified, moved away from the middle of the MACs, and changed its ministry goals. Thus, the IBCB did not fully accomplish its expressed mission to minister to the MACs, and was eventually suspended for reconfiguration.²

Purpose of the Thesis-Project

The purpose of this thesis-project is to reflect on what happened in the development of the IBCB ministry and to glean lessons that will enable the establishment of a ministry

²Although the ministry of the EBC is quite different from what it was when it was called the IBCB, it continues to minister effectively in Newton, Mass. The comments above are not meant as an evaluation of the EBC ministry, but rather, they are intended to critique the ministry of the IBCB.

within the BMA that will more effectively accomplish the Great Commission within the MACs. Once these lessons are gathered, the author intends to draw on the conclusions of this thesis in order to plant a network of churches that will minister to the MACs and ICs of the BMA.

The reason for the inclusion of the ICs in the new mission is threefold. First, the ICs are growing within the BMA and are in need of a gospel witness. Second, like the MACs, the ICs provide a doorway to the rest of the world. The world has come to the BMA in the form of the MACs and the ICs; it is the obligation of the Christian community to understand what God is doing in the BMA and to join Him in the work of the Great Commission. A third reason for ministering to the ICs will be more fully developed below. Suffice it to say that it does not seem wise to minister to one segment of the BMA while neglecting others. The goal, then, is that a pilot church be established which is able to disciple the MACs and ICs of the BMA. This pilot church (the model church) will provide a platform for other church plants within the BMA, and also for a network of churches within metropolises worldwide.

Thesis Organization Explanation

The thesis is organized into four sections: Proddings, Parameters, Precedences, and Particulars. The first section, Proddings, explains the motivation energizing this thesis-project. Firstly, there is a work in progress within the BMA that needs to be more effective; secondly, the work within the MACs and ICs is extremely important; thirdly, there is dissatisfaction with the depth of discipleship that has occurred thus far. It is hoped that by means of this thesis-project a more thorough and successful discipleship will occur.

The second section, Parameters, lists important hermeneutical, theological, ecclesiological, missiological, and apologetical considerations. These five parameters provide both a foundation upon which this thesis-project is built and a perimeter within which this ministry will function. This foundation is such that the philosophy and methodology developed in these pages will be informed by the five parameters. The parameters also help determine our ecclesiological partnerships. In this sense, the parameters become a perimeter for fellowship.

The third section, Precedences, traces the history of the city, explores the Christian response to the city, and examines contemporary evangelical ministry in Boston. The lessons learned will inform the ministry plan which will be presented in the fourth section of this thesis-project.

The fourth section, Particulars, provides a general history of the ministry within the MACs of the BMA, evaluates that history, and develops a plan for future ministry. Based upon the ministry plan, material will be developed to be presented to those involved with the current ministry to the MACs and the ICs of the BMA. This ministry-plan synthesis is illustrated in Figure 1 on page 6. The appendices will provide supplementary material for the maintenance of the ministry plan, as well as explanatory material for the thesis in general. This material will be used for the unfolding of the larger church-planting project, which will take place over the next two decades.

SECTION ONE

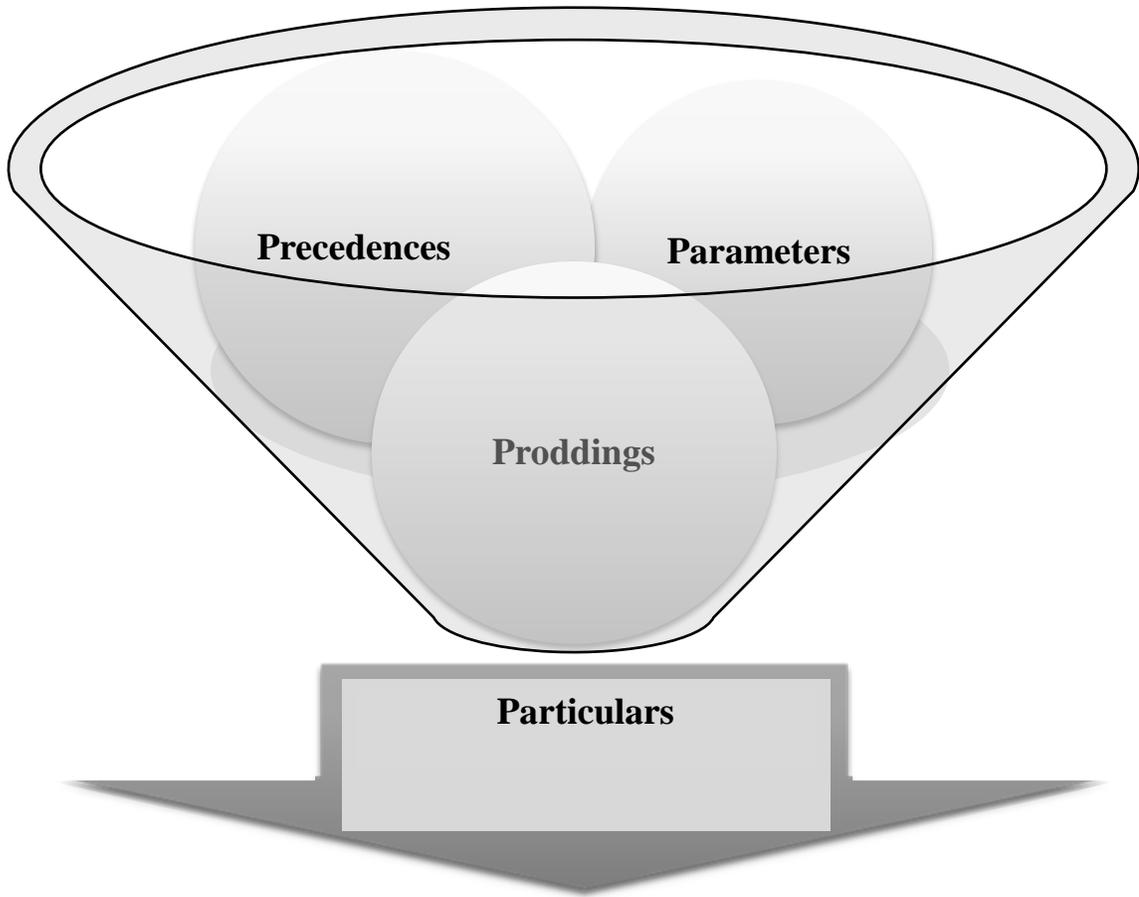
PRODDINGS

Introduction

Section One explains the reasons for this thesis-project—thus the section heading, Proddings. Each chapter of Section One will clarify the impetus for the thesis-project. Chapter One will present an introduction to the ministry of Bill and Deb Edmondson. It is through them that the ministry to the MACs of the BMA has been both initiated and maintained. This presentation will include a brief evaluation of the progress thus far.

Chapter Two will examine the demographic data regarding the global MACs as well as the MACs of the BMA. This chapter will also review the importance of ministering to the ICs of the BMA. Chapter Two includes an analysis of the global influences that are making ministry to the MACs and ICs of the world's metropolises essential for Great-Commission Christians.

There is a change of direction in Chapter Three: the topic will no longer be exclusively ministry at the macro level. While Chapter Two introduces ministry to particular communities in order to impact civilizations, Chapter Three introduces the micro level of ministry, the ministry to individuals. This chapter will explain the importance of the depth of ministry to individuals (comprehensive discipleship) that is necessary to achieve the breadth of ministry (holistic ministry) required of any ministry to the MACs and the ICs, if Great-Commission Christians are to succeed at following the Savior in His command to disciple the nations.



**The Ministry to the MACs and the
ICs in the BMA: Global Church
Planting in Boston**

Figure 1. Ministry-Plan Synthesis

CHAPTER 1

AN INTRODUCTION TO THE MISSIONARIES AND THE MINISTRY TO THE MACs OF THE BMA

As has already been stated, the purpose of this thesis-project is to help think through and write out an effective ministry plan for Great-Commission ministry within the MACs and ICs of the BMA. The phrase “effective ministry plan” refers to the recording of the theoretical basis and sequential program for the development of ministry skills needed to disciple the different civilizations¹ located in Boston, who will in turn effectively disciple their own civilizations. In this context, the verb “disciple” refers to the process of bringing to maturity those who have received Christ and adequately preparing them to represent the Messiah to their particular civilization in such a way that some from their civilization respond, are saved from eternal punishment, and are equipped to minister to the whole person in that person’s civilizational context.

As the title of this thesis suggests, there is particular interest in ministering to the MACs and the ICs of the BMA. Until recently, the ministry in Boston had been primarily focused on the MACs of the BMA. It was discovered, however, that in this case it was unwise to minister to a subgroup of Boston without ministering to the community as a whole.² Such a ministry does not adequately show the proper depth and breadth of

¹ The word “civilizations” is used to describe the largest category of people groups that share enough characteristics in common to differentiate them from other people groups. These include: Sinic, Buddhist, Islamic, Hindu, Latino, Eastern Orthodox, African, Japanese, Western and Jewish. More information is included in Appendix 1.

² The point is not that it is wrong to minister to a particular sub-group within a city, but that such a ministry should be tied into a ministry to the whole community. For instance, campus ministry within Baptist Mid-Missions is always done under the umbrella of a local church in the community. In the Edmondsons’ case, with their established goals, it is essential that ministry to the BMA be immersed in the community.

Christ's care for all the people of the community. When ministry is directed exclusively towards only one part of a community, it leads to self-centered, myopic disciples who are not really disciples at all. One ancillary purpose of this section, Proddings, is to explain how we came to the conclusion that biblical ministry to the global community³ in general, and the BMA in particular, must minister to the individual within that community in the total context of his life, with the purpose of impacting the total context of his life, including his community in all of its dimensions.

Ministry Description and Preliminary Evaluation

Bill and Deb Edmondson both came to the Lord through a campus ministry by the name of Campus Bible Fellowship. In fact, until recently⁴ they served with Campus Bible Fellowship, a sub-division of Baptist Mid-Missions. From very early in their Christian experience, the Edmondsons focused almost exclusively on ministering to the international academic community. After having dinner at the home of a colleague who was from India, they realized that one did not need to leave the United States to minister globally. Subsequent research proved to them that their observations were correct.

Within one year of Bill's conversion, Bill and Deb were married and in Bible college, training for a life of ministry to the MACs of the world. Since there were few courses offered in international student ministry, the Edmondsons completed most of

³ The term "global community" refers particularly to the MACs and the ICs. The first-generation visitors have the greatest opportunity to influence the world/civilization from which they come. In a secondary way, "global community" refers to the BMA in general.

⁴ The Edmondsons ministered as Campus Bible Fellowship missionaries for over twenty years. One result of the study for this thesis-project was that they switched to the church-planting division of Baptist Mid-Missions.

their academic work in the area of theology and Bible. They felt that a good theological and biblical foundation would provide a solid basis for any type of ministry. It is their conviction that methodology should naturally arise from their belief system, with very little room for pragmatism. They have been serving the Lord for over thirty years, and their entire ministry and training have been in anticipation of the ministry to the MACs.

After having ministered in Boston for a number of years, the Edmondsons took on the responsibility of reporting to their supporters (there are fifty-eight churches and individuals that support the Edmondsons) the progress that was made towards their stated ministry goals. They were able to tell their supporters that the first step had been accomplished: a local church had been started which had the expertise needed to minister to the mobile academic communities, and which also had a vision to continue the work. Bill and Deb rejoiced that they were now free to return to Boston and concentrate on the ministry of evangelism and discipleship in the mobile academic communities of Boston, with the goal of global church planting in the academic communities of the world. Yet, after continued reflection, this missionary couple is not completely satisfied with the results of the initial efforts in Boston.⁵ They are thankful that there is now a church where there was none before. They are happy that the church now has a beautiful facility, a diligent pastor, and around sixty people attending regularly. They are also satisfied that large number of people from all parts of the world have received Great-Commission ministry. It is also significant that a global network of friends interested in the gospel has begun to develop.

⁵ In the third section, there will be an expanded evaluation of the ministry to the MACs within the BMA and the ICs.

On the other hand, the Edmondsons are disappointed at the lack of a first-generation international community within the church that they helped start.⁶ They are disappointed that those individuals who became disciples from within the MACs ceased to attend church altogether. Bill and Deb are dismayed that their disciples seem to be unfinished, that Christ has not yet been formed in these disciples.⁷

In conclusion, the Edmondsons feel that, thus far, the ministry within the BMA has not achieved what it is capable of accomplishing. Therefore, it is necessary to evaluate the IBCB ministry, embrace that which was good, and correct that which was lacking. Their Spirit-derived goal remains to plant disciple-making churches around the world by discipling the world in Boston. The problem is that this has not yet become a reality.

⁶ This specifically refers to first-generation individuals from the MACs and the ICs.

⁷ As stated in Footnote 2, this is not meant as a critique of the EBC ministry, but rather as a realistic assessment of the strengths and weaknesses of the Edmondsons' ministry to the MACs of the BMA.

CHAPTER 2

THE IMPORTANCE OF GREAT-COMMISSION MINISTRY TO THE MACs AND ICs IN THE BMA

Mobile Academic Communities¹

The mobile academic communities (MACs) are indeed an important place to minister, and Boston may be the prime area in the world to do this type of Great-Commission ministry. There are around 65 institutions of higher education in Boston, and many of these have large numbers of international students. Along with New York, Washington and Los Angeles, Boston is one of the top four metropolitan areas for quantity of international students. Of these four, Boston has by far the smallest metropolitan area. Accordingly, Boston has the greatest density of international students in the smallest and most accessible area. From the ministry home² in Malden, Mass., one is able to walk three minutes to the subway, which provides access to Northeastern University, Boston University, Harvard University, and MIT. Although these are the key universities with the largest number of international students, they represent only the tip of the iceberg when it comes to the opportunity for gospel ministry in Boston. Boston University is a case in point: on any given day, the opportunity exists to communicate with one or more of over 140 nations represented at BU,³ and this is just one of 65 campuses in Boston.

¹ The Institute of International Education Network provides extensive information concerning the MACs. IIE Network, "Homepage," 13 November 2008, <http://opendoors.iienetwork.org/> (accessed 25 January 2008).

² The ministry home is a residential house rebuilt for the purpose of ministering to the MACs.

³ Boston University Admissions, "Countries Represented by BU Students," 13 November 2008, http://www.bu.edu/admissions/apply/int_countries.html (accessed 25 January 2008).

Boston is but a microcosm of what is happening globally. As has been written elsewhere,⁴ the MACs are situated strategically around the globe. It is important to understand that the phenomenon of the numerical growth of the MACs will continue into the future, and with this numerical growth comes increased potential to minister through it to our needy world. This phenomenon is illustrated by the following excerpt from the *Atlas of Student Mobility*:

Attendees at the 16th annual Australian International Education Conference were startled when Anthony Bohem, with IDP Education Australia, presented the results of a groundbreaking report that projected the growth in demand for an international education by students worldwide. His thesis was straightforward. As developing nations become wealthier and as their population increases, the number of students that potentially will go abroad may double before 2015 and double again by 2025. In 2000 UNESCO estimated that over 1.7 million students are currently being educated at the tertiary level in countries other than their homes, and the IDP report predicted that[,] by 2025, almost eight million students will be educated trans-nationally.⁵

This brief statistical review of the burgeoning growth of the MACs accentuates the importance of developing an effective ministry plan for the MACs of the BMA. If this goal is accomplished, there is a potential for worldwide blessing. Not only is there the possibility for many international students to receive eternal life, but also the testimony and Spirit-controlled abilities of these international ambassadors have the potential to reveal the love of God to a hurting world in spiritual, physical, political, and societal ways. The MACs are coming to Boston, learning English, adapting to Bostonian culture,

⁴ William Ford Edmondson, "The Nexus between the Mobile Academic Community and Huntington's Civilizations" (Research Paper, Gordon-Conwell Theological Seminary, 2005), 3.

⁵ Todd M. Davis, *Atlas of Student Mobility* (New York: Institute of International Education, 2003), 4.

and, at the same time, willing to receive help. It is not outlandish to think that God has sovereignly opened this door of opportunity.⁶

There are several other indicators that ministry to the MACs and immigrant communities (ICs) are particularly strategic at this time in history. These indicators are markers of what God is doing in the world, and, to a certain degree, must be understood and integrated into any ministry plan that proposes to minister to the world in which the living God is active. These indicators include globalization, urbanization, democratization, and civilizational conflict. We need to understand the interrelationships between these dynamics, and then create a nexus with a biblical philosophy and methodology of ministry, in order to accomplish the ministry which God has prepared for us. Globalization is the first dynamic which will be analyzed.

Globalization

Zouwei is a living example of globalization. He is an international student from China who had been studying the Bible with his Bible-study teacher for several weeks when he informed his instructor of a recent phone conversation. As in every other Bible study involving those without a biblical background, the teacher had asked Zouwei several paradigmatic questions such as, Why can a good person do bad things? And, What is the source of love? The purpose of these questions is to cause one to think deeply

⁶ In the foreword to Dr. Lau's book, Ned Hale writes: "There is a different kind of 'mass movement' taking place today, in which God has brought over one million of the brightest children of the nations of the world to our North American campuses. Many of them are "thirsty" for more than academic truth, and welcoming of loving interventions and caring friendships by God's people, all given with the name and love of Jesus Christ." This book is an excellent overview of international student ministry. Lawson Lau, *God Brings the World to Your Doorstep: Open Your Heart and Home to Welcome the Internationals* (Mahomet: Leadership Publishers, 2006), 13.

about the perplexities of the human condition. The intent is to demonstrate that, ultimately, only the Bible gives satisfying answers. Zouwei informed his teacher that, when he communicated with his friend in China, he shared these same questions with her. Within one week of the teacher's sharing biblical concepts with Zouwei, those same concepts were communicated to Zouwei's friend in the middle of China. This communication of eternal truth from a teacher's kitchen in Boston to a dormitory somewhere in China is one result of a phenomenon we call globalization.⁷ In *The Lexus and the Olive Tree*, Thomas L. Friedman writes:

Globalization is not simply a trend or a fad but is, rather, an international system. It is the system that has now replaced the Cold War system, and, like the Cold War system, Globalization has its own rules and logic that today directly or indirectly influence the politics, environment, geopolitics, and economies of virtually every country of the world.⁸

⁷ When reviewing Section One of this thesis, Dr. William Smallman, a missiologist with Baptist Mid-Missions, illustrated the strategic opportunities globalization affords when he wrote:

Your comments on Globalization reminded me of a student I just met up at a Bible college, a grad student in my class on cross-cultural communications. "Wen Bao" was born and raised in China. She began a degree in international business and marketing, which she completed in the Netherlands, where she has lived for 7 years. There she also came to Christ and enjoyed intense discipling. Now she is in the States, nearly 2 months now, and doing very well both spiritually and academically. I told her she was the quintessential person of the future — at home on three continents, fluent in at least 3 languages, communicative, attractive[.] I kept suggesting that when she completes her Ph.D. in International Business (at first [I was] just teasing, but as she came to see how it could open doors around the world for service — and Christian ministry — she got really interested, [and] not at all daunted at the notion of doctoral studies; her parents are both medical doctors) she can write her own ticket to anywhere. She will return to China this summer with our TeamChina program along with other Bible college students, and will take a team to her home town to visit her parents and home setting. She is eager to witness to them again.

William Smallman, "RE: Thesis-project1," 29 January 2008, personal e-mail (29 January 2008).

⁸ Thomas L. Friedman, *The Lexus and the Olive Tree* (New York: Anchor Books, 2000), ix.

In a companion book,⁹ Friedman delineates three stages of globalization, which he feels shrink the world to a “tiny” size with a level playing field. In other words, the world and its opportunities are easily accessed and influenced with the help of a personal computer.

Globalization is a fact of history, and the results of globalization are both positive and negative. We live in a world that has already rejected Christ, and so we cannot expect that a system built upon the inherent greediness of people will result in the Kingdom of God. Friedman recounts that a friend of his, a rabbi, alluded to this when, after an explanation of globalization and the Internet, he asked, “Was the tower of Babel the original version of the Internet?”¹⁰

Without doubt, there are issues within globalization that the church must stand against,¹¹ but at the same time, there are elements of globalization that should be used for the building of the body of Christ. The ability to communicate quickly with disciples around the world and the connections between peoples of the same culture/civilization across vast distances are the kinds of things that have inherent and enormous potential for Great-Commission ministry. The fact that countries are closely connected by globalization allows one to have access to peoples who at one time were not accessible. The ability to communicate and disciple individuals within the MACs via the computer and the Internet is an important consideration in ministering to the world in Boston.

⁹ Thomas L. Friedman, *The World is Flat: A Brief History of the Twenty-First Century* (New York: Farrar, Straus and Giroux, 2006), 9-10.

¹⁰Friedman, *Lexus*, 473.

¹¹ Dr. Peter Kuzmič (personal communication) reports having seen Coke-vending machines in areas where water was scarce. This illustration of corporate opportunism is symbolic of the problem of a world system based upon a desire for personal affluence at the expense of the need of our neighbor.

Forces related to globalization bring people together: the rich with the poor, the educated with the uneducated, the physically and mentally healthy with the physically and mentally handicapped. Within a single city, all these types of people with various needs rub shoulders on a minute-by-minute basis. All of these people are equally created in the image of God, and are, therefore, of equal value to God. This interrelatedness makes it impossible to focus one's ministry on any single segment of that community. How can one possibly tell individuals about Christ without first showing the compassion of Christ to the multitudes around them?¹² Omitting the compassion of Christ produces a Christ not of the Bible; rather, one would end up communicating the spirit of antichrist. This dawning conviction has caused the Edmondsons to abandon a student-only ministry in favor of a ministry that, while still appreciating the potential of the MACs, also more clearly comprehends both what God is doing in the world and what He desires for the world.

The City

When one thinks in terms of the influence of world-class cities, a vision of a huge, monolithic heart enters one's mind. With machine-like regularity, this pulsating heart is continually, and with great consistency, drawing in great influences from all over the world, only to once more pump them out to all corners of the globe.¹³ According to *The*

¹² Jesus makes this very point in the parable of the Good Samaritan, found in Luke 10:29-37. Our neighbors are those who are in need all around us. Jesus commands us to love our neighbor as ourselves (Mark 12:31).

¹³ When writing about the power of the city, Harvey Conn and Manuel Ortiz wrote: "Their centrifugal magnetism draws social, cultural, economic and political activities into their geographical orbit. In turn their force field expands outward in a centrifugal direction past their geographical boundaries."

Open Doors: Report on International Educational Exchange statistical manual on international students:

Over 22% of all international students are enrolled in universities and colleges located in just ten U.S. counties. About half of all international students are enrolled in just 50 of the over 3,100 counties in the United States. These global centers of finance, information, technology, media services and education, and these industries are crucial to the emerging global economy. The presence of international students in these cities reflects the importance of these metropolises for this country and suggests at least one of the means by which these cities will further extend their global reach. Foreign students are part of the boundary blurring that occurs in these metropolitan regions [among] cultures, ideologies and fields of inquiry.¹⁴

This statement underscores the missiological importance of the metropolis. The phenomenon of the globetrotting foreign student is only one part of a larger picture of what is happening in our world, and is intricately related to the larger forces of globalization, perhaps as the rabbi friend of Thomas Friedman inferred: babelization. But the coming of Globalization and Urbanization, while unleashing many negative forces,¹⁵

Harvey M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove: InterVarsity Press, 2001), 193.

¹⁴ Institute of International Education, "Metropolis," 1994/95: U.S. Distribution, in *Open Doors: Report on International Educational Exchange* [CD-ROM] (New York, NY: Institute of International Education, 2005).

¹⁵ Kaplan refers to the turmoil of the future city when he says,

Populist rage is fueled by social and economic tensions, aggravated often by population growth and resource scarcity in an increasingly urbanized planet. In the coming decades, 2 or 3 billion more people will live in the vast, impoverished cities of the developing world. Global capitalism will contribute to this peril, smashing traditions and dynamically spawning new ones. The benefits of capitalism are not distributed equitably, so the more dynamic the capitalist expansion, the more unequal the distribution of wealth that usually results. Thus, two dynamic classes will emerge under globalization—the entrepreneurial *nouveaux riches* and, more ominously, the new sub proletariat: the billions of working poor, recently arrived from the countryside, inhabiting the expanding squatters' settlements that surround big cities in Africa, Eurasia, and South America.

Robert D. Kaplan, *Warrior Politics: Why Leadership Demands a Pagan Ethos* (New York: Random House, 2002), 4-5.

may also be used for the glory of God. Timothy Monsma understands the missiological significance of the city when he writes:

Veins of gold lie buried deep in the earth in places scattered around the globe. The gold is there for the taking, but one must dig for it in order to obtain it. There is gold for the Lord in the cities of the World. But one must work for it too! Strip mining is not sufficient. One must locate the veins, which are the various kinds of people groups in the city. These veins run in many directions and often intersect. The missionary's challenge is to know enough about each vein to mine it appropriately and extract the priceless ore of human souls to add to the treasury of the King.¹⁶

There are many reasons for the urbanization of the world: globalization, immigration, migration, war, and famine, to name a few. The Christian needs not only to look for these reasons from a horizontal point of view, but also from a vertical point of view. Therefore, Raymond Bakke asks the right question after stating, "Picture the world in motion: the Southern Hemisphere is coming north, the East is coming west, and on all six continents migrations are to the city. In 1900 about 8 percent of the world's population lived in sizable cities. Today over 50 percent of this earth—over three billion people — live in world class cities."¹⁷ Bakke follows this statement with the question, "What is God doing?"¹⁸ This is an essential question. God is bringing the world to the metropolises of the world, and it is the Christian's responsibility to seize the moment for the glory of God and the eternal welfare of the multitudes.

¹⁶ Timothy M. Monsma, "The Intersecting Veins of the City," in *Cities: Missions' New Frontier*, Roger S. Greenway and Timothy M. Monsma, 2nd ed. (Grand Rapids: Baker Books, 2000), 117.

¹⁷ Ray Bakke, "Urbanization and Evangelism: A Global View," in *The Urban Face of Mission: Ministering the Gospel in a Diverse and Changing World*, ed. Manuel Ortiz and Susan S. Baker (Phillipsburg, New Jersey: P&R Publishing, 2002), 29.

¹⁸ Bakke, "Urbanization and Evangelism," 32.

At this point, the earlier quote from the *Open Doors: Report on International Educational Exchange* is helpful. It is clear that, whatever God is doing in our world, it involves globalization combined with urbanization, and one significant way that the influence of this nexus is exported is through the venue of the MACs. Foreign students can facilitate the gospel-crossing of ideologies and cultures, and, at the same time, provide passage of the gospel back to the places from which these students come. If the Christian community is to seize the moment, it must learn how to plug into the nexus of globalization, urbanization, and the MACs.

The End of History

The liberal democratization of the world is a phenomenon that is impacting the way in which we minister to the world. Francis Fukuyama famously referred to this as the “end of history.”¹⁹ Speaking of the end of history, Fukuyama writes:

Today virtually all advanced countries have adopted, or are trying to adopt, liberal democratic political institutions, and a great number have simultaneously moved in the direction of market-oriented economies and integration into the global capitalist division of labor.

As I have argued elsewhere, this movement constitutes an ‘end of history,’ in the Marxist-Hegelian sense of History as a broad evolution of human societies advancing toward a final goal.²⁰

The process of a nation’s becoming a liberal democracy involves learning to live within a society that allows a plurality of worldviews within one civilizational framework. The inherent problem of such a system is that it tends to neuter the

¹⁹ See Francis Fukuyama, *The End of History and the Last Man* (New York: Free Press, 1992).

²⁰ Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York: Penguin Books, 1995), 3.

uniqueness of each worldview. The system does this by way of placing a politically correct straightjacket upon all participants within the system. Since all worldviews are viewed as being in essence equal, no one worldview can claim uniqueness or proclaim absolute truth. The only absolute truth allowed is the belief that all worldviews are of equal value.

On the other hand, life within liberal democracies enables Christians to do Great-Commission ministry within a framework where individuals are able to weigh the evidence and make a free choice to receive or reject Christ. The fact that much of the world is living under the liberal-democratic system²¹ allows one to move with the gospel more easily among peoples. Again, the phenomenon of the ever-expanding growth and influence of the MACs is inexorably linked to larger geopolitical realities.

Most internationally influential colleges and universities are located in countries that are liberal democracies. The MACs that comes to these universities is from virtually every country of the world, regardless of political system.²² The university generally

²¹ According to *The Atlas of Student Mobility*, “In 2002 there were 89 free countries in which there is broad scope for open political competition, a climate of respect for civil liberties, significant independent civic life, and independent media. This represents 2.178 billion people and 43.85 percent of the global population.” Davis, *Student Mobility*, 10. This publication references the Freedom House as the source of the information. According to the updated “Map of the Freedom of the World” page on the Freedom House Website, the figures are now 90 free nations representing 47 percent of the global population. Freedom House, “Map of Freedom in the World,” 13 November 2008, <http://www.freedomhouse.org/template.cfm?page=363&year=2007> (accessed 25 January 2008).

²² This information comes from a paper written by this author for Gordon-Conwell Theological Seminary in fulfillment of the Doctor of Ministry course requirements. The information was generated by gleaning data from the *The Atlas of Student Mobility* and rearranging them according to the civilizational categories from Huntington’s *The Clash of Civilizations and the Remaking of World Order*. After these data were analyzed, the following observation was made:

The Western civilization is the host of, by far, the largest number of international mobile students in the world. All civilizations are represented in the Western tertiary institutions. The reverse does not seem to be the case. In fact, all but four of the twenty primary locations are allocated in Western-civilization. The exceptions are Japan from the Japanese civilization, Korea

inculcates values into individual students, who become spokespersons for those values when they return home.²³ These values often affect the culture of the spokesperson's homeland. The student is not isolated from his environment, but is uniquely equipped to be a great influence in his particular world.

Therefore, it is essential that, as the Christian community seeks to make Christian disciples of these foreign ambassadors, it shows them how the values of the Christian worldview affect how one lives one's life in the world. It is therefore important that the

Christian community not isolate campus ministry from a church ministry designed to minister to the entire city.

Civilizational Conflicts

Another dynamic that is impacting the world is the specter of civilizational conflict. Samuel P. Huntington, while giving an alternative view to Fukuyama's concerning our historical situation, describes his view of the contemporary geopolitical situation:

In sum, the post-Cold War world is a world of seven or eight major civilizations. Cultural commodities and differences shape the interests, antagonisms, and

from the Sinic civilization, Turkey and Jordan from the Islamic civilization. The vast majority of all mobile students elect to go to Western-civilization tertiary institutions. Because the Western civilization is located in a free society, we have an incredible opportunity to disipline [sic] the world.

William F. Edmondson, "The Nexus between the Mobile Academic Community and Huntington's Civilizations" (Research Paper, Gordon-Conwell Theological Seminary, 2005), 25. See also Davis, *Student Mobility*, and Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster Paperbacks, 1996).

²³ Although dated, an article by Mark D. Rentz in *Newsweek* is still applicable: "The strategic possibilities of forging friendships with foreign students are so beneficial that Richard Berendzen, president of American University in Washington, D.C., has advocated increased government support for international education. The 'future leaders of the developing world,' he has said, not only will get a diploma in the United States but also will gain 'some understanding of our culture ranging from our form of government to our sports, from our TV to our food, from our business life to our spiritual life.' The political benefits are obvious. Mark D. Rentz, "Diplomats in Our Backyard," *Newsweek*, 16 February 1987, 10.

associations of states. The most important countries in the world come overwhelmingly from different civilizations. The local conflicts most likely to escalate into broader wars are those between groups and states from different civilizations. The predominant patterns of political and economical development differ from civilization to civilization. The key issues on the international agenda involve differences among civilizations. Power is shifting from the long-predominant West to non-Western civilizations. Global politics has become multipolar and multicivilizational.²⁴

The way in which the MACs ministry intersects with civilizational conflict can be illustrated by an experience the author of this thesis had while attending a residency²⁵ in Mostar, Bosnia. One snowy morning, while my classmates and I were walking down the hill from our accommodations, we came across a group of Muslim boys frolicking in the snow. When I playfully began to make a snowball, the group of young men began pelting us with snowballs. They were just like boys all around the world, glad to be alive and finding fun wherever possible. Later, I reflected that these young boys have very little opportunity to ever hear the saving gospel of Jesus Christ. In fact, because of war in the Balkans, they would be extremely hesitant to listen to any Christian message.

In the same community, on a hillside high above the town, a large white cross marks the spot where the artillery from the “Christian” side of the conflict was located. As our Muslim friends, made in the image of God and for whom Christ died, gaze towards that hillside, they are continuously reminded of the “Christian God” who rained terror down on their families. As Dr. Kuzmič explained to us during the Mostar

²⁴ Huntington, *The Clash of Civilizations*, 29.

²⁵ This residency was one of three residencies in which I participated in fulfillment of the requirements for the Doctor of Ministry degree at Gordon-Conwell Theological Seminary.

residency, we will need to clean the face of Jesus before these precious souls are able to hear the gospel of the Christ who loves them and gave Himself for them.²⁶

The question then becomes, How does the Christian church fulfill her obligation to make disciples in a place like Mostar, Bosnia? It is interesting that, in Mostar, there are two universities, one Muslim and one Christian. This division does not exist in the universities in Boston, where one has the potential to minister to both professing Christians and Muslims in the cultural context of academia and within the Western norm of religious freedom.²⁷ It is at least in the realm of possibility that one could minister to Bosnians in Boston who will, in turn, minister the gospel to individuals devastated by the civilizational conflict in the Balkans. This will only become a reality if the Christian community learns how to make disciples that are civilizational peacemakers. Civilizational peacemakers will not be made in isolation from the world around them. Therefore, the ministry to the MACs must be done in the context of a local church ministry that is endeavoring to bring peace among civilizations represented in its own city.

The Nexus

Because of the their dissatisfaction with the depth of the disciples whom the ministry to the MACs of the BMA is producing, combined with their greater

²⁶ This is not an exact quote, but the need to repair the image of Jesus through an authentic Christian life testimony was at the heart of Dr. Kuzmič's comments. His comments were made during a missiological lecture in Mostar, Bosnia.

²⁷ Each year Bill and Deb Edmondson host an international Thanksgiving dinner for the MACs. As part of the program the students are asked to introduce themselves and to tell the assembled group something about their homeland. One memorable year, two students stated in sequence that they were from countries that were, at the time, at war with one another.

understanding of the world situation, the Edmondsons are convinced that placing the foreign student in an isolated compartment, segregated from the surrounding community, not only lacks wisdom but is also an unbiblical approach to ministry. Such an approach not only ignores what God is doing in the world, but also neglects what God desires to do in the world. It is apparent that God is condensing the world into strategic centers. These global centers are designed in such a way that there are opportunities to minister to individuals who will in turn minister to the nations. Therefore, it is mandatory that ministry to the foreign student be understood as part of a larger ministry to the city in all of its complexity.²⁸

²⁸ It is not the author's intention to agree or disagree with each of the geo-political analyses that are recorded in this chapter. The important point to note is that each of these analyses provides a partial picture of the way in which God is working in the world today. Another book, which is helpful when developing a panoptic view of the current geo-political environment, is *The Keys of this Blood* by Malachi Martin. It was the opinion of Malachi Martin that control of the world in which we live is being waged between three primary forces: the Roman Catholic Church, the West, and the former Soviet Union. Although dated, this book provides insight into current world affairs. Malachi Martin, *The Keys of this Blood: The Struggle for World Dominion between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West* (New York: Touchstone, 1991), 15-18. In his book, *The Greatness of the Kingdom*, Alva J. McClain explains that the age in which we are living is a time that is between the two comings of the King (Jesus Christ). When He (Jesus Christ) comes the second time, it will be to set up His (Jesus Christ) Kingdom. This "in between" time is a time of instability and uncertainty. Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God* (Winona Lake, Indiana: BMH Books, 1959), 321-84.

CHAPTER 3
THE DISCIPLESHIP CYCLE

There is another way in which the ministry to mobile academic communities (MACs) and immigrant communities (ICs) must mature. It must be more successful at in-depth discipling. The breadth of discipleship (BOD)¹ to a community, country or civilization is dependent upon the depth of discipleship (DOD)² to individuals. In turn,

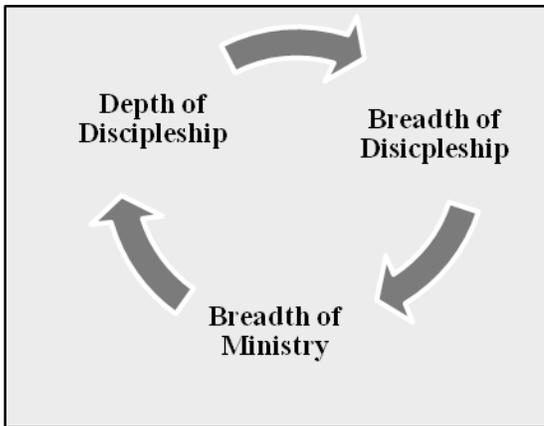


Figure 2. The Discipleship Cycle

and BOM become possible and effective.⁴ Three categories of case studies will be examined in this chapter. The first will illustrate the need for DOD, while the second will

both the DOD and the BOD are dependent upon effective breadth of ministry (BOM)³. The Discipleship Cycle (Figure 2) is complete when it is understood that effective BOM is dependent upon effective DOD. The ingredients that make DOD successful are the fountain from which both BOD

¹ “Breadth of discipleship” refers to the spreading of in-depth discipleship through the personal relationships of Christians with non-Christians. This phase of discipleship includes evangelism. The acronym BOD stands for breadth of discipleship.

² “Depth of discipleship” denotes the mentoring of Christians spiritually, intellectually, physically and psychologically. The acronym DOD stands for depth of discipleship.

³ The phrase “breadth of ministry” refers to organized acts or programs of care and compassion that reveal the love of God for a community, civilization, or humankind in general. The acronym BOM stands for breadth of ministry.

⁴ The Apostle Paul makes this point:

demonstrate that BOM is prerequisite to DOD and BOD. The third category will show the relationship between the DOD and BOD. Additional case studies will be provided in Appendix 2. These case studies are actual historical accounts. As will be seen, they are not success stories. Rather, they illustrate the need for more-effective discipleship. Understood together, these case studies will illustrate how discipleship relates to missiology, and will provide a starting point to form a ministry plan for the discipling of the nations in Boston.

Depth of Discipleship

DOD is the process by which the ministry to the MACs and ICs of the Boston Metropolitan Area (BMA) will mentor congregants spiritually, intellectually, physically, and psychologically. This type of discipleship is comprehensive because it deals in-depth with the whole person. This discipleship thus goes beyond a superficial teaching of the milk of the Word and gives in-depth answers to the pressing questions of personal human need. It not only helps one repair one's relationship with God, but also gives practical

For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake. And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, so that you became examples to all in Macedonia and Achaia who believe. For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything. For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come. (1 Thess 1:5-9 [All quotations from the English Bible are taken from the New King James])

Paul's ministry to the Thessalonians produced Christians whose repentance and depth of Christ-like character was so evident and powerful that their testimony was heard throughout a large geographical area. Similarly, immigrants and students from all parts of the world converge on Boston and share a common culture. In this common culture, they will be nurtured in Christ, and as they become Christ-like their testimony will have the potential to spread around the globe.

help in managing one's life. The following case study will illustrate the importance of comprehensive discipleship.

Nelda

Nelda was the Puerto Rican matriarch of a large family in Boston. She was the custodian at Snowden International High School in Boston, where the International Baptist Church of Boston (IBCB) met for services. The church family had continually prayed that God would allow them to be a blessing to the high school. One way that they were able to do so was by being a blessing to Nelda. Nelda was drawn to the fellowship when she heard the congregation praying before the Sunday services. She became a Christian, joined the church, and became an important part of the fellowship. The congregation's admiration for Nelda continued to grow as time passed.

Despite being a grandmother with limited English, she was the breadwinner for her immediate family and, at the same time, the emotional stabilizer from whom her large family drew upon. Her husband was disabled, and many of her children were very needy. Drug and alcohol abuse were the norm in her family, and one son was suffering from AIDS. Nelda suffered from her own physical problems. She spent many hours a day on her feet working several jobs. Her knees were in poor condition, and she needed to have surgery on them. She was very suspicious of the institutions that were to provide her the needed social services. She was a hard-working, diligent, but aging woman who had many burdens without the resources to deal with them.

Nelda became a prayer warrior in the early-morning prayer time. She found in the services a partial answer to her daily problems. God did answer her prayers for her family, in that many of their dire problems were solved. At the same time, however, there

was so much more that the church could have biblically offered her. As time went on and the church grew, the ministry became more monoethnic and less prone to minister to people like Nelda and her family. It was not easy to communicate with Nelda, and her problems were beyond those which many of the church members faced. The church was not totally prepared to care for Nelda in a comprehensive way.

When the IBCB merged with another congregation, away from the center of the city, it lost Nelda. Although she had agreed to the merger, she asked several times why the church did not stay in the city. Her question was more complex than wondering about a mere location change: when the IBCB moved out of the center of the city, it moved away from the heart of Nelda's needy world. Nelda never did come to the new location. When the IBCB lost Nelda, it lost more than just one person—it lost its entrance into a whole area of need within the city. The church lost its ability to disciple the breadth of Nelda's world.

What Nelda needed was a full-orbed ministry that was experienced with caring for the whole person. She needed help caring for her family and negotiating through the complex web of social services. She needed to understand that the Bible offers help and wisdom in every area of life. She needed to see individuals from the IBCB move from the comfort of their own world to care for her in her world. In other words, Nelda needed comprehensive discipleship.

There are several lessons to be learned from this case study. First, metropolises are a strategic place to minister. In the city, there are many connections to the global community. The ICs provides one of these connections. There are myriad of individuals like Nelda, with limited education and resources, who are, nevertheless, connected to

family and friends in all corners of the globe. This has great significance for those engaged in Great-Commission ministry. Just like the MACs, the ICs is also a strategic people group to whom ministry should be extended. Second, Nelda represents the potential for BOM. The cities of the world have become microcosms of the world, and by ministering to the various civilizations within these metropolises we have the potential to disciple the world. Third, Nelda also represents the necessity of DOD. She needed the proclamation of the word of God, but she also desperately needed a ministry that would help her in every area of her life. Fourth, in the case study concerning Nelda, we see the relationship between DOD to individuals like Nelda, and BOD to families and communities of people related to people like Nelda.

The IBCB had the potential of not only discipling Nelda, but also of ministering the gospel to those of her world through her and with her. This potential was dependent upon the completion of DOD in Nelda's life. If this had been accomplished, the IBCB would have had entrance into a wider world of ministry in the heart of Boston, thereby revealing the heart of God.

Breadth of Ministry

BOM is a necessary prerequisite for a DOD. The truth of this statement is confirmed by a study of the public ministry of Jesus Christ. A dispensational, hermeneutical orientation informs one that the purpose of miracles in the Gospels is to authenticate the message of Jesus Christ.⁵ The miracles confirmed that Jesus was who He

⁵ Paul Enns is typical of this approach: "The miracles that Jesus performed were attestations of His deity and Messiahship; He performed the works of God in their midst. When the miracles are studied his truth becomes evident." He continues, "Jesus' witness to the nation concerned His words and His works—

said He was. The question that must be answered is simply this: Why did the performing of miracles validate the ministry of Jesus? Was it simply that the performing of miracles was the fulfillment of prophecy? This understanding seems shallow and smacks of a magic-show mentality. It is not intellectually or spiritually satisfying.⁶

As one studies the New Testament, it becomes clear that the miraculous deeds of Jesus authenticated His ministry because they were done in fulfillment of what one would expect the Messiah to do. He was simply showing the care of the Messiah for His people. The nation of Israel should have known that her God had come to redeem her, because He came as the Scripture foretold—caring for His people, healing, feeding, protecting, and saving. The character of the Messiah thus is partially understood by His caring for the people.

Based on these daily ministrations, Jesus proclaimed the necessity of repentance and faith. Without the deeds of mercy, the message would have been without authority.⁷ If one is to minister with the authority of the Savior, this relationship between, on the one

His teaching and His miracles. Both were attestations of His deity and Messiahship...” Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 230-232.

⁶ It has been the author’s experience that many dispensationalists tend to deny the value of deeds as a necessary part of the gospel witness. Some view this as a social gospel, which is understood to be a symptom of a liberal theological orientation. As this thesis will show, a dispensational orientation does not necessarily lead to a proclamation-only methodology.

⁷ When John the Baptist sent messengers to Jesus, he had a legitimate question. He was wondering if Jesus was indeed the coming King. John questioned his own earlier declarations because he was (at the time of his sending messengers to Jesus) in prison. Incarceration did not make sense if Jesus was who John had proclaimed Him to be. Jesus answered by curing those with infirmities, afflictions, evil spirits, and blindness. Then Jesus told John’s messengers: “Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. ‘And blessed is he who is not offended because of me’” (Luke 7:22-23). Notice how Jesus confirmed His identity by ministering to the needs of people. This was His affirmative answer to John: Jesus was the coming One, and John could know this to be true because of the caring ministry of Jesus.

hand, authenticating, caring deeds directed toward the general population and, on the other hand, a proclamation and teaching ministry to individuals, must be maintained. BOM is necessary in order to have DOD. The following case study of Sunil and his concern for the poor of India will demonstrate this truth.

Sunil and the Poor in India

“If there is a God, would He not do something for the hungry and starving in India?” This was the honest question that Sunil asked his Christian missionary friend in Boston. The missionary and his wife had become acquainted with Sunil through his wife, Pria, who came to America from the nominally Christian southern tip of India. The missionaries became acquainted with Pria when her young son started chasing the missionary’s six-year-old daughter around a playground at a housing complex southwest of Boston.

Soon Pria began attending Bible study. She was particularly impressed with the way in which the missionaries raised their children. This gave her hope that she could do better with her own children. In the course of time, her little boy became a Christian and her husband Sunil (a very kind man) was engaged in conversations about Christianity and the Savior.

An intellectual obstacle was preventing Sunil from believing in the God of the Bible: Sunil felt that a legitimate God who cares for people would do something about the profound desperation of the poor in India. To him, just saying words about eternity without offering physical help for those who are starving did not seem worthwhile.

What Sunil needed, in addition to a biblical explanation of global hunger and starvation, was concrete evidence that God cares for the abject poor and afflicted people

of the world. A church ministry that is able to explain to the Sunils of the world that we are not yet in the Kingdom, but that Christians are representatives of the coming Kingdom, will resonate with men like Sunil only if it is accompanied by deeds that demonstrate true concern for the poor and afflicted of this present world.⁸ Thus, a ministry that ministers to the breadth of the world's problems will have the potential to speak the gospel to individuals like Sunil. Such a ministry will not only have an impact on individuals like Sunil, but will also have the potential to minister to the spiritual and physical needs of places like India, through people like Sunil. From this, one can see that a BOM is a prerequisite to effective DOD. Biblical ministry to the MACs and the ICs must authenticate itself through appropriate application of help and compassion.

The Breadth and Depth of Discipleship

It is now appropriate to enlarge upon the discussion about the relationship between the DOD and the BOD. Several years ago, following a speaking engagement in a supporting church, a congregant asked the author of this thesis how one should make contact with the individuals with whom one desires to share the gospel. He explained that the biggest problem he had was making contact or having sufficient common ground with individuals, a situation that would enable him to share the gospel with them. This is a common dilemma; one feels odd going up to a stranger and bluntly explaining to him the Four Spiritual Laws. Similarly a layman in a different church related an evangelistic visitation experience. When the layman went to the door of a stranger and asked him if he

⁸ Appendix 2 includes a case study entitled "Neda, Two Young Men, and a Train to Sarajevo." This case study also illustrates the need for BOM in order to have DOD.

wanted to be saved, the stranger's query was, "Saved from what?" Even if a correct theological response is given to such an abrupt question, one wonders how a person is able to respond to a complete stranger who invades the privacy of one's home, without any introduction or meaningful credentials, and launches into a sales pitch that deals with the most intimate areas of one's life.

What the laymen above needed to understand is that all of life, culture, etc., form the common ground for ministry. When Christians develop an exclusive attitude that treats the entire world as dirty and something from which separation is needed, they lose the very point of contact that God has created. When one considers how to proceed with ministry to the MACs, these kinds of conversations cause one to ponder how authenticating credentials will be established globally.

On the other hand, one must consider the story of a young Chinese woman by the name of Mandy, who, while working on her Ph.D. in economics at Northeastern University, came to the Edmondsons' home for a special dinner. Subsequently, after gaining an understanding of the gospel, she placed her faith in Christ and became a Christian. Part of her testimony was that she knew that the Edmondsons had given free furniture away to many international students. Mandy explained that this revealed to her that the Edmondsons really cared for international students, and she was therefore willing to listen to their message. Christians are able to establish authenticating credentials simply by performing acts of kindness. This type of activity is also important for those to whom the Edmondsons minister, in order that they may authenticate their own ministry globally.

Up to this point in the chapter, it has been demonstrated that DOD is necessary for BOM to occur.⁹ The reverse is also true. There must be effective BOM in order for DOD with individuals to occur. The story of Sunil reveals this to be true. The following case study of Donatielle of Burundi will further delineate the relationship between the DOD and the BOD.

Donatielle of Burundi

Donatielle is from Burundi, Africa, and came to the United States to study health systems. Before she came to the United States, she experienced the carnage of war. Burundi was involved in an ethnic war that resulted in the slaughter of over 200,000 people in the 1990's.¹⁰ Donatielle was almost drawn into the killing, desiring to exact

⁹ The importance of DOD for BOM may also be illustrated by the Edmondsons' relationship with Xiou Peng. The Edmondsons were the first people in the United States whom Xiou Peng ever met. Over the course of four years, Xiou Peng became close friends with the Edmondsons and even placed his trust in Jesus Christ. To this day, he still contacts the Edmondsons on holidays, considering them his family in the United States. Shortly after Xiou Peng graduated with his Ph.D. in computer engineering, he called the Edmondsons and informed them that he had invited the whole Chinese community from his university to the Edmondsons home for lunch that coming Saturday. When asked by the Edmondsons concerning the number that might actually come to lunch, he said: "Not more than a couple of hundred." After four years of the Edmondsons' developing a discipleship relationship with Xiou Peng, he felt that he could recommend them to his friends as "those who would truly care for the Chinese student." This illustrates the above point that effective DOD leads to BOM.

¹⁰ According to the *World Fact Book*,

Burundi's first democratically elected president was assassinated in October 1993 after only 100 days in office, triggering widespread ethnic violence between Hutu and Tutsi factions. More than 200,000 Burundians perished during the conflict that spanned almost a dozen years. Hundreds of thousands of Burundians were internally displaced or became refugees in neighboring countries. An internationally brokered power-sharing agreement between the Tutsi-dominated government and the Hutu rebels in 2003 paved the way for a transition process that led to an integrated defense force, established a new constitution in 2005, and elected a majority Hutu government in 2005. The new government, led by President Pierre Nkurunziza, signed a South African-brokered ceasefire with the country's last rebel group in September of 2006, but still faces many challenges.

Central Intelligence Agency, "The World Factbook/Introduction," 6 November 2008, <https://www.cia.gov/library/publications/the-world-factbook/geos/by.html#Intro> (accessed 4 February 2008).

revenge. It was during this intense time that she was prompted to read the Bible, sensing that the answers to her questions and the remedies for her fears lay therein.

Upon arriving in Boston, Donatielle became acquainted with the Edmondsons after reading an advertisement at Boston University that included the name International Baptist Church of Boston. Although Donatielle attended the advertised event (a household-goods giveaway for international students), she was more interested in the church. Except for a visit home to Burundi, Donatielle participated consistently in the ministry of the IBCB. On her second trip to the United States, Donatielle lived briefly in the Edmondson home. As a result of this deepening friendship, the Edmondsons in tandem with the IBCB ministry had the opportunity to augment Donatielle's biblical comprehension and ministerial competency. As a result, she more clearly understood what it meant to be eternally secure in one's relationship with God. She also learned how to use the Bible to disciple the whole person. She particularly benefited from a counseling conference that was hosted by the IBCB. Donatielle has since returned to Burundi, and now occupies a place of influence; she has written to the Edmondsons confirming that the ministry which she received in Boston is being used in Burundi to minister to others.

The Edmondsons had very little time to disciple Donatielle. Still, the relationship between the DOD and BOD is apparent in this example. As Donatielle gained increased biblical comprehension and the resulting spiritual maturity (DOD), she was able to go

back to her civilization and help others with the help that she had received (BOD).¹¹ This maturing process occurred in a neutral location, the metropolis called Boston.

Observations and Lessons

Writing about the cycle of discipleship (Figure 2 page 25) turned out to be a difficult task. What had seemed to be easily segmented into three categories, one dependent upon another, proved to be difficult. The intent of the three case studies was to show distinctively the essential ingredients necessary to produce completed disciples.

One unintended result was to reveal the interrelatedness among DOD, BOD, and BOM.

For instance, while the case study concerning Nelda was intended to illustrate the need for DOD, it also illustrated both BOD and BOM. Nelda, who is representative of millions of migrants and immigrants worldwide, demonstrates that BOM is available and achievable in the metropolises like Boston. The need for BOD is also part of Nelda's story, since she introduced the church to the world of her large family, thus providing an opening for BOD. So, in Nelda's case, all the three ingredients contained in the cycle of discipleship intertwined.

¹¹ Donatielle is living the Scriptural principle found in Paul's writings. She is comforting others with the comfort that she has received from God. This is a missiological principle about which the Apostle wrote:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. For as the sufferings of Christ abound in us, so our consolation also abounds through Christ. Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation. And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation. (2 Cor 1:3-7)

Notice that it is the purpose of God that Christians be able to use the comfort that God gives to comfort others. This is what Donatielle is doing in Burundi, and her case study illustrates that depth of discipleship leads to breadth of discipleship.

Although the story of Sunil aptly demonstrates the need for BOM, those who know Sunil know that there is more to his story. The very fact that the Edmondsons had an opportunity to speak with him reveals the importance of DOD relationships. It was the discipleship relationship that Deb Edmondson enjoyed with Pria, Sunil's wife, which afforded Bill Edmondson the occasion to talk to Sunil about his need for Christ. It is also important to note that Pria was simultaneously pursuing BOD with Sunil. So again, in Sunil one sees that all three aspects of The Discipleship Cycle.

What is true of Nelda and Sunil is also true of Donatielle. The factual account of her life illustrates not only that DOD results in BOD, but it also demonstrates that DOD results in BOM and that BOM results in DOD. When Donatielle went back to Burundi she did not confine her ministry to Christians. She was also busy ministering to the alienated masses, striving to bring reconciliation between individuals who watched their families slaughtered by neighbors across the street. Therefore, the story of Donatielle dramatically illustrates that DOD leads to BOM. Her story also demonstrates that BOM results in DOD. Donatielle became acquainted with the Edmondsons and the IBCB ministry by means of an event intended to minister to the community holistically. It is evident, then, that in all of the above case studies all three disciplines contained in The Discipleship Cycle are present.

What has been said about the case studies is also true of the illustrations of the two laymen and Mandy. Both laymen had received DOD, but they were not involved with BOM. As a result, they were not able to engage others with BOD. Mandy came to the Edmondson home for a ministry event because she perceived that the Edmondsons genuinely cared for international students. Her perception was the result of watching the

Edmondsons minister holistically to the Chinese community. On the other hand, Mandy would not have known of the dinner which she attended had it not been for a friend who was receiving DOD. Mandy's friend, who was receiving DOD, was striving for BOD as she pursued a discipleship relationship with Mandy.

Nurturing disciples with depth is a major motivation for writing this thesis. This chapter has revealed that ministry to metropolises in general, and to the BMA in particular, offers an excellent opportunity to disciple individuals in depth. This chapter has also shown that there is a Discipleship Cycle that must be maintained if one is to be effective at developing mature disciples. This understanding of the dependent relationship among the DOD, BOD, and BOM is foundational to the way in which the ministry to the MACs and ICs of the BMA will be developed.

Conclusion of Section One

Not far from the author's home is a hill that overlooks Boston. When gazing over the city, one cannot help but be overwhelmed by the need of the city. It is not hard to extrapolate across the globe from Boston and realize that our world is increasingly lost.

The people of the world are migrating to the cities by the millions. Forces of globalization, urbanization, and democratization, in tandem with civilizational conflict, are changing our world at an increasingly rapid rate. The body of Christ is beginning to respond to this challenge. But one part of the body of Christ—the fundamentalist part—is strangely resistant to urban ministry. Will the fundamentalist church¹² use what is

¹² This is not to imply that the fundamentalist church is synonymous with the body of Christ. The fundamentalist church is one small part of the universal body of Christ.

available for good, or will it adopt a defeatist, “the world is ending or against us” attitude?¹³

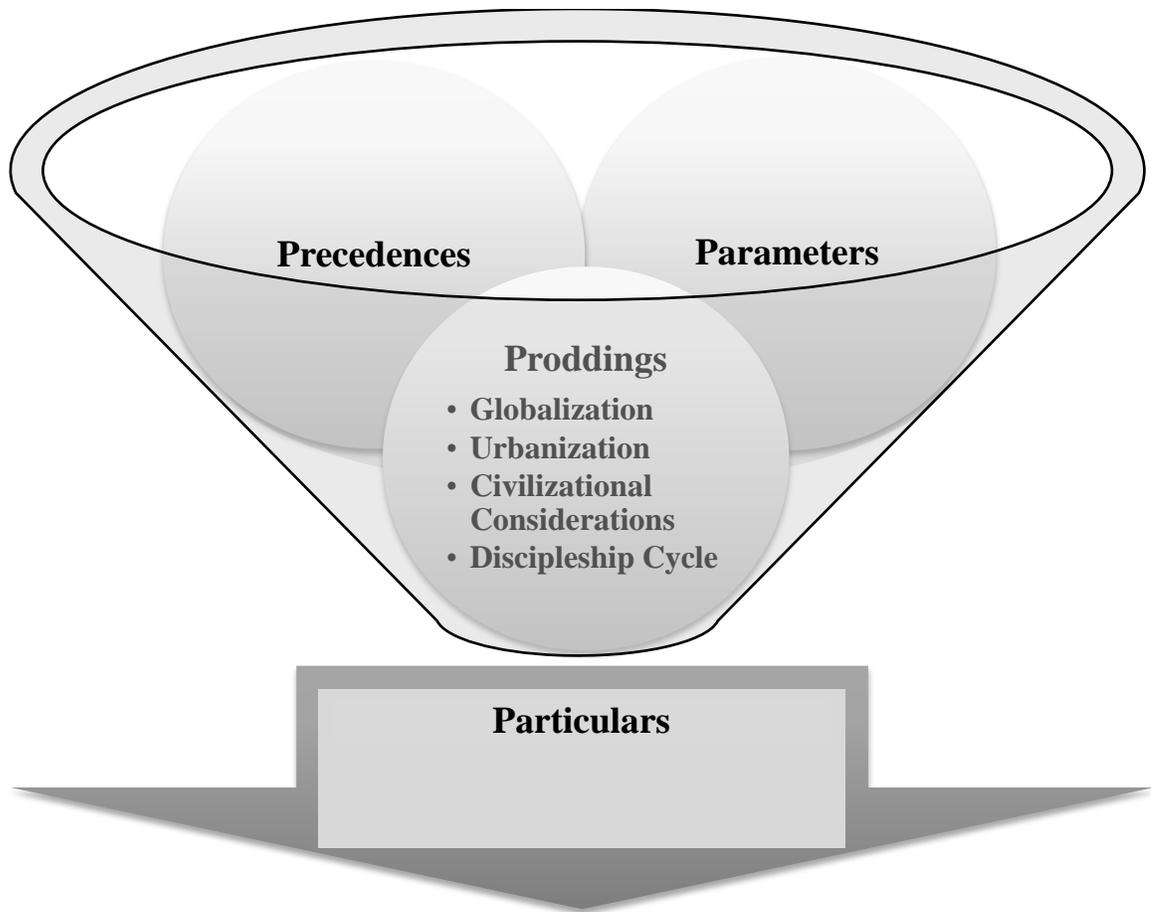
As has already been stated, a second impulse behind this thesis-project is the desire to nurture mature disciples. In order for this to happen, there must be an unbroken cycle of DOD, BOD, and BOM. The ministry plan, including the written material that will be used to motivate and train individuals to minister in the city, must reflect this Discipleship Cycle.

The MACs and ICs in the metropolises of the world are strategically situated to be a life-giving force to our hurting world. This thesis-project is being developed as one part of an effort to join the work of God, which is already in progress, in Boston. In order to do so, the past ministry of the IBCB must be evaluated, refined, and re-launched. Before that is able to happen, the parameters of such a ministry need to be established. That is the topic of the next section.

¹³ After reviewing the reasons why fundamentalism has neglected the city, Matthew Recker reviews the importance of ministering in the city when he writes,

Paul understood that one of the best vehicles for the propagation of the gospel was the city. Since all roads led to Rome, Paul knew that all roads led from Rome and that as the gospel broke into Rome it could also branch out from Rome. He recognized that the city is the ruling head and beating heart of a nation. Paul perceived that since Rome had conquered the world, all the world was in Rome. He had the opportunity to reach the world in one place. If we are going to carry the gospel to our great population centers, we must have the urban attitude Paul had, and not the negative, self-centered, fearful, and often media-created bias that plagues our modern minds. What was Paul’s urban attitude?

Matthew Recker, *Behold the City* (Greenville, South Carolina: Bob Jones University Press, 2002), 3. Matthew Recker is a fundamentalist church planter in NY, NY. He is one of a growing number of fundamentalists who are seeking to turn the focus of fundamentalism onto the needs of the large urban areas of the United States of America.



**The Ministry to the MACs and the
ICs in the BMA: Global Church
Planting in Boston**

Figure 3. Section One: Ministry-Plan Synthesis

SECTION TWO

PARAMETERS

Introduction: “Orthodox” Defined

The best way to explain the parameters of this thesis-project is to define what it means for the ministry to the mobile academic communities (MACs) and immigrant communities (ICs) to be orthodox. *Webster’s Third International Dictionary* defines “orthodox” in this way:

1 : marked by conformity to doctrines or practices especially in religion that are held as right or true by some authority, standard, or tradition... **a** : conforming to the Christian faith as formulated in the church creeds and confessions <an *orthodox* Christian> **b** : according to or congruous with the doctrines of Scripture as interpreted in some standard (as the creed of a church or decree of a council)...¹

The ministry to the MACs and ICs will be orthodox in both senses as seen under **a** and **b** in the above definition. First, the parameters for this thesis-project are based upon the foundation of the Apostles’ and Nicene creeds as the author of this thesis-project understands them (**a** above). The Apostles’ Creed often provided the pattern within which the doctrines of the Bible were systemized.² These systemized doctrines (systematic theology), when correctly integrated, form an orthodox nexus of theology. This nexus of theology may be referred to as a gospel-centered theology. Gospel-centered theology is the foundation upon which the ministry to the MACs and ICs will be built. A synopsis of

¹ *Webster’s Third New International Dictionary, Unabridged* (2002), s.v. “orthodox”; 13 November 2008, <http://unabridged.merriam-webster.com/cgi-bin/unabridged?va=orthodox> (accessed 18 February 2008).

² McGrath speaks of this type of systematic theology when he says that “the prime concern is to present a clear and ordered overview of the main themes of the Christian faith, often following the pattern of the Apostles’ Creed.” Alister E. McGrath, *Historical Theology: An Introduction to the History of Christian Thought* (Malden, MA: Blackwell Publishing, 1998), 6.

gospel-centered theology is presented in the appendices.³ Second, the ministry is also bound by the narrower confines of doctrinal orthodoxy (**b** above). These narrower confines are established by the commissioning church and the sending mission agency. Third, the etymology of the word “orthodox” is also helpful when defining the ministry parameters. *Webster’s* says the following concerning the etymology of the word **orthodox**: “to have the right opinion, from *ortho-* straight, right, true + *-doxein* (from *doxa* opinion, belief, reputation).”⁴

In keeping with the etymology of the word “orthodox,” the remainder of Section Two will explain this author’s belief system as it relates to hermeneutics, theology, ecclesiology, missiology, and apologetics. The presentation will be limited to key areas that affect the ministry plan and methodology of the ministry to the MACs and ICs. Each parameter will be defined, its relevance explained, and the way in which it impacts the ministry plan delineated.

³ See Appendix 3.

⁴ *Webster’s Third New International Dictionary*, s.v. “orthodox”.

CHAPTER 4

HERMENEUTICAL PARAMETERS

Dispensational Issues

There are two parameters that need to be addressed in this chapter: dispensational theology and the Paradigmatic Great Commission (PGC). This thesis-project will reflect a dispensational hermeneutic. The author of this thesis-project understands that Dispensations are not

ways of salvation (which has always been by grace through faith), but are stewardships by which God administers His purpose on earth through man under varying responsibilities; that changes in dispensational dealings depend upon changed situations in which man is found in relation to God due to man's failures and God's judgments; that, though several dispensations cover the entire history of mankind, only three of these are the subject of extended revelation in Scripture; that these three (Mosaic law, grace, and the millennial kingdom) are distinct and are not to be intermingled or confused.¹

Dispensationalists believe that a literal historical-grammatical reading of Scripture naturally leads to a dispensational orientation. A literal historical-grammatical reading of Scripture causes one to recognize that one portion of Scripture is written particularly to the New Testament Church. Accordingly, the New Testament, and especially the epistles, provides a commentary on the rest of the Bible.² This understanding of the importance of

¹ Faith Baptist Bible College and Theological Seminary, "Doctrinal Statement," 13 November 2008, <http://faith.edu/generalinfo/positionalstatements/doctrinalstatement.html> (accessed 5 February 2008).

² A dispensational orientation is by no means limited to Fundamentalists. In fact, there are many Fundamentalists who are not dispensationalists and the majority of dispensationalists are not Fundamentalists. There are large numbers of Fundamentalists, Evangelical, and Charismatic dispensationalists. Their dispensational distinctiveness is not their ecclesiology but their normal-historical-grammatical interpretive approach to Scripture. Dispensationalists believe that the entire Bible is inspired by God and authoritative over the Christian's life—for that matter, over all of life. A dispensational approach to the Bible recognizes the importance of progressive revelation and the necessity of studying the context of Scripture. Both of these disciplines are essential to correctly interpret what the Bible is saying and to whom the Bible is saying it. All of the Bible is applicable to the Christian's life

the New Testament and the hermeneutical priority of the epistles leads to the belief that the stewardship of this dispensation is the building-up of the body of Christ. Therefore, the emphasis of those who understand the Bible in this way is not on the establishment of the Kingdom; rather, their priority is the building up of the body of Christ. The Kingdom is understood as yet future, following seven years of tribulation. This eschatological perspective has implications for the way in which one understands holistic ministry. While the author of this thesis believes that ministering to communities for the good of those communities is essential for Great-Commission ministry, he nevertheless recognizes that holistic ministry (HM) will not establish the Kingdom.

A dispensational framework has implications for the way in which one understands the gospel. Although, as the above definition states, salvation has always been by grace through faith, the gospel of the church age is not exactly the same as the gospel of the Kingdom.³ While the gospel of the kingdom included the proclamation that the King was

³ In an insightful series of articles entitled “Thinking about the Gospel”, Dr. Kevin Bauder clarifies the distinctive nature of the gospel (good news) of the Kingdom when he says:

In his announcement, John the Immerser included both the good news and the bad news. The good news was that the one whom he was announcing would baptize people in the Holy Spirit. This statement was an allusion to the New Covenant language of Ezekiel, which took the form of a promise that God would put His Spirit in His people when He took away their heart of stone and gave them a heart of flesh (Ezek. 36-37). Ezekiel explicitly tied this prophecy to the time when Israel would be in the land, the Davidic throne would be restored over the entire nation, and God would make an everlasting covenant of peace with His people. Israel would no longer be under the dominion of the nations. The blessings of that time would include peace, prosperity, and progeny. John’s announcement that Messiah would baptize His people in the Holy Spirit stands as a synecdoche for all the blessings of the promised Kingdom. His hearers could expect that those blessings were imminent. That was good news. It was gospel.

Dr. Bauder concludes his comments by saying:

So are these one gospel or two? If they are two, then the two must be recognized as closely related and complementary. They should never be set in opposition to each other. If they are one, then it needs to be remembered that the Kingdom announcement cannot be made today in the same sense that John made it. We are authorized to announce salvation in Jesus’ name, but we cannot say

present and ready to establish His Kingdom, the gospel of the church age concerns exclusively Christ's death for the sins of humankind.⁴ This orthodox interpretation of Scripture enables one to comprehend clearly the essence of the gospel, articulate the gospel message, and discern when a correct response to the gospel has occurred. A dispensational understanding of the gospel message is the key parameter, not only for ministry to the mobile academic (MACs) and immigrant communities (ICs), but also for Great-Commission ministry in general.

Teaching concerning the motivation for living the Christian life is also informed by a dispensational hermeneutic. As the above definition of dispensationalism states, teachings concerning the Mosaic Law, Grace, and the Millennial Kingdom “are not to be intermingled or confused.” Christians are to be motivated by the grace of God, not the law of God. The eternal security of the believer and the promises of provision, protection, future blessings, and rewards are all motivational reasons for victorious and faithful

that the Kingdom is imminent (though we can say that it is coming). Nevertheless, those who receive the salvation that we announce are instantly transformed to become citizens of Messiah's Kingdom.

Kevin Bauder, “Thinking about the Gospel, Part Four: The Gospel of the Kingdom,” *The Nick of Time* (June 29, 2007), 30 June 2007, <http://www.centalseminary.edu/publications/Nick/Nick123.html> (accessed 7 February 2008).

⁴ As the Apostle Paul writes:

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures. (1 Cor 15:1-4)

Notice that Paul goes to great lengths to explicate the gospel. The good news is that Jesus died, was buried, and was raised again. Paul explains that this is the gospel by which those who have received it are saved and in which they stand. One aberrant view of salvation adds commitment to receiving. Rather than simply accepting by faith the work of Christ, this view purports that one must commit to Jesus as the Master as a prerequisite of salvation. Many times this misunderstanding of the doctrine of justification by faith alone is the result of a faulty hermeneutic which intermingles teaching from the dispensation of Law and the dispensation of the church.

Christian living.⁵ This has tremendous implications for the nurturing and motivation of Christians. The Christian worker's toolbox does not include scare tactics or the heavy hand of legalistic expectation. Building the body of Christ, preaching the simple gospel, and motivating people by the grace of God are three activities that will partially form the ministry praxis to the MACs and ICs.

The Paradigmatic Great Commission (PGC)

An additional important hermeneutical factor which serves as a parameter for this thesis-project is the way in which the author understands the Great-Commission passages in general, and Matthew 28:18-20 in particular. While the author is fully aware of the importance of all the post-resurrection commands of the Lord Jesus Christ, he nevertheless understands Matthew 28:18-20 to be paradigmatic for ministry in the dispensation of the church. While all five post-resurrection command passages contain essential information concerning Great-Commission ministry, the post-resurrection command contained in Matthew 28:18-20 is more comprehensive and lays out a structure around which ministry should be organized.⁶ Matthew was writing about Jesus' post-resurrection

⁵ In the Epistle to Titus, Paul writes:

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one despise you. (Titus 2:11-15)

Notice that it is the grace of God that is to teach the Christian how to live.

⁶ The other post-resurrection commands of Jesus are found in Mark 16:15, Luke 24:46-47, John 20:21, and Acts 1:8. The intention of the Gospel of Mark's presentation of the Great Commission seems to be to give a concise, concrete explanation of the Christian's responsibility during this age. Luke establishes the prophetic and historical context of the life, death and resurrection of Jesus Christ. To John was given

instruction when he reported, “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age*’” (Matt 28:18-20).

The main command in the PGC is to make disciples of all nations, and is modified in three ways. First, there is the instruction to make disciples by going forth. Second, disciples must be baptized. Third, the discipleship process is not complete until disciples are instructed to observe all things that Jesus taught. Great-Commission ministry, then, has a clear objective and clear instruction concerning how to accomplish this objective. The command and the modifiers of the command provide structure for organizing the ministry to the MACs and ICs, and they also provide parameters within which the ministry will operate. Anything that does not contribute to the making of disciples is outside the parameters of this ministry project.

There is a second way in which the PGC provides parameters for the ministry to the MACs and ICs. The PGC passage provides the disciples with new paradigmatic instruction for future ministry while maintaining the continuity of the message already communicated. This command to make disciples of all nations may have seemed

the responsibility to explain the calling of the Christian—the Christian is sent into the world by Jesus as Jesus was sent into the world by the Father. The Gospel of Matthew provides the most organized presentation of what it means to make disciples.

Mark clarifies, Luke contextualizes, John personalizes, and Matthew organizes the Great Commission around the imperative to disciple all nations. While the Gospel of Matthew shows the necessity of making disciples of all nations, Luke’s Gospel informs the disciples that this should be done in ever-widening concentric circles, and Mark makes it clear that the gospel must be extended to every person. John informs the church that extending the gospel to every person will only happen when Christians take on the cruciform lifestyle.

daunting to the disciples since, up to that point, they had been sent out only to the nation of Israel.⁷ The disciples did not need to be overwhelmed by the enormity of the global disciple-making command, since the command included a promise that their Savior and coming King would always be with them as they endeavored to obey His command. At the same time, while there was a new command to expand the witness to all nations, the essence of that witness remained the same. All the things that Jesus had already instructed them to know and do continued to be the core of their disciple-making instruction. Therefore, within the PGC there is new instruction—going to the nations, but with continuity of content—teaching them to observe all that Jesus had already commanded.⁸

There is a particular way in which this understanding of the PGC impacts this thesis-project. This author’s understanding of holistic ministry (HM) is tied to his understanding of how one is to apply the gospels’ teaching concerning the offer of the Kingdom. Although the Christian’s stewardship during the dispensation of the church is not the establishment of the Kingdom, it none-the-less remains essential to demonstrate the character of the King and to explain the temporary absence of the King in this current

⁷ In Matthew 10, Matthew reports that the Lord commanded His newly appointed disciples: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, ‘The kingdom of heaven is at hand.’” Notice that Jesus explicitly commands that the disciples not go to anyone other than the lost sheep of the house of Israel. In Matthew 28:18-20, Jesus changes that command to include all nations.

⁸ Eldin Villafaña speaks in much the same way about the teachings of Jesus when he writes, “The cross points both backward and forward. It points backward to Jesus’ life of obedience, service, and sacrifice — a life identified with the poor and oppressed — in birth, teaching, ministry, and death. And it points forward to his church (his body) called to an equally cruciform life (Philippians 2).” Eldin Villafaña, *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation, and Justice* (Grand Rapids: Eerdmans, 2006), xii. Villafaña also understands the cross to be the center point of discipleship—disciples need to look both backwards and forwards to understand how to obey the Savior in this age. Villafaña has labeled the resulting life a *cruciform* life.

age. HM demonstrates the character of the King and reflects His salvific desire toward the nations. While the purpose of HM is not the establishment of the Kingdom, when done according to God's desire for the nations it partially reveals the person of God to a needy world. The revelation of God's concern for humankind by means of HM is an essential parameter for ministry. This understanding of the PGC found in Matthew 28:18-20 provides important parameters for ministry during the dispensation of the church. The PGC command provides a structure around which the ministry to the MACs and ICs may be formed, and it also provides parametrical instruction for HM within the MACs and ICs. Later in this thesis-project, a plan of ministry will be presented, which is organized around the command to make disciples and around the instruction pertaining to how to make those disciples.

CHAPTER 5

THEOLOGICAL PARAMETERS

The second group of parameters for this thesis-project is theological. The thesis-project is being written on the basis of fundamentalist convictions. This means that the author believes in the fundamentals of the Christian faith. These include the deity of Christ, His virgin birth, His substitutionary death, His bodily resurrection, His ascension into heaven, and His bodily second coming to earth. The Fundamentalist's commitment to these doctrines rests upon his fidelity to the inspiration, authority, and sufficiency of the Bible.¹ In the United States, the title "Fundamentalist" normally means that one not only believes in the fundamentals of the faith, but that he also is willing to protect those fundamentals from the erosion of theological error.² The Fundamentalist does this by confronting the error, exposing the error, and, when necessary, protecting the ministry from the destructive effects of incorrect teaching by separating the ministry from the individual or ministry that is sanctioning the incorrect doctrine. In the next chapter, the subject of when to separate and how to separate will be discussed. Suffice it to say for now that the author of this thesis-project is a Fundamentalist and, therefore, a separatist. This means that this thesis-project will be developed with the convictions of a Fundamentalist informing its content.

¹ For an explanation of the relationship between inspiration, authority, and sufficiency of Scripture, read in full Appendix 3 "Gospel-Centered Theology."

² David Beale defines a Fundamentalist in this way: "Ideally, a Christian Fundamentalist is one who desires to reach out in love and compassion to people, believes and defends the whole Bible as the absolute, inerrant, and authoritative Word of God, and stands committed to the doctrine and practice of holiness." David O. Beale, *In Pursuit of Purity: American Fundamentalism Since 1850* (Greenville, South Carolina: Unusual Publications, 1986), 4.

One particularly important ramification of the fundamentalist philosophy of separation concerns the division which the practice of ecclesiastical separation has caused in Christianity in the United States. In the early twentieth century, there was a major schism between modernist and conservative Christians. Although confessing “Christians,” the modernists rejected belief in the supernatural as a presuppositional foundation. The conservatives, on the other hand, affirmed the supernatural aspects of the Bible. This struggle, which was trans-denominational, ended with chasmic division. Most conservatives eventually left the liberal (modernist) denominations and formed new ecclesial organizations and institutions. Surprisingly, even when the battle with liberals ended, division continued to develop within the conservative Christian movement. The two protagonist groups came to be known as Fundamentalists and Neo-evangelicals.

The Neo-evangelicals were dissatisfied with what they perceived as an anti-intellectual bias, sectarian spirit, lack of cultural acumen, and the negligence of social aspects of ministry characteristic of much of the fundamentalist movement.³ The Neo-evangelicals opted for a different modus operandi than the Fundamentalists: they agreed upon a philosophy of infiltration rather than separation. The neo-evangelical leaders argued that it was wiser to infiltrate both the fundamentalist as well as the modernist camps, in order to win both sides back to what they considered a more reasonable Christian worldview.

³ When presenting the New Evangelical early view of Fundamentalism, David Beale has this to say:

These new evangelicals attributed Fundamentalism’s apparent failure to win the religious battle in America to a withdrawal from the world in the ecclesiastical, social, and intellectual realms, and they proposed to correct its bad image and recoup its losses to liberalism while preserving its conservative theological position

Beal, *In Pursuit of Purity*, 261.

Fundamentalists, on the other hand, rejected the methodology of infiltration, believing it to be an unbiblical approach to ministry. The Fundamentalists believed that their separatist convictions were based upon the application of the biblical doctrine of God's demand for holiness, and on the Scriptural mandates, found particularly in the epistles, demanding that the Faith be aggressively protected from error and the one who espouses error. They understood that the Christian's responsibility was to confront those espousing serious biblical error rather than to infiltrate their institutions and organizations in an effort to intellectually persuade them.

The Neo-evangelicals are no longer new and so are now simply known as the evangelicals. Since the time of the fundamentalist/neo-evangelical divide, the evangelical movement has accomplished much for the body of Christ. However, many serious problems have also accumulated. From a fundamentalist point of view, these problems are a natural consequence of a flawed philosophy of ministry. One does not need to ask a Fundamentalist to critique the evangelical wing of American Christianity to get a dismal assessment;⁴ many within the evangelical camp itself have expressed dismay at the state of evangelical Christianity.⁵ The problems are not small, but involve essential areas of

⁴ Fuller Theological Seminary is one example of theological shifting as the result of a flawed ministry philosophy. Having begun with the noblest of purposes, it struggled from the start with an inability to remove error from its curriculum. The seminary consequently moved away from its fundamental theological roots. George Marsden, in his book *Reforming Fundamentalism*, chronicles the departure of Fuller Theological Seminary from its theological moorings. Marsden informs his readers about ways in which Fuller had changed from the early days of its existence: "The most evident difference would, of course, have been the disappearance of the whole right-wing of theological stalwarts...returning alumnus [sic] would also have noticed a general loosening of the evangelical ethos." George Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987), 245.

⁵ The accuracy of this statement is highlighted by the many conversations this present author had while attending Gordon-Conwell Theological Seminary. Several colleagues within the cohort told stories of how their denominations were undergoing chasmic splits over issues like the ordination of homosexuals. Dr. Kuzmič has repeatedly asked this author in class if fundamentalism is the answer for America. He went on to say that he was sure that evangelicalism was not. Finally, in a paper written for Dr. Timothy Tennent,

orthodox Christianity. Many Evangelicals, as well as Fundamentalists, believe that, as a movement, evangelicalism has lost its way.⁶

Fundamentalists have not fared any better. It is this author's contention that at least some of the evangelicals' concerns about fundamentalism were and remain true. In the past, fundamentalism has been characterized by a sectarian spirit and a suspicious attitude towards intellectualism and social involvement. As a whole, the fundamentalist movement has done a poor job of speaking to the larger cultural issues of the day and articulating the church's role in society. Kevin Bauder, a prominent Fundamentalist, is one of a growing number of Fundamentalists who acknowledge the need for change if Fundamentalism is to be saved. In an important address to the American Association of Christian Colleges and Seminaries, entitled "A Fundamentalism Worth Saving," Dr. Bauder stated that many Fundamentalists are dissatisfied. He also revealed the apparent inability of Fundamentalists to stem the continual tide within fundamentalism of the "excesses that have regularly been its accouterments." There has not been the ability,

this author stated: "On the other hand, I believe that evangelicalism has been far too forgiving of inclusivist and heretical theology in general." Dr. Tennent's brief response to that statement, found in the margin of the paper was, "True." William Edmondson, "Post-Residency Reflection Paper" (Research Paper: Gordon-Conwell-Theological Seminary, 2005), 29.

⁶ David Wells represented the growing concern among those within evangelicalism when he wrote:

For both Liberals and evangelicals, the search for "essence" has been a tactical retreat. It is not the kind of retreat that the Fundamentalists engineered, preserving their view of the world by separating themselves from the unbelieving world outside. It is a retreat into internal privacy, into a world that need never come to terms with the unbelieving world outside. The evangelical form of separation is as real as was that of the Fundamentalist; it is simply not as effective, and is much more damaging to the Protestantism of which they are the heirs.

David F. Wells, *No Place for Truth: Or Whatever Happened to Evangelical Theology?* (Grand Rapids: Eerdmans, 1993), 131.

within fundamentalism, to maintain an orthodox biblical consensus around which fundamentalism might unify and minister.⁷

It is becoming increasingly difficult to draw lines of demarcation between the fundamentalist and evangelical wings of Christianity. Some Evangelicals are learning what the Fundamentalists have always known: there is a time when one must separate from theological error. Some Fundamentalists, on the other hand, are weary of being associated with individuals, churches, and organizations that are no longer centered on the gospel, and who practice a form of separation which causes them to be of no redemptive value. Conversely, gospel-centered fundamentalist affirm the fundamentalist historical understanding of ecclesiastical and personal separation, yet refuse to be associated with the type of Fundamentalist described above. This author considers himself to be a gospel-centered Fundamentalist.

There needs to be a reshuffling of the deck, so to speak. Evangelicals who desire to be more theologically orthodox, even if it means separating from those whom they love, and Fundamentalists who are determined to remain gospel-centered, need to form new alliances committed to the work of building the body of Christ. No one person or

⁷ After speaking about the idea of separation, Dr. Bauder gives one a glimpse of the Fundamentalist dilemma. He said:

It is an idea, however, that has been implemented only imperfectly in the fundamentalist movement—or perhaps I should say movements, for visible fundamentalism has not all been one thing. I do not intend in this address to rehearse the litany of complaints against organized fundamentalism. Virtually no one inside the movement, however, can fail to recognize the excesses that have regularly been its accouterments. These excesses are part of what my generation of fundamentalists began reacting against. Not surprisingly, that reaction is intensifying in the upcoming generation.

Kevin Bauder, “A Fundamentalism Worth Saving” (address given to the American Association of Christian Colleges and Seminaries on 2 February, 2005), 6 August 2008, <http://www.centralseminary.edu/publications/AACCS.htm> (accessed 18 February, 2008).

fellowship is able to make this happen. Rather, it is the obligation of every Christian to seek both the welfare of other Christians and the vital ministry that biblical partnership is able to produce. The ministry to the mobile academic communities (MACs) and immigrant communities (ICs) will be designed with this in mind.

It is hoped that grounding the ministry in theological orthodoxy, informed by a gospel-centered hermeneutic, will produce a fruit that is appealing to other Christians hungry to engage in authentic ministry. This fundamentalist understanding of ministry, along with the corrective analysis, forms a parameter for the production of this thesis-project. The theological parameters are the following: orthodoxy in Christian belief, a gospel-centered understanding of theology, and the necessity of new orthodox ministry alliances.

CHAPTER 6

ECCLESIOLOGICAL PARAMETERS

A separatist orientation regarding ecclesiological cooperation is the third parameter for the ministry to the mobile academic communities (MACs) and immigrant communities (ICs). Having a separatist orientation implies that engaging in Great-Commission ministry with some Christian individuals or groups may not be possible. Primarily, this separation should occur when a Christian individual or group denies a fundamental of the faith or chooses to work with an organization that denies a fundamental of the faith.

The necessity of defending the Faith against the corrosive influence of error is addressed by Jude, who writes: “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints” (Jude 3).

There are a number of important items to note in this Scripture verse. First, it was Jude’s desire to talk about “our common salvation.” Second, he was forced to “contend earnestly for the faith.” Third, note that it is *the Faith* for which Jude was contending; it was not an ambiguous, ever-evolving, individualistic interpretation of faith. Fourth, the Faith for which Jude is contending is the Faith that was “once for all delivered to the saints.” It is the finished Faith. The finished Faith has been delivered, and Jude finds it necessary to earnestly contend for this finished Faith.

There are several observations that need to be made. The communication of the salvation that is common to all Christians should be paramount in the heart of every Christian. Regrettably, it is also true that the Faith must be preserved from those who

would damage it. Jude warns us about such people when he writes: “For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ” (Jude 4). Jude warns that there are individuals who, if not stopped, will destroy the Faith.

This need to contend for the Faith should not surprise the Christian, especially since the Apostle Paul was careful to warn of the danger of enemies infiltrating the fellowship of the church. One such warning appears in Paul’s words of admonition to the Ephesian elders:

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. (Acts 20:28-31)

Notice that Paul seems desperate to warn the Ephesian elders about people who, in their relationships to the local church, resemble savage wolves that speak perverse things, seeking to lead as many astray as possible. That the danger of which Paul warned the Christian family was doctrinal is documented throughout the epistles. In his instructions to the Thessalonians, Paul writes: “...stand fast and hold the traditions which you were taught, whether by word or our epistle” (2 Thess 2:15). With Paul’s instruction came the directive: “But we command you, brethren, in the name of our Lord Jesus Christ that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us” (2 Thess 3:6).

Paul identifies the “traditions” as those things that the Thessalonians were taught by word or by epistle (such as the second letter to the Thessalonians). Paul instructs the Thessalonians to withdraw from those individuals who do not obey the traditions. The need to separate from some Christians was so essential in Paul’s praxis that he reiterates the principal when he writes: “and if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count *him* as an enemy, but admonish *him* as a brother” (2 Thess 3:14-15). Two lessons may be drawn from Paul’s edict. First, there are times when the appropriate action for a Christian toward another Christian is to mark that person and withdraw fellowship. Second, when such action is called for, one needs to remember to admonish the erring party as a brother or sister in the Lord and not as an enemy. The above analysis indicates that there are times when separation from a Christian individual or from a Christian organization is necessary.¹

On the other hand, it is essential that one does not neglect the responsibility to be diligent at maintaining the peace that should be the outward manifestation of the unity Christians share in the Spirit. Paul explains how and why Christians should do this when he wrote the following to the Ephesians:

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who *is* above all, and through all, and in you all. (Eph 4:1-6)

¹ That separation from a Christian organization is at times necessary is a logical deduction. If an individual has adopted a heretical theological position and is in the place of leadership within a Christian organization, it seems clear that one would need to evaluate how much the heretical position has affected the belief system of the organization.

Paul documents those items that all Christians inherently possess: Christians are all part of the body of Christ; one Holy Spirit is at work in all Christians; there is a common calling; Christians have one Lord; there is one faith that all Christians share and one baptism, the Spirit baptism into the body of Christ; and Christians serving one God the Father. This is what the Apostle Paul is referring to when he speaks of the unity of the Spirit.

This unity, which exists irrespective of an individual Christian's behavior, is to be expressed in the bond of peace. The quality of being a Christian is properly put on display when biblically orthodox Christians are at peace with one another. Paul explains that this is what it means to walk worthy of our calling. He then goes on to tell Christians that their lives should be characterized by humility and gentleness, and that they should patiently deal with other Christians as they seek to display the inherent unity that all Christians share.

Later in the same chapter, Paul informs the Ephesians that God has equipped the church for the work of ministry and the building up of the body of Christ until

we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. (Eph 4:13-16)

Paul makes it clear that the goal of Christian living is not achieved by schism, but by unity. He does this by using phrases such as “the unity of faith,” “to a perfect man,” “from whom the whole body,” and “growth of the body.” But notice that in this grouping

of verses, the importance of doctrine is emphasized. Paul tells the church that the unity that is sought is one that consists of the knowledge of the Son of God. He informs the Ephesians that they should not be children that are doctrinally unsettled; rather, they are to speak the truth in love. The truth must be maintained. When ecclesiastical separation is necessary, it must be done with the commitment of love.

The question remains then, When does one need to practice biblical separation? A more positive way of framing this question may be to ask, How does one determine his ministry partnerships? While the evangelical movement has shown a tremendous lack of discernment in this area, the fundamentalist problem has been one of continual schism into smaller and less-effective ministry fellowships. By using a gospel-centered approach to determining ministry alliances, one may avoid the pitfalls that both the evangelical and fundamentalist wings of American Christianity have thus far experienced.

A gospel-centered approach to ecclesiastical separation will determine circles of cooperative fellowship by connecting each circle with levels of doctrinal agreement. In this approach, there are four levels of doctrinal importance: those doctrines essential to salvation; those doctrines necessary to be consistently Christian; those doctrines necessary for local church ministry; and individual convictions. These levels of doctrine correspond to three circles of fellowship: local church ministry, quasi-organizational fellowship, and personal fellowship. As can be seen in Figures 4 and 5 on page 61, personal fellowship with anyone who is a Christian is appropriate. Those individuals and organizations who systemize their doctrinal belief systems in the same manner that you

do are candidates for quasi-organizational fellowship (levels 1, 2). Local church ministry demands more comprehensive doctrinal agreement.²

Building circles of cooperative fellowships based upon the author’s understanding of the various levels of doctrinal importance is a parameter for this thesis-project. There are at least five levels of fellowship to work through: the local-church level, the church-fellowship level in the Boston Metropolitan Area (BMA), the New England liaison level,

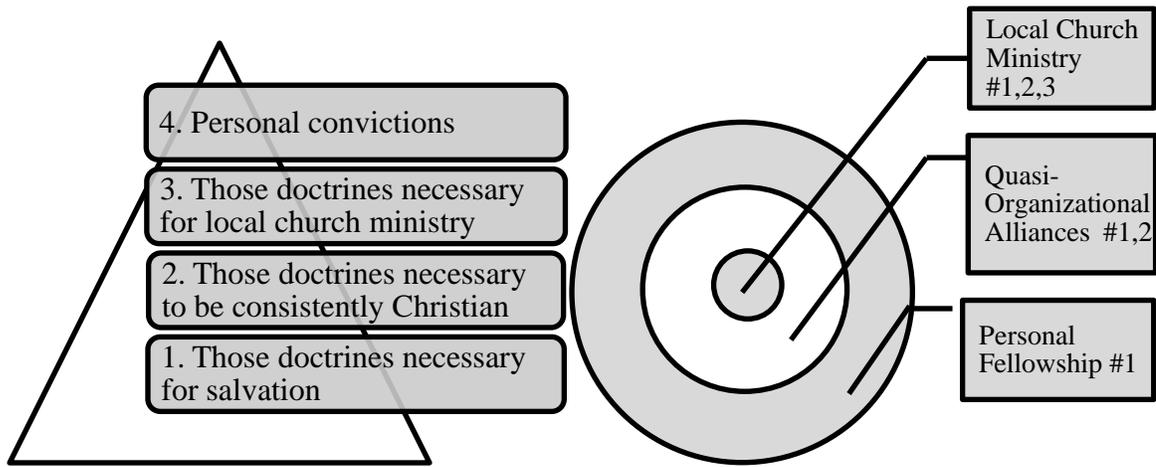


Figure 4. Levels of Doctrinal Importance

Figure 5. Circles of Fellowship

the continental level, and the international level. The local-church level pertains to the actual church plant that will be the pattern for other church plants in Boston and then for global metropolises. The BMA level of fellowship pertains to the church-planting movement that is one goal of this thesis-project.³ The New England liaison level relates to those churches across the New England region that will form a liaison of churches intent on focusing their energies on the Boston metropolis. The continental level is in the

² Figures 4 and 5 are adapted from notes taken during lectures by Dr. Myron Houghton, who teaches at Faith Baptist Theological Seminary.

³ This area also includes those churches existing in Boston in which a consensus of doctrinal agreement already exists.

conceptual stages. A fellowship of seminaries, mission agencies, churches, and key individuals needs to be formed for the purpose of pursuing the objectives of this thesis-project. The final level is the international level. It is the intention of this current author to identify and recruit individuals from the major civilizations of the world to implement the thesis-project objectives within their own civilizations.

CHAPTER 7

MISSIOLOGICAL PARAMETERS

Many important subjects that could be treated in this chapter on missiological parameters have already been addressed, or will be addressed in other chapters of this thesis-project.

For instance, The Discipleship Cycle was covered in Chapter Three. The introduction of The Discipleship Cycle gives this author's conviction concerning how biblical discipleship involves depth of discipleship (DOD), breadth of discipleship (BOD), and breadth of ministry (BOM), and how these relate to individuals and communities, a relationship that certainly is a missiological theme. In addition, a number of missiological issues were preempted by identifying the parameters of this thesis-project as presuppositionally fundamentalist.¹ Actually, every chapter thus far, and some appendices, have missiological implications. The next chapter covers the apologetical parameters of the thesis-project that also relate to the missiological parameters. What remains to be covered in this chapter is the functionality of the ministry to the mobile academic communities (MACs) and immigrant communities (ICs) as a modality or sodality.²

¹ A fundamentalist presuppositional orientation posits that Christ is entirely unique; that while common grace extends to all, special revelation, which is the Bible, is essential for salvation; that all are lost until explicit faith in the substitutionary work of Christ occurs; that the Faith has been once and for all delivered and is contained in the pages of the Bible; and that the Bible has one central and understandable message for all, regardless of cultural differences.

² In a modality, the church organization is initiator, supervisor, and reviewer of outreach ministry, while in a sodality, parachurch organizations function outside the immediate controlling confines of a modality. Ralph Winter, who has produced the seminal discussions in this area, describes the distinction in this way:

In the thesis-project proposal, the missiological parameters to be covered were stated thus: “There are also missiological parameters. The ministry in Boston will be a modality and will minister holistically. It will be a modality in that it will function as a local church; it will be holistic in that the local church will seek the welfare of the whole community.”³

Because of the way in which this thesis-project has developed, the focus of this chapter has changed. First, holistic ministry (HM) has already been addressed in Chapter Three within the discipleship-cycle matrix. All that needs to be reiterated here is that, if it is to have biblical integrity, the ministry to the MACs and ICs must have a holistic parameter. Second, this author’s intention was to focus exclusively upon a church plant in the Boston Metropolitan Area (BMA), but, as Section One was being written, it became increasingly clear that the scope of the thesis-project would need to be broadened. It has become apparent that the ministry to the MACs and ICs will function both as a modality and a sodality; it will minister as a sodality with a modality attitude. So, while the focus of this thesis-project is the modality of a church plant in the BMA, the thesis-project will also include a general plan covering the particulars of the global expansion of the ministry to the MACs and ICs within world metropolises.

... briefly, a modality is a structured fellowship in which there is no distinction of sex or age, while a sodality is a structured fellowship in which membership involves an adult second decision beyond modality membership, and is limited by either age or sex or marital status. In this use of these terms, both the *denomination* and the *local congregation* are modalities, while a mission agency or a local men’s club are sodalities.

Ralph D. Winter, “The Two Structures of God’s Redemptive Mission,” *Mission Frontiers: The Bulletin of the U.S. Center for World Mission* (May-June 2005): 224. 30 April 2008, <http://www.missionfrontiers.org/archive.htm> (accessed 12 November, 2008).

³ William Ford Edmondson, “Church Planting in the MAC and the IC of the BMA” (Thesis-Project Proposal, Gordon-Conwell Theological Seminary, 2008), 5.

There are several reasons for this change. First, the goal articulated for the Boston ministry has always been broader than just the Boston area. The phrase “Boston ministry” is being used because this has been the term used by the Edmondsons as they presented the ministry to Baptist Mid-Missions and then to the churches and individuals who became the financial supporters of this ministry. At the very beginning of a ministry proposal, under the heading “Statement of Purpose,” to be presented to the Campus Bible Fellowship division of Baptist Mid-Missions, William Edmondson wrote the following concerning the purpose of the Boston ministry: “To facilitate the carrying out of the Great Commission in a full-orbed, multifaceted ministry, initially in the New England States and especially in the greater Boston area, but also across the United States and, eventually, worldwide.”⁴ It is clear from the above quote that the Edmondsons have always understood Boston to be a strategic place in which to do world missions. Notice that the title of the ministry proposal reveals the scope of the vision: “An International Ministry with a Global Vision Centered in Boston, Massachusetts.”⁵ Since the Edmondsons have begun to understand the missiological importance of the whole city (not only the MACs), the strategic nature of ministry in Boston has become even more apparent. Therefore, it is time to enlarge rather than reduce the scope of the ministry vision. As a result of these facts, this author intends to cast the vision and design the plan to actuate the vision within the pages of this thesis-project.

⁴ William Ford Edmondson, “An International Ministry with a Global Vision Centered in Boston, Massachusetts” (Ministry Proposal, Baptist Mid-Missions), 1996), 1.

⁵ Edmondson, “An International Ministry with a Global Vision,” i.

Secondly, ministry to the MACs and ICs of the BMA by its very nature demands a broader vision. Even from a pastoral point of view this is true. When one is shepherding a student from China or an immigrant from Israel, the need to minister to the extended family becomes apparent. As international visitors to the BMA become burdened for non-Christian loved ones, or struggle with interpersonal relationships with family members back home, ministry to these international visitors must occur. This dynamic demands that ministry leaders in Boston develop plans to follow these relationships internationally in order to minister the gospel on a global basis.

Thirdly, this author was reminded by William Smallman, a missiologist with Baptist Mid-Missions, of the importance of casting the larger international vision for ministry to the MACs and ICs. As Dr. Smallman reviewed the early chapters of this thesis-project, he gave the following evaluation:

This is the place to cast your larger vision for establishing a NETWORK of churches for reaching MAC based on principles developed in this project, rather than a single church. Elsewhere you have written of such an objective, so here in your purpose statement is the ideal place to lay the foundation for that bigger dream. Over the next 25 years you expect to develop a pilot church and then move on from there to... your dream. It is real, not just clouds. Spell it out here as the driving force of the project.⁶

Because of the original vision for this ministry, the inherent global nature of the ministry, and the timely reminder from Dr. Smallman, the scope of this thesis-project has broadened somewhat. It had always been the intention of the author of this thesis-project to address the issue of global outreach, but now it will be done a little more thoroughly. This broadening of the scope of the thesis-project means that the ministry plan must be

⁶ William Smallman, "RE: Thesis-project 1," 29 January 2008, personal e-mail (14 February 2008).

seen as a sodality with a modality mindset. It will be a sodality in that it is a plan to provide the structure for a church-planting movement. As such, much of the planning and infrastructure will need to go beyond the scope of a single church ministry. This sodality will have a modality mindset. It is this author's conviction that Great-Commission ministry should be done under the authority of the local church. There is a biblical foundation for such an approach to the modality-sodality model.

In the book of Acts, one reads of the commissioning of the first missionary team. Luke wrote about what happened when the Spirit of God moved missionally upon the church at Antioch:

Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.' Then, having fasted and prayed, and laid hands on them, they sent *them* away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. (Acts 13:1-4)

Notice that there are three important parties in the deployment of a missionary team.⁷ First, there is the church that commissioned individuals within the Antiochene community for missionary service. It is interesting that when Paul and Barnabas

⁷ David J. Hesselgrave makes the same observation when he writes,

So, in God's time, the missionary-evangelists were selected by the Spirit, separated for the work, released by their followers, and sent forth by the Spirit with the laying on of hands. This official commissioning entailed both a blessing and a recognition. It entailed a blessing in that the senders acknowledged that those who were being sent had been called to and equipped for the task; they were going forth with the approval of the church. But the ceremony signified more. Just as in the Old Testament the priest laid his hands on the sacrificial victim, thus signifying that the victim was taking the place of the offerer, so in the commissioning of the missionary-evangelist the church recognized that those who were being sent were going in the place of the church.

David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond*, 2d ed., with forwards by Donald A. McGavran and Jeff Reed (Grand Rapids: Baker Books, 2000), 97.

completed their first missionary trip, they reported back to their sending church. This demonstration of accountability established the fact that Paul and Barnabas understood their responsibility to the church from “where they had been commended to the grace of God for the work which they had completed” (Acts 14:26-28). Second, although the local church at Antioch provided the accountability for the missionary team, it was the Holy Spirit who selected the missionaries and who commanded the Antiochene church to commission them for missionary service. It was also the Holy Spirit who communicated the scope of the mission “for the work to which I have called them.” Third, the missionaries themselves are very important participants in the first recorded missionary endeavor. While it was the church that commissioned and the Holy Spirit who called, it was the missionaries who decided, under the guidance of the Spirit of God, what their missionary agenda would be on a day-by-day basis. This decision making included major items such as to which areas to minister and to whom the gospel should be preached. Paul and Barnabas became a sodality, walking by the Spirit and separated to ministry by the Antiochene church.

In Acts 13, the biblical framework for a sodality-modality exists. The church as a modality is accountable to send out missionaries, and to determine the general scope of ministry, including doctrinal parameters and broad ministry objectives. The missionary team operates within the parameters established by the local church, but with ample room in which to maneuver on the mission field, thus becoming a sodality. Both the local church and sent-out missionaries work under the direction of the Spirit of God. The ministry to the MACs and ICs will be a sodality, inasmuch as it becomes a church-planting movement on a regional and international level. At the same time, it will

function as a modality, especially in the planting of the first church, which is to be a pilot church and a model for other churches to follow.

Understanding the modality-sodality relationship within the ministry to the MACs and ICs helps alleviate another missiological problem. The global church-planting potential inherent in ministering to the MACs and ICs in the BMA is dependent upon one's ability to complete The Discipleship Cycle in Boston. Unless one is able to achieve BOM, BOD, and DOD within the civilizations of the world located in Boston, one will not achieve the goal of global church planting. Since the goal is the planting of churches in the different civilizations of the world, one must minister to the different civilizations represented in Boston. Ministering by means of a church modality meant that the problem of multiple cultures within one congregation would need to be solved.⁸

On the one hand, the ministry to the mobile academic community is by definition cross-cultural. There is ministry to a variety of major meta-worldviews on a regular basis. At the same time, all these ways of viewing life are compromised by being forced to conform to the culture of academia and/or the culture of Boston. On a limited scale, it has been personally observed that it is both possible and advisable to develop a first-

⁸ The importance of homogeneity within the church is admitted by David Britt when he says:

Actually, however, as knotty as the question seems, there is evidence to support the idea that churches grow best in settings where their values are shared....William Kinney found that contextual factors accounted for more than 90 percent of the variance in growth explained in Congregational churches, and 50 percent of the variance in Evangelical and Reformed churches.

David Britt, "From Homogeneity to Congruence: A Church-Community Model," in *Planting and Growing Urban Churches: From Dream to Reality*, ed. Harvie M. Conn (Grand Rapids: Baker Books, 1997), 138. Actually, the larger point that Britt is making in this chapter is that the homogeneity principle is limited in the urban context. Britt, *From Homogeneity to Congruence*, 135-149.

generational, multi-worldview congregation.⁹ When building a first-generational, multi-worldview congregation, the ministry leaders must take into consideration the need for corporate ministry as well as culture-specific ministry. Corporate ministry will be built upon the foundation of universal as well as local commonalities, while small-group ministry will address the culture-specific issues.

On the other hand, since the ministry to the MACs and ICs of the BMA will be a sodality with the goal of multiple church plants, there will be the probability of more homogeneous church plants.¹⁰ In summing up, this chapter's foundational parameter is that the ministry to the MACs and ICs of the BMA will be a sodality with a modality mindset. This parameter will allow for the greatest flexibility in the BMA church-planting endeavor and will also provide for the planning of the expansion of the ministry to the MACs and ICs within the global metropolises.¹¹

⁹ The IBCB experienced a diverse cultural milieu. There was a mix of educated and non-educated people from a number of significantly different cultural backgrounds. At one baptismal service, Nelda (a Puerto Rican custodian) was baptized just before Linda (a highly educated professional woman from Shanghai). There will be a more-detailed description of the diversity within the IBCB in the next chapter.

¹⁰ Britt defines the difficulty of applying the homogenous principal to urban settings when he writes:

Perhaps part of the problem is that the word 'homogeneity' connotes a thoroughgoing social consistency that is strange to urban memories. If we may bracket the question of oughtness for a moment, do I in fact go to church with my own kind of people? Is that possible? I am not entirely sure which kind my own people would be. In fact, one of my chief blessings and frustrations as an urbanite can be that I am not entirely sure which kind of person I really am; the answer most likely is that I am many kinds of people at once, depending upon the circle with whom I interact at any given moment. Britt, *From Homogeneity to Congruence*, 137.

¹¹ When homogenous churches are started, it will be essential to assimilate these churches into the broader church-planting movement, particularly in the metropolis in which they are being started. This is essential, because the larger multi-cultural/-civilizational fellowships will provide the training ground for cross-cultural ministry for the MACs and ICs.

CHAPTER 8

APOLOGETICAL PARAMETERS

As in the case of previous parametrical categories, the intent in this chapter will be to cover the most pertinent issue, which both informs this thesis-project and provides a description of the confines within which this thesis-project is being written. Therefore, this chapter will discuss this author's tested and confirmed convictions concerning the proper evangelistic relationship.¹ The question is, How does one minister the gospel to such a diverse multiplicity of cultures found within the metropolises of the world? The answer is, By developing relationships that are based upon the biblical presentation of what it means to be made in the image of God. The remainder of this chapter will be divided into three sections: the image of God, individual accountability, and proper evangelistic relationships. By understanding the proper correlation between these three categories, a correct configuration for the evangelistic relationship will be assembled.

The Image of God

When the Bible addresses the uniqueness of man, Moses records the following words:

Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man in His *own* image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, 'Be

¹ This foundation for evangelistic relationships, which is being laid in this chapter, has been tested by this author and his wife for close to 30 years. This foundation has produced effective evangelistic relationships, but, more importantly, this approach is the biblically orthodox approach. While this author does not see this evangelistic-relationship philosophy as the only way to carry out evangelism, he does view this approach as foundational to any evangelistic effort.

fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’(Gen 1:26-28)

Notice that God said, “Let Us make man in Our image,” signifying the uniqueness of man’s creation. Like the rest of the cosmos, man is part of creation, and, with the rest of the cosmos, man has God as his creator. On the other hand, man possesses a unique place in the creation order in that he is the highest of the created order. One of the ways in which man is unique is illustrated in Figure 6 below.² Despite man’s uniqueness, however, there exists a great chasm between man and God.

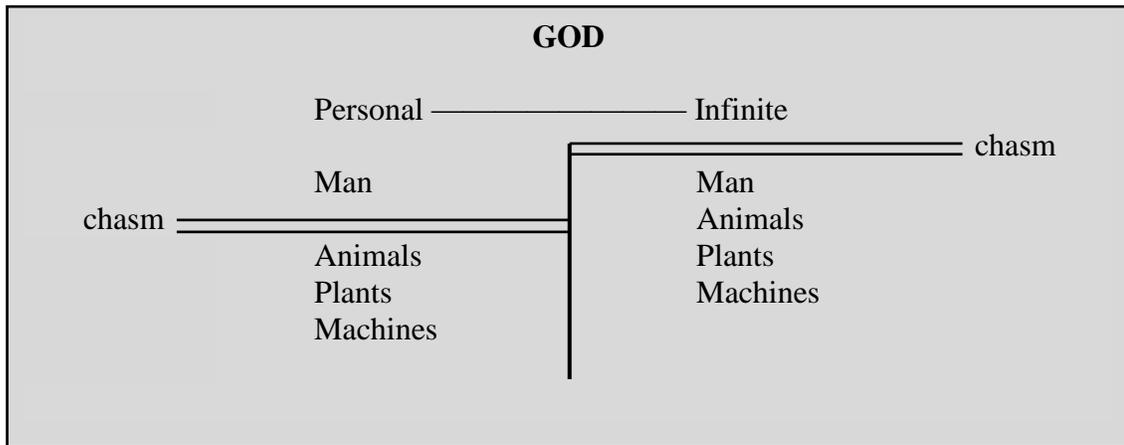


Figure 6. The Image of God in Man

Man is made in the image of God and is therefore able to have a personal relationship with Him. This personal relationship has as its antecedent the relationship that existed within the Godhead throughout eternity. Jesus utters His prayer on the basis of that relationship: “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me

² Francis A. Schaeffer, *The God Who Is There*, in *The Complete Works of Francis A. Schaeffer: A Christian World View*, vol. 1, *A Christian View of Philosophy and Culture* (Wheaton: Crossway Books, 1985), 102.

before the foundation of the world” (John 17:24). Notice that the relationship of which Jesus is speaking is a relationship of love. This love relationship, which has always existed in the Trinity, also exists within the relationship between God and man. God has provided for it in two ways: He made man in His image and, once man had fallen, God loved the world of man to such a degree that He sent His Son to die as its substitute—a just payment for the sins of the world. Since man is made in the image of God, and since Jesus removed the obstacle of sin, man is able to be loved by God and to love God in a way that the rest of creation is not.

The fact that mankind is made in the image of God also means that man is able to have this same type of relationship with other humans. This is why Jesus answered the scribe with these words:

The first of all the commandments *is*: ‘Hear, O Israel, the LORD our God, the LORD is one. and you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This *is* the first commandment. And the second, like *it*, *is* this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these. (Mark 12:29-31)

Here we see that the two greatest commandments are that man should love God and that man should love his neighbor as himself. This love relationship between God and man and within human relationships, which is a result of being made in the image of God and the substitutionary death of Christ, is the basis for the evangelistic relationship, on which we will soon elaborate. But first, there are several other ways in which man’s creation in the image of God lays the groundwork for the evangelistic relationship. These need to be treated briefly.

It has already been established that man is a relational being. He is able have a love relationship with God and with other human beings. Man is also a moral being. As Peter reminds Christians:

Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance; but as He who called you *is* holy, you also be holy in all *your* conduct, because it is written, ‘Be holy, for I am holy.’ (1Pet 1:13-16)

Christians are therefore to be holy because God is holy. Peter assumes that the people to whom he wrote understood what it meant to be holy, thus indicating that man is a moral being—able to judge between right and wrong. Man is also a rational being. He is able to think logically. From the very beginning, He communicated to man in propositional form. God commanded man not to eat of the tree of the knowledge of good and evil. He instructed Adam to name the animals. Adam and Eve were placed in the Garden of Eden to tend it. God communicated to man, who was able to understand and respond. Man is able to hear the instructions of God, understand the instructions, and obey the command or follow the instructions. This fact illustrates that man has the ability to think logically and act accordingly. Therefore, man is a relational, moral, and rational being. Man is also a volitional being, because he is free moral agent. He is able to choose to obey God or not to obey God. God has made man in such a way that he is able to choose or deny fellowship with Him. How a sovereign God is able to give this ability to a created being is a mystery whose depth there is not time to explore here. Suffice it to say that the Bible presents man as a relational, moral, rational, and volitional being.³ On the

³ One additional observation is key to understanding The Discipleship Cycle discussed earlier in this thesis-project. Man was created to exercise dominion (Gen 1:26-28). The responsibility to exercise dominion has never been rescinded, although the way in which it is exercised, by necessity, varies within

basis of these attributes, man is accountable to respond correctly to God. This accountability is the next subject to be addressed.

Individual Accountability

The phrase “individual accountability” refers to the obligation of each person to respond correctly to his Creator. This is the message that one receives from two important biblical passages. The Psalmist informs one that “the heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard” (Ps 19:1-3). God’s creation, particularly that which is observable in the sky, declares the glory of God. That rational man is obliged to understand this revelation is made clear when the Psalmist states that through God’s creation knowledge is revealed, and, as a result, all language groups are able to hear God’s voice. Paul makes a similar observation when he writes:

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. (Rom 1:18-21)

This biblical text makes it clear that God has made Himself known to man. Actually, Paul goes further and informs his readers that the knowledge of God is manifest in man. He

each dispensation. The fact that man is made in the image of God means that we should have the same desire toward His creation as God does. One day the creation will cease its groaning as the curse of death is lifted. The purpose of God for His creation will then be fulfilled (Rom 8:19-23). This dominionite approach to man’s cultural and global responsibility is the context within which effective evangelistic and discipleship relationships may flourish.

reasons that, since God made man, the knowledge of God is plain for each person to understand, and that this renders each person without excuse. This has profound implications for the proclamation of the gospel. The knowledge of God is not esoteric; rather, it is evident to all and in all.

At the same time, this truth needs to be balanced by the reality of the existence of powerful forces that are tirelessly working to skew the knowledge of God. As Paul says, “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them” (2 Cor 4:3-4). The evil one is able to blind the minds of individuals. One sees this blinding taking place through the agency of the dominant culture of each civilization. In the academic world, it is difficult for a student who has been totally immersed in evolutionary pseudo-science to believe that it was actually God who created all things or that, if we are the product of evolution, immorality is necessarily wrong. Yet the Bible is clear: God has made Himself known, and this knowledge is evident to each person.⁴ The fact that God has made the knowledge of Himself evident, and the parallel truth that the god of this age is in the business of blinding people, has important ramifications for an effective evangelistic relationship.

⁴ In his autobiography, Edward O. Wilson—world renowned entomologist and professor at Harvard University—shared an experience which reveals that even a world renowned naturalist has an inner witness concerning one’s need for a relationship with God, “It was the first Protestant service I had sat through in forty years. . . . But at the end a choir of black Harvard students surprised me by singing a medley of old-time gospel hymns, . . . To my even greater surprise, I wept quietly as I listened. My people, I thought. My people. And what else lay hidden deep within my soul?” Edward O. Wilson, *Naturalist* (Washington: Island Press, 1994), 44-45.

Proper Evangelistic Relationships

First, people are unique. People are created in the image of God and are therefore of great value to God, and should be so treated. God loves every person and He sent His Son to die for all people. This makes every person of inestimable value. This understanding of the worth of people should impact the way in which the evangelist thinks about the lost. It is true that the lost are at times extremely hard to bear (for that matter Christians aren't that easy to get along with, either), yet Christ died for all. So then, God's goodness to man is apparent in at least two ways: that all people are made in the image of God, and that the Son of God gave His life a ransom for the sins of all. On the basis of this dual verification of the value of man, one should build proper relationships that recognize that, though lost and in danger of eternal judgment, each person should be treated with the respect demanded of one so constituted.

Second, people desire relationships. Man's desire for relationships has its ontological source in the Trinity. Within the Trinity there has always been the relationship of love, so the need for that relationship became part of what it means to be human. This means that the one who desires to demonstrate the character of God must nurture good relationships with the lost. Christians must show the love of God in tangible ways to their neighbors. An extensive hospitality ministry is important in this regard. Long-term relationships are essential. Showing the love of God and breaking down false belief systems take time. This means that relationships must be developed that are able to withstand time and distance.

Third, people have a conscience. People are created as moral beings, and, even though their conscience may be severely twisted and sometimes to a great extent

deadened, it is the rare person that will not admit that there is a difference between right and wrong. It is also true that people almost universally will admit that they are not able to live up to their own standard of what is right and wrong. It helps when ministering to a person to know that he is fighting a guilty conscience. This innate knowledge of guilt needs to become a primary point of conversation. One might ask, Where did personal guilt originate unless there is a God who has made a universal standard? The question that people would like to have answered is, How does one get rid of guilt? This desire for relief from guilt is nearly universal. This innate sense of guilt, which each person possesses, is a good place for the evangelist to start.

Fourth, people are rational. It is possible to show people that they are lost and in need of a Savior. Because people are rational, the evangelist can think through worldviews, plausibility structures, and meta-narratives; find where the system fails; and exploit the weakness. This also means that the evangelist must be a diligent student of the culture of the person whom the evangelist desires to reach. The gospel does not change, but belief systems vary. These belief systems are the tools that the god of this world uses to blind people from the truth. Yet, in those belief systems, there are invariably elements of truth, otherwise there would be nothing to make pseudo-belief systems palatable to the lost. It is the evangelist's responsibility to dissect those belief systems, use the truth present as common ground, reveal the fatal flaw of the system, and lead the blinded one to the light of God's Word.

Fifth, people are volitional. They are able to choose God or refuse Him; God has made them this way. This is important for two reasons. Firstly, it is proper to ask a person to accept Jesus Christ. To present the facts and to agreeably argue for the need of

salvation is the right thing to do. Secondly, since God has given each individual the inherent right to freely choose or refuse Him, we must also honor that right. One must not push a person beyond where he is willing to go. This is an important element within the evangelistic relationship. Since the evangelist is not omniscient, he does not know what is going on in a person's heart. The non-Christian may be fighting the blindness that has been thrust upon him, or he may be exercising his rebellious nature. It is not the responsibility of the evangelist to make a person believe. The evangelist's responsibility is to love people with the love of God and to rationally inform them of their need for Christ.

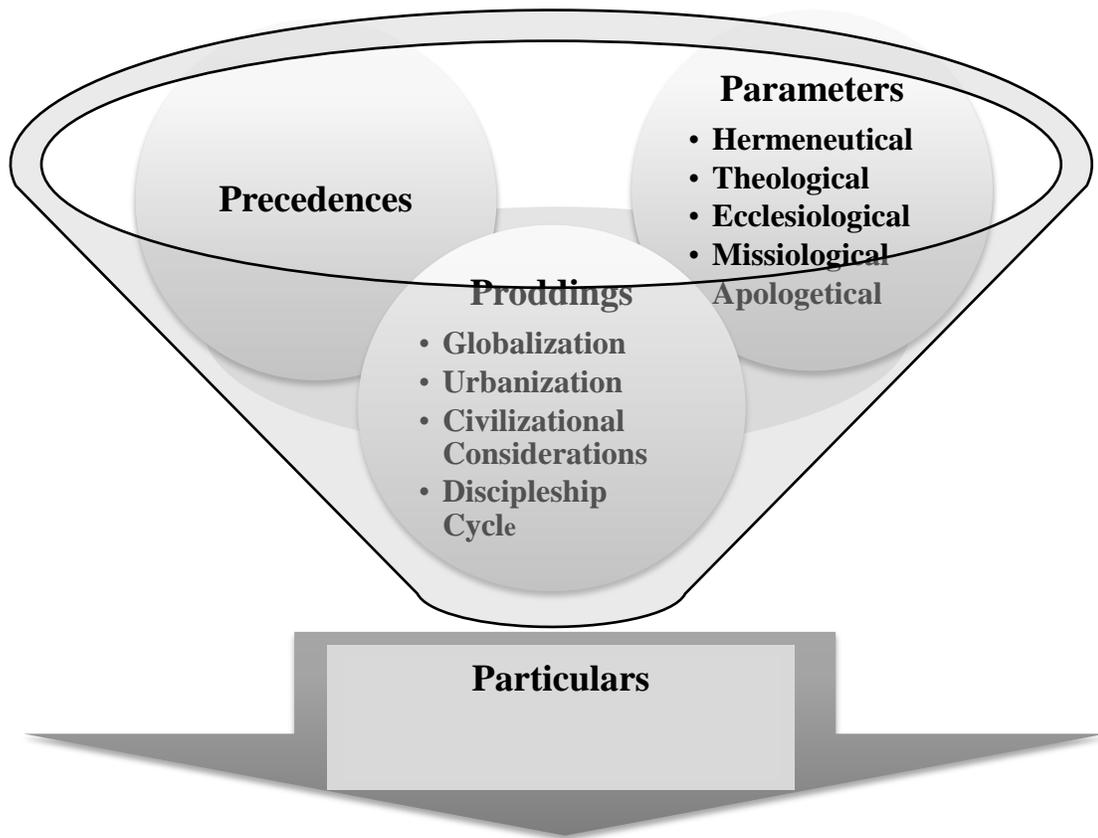
In summation, man is created in the image of God and is therefore of inestimable worth. This means that people should be treated with respect, including the respect of their right to reject Christ. Moreover, man is aware of God's existence and God's just demands for a proper individual response to Him, but man has also been blinded by powerful forces. This means that the evangelist in the course of sharing the gospel needs to be prepared to undermine the false belief systems causing the blindness. Finally, the constitution of created man as relational, moral, rational, and volitional provides the framework within which the proper evangelistic relationship may be formulated. These truths provide both a parameter upon which this thesis-project is being developed and a perimeter within which the thesis-project will function. As Figure 7 on page 81 illustrates, the lessons from what has been written to this point will be combined with the lessons from the next section, on the basis of these lessons, a ministry plan will be formulated in the fourth section.

Conclusion of Section Two

Orthodox Christianity is the principal parameter of this thesis-project. That which from the beginning has been understood to constitute Christianity is the circle within which the writing of this thesis-project is being conducted. All those who have placed their faith in Jesus Christ as their personal substitute who took the penalty for their sins are part of the Christian family. Each member in the body of Christ has a biblical obligation to be an edifying influence to every member of the body of Christ. This is the intent of this thesis-project—to be an edifying influence to the body of Christ.

Subsidiary parameters of this thesis-project include, a historical-grammatical hermeneutic which results in a literal or normal interpretation of Scripture, a fundamental understanding of orthodox Christianity, the ecclesiology of a free church model, a sodality with a modality mindset missiology;⁵ and an approach to people which recognizes their image of God constitution, fallen nature, personal guilt and their responsibility to respond to Christ in faith. The PGC (Matt 28:18-20) is of primary significance to this thesis-project. It gives biblical instruction concerning holistic ministry and an outline by which to discipline individuals by means of evangelistic ministries, fellowship ministries and teaching ministries.

⁵ In other words, the ministry plan will have a local church mindset and will therefore function in accordance with the doctrinal and ethos of the sending church agencies. On the hand, the overall plan and implementation of the ministry plan will be under the supervision of Bill and Deb Edmondson.



The Ministry to the MACs and the ICs in the BMA: Global Church Planting in Boston.

Figure 7. Section Two: Ministry-Plan Synthesis

SECTION THREE

PRECEDENCES

Introduction

When developing a ministry plan it is important to understand what has happened previously in that particular area of ministry. This knowledge helps one understand the context in which the ministry plan is being developed. This enables the planner to avoid incorrect assumptions and inadequate methodologies. Additionally, studying the historical context of the target ministry also allows one to glean valuable lessons about what needs to be done and why. In short, gaining a foundational understanding of the historical context of a particular arena of ministry enhances the ability of the minister to join the work of God already in progress.

This truth may be illustrated by the study of the city through history. The general perception of the city is a negative one in both the non-Christian and Christian worlds.¹

¹ When speaking about the historical roots of an antiurban bias in contrast to the perceived utopia-like rural lifestyle, Harvie M. Conn and Manuel Ortiz record the early European scholarly consensus, “In sharp contrast was *Gesellschaft*, the urban society. A ‘mechanical aggregate and artifact,’ the urban lifestyle of association was said to be characterized by disunity and hostility, rampant individualism and selfishness. There was no belief in common good. Ties of family and neighborhood tended to be of little significance.” Harvey M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove: InterVarsity Press, 2001), 158. Conn and Ortiz go on to say, “During the first stage of emerging great cities Christians joined in the antiurban bias toward the city as a place.” Conn and Ortiz, *Urban Ministry*, 161. Although fading, this antiurban bias is still a factor in the recruitment and placing of missionaries. Perhaps this antiurban bias is the cause of what Ronald E. Peters labeled, “The Urban Ministry and Christian Ministry Chasm.” Ronald E. Peters, *Urban Ministry: An Introduction* (Nashville: Abingdon Press, 2007), 20. Peters explained what he meant by “chasm” when he wrote,

Unfortunately, when issues of urban ministry are considered among many well-meaning Christians, a strange perceptual dichotomy frequently emerges. Urbanization prior to and during the time of Jesus of Nazareth is often separated out from the otherwise normal consideration of social, economic, or political events characterizing human history. It is as if matters of faith, religion, and history are one thing while the phenomena of city life in the modern urban context, somehow, are another matter. Peters, *Urban Ministry: An Introduction*, 21.

This perception has affected the way in which the church has pursued ministry in the city. Yet, as this section will show, one should not have a negative view of the city. One goal of this section is to clear away the debris of this erroneous view of the city, thereby making room for a positive contribution to urban Great-Commission ministry.

The section joins the first two sections to form the foundation for this thesis-project. The first section explains the impetus for the project, while the second section provides the theological circle within which this thesis-project is being written. The third section outlines in broad strokes the historical context of ministry in the city. These three sections function like a three-legged stool. Each leg, or section, is essential in order to provide the stability for an effective ministry plan.

Chapter 9 of this section gives a synopsis of urban history from its inception in the mind of God, continuing through history to the ultimate city—the New Jerusalem spoken of in the book of Revelation. Chapter 10 presents Paul’s apostolic ministry as paradigmatic for the ministry plan of this thesis-project, and chapter 11 reviews contemporary evangelical ministry in Boston.

As the Christian consensus turned against the city, personal relationship with God became the prominent theme of the Christian walk with God. This resulted in the neglect of perhaps the most strategic avenue of ministry in the history of Great-Commission ministry—ministry to the metropolises of the world. Recently, Dr. Gary Anderson, the president of Baptist Mid-Mission lamented that the vast majority of Baptist Mid-Mission missionaries boldly assert that they want nothing to do with the city. My view is that this attitude constitutes a complete misunderstanding of what God is doing in the world. It is very difficult to understand how people dedicated to the Word of God and surrendered to the Great Commissioner could have such hostility towards the city.

CHAPTER 9

THE CITY THROUGH HISTORY

Introduction

Harvie M. Conn and Manuel Ortiz reviewed the historical development of the city by describing four urban waves which occurred throughout history.¹ Their presentation is helpful in gaining an understanding of the dynamics of the city, and will therefore be referred to liberally in this chapter. This material has been augmented with the biblical presentation of the cities of Babylon and the New Jerusalem as paradigmatic for the cities of this age. In addition, this chapter includes information concerning a biblical reason for the existence of cities, and a concluding section which gives general observations concerning the historical dynamics of the city, along with the implications of those dynamics. Finally, and most importantly, this chapter concludes by answering the question, What is the city?

The Constitution of Mankind and the City

One persistent explanation for the origin, development, and continued existence of the city, which is at least partially to blame for the generally negative view of the city held by large portions of the Christian community, is the notion that cities are the product of a rebellious man (Cain) who needed to develop a new support system after having

¹ Harvey M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove: InterVarsity Press, 2001), 33-79.

been banished from his family by God.² This pessimistic view fails to understand the broader, more optimistic message of the Bible concerning cities. For instance, in the biblical account of creation, information is given which provides a biblical rationale for the origination of cities. The Bible informs us that humanity is made in the image of God and this fact has important implications for understanding the origin and significance of the city.

Having been made in the image of God, the constitution of man includes, among other things, the desire for meaningful relationships and the desire to exercise dominion. Both the Old Testament³ and the New Testament⁴ affirm that mankind is made in the image of God, and Genesis 1:26, 27 is the basis for this biblical teaching. In Genesis 1:26, 27 one reads,

Then God said, ‘Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.’ So

² When writing about this antiurban bias, Conn and Ortiz say, “After all, goes the argument, didn’t the downfall of Lot, Abraham’s nephew, begin when ‘he pitched his tent near Sodom.’ (Gen 13:12)? And didn’t Lot’s path to the city (Gen 13:11) trace the eastward path of Adam and Eve, Cain and the Babel builders—always away from the presence of God (Gen 3:24; 4:16; 11:2).” Conn and Ortiz, *Urban Ministry*, 85. Conn and Ortiz go on to show that modern scholarship has taken a more positive turn, showing that even in the negative accounts of Cain and the Babel builders there is evidence that cities have positive qualities. Conn and Ortiz, *Urban Ministry*, 85-87. Roland Peters explains that for every negative biblical reference to Babylon there is a positive reference to Jerusalem. Roland E. Peters, *Urban Ministry: An Introduction* (Nashville: Abingdon Press, 2007), 11-12. Roger S. Greenway uses the headings, “*The Cities That Might Have Been*; *The Cities That Will Be*,” and “*The Cities That Are*,” to describe the potential of cities before the fall, the prospect of what cities will be like in the future Kingdom, and the reality of what cities are now. Greenway labels “*The Cities That Are*” as “common grace cities” because they still offer goodness to humankind. Roger S. Greenway, “A Biblical Framework for Urban Missions,” in *Cities: Missions’ New Frontier*, Roger S. Greenway and Timothy M. Monsma, 2nd ed. (Grand Rapids: Baker Books, 2000), 26-28. Greenway shows that although cities are places where evil resides, yet there is also great potential for good. This seems to be the biblical balance.

³ “Whoever sheds man’s blood, by man his blood shall be shed; For in the image of God He made man” (Gen 9:6).

⁴ “Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him” (Col 3:9-10).

God created man in His *own* image; in the image of God He created him; male and female He created them.

Not only does the Bible teach that mankind is made in the image of God, but it also teaches that inherent in this image is the need and ability to experience relationship. The text reads, “let Us make man in Our image...according to Our likeness.” The plural pronouns “Us” and “Our” most likely refer to the Godhead including the Father, Son, and Holy Spirit. This must be the case since verse 27 of Genesis 1 as well as Genesis 9:6 make it abundantly clear that “Our image” refers to God and not any other creature. Therefore the use of the plural pronouns in Genesis 1:26, 27 imply that there is communication occurring within the Godhead.⁵ This, in turn, implies relationship. Within the Godhead there has always been relationship. Since humankind is made in the image

⁵ Francis Schaeffer expands upon the communicative nature of the Godhead when he wrote,

If we press on in a slightly different way, we can see even more of the nature of the God who existed prior to creation. In Genesis 1:26 we read: ‘And God said, Let us make man in our image...’ as we seen in the New Testament, God the Father not only loved the Son, but made a promise to Him. And we should not be taken by surprise when we read the phrase ‘Let us’ or the phrase in Genesis 3:22, ‘the man has become as one *of us*.’ The same phrase also occurs in Isaiah 6:8: ‘Also I heard the voice of the Lord, saying, Whom shall go *for us*?’

Francis A. Schaeffer, *Genesis in Space and Time*, in *The Complete Works of Francis A. Schaeffer: A Christian World View*, vol. 2, *A Christian View of Philosophy and Culture* (Wheaton: Crossway Books, 1985), 12. In the same chapter Schaeffer explains the importance of the triune nature of God for a biblical worldview in general and particularly to a biblical view of anthropology by writing,

In short, an impersonal beginning explains neither the form of the universe nor the personality of man. Hence it gives no basis for understanding human relationships, building just societies, or engaging in any kind of cultural effort. It’s not just the man in the university who needs to understand these questions. The farmer, the peasant, anyone at all who moves and thinks needs to know. That is, as I look and see that something is there, I need to know what to do with it. The impersonal answer at any level and at any place at any time of history does not explain these two basic factors—the universe and its form, and the “mannishness” of man. Schaeffer, *Genesis in Space and Time*, 11-12.

The triune God enjoys communication and relationship within the Godhead itself, and since mankind is created in the image of God, mankind desires relationship. It is this social nature of humankind which contributes to the ontological necessity of cities.

of God, one should expect that humanity will also need to experience meaningful relationships. This should at least partially explain why humanity desires to congregate in places that came to be called cities. By doing so, humanity is able to exercise its God-given ability and desire to have relationships.

Being made in the image of God also includes the desire to have dominion. The text says, “Let them have dominion . . . over all the earth.” The exercise of dominion over all things included the animal kingdom, environment, and even issues of human habitation. In order for mankind to adequately care for this mammoth stewardship, there would have needed to be organization, administration, and socialization. This would most naturally occur where people gathered together. As the complexity of the exercise of dominion increased, so would the need for human interaction. This in turn led to the need for infrastructure, which would naturally have led to the development of cities. Therefore, the need for relationships and the need to exercise dominion would have inevitably led to the formation of cities, even if Adam and Eve had not fallen.⁶

Therefore, the city came into existence for at least two reasons which are related to man’s made-in-the-image-of-God constitution: the need for meaningful relationships and the need to exercise dominion. This means that the city is not the result of one rebellious man’s desire to develop a new support system for himself and his sinful progeny. Instead

⁶ Roger S. Greenway reveals his similar conviction when he writes, “The world that might have been would most certainly have been an urban world. The human race was created in a garden, but their [sic] destiny as God’s image-bearers and as social beings lay in the city. Moreover, the cultural mandate which God gave Adam (Gen. 1:28) implied, even required city building. Adam was commanded to cultivate the earth’s resources and build with the things placed at his disposal. He was to organize and govern, under God, the world God had made. The unfallen community would have expanded from the nuclear family to the extended family to the whole human race, and cities would naturally have resulted.” Greenway, “Framework for Urban Missions”, 26.

of this negative view of cities' origins, the Bible teaches that the city is a place where God intended for His will on earth to be administrated.

This view of the city is supported by the teaching concerning human government by the Apostle Paul found in Romans 13. This chapter of the Bible—written to a church in the city of Rome—teaches that the authority of government is ordained by God and is for the good of humanity. Governing demands communication, and for most of human history, effective communication demanded the physical presence of the communicators in the same location. It is hard to understand how government would work without a city within which to function. Therefore Romans 13 may be used to strengthen the premise that the city is something ordained by God for the blessing of humanity.

Finally, the prophecy concerning the New Jerusalem found in Revelation 21, which will be God's divine tool used to heal the nations, must be an indication that God's original intent for the city was good. An omnipotent God is able to use any means He desires to bless the human race, and yet, He will ultimately do so through the creation of a city. The New Jerusalem will be a place of perfect relationship and a place from which perfect dominion will be exercised. This understanding of the origin and purpose of the city establishes a positive foundation upon which to study the historical development of the city.

A Thematic History of the City

In the study of urban history⁷, four themes repeat themselves. Each new wave of

⁷ Harvie M. Conn and Manuel Ortiz divide the history of the city into the early form of the city—the shrine city-states and, as he labels them, four “Great Urban Waves:” “Urban Empires,” “Feudal and Commercial Cities,” the “Industrial City,” and the “Modern City.” Conn and Ortiz, *Urban Ministry*, 33-79.

urban growth reveals a religious commitment to some worldview, the need to exercise some type of dominion, the desire for security, and the reality of spiritual battle. Studying the history of the city with these four themes in mind will elucidate a clearer understanding of the dynamics of the city, and will reveal the importance of biblical ministry to the city.

Shrine City-States

Harvey M. Conn refers to the earliest recorded cities as shrine city-states. The term “shrine” is used to reflect the religious nature of the embryonic city. According to Conn and Ortiz, religion was the central integrating principal in the shrine city-state. “Family, agriculture and economy were bound together by their religious commitment to the local gods in a seamless experience of everyday life. . . . Idolatry was not simply an isolated worship of deity. It was the foundation of community.”⁸

Since the historical account of the origin of the human race begins with a personal relationship between God and man, and since from the very beginning of human history mankind had been assigned a stewardship from God of exercising dominion over the entire world, it is not startling to discover that the earliest known forms of the city are organized according to the citizenry’s relationship to their gods. But an important observation, which must be made concerning the shrine nature of the early city-state, is

Each era of the city displays a continuity of the four themes of a religious worldview, an exercise of dominion, the desire for security, and the reality of spiritual battle. In another place, Conn studies the interaction between the church and the cosmopolis, theopolis, megalopolis, and the global village. Harvey M. Conn, “The Kingdom of God and the City of Man: A History of the City/Church Dialogue,” in *Discipling the City: Theological Reflections on Urban Mission*, ed. Roger S. Greenway (Grand Rapids: Baker Book House, 1979), 9-59.

⁸ Conn and Ortiz, *Urban Ministry*, 35.

that the allegiance of the early urban dwellers was not to the monotheistic God of the Bible. Instead the citizenry was given over to idolatry. So the echo of the Garden of Eden is heard in the shrine city-state—for the city is organized around their gods—but the degeneration of God’s purpose for the city is apparent in that cities were not organized around the God revealed in the Bible.

The nomenclature “city-state” describes the extent of the influence of this early form of the city. In the case of the city-state, the city constitutes the state. There was not a country per-say, but a concentration of people around which the social needs of a group of people were met. The linkage between the ancient shrine city-state and the modern city appears to be power. “Whether small or large the city-state was the anvil of civilization, the center of power, a physical metaphor of human society itself. In the city converged piety and trade, security and politics. Its walls marked it as protector, its shrines and temples its place as the center of the world.”⁹ Will Durant describes the utilitarian direction which this power took in the shrine city-state when he wrote, “King Ur-engur proclaimed his code of laws in the name of the great god Shamash, for government had so discovered the political utility of heaven. Having been found useful, the gods became innumerable; every city and state, every human activity, has some inspiring and disciplinary divinity.”¹⁰

From the above quotations it becomes clear that in the era of the shrine city-state, the perfect relationships enjoyed in the Garden of Eden—between God and humanity,

⁹ Conn and Ortiz, *Urban Ministry*, 35.

¹⁰ Will Durant, *The Story of Civilization*, vol. 1, *Our Oriental Heritage* (New York: Simon and Schuster, 1954), 127.

man and woman, and humanity and its environment—had degenerated into the cynical use of religion to consolidate power. This degeneration to idol worship, which was used to consolidate power, not only indicates conflict in the spirit world but also the propensity of fallen man to misuse the gifts of God.¹¹ Even in these declining conditions, the shrine city-state was a place of protection where individuals could do the work of living one’s life. Though abused, the gift of God—called the city—remained a place where God cared for humankind.¹²

Urban Empires

If the shrine city-state set the template for the city as a religious power broker, then the distinguishing feature of urban empires— the first great urban wave in history— is the extension of that power over a larger geographical area, the decentralization of religious power, and the connectivity between power and corruption. This era begins with the armed conquest of territory by Sargon of Akkad (2,400 B.C.) and came to an end with

¹¹ When writing about the relationship between the evil in the city and the Evil One, Robert C. Linthicum wrote, “To develop an adequate theology of evil in the city and empire, Paul suggested a level of evil beyond systems and structures that provided a connection between those systems and the Evil One. That typology can prove very helpful as we twentieth-century Christians attempt to understand the dynamics of evil and good in our cities. . . . ‘Thrones, or dominions, or principalities, or powers’—this is the formula Paul uses over and over again to describe the forces of evil. . . . We will try to show that the principalities and powers are the spiritual forces that work through the structures and systems of the city, nation, or universe.” Robert C. Linthicum, *City of God City of Satan: A Biblical Theology of the Urban Church* (Grand Rapids: Zondervan Publishing House, 1991), 66-69. Linthicum goes on to show how the structures and individuals within governing structures are connected to the spirit realm and that together the two form an evil alliance preying on the city. Linthicum, *City of God City of Satan*, 69-72.

¹² After lamenting the nature of “post-fall” cities, Roger S. Greenway explains that God is still using the city for the good of humanity. “Yet these cities are habitable. Life goes on in them every day. Sin is evident in every area of urban life, but still things are not as bad as they might be. By God’s mercy, even pagan cities still reflect some of the greatness of God who created the inhabitants, stamped his image on them, and restrains their worst intentions. We can call them therefore, ‘common grace’ cities, because they survived and even prosper as a result of the mercy and goodness of God richly distributed to all humankind.” Greenway, “Framework for Urban Missions”, 28.

the deterioration of the Roman Empire (400 A.D.). The Roman Empire which was an extension of the city of Rome will be the focal point of the remainder of this section.

It was during this era that Jesus Christ came to earth and Christianity was born. Although Rome would be characterized as the Megalopolis that became a Necropolis,¹³ and although Rome was known for its gluttony, laziness, and yet iron-fisted rule, still it is clear that Rome was used by God to be a blessing to humanity.

The Roman Empire was connected by a common culture and a common language. The language was Koine Greek, the language of the market place, and also the language of the New Testament. In other words, the Roman Empire provided the language which was used by God to communicate His will to humanity. Also, it was the connectedness of the Roman Empire that allowed the Apostle Paul to move freely from place to place. It was Rome that Paul was determined to visit, and it was the book written to Rome that became the theological center of the New Testament.¹⁴ In fact, in the book of Romans, Paul teaches Christians to be obedient to the governing authorities, thus instructing Christians in Rome that the governing authorities and structures in Rome were ordained by God for the good of humanity.

¹³ Conn and Ortiz, *Urban Ministry*, 38.

¹⁴ That the key book for the understanding of the New Testament was written by the most gifted apostle to the most influential city in the world of that age is not by chance. This reveals that God is able to use cities that are increasing in wickedness to achieve His purposes for humanity. This schizophrenic nature of the city reveals the struggles that must be raging in the spirit world over our cities. After reviewing the biblical teaching concerning the influence of fallen angels over nations and cities, Robert C. Linthicum summarizes the proper understanding of Daniel 10:1-11:12, “We should not allow our secular—supposedly sophisticated—scientific framework to get in the way of perceiving the truth revealed in this story. I believe that what the biblical writers are telling us in terms of the church, a city, and a nation is that everything in life has a spiritual dimension. The political system of a city consists of more than its people, electoral processes, structures, and institutions. That system is infused with a spiritual essence; it has unimagined and unexplored inner depths that are its ‘soul.’ The angel of a city is the inner power, either for good or for ill.” Linthicum, *City of God City of Satan*, 75. Actually, it would be better if Linthicum had referred to the angel of the city as a power, not the inner power. Angels do not control cities.

This era of urban expansion exhibited and perhaps amplified the themes listed above, those being religious commitment to some worldview, the need to exercise some type of dominion, the desire for security, and the reality of spiritual battle. The religious worldview of this era consisted of a view of humanized divinity, which proved to be an unstable base.¹⁵ The premise that Rome exercised great global influence does not need defending, and Paul could certainly tell us of the security enjoyed by those with Roman citizenship, but the spiritual conflict is also apparent in that Roman was becoming increasingly decadent. Even so, Rome provided the cradle where Christianity would spend its infancy.

One sees in the Roman Empire how it is that cities and empires may be unwittingly used of God. The territory that Rome conquered and the infrastructure that was put into place provided the early church with the tools needed to obey the Great Commissioner.

¹⁵ Francis Schaeffer describes the Greek and Roman worldview upon which they endeavored to build civilization:

The Greeks and later the Romans also tried to build society upon their gods. But these gods were not big enough because they were finite, limited. Even all their gods put together were not infinite. Actually, the gods in Greek and Roman thinking were like men and women larger than life, but not basically different from human men and women. As one example among thousands, we can think of the statue of Hercules, standing inebriated and urinating. Hercules was the patron god of Herculaneum which was destroyed at the same time as Pompeii. The gods were amplified humanity, not divinity. Like the Greeks, the Romans had no infinite god. This being so, they did not have anything big enough to which to relate either their thinking or living. Consequently, their value system was not strong enough to bear the strains of life, either individual or political. All their gods put together could not give them a sufficient base for life, morals, values, and final decisions. These gods depended on the society which had made them and when this society collapsed the gods tumbled with it. Thus, the Greek and Roman experiments in social harmony (which rested upon an elitist republic) ultimately failed.

Francis A. Schaeffer, *How Should We Then Live*, in *The Complete Works of Francis A. Schaeffer: A Christian World View*, vol. 5, *A Christian View of the West* (Wheaton: Crossway Books, 1985), 85.

Feudal and Commercial Cities

After the great wave of urban empire cities, cities in the West languished for six hundred years.¹⁶ This was a time when security was sought from the feudal lord who would negotiate goods for services rendered, and it was during this era that the Roman Catholic Church offered the only structure available for civilization in the West.¹⁷ In fact, it was the structure of the Catholic Church around which entrepreneurs and traders developed an “emerging merchant class.”¹⁸ And it was this symbiotic relationship between church and merchant class that ushered in the second great urban wave, which consisted of feudal and commercial cities. Conn and Ortiz characterize the new era of the city in this way, “The city had started as a shrine, and had been transformed into a military and colonial center. Now it was finding a new identity as a permanent market place under protection of fortress and church.”¹⁹ Yet it was during this time that the authority and influence of the church began to wane. The church came to be viewed as a detriment to the well-being of the city rather than the blessing which God had intended. As Conn and Ortiz comment, “With feudalism gone, cities were tasting a new freedom for the first time. And their residents were beginning to wonder whether the church was not a leftover of feudalism and a deterrent to freedom. Bishops, after all, were

¹⁶ Conn and Ortiz, *Urban Ministry*, 39.

¹⁷ It was during this era that “the early universities also began to emerge. By the late thirteenth century there were universities of Paris, Orléans, Toulouse, Montpellier, Cambridge, Oxford, Padua, Bologna, Naples, Salerno, Salamanca, Coimbra, and Lisbon.” Schaeffer, *How Should We Then Live*, 102.

¹⁸ Conn and Ortiz, *Urban Ministry*, 40.

¹⁹ Conn and Ortiz. *Urban Ministry*, 40.

traditionally appointed from the nobility. And how many of those holding church office has any knowledge of and sympathy with local urban problems.”²⁰

Undoubtedly, in tandem with the failure of the church to be a blessing,²¹ part of the reason for the decline of the influence of the church was the Renaissance thinking which dominated that era. “The Greco-Roman world had integrated religion and the city by asking, Am I a good person? The medieval world had asked, Am I a church person? The modern question, prompted by the Renaissance mentality, was becoming, Am I a secular person?”²² And although the Reformation had a profound influence in retarding the progress of this trend, it ultimately “remained a parenthetical interruption.”²³ As Conn and Ortiz observe, “It provided no brake on the growing pressure for the secularization of the city. A new urban order was taking over. Christopher Wren’s plan for the reconstruction of London after the Great Fire of 1666 symbolized it. The dominating site

²⁰ Conn and Ortiz, *Urban Ministry*, 42.

²¹ The problem goes deeper than just sinful apathy. The antecedents’ of Renaissance thinking may be traced back to Aquinas who introduced the Grace/Nature dichotomy. The teaching of Aquinas had positive and negative results but as Francis Schaeffer explains,

Aquinas’s teaching had a *positive* side in that before his time there was little emphasis on the normal, day-to-day world, that is, the world that and our relationship to it. These things do have importance because God has created the world. . . . The *negative* result of his teaching was that the individual things, the particulars, tended to be made independent, autonomous, and consequently the meaning of the particulars began to be lost. . . .

Two things, then, laid the foundation for what was now to follow: first, the gradual awakened cultural thought and awakened piety of the Middle Ages: and second, an increasing distortion of the teaching of the Bible and the early church. Humanist elements had entered. For example, the authority of the church took precedence over the teaching of the Bible; fallen man was considered to be able to return to God by meriting the merit of Christ; and there was a mixture of Christian and ancient non-Christian thought (as Aquinas’s emphasis on Aristotle). This opened the way for people to think of themselves as autonomous and the center of all things.” Schaeffer, *How Should We Then Live*, 105.

²² Conn and Ortiz, *Urban Ministry*, 42

²³ Conn and Ortiz, *Urban Ministry*, 43.

did not go to St. Paul's Cathedral. Wren planned the new avenues so as to give this honor to the Royal Stock Exchange."²⁴

There are two primary lessons to be learned from the second great urban wave of feudal and commercial cities. Firstly, it was the failure of the church to be what it should be that was primarily to blame for the move towards secularism. As Dr. Peter Kuzmič has stated when lecturing about ideologies and human governance, "A vacuum will be filled."²⁵ Dr. Kuzmič was speaking about the need for Christians to be what they ought to be in their civilizational context. If Christians aren't, the void which is left will be filled by some other ideology which has some other world view as its starting point. In the present case, the worldview of the man-is-the-measure-of-all-things Renaissance replaced the biblical worldview.

Secondly, during the era of the feudal and commercial city, the spiritual battle for the control of the city is once more apparent. While, on the one hand, renaissance thinking was dominating the formation of the city agenda, on the other hand, a return to biblical orthodoxy was generating its own transformational tsunami. "Contradicting at its core the disintegrating effect of nominalistic secularism on the city and the then emerging Renaissance call for a return to a new cosmopolis, it [the Reformation] rediscovered a sovereign God unleashed by an open Bible in the life of the city."²⁶ This "unleashing" was so powerful that, "In the course of the century, fifty of the sixty-five imperial cities

²⁴ Conn and Ortiz, *Urban Ministry*, 43.

²⁵ His comments were made during a missiological lecture at Gordon Conwell Theological Seminary.

²⁶ Conn, "The Kingdom of God and the City of Man," 21.

subject to the emperor officially recognized the Reformation Of Germany's almost two hundred cities and towns with populations exceeding one thousand, most witnessed protestant movements."²⁷ The Reformers provide a good foundation for city ministry and this foundation will be constructed in Section Four of this thesis-project.

The Industrial City

The age of colonial capitalism was the forerunner of the third great urban wave—the industrial city. The industrial revolution gave new impetus to colonialism and together the twin forces of colonial capitalism and the industrial revolution created the conditions for the industrial city. Colonialism provided the raw materials and human resources necessary to feed the machine of industrialization, and industrialization drew the masses to the city, which created the urban wave. There is a continuity between this urban wave and the earlier ones studied. “This new shift [the new shape of colonialism] would underline what earlier centuries have continued to teach: cities are not isolated blips of society, independent nodes of administration and commerce. They connect things rural and urban, powerful and powerless, religious and cultural in connecting networks of dependency, holism and mutual interaction.”²⁸

At the same time, the industrial city added a new dimension to the urban dynamic. “Up until now, one might say that three buildings symbolized the main functions of the

²⁷ Conn, “The Kingdom of God and the City of Man,” 21.

²⁸ Conn and Ortiz, *Urban Ministry*, 49

city in history: the market, the castle and the temple. The third urban wave added still another: the factory.”²⁹

As in the previous urban epochs, one can see evil and also good during this period of urban growth.³⁰ Because the industrial age was primarily developed within the intellectual context of the Renaissance, the industrial city tended to have a dehumanizing effect upon civilization. When God was deleted from the industrial city, capitalism became cold-blooded.

At the same time, as the interconnectedness of the world increased, so, theoretically, did the opportunity for biblical ministry. Although the industrial age of colonialism was marked, on the one hand, by an antiurban attitude, and on the other, by an unhealthy relationship between churches and colonial expansion, still tremendous potential for a more circumspect Great-Commission ministry existed.

The Modern City

The fourth and final great urban wave is what Conn and Ortiz have labeled the “Global Urban Explosion.”³¹ The shrine city-state had a limited geographical sphere of influence, and the empire city enjoyed a much larger range of power and control, but the

²⁹ Conn and Ortiz, *Urban Ministry*, 49.

³⁰ Francis Schaeffer comments on both the good and evil of this time period, “We must not, of course, forget all the good things industrialization brought forth. The age belonged to the inventors and the engineers who harnessed first the power of water and then the power of steam. And out of that same time came a steady stream of better things (one small example would be better pottery for the use of working people), and the base was laid for a greater flow of goods for people in general. If industrialization had been accompanied by a strong emphasis on the compassionate use of accumulated wealth and on the dignity of each individual, the Industrial Revolution would have been a force for good.” Schaeffer, *How Should We Then Live*, 142.

³¹ Conn and Ortiz, *Urban Ministry*, 64.

urban global explosion of this present era is uniting the world into one huge inter-related web of megacities.³² There is an explosion in the sheer numbers of city dwellers and there is an explosion of influence and power being experienced in world-class cities. It is interesting to discover that while the over-all projection of the world's population continues to explode³³ so does the percentage of the population that live in urban areas. As the numerical analysis below reveals, the majority of the population explosion is occurring in the city,

Globally 37 percent of the world's population lived in urban areas in 1975, but by 2000, the figure was 47 percent. The United Nations has projected that by 2005, more than half of all people in Asia and in Africa (54 and 53 percent respectively) will live in cities; 74 percent of the people in Oceania (including the regions of Australia and New Zealand), 84 percent of South America, 83 percent of Europe, and nearly 85 percent of all North American residents will live in urban areas, for a total of more than 60 percent of worldwide population located in cities. In light of these population shifts, it is apparent that ours is an increasingly more urbanized world.³⁴

The numerical growth of cities indicates that many of these urban areas will increase their ability to be influential players on the global stage. After exploring the relationship between urban growth and global influence, Ray Bakke comments, "In short, large cities with a million plus in population begin to influence nations. The economies of many of these million-plus cities often are larger than the economies of many

³² It is as if the world is becoming a city connected by forces of globalization and governed by the presuppositions of the shrine city-state—the πόλις—with the same ethic concerning citizenship—either you get with the program or you die.

³³ "It is estimated that in 1800, the world's population stood at about one billion people, and by 1900, that figure had nearly doubled to about 1.7 billion. By 2000, however the earth's human population had jumped to over six billion, and by 2025, it is projected that this figure will increase to more than eight billion." Peters, *Urban Ministry: An Introduction*, 6-7.

³⁴ Peters, *Urban Ministry: An Introduction*, 7.

countries.”³⁵ This mindset has led Bakke to define a world-class city as “a city that has a population of one million or more persons and has international significance and influence.”³⁶ By differentiating between urbanization and urbanism, Bakke is able to describe the influence of the world-class city. By the phrase “*urbanization*,” he means to describe the “city as a magnet that sucks resources from the region.” By the term “*urbanism*,” he conceives the city “as a sound magnifier” and therefore believes that the “city is like the woofer or tweeter of an amplifying system” because it “propagates an urban lifestyle and values upon surrounding regions.”³⁷ This magnet/magnifier urban phenomenon has global implications for “cities are now home to nations. We used to visit countries to see cities; now we find nations in our neighborhoods.”³⁸ Randy White summed up the situation of world-class cities well when he wrote, “Today’s cities, even more than nation states, influence economic systems, political alliances and social movements. This makes cities a strategic, investment: what influences the city influences the world. ... In today’s globalized world, to shape the city is to shape the way people experience life itself.”³⁹ One of the real clear examples of the results of urbanization is found in China:

To write about China’s urban revolution is to traffic in superlatives. Over the last twenty years, the People’s Republic has undergone the greatest period of urban

³⁵ Ray Bakke and John Sharpe, *Street Signs: A New Direction in Urban Ministry* (Birmingham: New Hope Publishers, 2006), 84.

³⁶ Bakke and Sharpe, *Street Signs*, 84.

³⁷ Bakke and Sharpe, *Street Signs*, 84.

³⁸ Bakke and Sharpe, *Street Signs*, 85.

³⁹ Randy White, *Encounter God in the City: Onramps to Personal and Community Transformation*, with a foreword by Ray Bakke (Downers Grove: IVP Books, 2006), 17.

growth and transformation in history. . . . The number and size of cities is staggering. There were fewer than 200 cities in China in the late 1970's; today there are nearly 700. . . . Forty-six Chinese cities past the one-million mark since 1992, making for a national total of 102 cities with more than a million residents. In the United States we have all of nine such cities.⁴⁰

But the forces at work in the urbanization of China have a dark side. A third of the population in these cities is from the rural areas and they are experiencing life on the mean margins of society. Thomas J. Campanella describes the situation in this way:

Chinese cities are built by farmers. Men from impoverished rural villages put up the posh malls and glittering skyscrapers and six-lane expressways, while their sisters and daughters work the mills and assembly lines that have made China the workshop of the world. But even though they turn the gears of China's economic engine, migrant workers are an unappreciated lot. They have little or no access to health care, educational opportunities, or good housing; they are blamed for nearly every social ill and literally live on the margins of society.⁴¹

Tens of thousands of Chinese families have been evicted to make room for new highways and others are forced out of their homes to make room for the extravagant excesses of the rich.⁴² Because of the massive urbanization in China, it is estimated that there have been “as many as 225 million peasants—roughly the population of the United States—to flock to China's cities. . . .”⁴³ These migrating peasants make a vast “floating population” (*liudong renkou*) who do not enjoy the security of full urban citizenship.⁴⁴

⁴⁰ Thomas J. Campanella, *The Concrete Dragon: China's Urban Revolution and What it Means for the World* (New York: Princeton Architectural Press, 2008), 14.

⁴¹ Campanella, *The Concrete Dragon*, 20-21.

⁴² Campanella gives an illustration of the abuse of the powerless by telling the true story of 800 wheat farmers who were evicted at the whim of a Beijing property mogul who decided to build his mansion on the wheat farmer-peasants field. Campanella's point is that such abuses are now common place in China. Campanella, *The Concrete Dragon*, 22.

⁴³ Campanella, *The Concrete Dragon*, 20.

⁴⁴ Campanella, *The Concrete Dragon*, 20.

Suffice it to say that the modern urban explosion shares the same characteristics as the earlier urban waves which have been reviewed. The forces of globalization that connected China into the mainframe of global finance have brought fantastic wealth—indeed wealth seems to be the god of this age. At the same time, however, millions upon millions, who are migrating to the city seeking security, are being exploited in China—to give but one example of what is a global phenomena—and live a marginal existence at best.

Conversely, these same globalizing forces are making it possible for the children of well-to-do, industrious Chinese families to sit in the living room with this thesis writer and to hear the Gospel explained. Some of these respond and take the message home with them. Here again we see the tug of war of the Spirit world manifest in the megacities created by the urban explosion of this era.

The Future Cities of Babylon and the New Jerusalem

Our review of the history of the city will now travel into the future and look at those cities which are rooted in history but will yet play a major role in the future of human affairs. Both Babylon and Jerusalem have been major contributors to urban history. By reviewing the history of each, lessons will be gleaned which will help apply the teaching of God's word to the city.⁴⁵

⁴⁵ Roger S. Greenway explains the representative nature of Jerusalem and Babylon when he says, "Scripture depicts the religious warfare of the city as a battle between Babylon and Jerusalem. Babylon is the representative city of humankind, rebellious, greedy, violent, idolatrous, and doomed. Jerusalem, on the other hand, is the representative city of God. It is a theocracy, for their God reigns. It symbolizes God's peace, unity and righteousness. . . . Here in lies the nature of the religious warfare that rages in the city Greenway, "Framework for Urban Missions", 30.

Babylon

Even though it was destroyed by the flood, proto-Babylon may be found in the city established by Cain. The city of Cain was is a proto-Babylon because it was founded for the same reasons as the Babel of Genesis 11. Therefore, the city of Cain and Babel serve as a template by which one may understand the philosophical basis for the dark side of cities.⁴⁶ Cain's expulsion from fellowship with God and separation from communion with his family resulted in the formation of the first recorded city. Therefore the city he built was founded upon a dubious foundation. The nature of that city may be ascertained by observing the murderous temperament of his descendant Lamech. Cain would not humble himself before God and his sin was amplified in the lives of his evil progeny.

Babel was also built upon a prideful-rebellious worldview. Rather than obey the command to fill the earth, the Babel builders gathered together to build a city. Babel was to be a place where men could make a *name for themselves*. Cain and his progeny and the Babel builders both displayed a diabolical lust for power and a deeply flawed theology of

⁴⁶ When writing about the relationship between the city of Cain and the city of Babel, Greenway says, "The line of Cain does not escape the Christian's attention. He knows that it runs without interruption from primitive Enoch through Lamech's violent though culturally progressive industrial center to Babel and to Sodom, and finally to 'BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH' (Rev 17:5)". Greenway, "Framework for Urban Missions", 31-32. As was explained earlier in this chapter, cities were the inevitable result of humankind being created in the image of God. When Adam and Eve sinned, a new and destructive element entered into the urban dynamic. Two lines of humanity developed through history both existing in the same cities and this is what gives the city its unique character. Augustine spoke of this when he wrote, "I classify the human race into two branches: the one consists of those who live by human standards, the other of those who live according to God's will. I also call these two classes the two cities, speaking allegorically. By two cities I mean two societies of human beings, one of which is predestined to reign with God for all eternity, the other doomed to undergo eternal punishment with the Devil." Aurelius Augustine, *City of God*, trans. Henry Bettenson (New York: Penguin Books, 2003), 595. These two societies of men living side by side in each city are a source of the urban battle for the heart of the city. There is also a battle in every person's heart between their made-in-the-image-of-God nature and their propensity-to-sin nature. Christians have the forgiveness of God and the person of the Holy Spirit to help them control their sinful natures and be a blessing to the city.

worship. Therefore, although separated chronologically by the flood, the cities of Cain and Babel shared a common philosophical foundation. They were built by individuals in rebellion against God for reasons other than honoring God.⁴⁷

Babel became Babylon and was understood to be the place where all the evils of the earth are stored.⁴⁸ In the book of Revelation, Babylon is finally judged by God and destroyed. Yet, even in Babylon, all was not evil. In the book of Daniel, King Nebuchadnezzar received a vision of a huge tree in which all the beasts of the field and the birds of the air found shelter. This was a picture of the relationship between, on the one hand, Nebuchadnezzar, the city Babylon and the Empire of Babylon, and, on the

⁴⁷ John C. Whitcomb elaborates on the diabolical plans of the Babel builders by comparing the tower of Babel and Mesopotamian ziggurat temples in general,

And this is exactly what ancient Mesopotamian ziggurat temple-towers were for! The top compartment represented heaven. The inner walls, in all probability, were decorated with blue glazed tile, with the sun, the moon, and the five known planets (Mercury, Venus, Mars, Jupiter, and Saturn) lined up along the plane of the zodiac. In the center of the room would be their “god” seated upon a throne! Nebuchadnezzar later rebuilt such a tower in Babylon, which the Sumerians had called E-TEMEN-AN-KI (“the building of the foundation-platform of heaven and earth”). (See J. D. Douglas, ed., *The Illustrated Bible Dictionary*, Part 1, Wheaton, IL: Tyndale House Pub., 1980, p. 155.) The pyramids of Egypt and, much later, the great Mayan temples of Central America, reflected the design and function of the original Tower of Babel.

This was not an innocent, scientifically naive, primitive effort to reach the highest heavens! It was, instead, a brilliant but blasphemous effort to dismiss forever the God who had commanded Noah and his three sons after the Flood to “be fruitful and multiply, and fill the earth” (Gen. 9:1).

John C. Whitcomb, “Babel, Part 1,” *The Faith Pulpit* (October 2001), © 2008 FBBC&TS, http://www.faith.edu/seminary/faithpulpit.php?year=2001_10 (accessed 23 January 2009).

⁴⁸ The prophet Zechariah explicates the point that Babylon (Shinar) is viewed as the place wickedness is stored.

Then the angel who talked with me came out and said to me, “Lift your eyes now, and see what this *is* that goes forth.” So I asked, “what *is* it?” And he said, “It *is* a basket that is going forth.” He also said, “This *is* their resemblance throughout the earth: Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket”; then he said, “This *is* Wickedness!” And he thrust her down into the basket, and threw the lead cover over its mouth. Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven. So I said to the angel who talked with me, “Where are they carrying the basket?” And he said to me, “To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base.” (Zech 5:5-11)

other hand, the men, women, and children who lived their lives under the protective boughs of the mighty empire. Even so, there will be a day when even this ability to bless people will be taken from Babylon. As the Bible passage below indicates, even those traits which God makes available to “common grace” cities will be gone forever.

Then a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, ‘thus with violence the great city Babylon shall be thrown down, and shall not be found anymore. The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore. The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.’ (Rev 18:21-23)

This is a sober reminder to the cities of our day that even though God is allowing them to be places where urban dwellers are able to relish life; this will go on for only so long. God’s patience will one day turn to wrath and then there will be the end of “common grace” cities.⁴⁹

Jerusalem and the New Jerusalem

Then there is Jerusalem, the city of God. In Genesis 14:18-20, there is intriguing information concerning Melchizedek (king of righteousness), who was the king of Salem (Jerusalem) and a type of Christ. Since Melchizedek was esteemed by Abraham as his

⁴⁹ There is continuity between the vision of Daniel’s interpretation of Nebuchadnezzar’s dream and Revelation 17, 18. The prophecy in Revelation is a fulfillment of Daniel’s prophetic words in Daniel 2:45—Babylon will be destroyed by God. The Babylon in Revelation has both religious and city-empire elements and will be judged and destroyed because of its abuse of wealth and its attempted usurpation of God. This end-of-history prophecy includes rejoicing in heaven, “After these things I heard a loud voice of a great multitude in heaven, saying, ‘Alleluia! Salvation and glory and honor and power *belong* to the Lord our God! For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her.’ Again they said, ‘Alleluia! Her smoke rises up forever and ever!’” (Rev 19:1-3). Notice that the rejoicing is a result of the destruction of the corrupting empire. The smoke signified the eternal doom of the Babelish system of opposition against God, signifying that this prophecy concerns the eternal end of such evil.

superior, and since he is named the king of Salem, it is reasonable to conclude that there was a group of righteous followers in Jerusalem (Salem). Therefore, the first information that we have concerning Jerusalem is that there was a king who ruled in Jerusalem who was of higher rank than Abraham.⁵⁰ However, by the time of David, Jerusalem was a city at war against Israel and it proved to be a difficult opponent. It was left to David and his men to finally subjugate the city, and thereafter, it became the center of Israel's existence. Jerusalem had the tremendous advantage of having the Law of God to rule as its constitution and the Temple of God for its worship.⁵¹

Jerusalem was not only the capital of Israel—God's covenant people—but was also potentially the spiritual capital of the world since it was the place where the peoples of the world could come to offer sacrifice through God's priestly people, Israel.⁵² But Jerusalem was not only ruled by those desiring to do God's will, but also by those who disdained God's will. So the leaven of sin poisoned the family of Jacob, divided Israel into two nations, and eventually Israel and Judah ended up in foreign captivity.

⁵⁰ Babylon began as a city instituted in rebellion against God, while the first reference to Jerusalem (Salem) is to a city ruled by the priest-king of El-Elyon (God most high).

⁵¹ Linthicum explains Jerusalem's role as the ideal towards which the cities of the world are to strive. "In between the beginning and the end of the Bible, an idealized Jerusalem is celebrated as city as it is meant to be—a city belonging to God. As a social system, it is called to witness to God's shalom (Ps. 122:6-9; 147:2). As an economic entity, it is meant to practice equitable stewardship, and in politics, a communal and just existence (Exod. 25-40; . . .). Finally, Jerusalem is portrayed as the spiritual center of the world, a model city living in trust and faith under the Lordship of God (Isa. 8:18; Mic. 4:1; Deut.17:14-20)." Linthicum, *City of God City of Satan*, 25.

⁵² After elaborating on the story of Jonah, Greenway muses, "imagine how the story might have turned out if Jonah would have remained to minister in Nineveh, teaching the law, establishing justice, and serving as a light to that pagan nation, as Israel was called to do (Isa 42:1-9). . . . It was in order to expose Israel's misconstrued theology that the Holy Spirit inspired the writing of this short book and included it in the Bible. The book of Jonah served ancient Israel, as it serves the Christian church, as an instructor, a rebuke, and a reminder about missions" Greenway, "Framework for Urban Missions", 34. Israel did not fulfill her role as the priestly nation which God called her to be. This is why Israel is not in the place of God's blessing today.

The history of Israel has been an up-and-down story of God's unfailing faithfulness and Israel's unrelenting obstinacy. In fact, Jerusalem is the city known for the killing of God's prophets and ultimately the place where Jesus Christ was crucified. Today Jerusalem is the center of global controversy, is considered to be more of an irritant than a blessing, and the nations have no solution to her problems. But Jerusalem's brightest days are undoubtedly yet in the future. Jerusalem will be the center of worship, and one day the nations of the world will come to Jerusalem to be healed. Jesus Christ will rule from the throne of David and peace will descend upon the earth.

As has been established, Jerusalem and Babylon are used in the Bible as two polar-opposite models representing what cities may become. In the actual history of both cities, elements of good and evil can be observed, just as in all the cities of the world. So the history of Babylon and Jerusalem parallel the history of the cities in general. In both cities—as in all cities through history—the elements of power and influence, security, worship, and spiritual battle are present.

Reviewing the city through history we find that the lust for power may be seen in Cain's progeny's desire to kill with impunity, the Babel builders' failed effort to make a tower to the heavens, the shrine city-states' abuse of the belief in gods, the city-empires' quest to conquer, the merchant cities' removal of the church from the center of the city, the industrial cities' abuse of the working class, the modern cities' embrace of globalization without thought of the resulting marginalization of the poor, and, most keenly, in Jerusalem's rejection of her King.

At the same time, God used all of these great urban waves to provide a place to live life securely. Life went on and families were raised and peace reigned for much of the

time. There have been myriads of life-changing technological advances and magnificent cultural achievements that make life both easier to live and more enjoyable to experience. Therefore, we are able to call these cities “common grace” cities. They are cities on which God has always showered His blessing,⁵³ despite the Adamic malignancy that continues to eat away at their hearts.

Each urban wave also displayed a certain form of religion. Cain developed a humanistic form of worship and offered to God what he deemed best, while refusing divine instruction. The Babel builders developed worship in rebellion against God, and the shrine city-states were idol worshipers. The merchant cities began to remove God from the city square as mammon became their God, the industrial city was built on the philosophical basis of secularism, and modern city has wholly given itself over to the God of mammon.

Finally, it is clear that there has always been a spiritual battle. This is clear for several reasons. Firstly, the Bible illustrates this to be true, particularly in the historical account of Daniel and Michael the archangel. Secondly, the Apostle Paul taught the church that spiritual battle is to be expected, and since Paul’s mission strategy revolved around cities, one can be sure that the spiritual battle is raging there. Thirdly, as one scans the history of cities, one sees that what is used for evil is also used for good purposes. The same cities that deprive the poor provide care for the masses. The same dynamics that make cities so dangerous also provide great opportunities for Great-Commission ministry. This indicates that in the invisible world, war is raging.

⁵³ Luke testifies to this in Acts 14:17 “Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”

Conclusion

The study of the dynamics of urban history is fascinating, but the fascination quickly gives way to astonishment, bewilderment, and a sense of being overwhelmed by both the immensity and velocity of the urban movement. To be informed that the equivalence of the population of Canada moves into Chinese cities each year,⁵⁴ and to become familiar with the global mass migration into overtaxed cities, and at the same time to realize what this means in terms of human suffering and eternal damnation is to be stunned into mournful silence.

Overall, cities are evolving in a negative direction. Globalization, while having many positive qualities, is proving to be a blight on the cities of the world. Shanty towns are growing; the *liudong renkou* of China languish in a homeless condition, despised and without recourse; the child prostitutes of Bombay continue to be degradingly manipulated while, generally, the well-to-do live without regard to the misery of the many. While there are those in the Christian family, as well as the secular community, who are working for the good of humanity, it seems that their efforts are being overwhelmed. The world is not able to experience the blessing of God when its economic and political ambitions are not motivated solely by the glory of God and the desire to bless people.

Cities seem to be rushing towards a cataclysmic climax. One wonders at what point will the whole system collapse on itself? How much more can the infrastructure of megalopolises endure? It is a fact of life that already many cities are not able to care for their citizens and, therefore, humanity in these places is living inhumanly. What will the

⁵⁴ Bakke and Sharpe, *Street Signs*, 82.

world look like in twenty years if these problems are not addressed? And if the Christian community does not address them who will?⁵⁵

All of this is made inestimably worse when one factors in the spiritual lostness of these cities. It is not just that our cities are suffering, they are also rebelling, and this has eternal consequences. The multitudes huddling in and around many cities are doubly lost—no prospect for this life and, for the vast majority of them, damned for eternity. The first lostness makes it extremely difficult to remove the second lostness. When a person is continually marginalized it becomes difficult for him to comprehend his enmity with God.⁵⁶

There is a need for biblical ecclesial cooperation. Developments within the global urban communities are too appalling and the consequences too foreboding to nurture a sectarian and isolationist spirit. The church of Jesus Christ must participate in ecclesiastical and secular networks designed to confront the babelization of our cities. In the seventh chapter guidelines for developing ecclesiological networks are given. Healthy working relationships with municipalities, governing authorities, and community groups also need to be pursued.

⁵⁵ Ultimately only God is able to solve this problem, but faithful Christians are able to act as salt and light. This will at the very least retard the corrupting process and rescue some individuals. Who knows what God might enable Christians, banded together to do His will in the city, to accomplish.

⁵⁶ Roxanne, a fellow participant of the D-Min cohort, explained that when ministering to particular segments of the Afro-American community one needs to convince individuals of their humanness before they are able to be informed of their spiritual lostness. Her point was that when a person is continually oppressed they can become so scarred as to not have the emotional ability to perceive them self as human. And since they don't understand their worth as human beings who are made in the image of God, they cannot be lost or saved. While understanding the danger of ministering to people solely as victims and not as rebels, the author of this thesis believes that Roxanne makes a valid and important point.

The goal of this chapter is to sketch a broad historical overview of the city for the purpose of understanding the city better. A better understanding of the city enables one to know how to think about the city, and knowing how to think about the city provides the correct context for ascertaining how to best join God in His urban mission. By asking the question, What is a city? it is hoped that the above may be accomplished. Below, six answers are given which helps to answer the question, What is the city?

The city was an organism ordained by God for the blessing of humanity. The development of cities became inevitable when God made humanity in His image. This God-in-man image included the desire for meaningful relationships and resulted in the mandate that man exercise dominion over God's created universe. As the human population grew, the complexity of exercising dominion also grew and this complexity, along with the inherent, God-given need for relationships, lead to the organization of cities.

The potential for cities made by those created in God's image was limitless. If sin had not entered into the urban equation, cities would be literally *heaven on earth*. The New Jerusalem gives us an inkling of what it would have been like. The creativity of man, along with his commitment to his fellowman, unfettered by sin, would result in megalopolises beyond human comprehension.

Therefore the correct view of the city begins by understanding that cities are not the result of the fall of man, but rather that cities are ordained by God for the good of man. It is important to remember that the earliest biblical information concerning Jerusalem affirms that Melchizedek—named King of Righteousness—ruled there. Melchizedek, as far as human records go, had no beginning and no end. Therefore, Jerusalem (the city

where Melchizedek ruled), which is presented in the Bible as the ideal city, gives the Christian a more positive and solid historical foundation upon which to form a correct view of cities. Cities are ordained by God for the blessing of humanity.

The city was a neutral place which was and continues to be corrupted by man. The problem with cities is not inherent in the city itself. The city is made into whatever it becomes by the people who reside in the city. With the entrance of sin into mankind came the corruption of the city. Since the time of Adam and Eve a war is being waged in the human heart. It is a war between man made in the image of God and man in rebellion against God. This is the starting point for the problems found in the city. It is not just that there is a redeemed and an unredeemed race of men at war against one another, but rather there is a struggle within each person's heart. And as far as that struggle pertains to the city, man in rebellion against God is winning.

This is why holistic ministry is needed. The word holistic is being used here in two senses: the need to minister to the whole community in all its dimensions, and the need to minister to the whole person. Firstly, holistic ministry to the city is needed because man is made in the image of God and is therefore of inestimable value. Holistic city ministry is also important because ministering to the general needs of the city authenticates that the Christian is ministering in the stead of the God who cares for His creation. Secondly, ministering holistically to the total person helps each individual confront his need for Christ and address his need to grow in Christ spiritually, emotionally, and intellectually. By doing so, individuals are able to overcome their propensity to sin. Controlling the propensity to sin enables individuals to become a blessing to the city rather than a curse to the city.

There is another dimension to the battle for the city. The battle includes a demonic element. Robert C. Linthicum is correct when he describes the city as the “locus of a great and continuing battle between the God of Israel and/or the church and the god of this world.”⁵⁷ But it must be remembered that God is sovereign and is not in danger of losing the battle, and that He has given the stewardship of the city to humanity.

The city is the epicenter of Great-Commission ministry. The city is the pulsating heart of the world. The city sucks the peoples of the world into its vortex and pumps influences back into the entire world. This dual action of drawing and sending make the city an essential place in which to minister the Great Commission. As the peoples of the world are drawn into the city they are potentially able to hear and receive the gospel, and as the urban dynamic sends people back into the world they can potentially be equipped to proclaim the gospel globally. Therefore the pulsating heart dynamic of the city makes the city an essential place to minister.

The city is also the nerve center of the world. The seat of government, the university, the hospital, and all the essential elements of civilization are located in the city. The city is the brain of the social organism called humanity. When any idea, fad, or religion makes an impact on the city, it makes an impact on the world. It is like touching a part of the brain and watching a toe respond. When one touches the city, the world responds. It has become popular around the world of finance to announce, “When the United States coughs, the world catches a cold.” This saying may as well be, “When the world-class cities of the United States cough ...”

⁵⁷ Linthicum, *City of God City of Satan*, 23.

The city projects its spirit into the world. There is something about the actions of men combined in the dynamic of the city that creates an urban ambiance akin to spirit. One can sense a different spirit in Paris as opposed to New York or Zurich. The author of this thesis does not doubt that the angelic realm (both elect and fallen) is involved in the creation of that spirit. Because of the dynamic of the city, the spirit of the city will naturally flow throughout the world. This makes it important that the Spirit of the living God flow through the body of Christ on earth in Great-Commission ministry to and in the cities of our world.

The city is the world. Increasingly, the city has become the whole mission field. The nations of the world are located in the cities of the world. It is not just a matter of looking at the cities as a strategic place in which to establish a launching pad into the rest of the world. Rather, the city is the world, and that world is hurting and lost. This makes the city the place to minister.

In concluding this chapter, which deals with the way one should think about the city, it may be best to quote Ray Bakke who under the heading, “A New Worldview is Required” wrote,

I am making the educated assumption that the new global urban model, like the one in China, the United States, and so many other countries is already a reality. There is no escape from its consequences. Fundamentally, for Christians, especially for church and mission leaders, we need a new way of thinking about missions, a new worldview or paradigm if you please. Why? Because missions is no longer across the ocean and *geographically distant*; it is across the street and is *culturally distant*, in our cities and in cities on all six continents. In reality we have moved from a world of about 200 nations to a new world of some 400 world-class cities. Missions has moved to both ends of migrant streams—to, in, and from all six continents.⁵⁸

⁵⁸ Bakke and Sharpe, *Street Signs*, 83.

CHAPTER 10

A CHRISTIAN RESPONSE TO THE CITY

Introduction

Walter Kaiser posits that there have been two famous literary works which have provided the church with a theology of the city. Kaiser's article, "A Theology of the City: Is It Time for Another St. Augustine and a Roland Allen to Set the Case for the City Once Again?"¹ explains the need for a clear and current clarion call to the Christian community concerning God's intention for the city. God's intention for the city is that Christians would use the city for His glory and the reconciliation of man to Himself. The intent of this chapter is not to "set the case for the city," rather the goal of this chapter is to review several Christian responses to the challenge of the city. Because of his preeminent place in the New Testament theology of mission, the Apostle Paul will be the template by which to evaluate the Christian responses to the city. After stating the importance of the Apostle Paul to an urban missiology, there will be a brief analysis and evaluation of Augustine's *City of God*, Roland Allen's *Missionary Methods St. Paul's or Ours?*, Harvey Conn's analysis of the Reformation, and a review of the Lausanne Movement's contemporary contribution to urban ministry. Learning lessons or principles from each of these will help develop a ministry plan for the model-church plant in the fourteenth and fifteenth chapter of this thesis-project.

¹ Walter C. Kaiser, "A Theology of the City: Is it Time for Another Augustine and a Roland Allen to Set the Case for the City Once Again?" *Contact*, Summer 2005, 24.

The Apostle Paul

Paul's urban missiology is the basis for the Christian response to the city. Of course, the Apostle Paul may not be considered as just one of many Christians responding to the city. His is the authoritative response of one commissioned of God and whose words and actions relating to a theology of mission are recorded in Scripture. Paul was chosen by Jesus Christ to be the apostle to the Gentiles. It was his job to explain the mystery of the church and to be the human architect of the divine plan to make one new organism called the body of Christ out of two societies of man. This one new organism would have the stewardship of representing God before man. God's instruction for how to do this is quite different than the instruction by which the nation of Israel had been governed. It was the apostle's obligation to explain the new way. Paul did this through teaching and through his example. This is why it is so important to use the missiology of the Apostle Paul as the evaluative tool of all other Christian responses to the city.²

There is another reason why the missiology of Paul is so germane to this thesis-project. Paul lived the life of a church-planting-movement guru. Creating a church-planting movement was a main focus of his missiology. Since a church-planting movement is the theme of this thesis, it is imperative that Paul be the foundational source of information on how to go about it.

² The Scofield Study Bible explicates the distinctiveness of the Epistles of Paul: "The Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But 'hid in God' (Ephesians 3:9) was an unrevealed fact--the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed purpose--the outcalling of the ecclesia, the church which is Christ's body. In Mat. 16, our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties." C.I. Scofield, "Scofield Reference Notes (1917 Edition): Introductory Notes to The Epistles of Paul," © Copyright 2009, <http://bible.crosswalk.com/Commentaries/ScofieldReferenceNotes/srn.cgi?overview=PaulineEpistles> (25 Jan 2009).

The best place to start in order to understand the missionary mandate and methods of the Apostle Paul is near the end of his life. He says to Timothy, his beloved son in the faith, “For I am already being poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have kept the faith” (2 Tim 4:6-7). One need not wonder what Paul meant by the phrase, “I have finished the race.” The same verbiage is used in Acts 20:24, where Paul writes, “But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.” In this passage Paul links “finishing the race” with completing the ministry which God had given him. That finishing the race is synonymous with completing Paul’s assignment from the Lord is verified in 2 Timothy 4: 17, “But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. And I was delivered out of the mouth of the lion.” The message was fully preached to the Gentiles because God temporarily delivered Paul from martyrdom. This message, which Paul fully delivered to the Gentiles, is found in Ephesians 3:6-8. Paul explains that he had been given the stewardship of declaring “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.”

So, Paul was able to complete his ministry of informing the Gentiles that they were to be one new body made up of the Jew and the Gentile, and that it would be through this body that God would do His work of reconciliation. As will be seen later in this chapter, Roland Allen explains how this was accomplished—Paul thought in terms of regions rather than cities or villages. Paul established discipleship centers from which the gospel

could travel to the surrounding regions, and he considered his work finished when he had finished establishing these discipleship centers. So when the discipleship centers, which were to carry the gospel out to the world of Paul, were finished, Paul had finished the race.

Paul's missionary methodology in this area has profound significance for those committed to doing Great-Commission ministry. Discipleship centers developed in the key cities of the world should be a primary way in which one joins the Savior in His Great-Commission work. There are several other important items which were paradigmatic in Paul's missionary method formulation: the clarity of the gospel; the intersection of Great-Commission ministry, local church ministry and personal progressive sanctification; and the schema of history proclamation.

The gospel message must be clear and precise. Paul was able to be effective because he was not confused about the gospel. This, of course, goes without saying but never-the-less it is an extremely important principle when it comes to planting churches. The first requirement of planting a church is that there needs to be converts, and converts need to know what is necessary for true conversion³. A clear message helps the convert to

³ An essential result of a clear gospel message is a true conversion that brings a changed life. Roger S. Greenway writes the following about the importance of the conversion experience, "Paul's missionary strategy was built on the bedrock of personal repentance and conversion. His own experience of conversion served to remind him of the absolute necessity for radical spiritual change. In his earlier life Paul had had religion, morality, zeal, and social status (Phil. 3:4-6). But none of these, nor all of them combined, had been able to give him peace with God. He needed to be converted to Christ at a definite time and place, and until that occurred nothing really mattered (cf. Phil. 3:7-9). Roger S. Greenway, *Apostles of the City: Biblical Strategies for Urban Missions* (Grand Rapids: Baker Book House, 1978), 81.

be clear about his salvation, which then enables the new convert to be clear when telling others about their salvation.⁴

As has been established in Section Two: Parameters, the local church is foundational to Great-Commission ministry. Paul intended the local church to be a discipleship center from which the gospel would radiate to the surrounding regions. This will only happen if local church ministry is interwoven with Great-Commission vision and a discipleship program that makes progressive sanctification the norm in the life of the congregation. Great-Commission ministry, local church ministry, and progressive sanctification are all fundamental elements within Pauline theology and since in Paul's thinking theology is never divorced from missiology, those same elements are essential to be biblical in our missionary methods.

Finally, an explanation of history is an important part of Paul's methodology. He continually explained not only his personal history but also redemptive history. Redemptive history includes the story of the Bible from Genesis through the end of history and, for Paul, it included an explanation about what happened to Israel (Rom 9-

⁴ Paul makes a point of clearly and concisely explaining the gospel message in 1 Corinthians 15:1-4, "Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you -- unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, . . ." Notice how Paul uses phrase after phrase to emphasize the message of the gospel, "I declare . . . I preached to you . . . which you also received . . . in which you stand by which you are saved . . . for I delivered unto you . . ." and then "Christ died for your sins." The gospel is that Christ died for our sins and that He rose from the dead. Clarity in understanding the gospel allows the church planter to efficiently share the gospel without ambiguity. This allows the recipients to know what it is that is being asked of them. When individuals have responded to a clear message they automatically know what message to share with others. It is also important to notice that the message was the gospel. Although holistic ministry is essential to authenticate the gospel message, it (holistic ministry) is not the message. In Paul's case, the message of the gospel was the central theme of his teaching about both salvation and about Christian living. The gospel must also be the church planter's central message and it must be presented clearly and precisely.

11). Explaining God’s plan of salvation through history resonates cognitively because of the way God has made us—in His image. As rational beings who have been created to think logically or propositionally, it is important that thoughts fit together. Paul preached and taught in this way. The importance of this area of proclamation was also covered in the second section, when discussing the image of God.

Roland Allen does a tremendous job presenting a synopsis of the apostle’s theology of mission and his book *Missionary Method’s St. Paul’s or Ours* will be used as a foil or reflector by which to understand much of Paul’s missionary methodology. As will be seen, Paul’s theology of mission is a theology of the city.

Roland Allen

“Roland Allen was an Anglican Missionary in China from 1895 to 1903. For a few years afterward he was in charge of an English parish. For the next forty years he was writing on missionary principles.”⁵ Roland Allen wrote from a deep concern that missions in his era were not successful because they were not founded on the Apostle Paul’s inspired principles and example. Leslie Newbigin emphasizes the importance of Allen’s writing in this way, “I have been compelled, reluctantly, to face his question, and I have watched others being likewise compelled. But it can only be what Allen intended if it is the compulsion of the Spirit. The very heart and life of his message was that the mission of the church is the work of the Spirit.”⁶

⁵ Leslie Newbigin, forward to *Missionary Methods: St Paul’s or Ours?* by Roland Allen (Grand Rapids: Eerdmans, 1962), i-iii.

⁶ Newbigin, forward to *Missionary Methods*, ii.

At the beginning of his book, *Missionary Methods: St. Paul's or Ours*, Allen list three strategic points necessary for understanding Paul's missionary methodology, and in the conclusion of the book he gives two principles that underlie the Apostle Paul's missiology methods. These points and principles sum up his main thesis which is defended throughout his book. Below the three strategic points are listed.

Strategic points⁷

† “*Both St. Luke and St. Paul speak constantly of the provinces rather than the cities.*” The ministry plan for this thesis-project strategizes around ten civilizations. All ten civilizations reside in Boston. The plan is to develop the ability to disciple all ten civilizations to become church planters or tent makers in their native countries. This plan is in accordance with Pauline missiology.

† “*Secondly, his work was confined within the limits of Roman administration.*” This indicates that Paul was aware of the strategic advantage of some cities over other cities and chose the most strategic cities in which to minister. Pauline missionary practice indicates that it is important to research the location of strategic discipleship centers using a number of criteria, all of which have to do with the ability to disseminate the gospel to the wider world around each discipleship center without interference. Even places of strategic nature are not all equal. Paul thought in terms of the most strategic. One more narrow application of this could pertain to locating the most strategic place within a world-class city. For instance, in Boston this could possibly have to do with which university or college campus is potentially be the best place to target. Criteria could include such things as location to mass transit, relationship between the university or college and the community in general and the immigrant community in particular, receptivity to church-sponsored ministries, international student population, connectivity to the global community, theology, and also biblical language departments.⁸

⁷ Roland Allen, *Missionary Methods: St Paul's or Ours?* with a foreword by Lesslie Newbigin (Grand Rapids: Eerdmans, 1962), 12. All three strategic points are taken from page 12 and the emphasis in all three is mine.

⁸ Walter C. Kaiser eloquently sums up this strategic point,

But some cities, . . . could be graves for a work. Other characteristics and components had to be present according to Allen. They had to be centers of Roman administration, for they represented more security and greater toleration. They represented a world-wide empire, a common citizenship; in short, a launching pad and a preparation center for advancing the kingdom of our Lord.

‡ “Thirdly, St. Paul’s theory of evangelizing a province was not to preach in every place in it himself, but to establish centers of Christian life in two or three important places from which the knowledge might spread into the country around.” This strategic point introduces the importance of establishing urban training centers in strategic locations within a province, country, or civilization. Important issues to consider include the degree of connectedness each potential strategic point has with the world to which one is attempting Great-Commission ministry penetration. The ethos and cultural identity of each city would need to be measured in order to discover which area is most conducive for ministry training.

Allen readily admitted that much of the leading of God in Paul’s life was out of Paul’s control, but where God lead, Paul inserted the above principles. Allen surmises from this that God’s leading as well as Paul’s planning were both according to God’s intention of making disciples of all nations. Allen concluded in the second chapter of his book *Missionary Methods St. Paul’s or Ours*, with these words “St. Paul’s centres were centres indeed. He seized strategic points because he had a strategy. The foundation of churches in them was part of a campaign. In his hands they became the sources of rivers, mints from which the new coin of the Gospel was spread in every direction. . . . He was led as God opened the door; but wherever he was led he always found a centre, and seizing upon that centre he made it a centre of Christian life.”⁹

Every center Paul chose was also a center of Greek civilization, for Greek was the medium in which Paul preached the Gospel, wrote his epistles and taught the people. But each of these centers was likewise a center of Jewish culture and influence. Paul took advantage of the special status Jews enjoyed throughout and the Roman world: these who were free of empire worship, military draft and free to administer their own funds.

These centers of world commerce became the crossroads of the world. Through their gates flowed the material, intellectual and social wealth of the world.

Thus, the Apostle Paul set a strong urban orientation for world evangelism . . . the early pioneers for the Christian faith blazed ahead with a Spirit-led investment of their labors right in the heart of the key cities of influence, wealth, commerce and culture that reached out to large surrounding areas beyond the city’s borders. Kaiser, “A Theology of the City,” 25.

⁹ Allen, *Missionary Methods*, 17.

Towards the end of his book Allen reveals two principles that underlie all of the Apostle's practice: "(1) that he was a preacher of Gospel not law, and (2) that he must retire from his converts to give place for Christ."¹⁰ When Allen identifies Paul as "a preacher of Gospel and not law," he correctly captures, as he puts it, "the most distinctive mark of Pauline Christianity."¹¹ This same truth has been accentuated in the second section of this thesis-project. The principle is simply this: It is the grace of God that is the motivator in the Christian life, not the law of God—grace not law. This grace principle is what Newbigin was referring to when he referred to "the compulsion of the Spirit," as being at the very heart of Allen missionary method.

Newbigin also alluded to the second principle found in the forward of Allen's book. A church-planting movement must rely upon the Spirit of God. Allen's main point here is that missionaries need the faith to give their converts the basic parameters and principles of the Christian life and practice, and to then retire from areas of ministry, and then from the area.

Roland Allen has put forth several principles that will to be incorporated into the ministry plan of this thesis-project. Thinking strategically is essential to the ministry plan. Paul shows that joining the Lord in His plan to reconcile the nations involves joining the Lord in strategizing. What Paul could not do, God did by leading the Apostle to particular areas and expecting Him to creatively use those areas for His glory—the reconciliation of people to Him. Paul's ministry praxis reveals the need to think carefully about where God

¹⁰ Allen, *Missionary Methods*, 148.

¹¹ Allen, *Missionary Methods*, 148.

is providentially leading, and then to ask the question, What can and should be done here that will enable the gospel to travel the farthest.

The second matter where Allen is exceedingly helpful is the principle of preparing to let go of groups of converts immediately. It might be advisable to avoid becoming the pastor altogether and instead to train and equip individuals from day one for evangelizing, discipling, and administrating.

Allen has quite a bit to offer the Baptist missionary. He is constantly affirming not only the belief in the priesthood of the believer, but also the Baptist understanding of the autonomy of the local church. It is also true that his teaching concerning law and grace is very similar to the gospel-centered theology which is a parameter of this thesis-project. This deceased Anglican missionary and missiologist has paradigmatic information consistent with Pauline theology which will be an essential ingredient in the ministry plan of this thesis-project.

Augustine's Two Cities

“Aurelius (Austin) Augustine, bishop of Hippo (A.D. 354-430) in Roman North Africa, composed his famous *City of God* (c. 413–27) as an apologetic that answered the allegations against Christianity that the Christians were responsible for the sack of Rome in A.D. 410. In this now famous work, he reviewed the history of the Bible and the Roman world and interpreted each theologically under the rubric of the ‘two cities.’”¹²

When defining what he meant by two cities, Augustine said, “I classify the human race into two branches: the one consists of those who live by human standards, the other

¹² Kaiser, “A Theology of the City,” 24.

of those who live according to God's will. I also call these two classes the two cities, speaking allegorically. By two cities I mean two societies of human beings, one of which is predestined to reign with God for all eternity, the other doomed to undergo eternal punishment with the Devil."¹³ From this quotation it is clear that Augustine understands the human race to be divided into two separate categories. It seems that Augustine is defining each society by what each individual does. One lives by human standards; the other by God's. Furthermore it seems that those individuals who are living by human standards are consigned to eternal punishment. It is almost as if one could look across the city and identify both classes by the way they are living. However, earlier in his book Augustine describes the two cities in this way, "From such testimonies as these—and it would take too long to quote them all — we have learnt that there is a City of God, and we have longed to become citizens of that City. ... And now, knowing what is expected of me, and not forgetting my obligation, ... My task is to discuss, to the best of my power, the rise, the development and the destined ends of the two cities, the earthly and the heavenly, the cities which we find as I have said, interwoven as it were, in this present transitory world, and mingled with one another."¹⁴ In this quotation, in contrast to the first quotation, it is not so easy to identify which of the two cities a person might belong. Augustine longs to become a citizen of the City of God, rather than—since he is living according to God's standards—knowing that he is a citizen of that heavenly city. He also states that in this present world the two cities are interwoven. He expands on this in the

¹³ Aurelius Augustine, *City of God*, trans. Henry Bettenson (New York: Penguin Books, 2003), 595.

¹⁴ Augustine, *City of God*, 429-430.

text. Basically he says that you are able to find both classes of men in both cities—good men acting badly and bad man acting godly.

Although Augustine’s theology ties the city of God to the sacraments of the Catholic Church, he has given an accurate picture of the world in which we live.¹⁵ The Apostle Paul explains in Romans chapters six through eight that becoming a Christian and walking as a Christian are two separate matters. If Christians walk according to the Spirit, they will look like Christians to the world at large. But, on the other hand, if Christians walk according to the flesh, they will resemble the world. It is also true that since every person has been made in the image of God, non-Christians are able to show traits of God’s image. This means that it is possible for a Christian to walk like a non-Christian and for a non-Christian to appear to be Christian. So, in fact, Augustine is right, the two cities or societies of men are interwoven in this present age. Augustine has also given a helpful analysis of the urban dynamic. There are two competing powers vying for control of the city. Carnal Christians and the consistent non-Christian are leading the city in one direction, while the consistent Christian and the inconsistent non-Christian who are leading the city in the other direction.

It is important to remember that there is another component involved in the battle for the city—the angelic realm. Even though Walter Kaiser correctly commands, “Let us

¹⁵ Augustine taught that the citizens of the heavenly city should use the devices of the earthly city for doing what is good, and thus entering into the battle for the city. In the *City of God* Augustine uses an apologetic that actually relied on the facts of history to prove his point. He did not use faith as a shield against reality. When reading his defense of the church and refutation of his enemies, he reminds one of the general approach taken by Francis Schaeffer. Both Augustine and Schaeffer believed that there is one world where God rules and that, given time, the Christian point can be made. Their confidence undoubtedly came from their belief that all is under the dominion of God and therefore must conform to the reality that God made—The Judeo-Christian reality. That type of approach could be used in the city by defending Christianity in editorials for instance.

not focus on the evils of the city as if this impersonal reality was the source of the problem,”¹⁶ we dare not forget that the one who successfully tempted Adam and Eve to rebel is able to do the same again, especially since the Evil One has the principalities and powers with which to cause havoc in the present world order. So, two of Augustine’s contributions to a theology of the city are his description which he gives concerning the evil which resides in both Christians and non-Christians, and his observation that there are two competing forces opposing each other in the city.

The way in which Augustine’s observations interact with the ministry plan contained within this thesis is as follows. Understanding the dynamic of the battle that both the unsaved and saved face within the city demands that the urban minister learn how to apply biblical principles to human problems—problems which are often compounded in the city. By doing so, three important inter-related dynamics occur. By helping the Christian to learn to live according to the counsel found in the Bible, one provides the city with a testimony of an improved life—one which is able to be a blessing to that city. Because many of the biblical principles that help the Christian to live consistently are eternal principles applicable to all human beings, they are able to impact the non-Christian’s life as well. This nouthetic¹⁷ help to the non-Christians provides a kind of pre-evangelism for the non-Christian, as well as for the community at large. As

¹⁶ Kaiser, “A Theology of the City,” 25.

¹⁷ The word nouthetic is the transliteration of the Kione Greek word which means to admonish. Nouthetic counseling is an approach to counseling which understands the Bible to be the primary resource for behavioral change. More recently, some within the nouthetic movement decided to use the label *Biblical Counseling*, desiring to put distance between their movement and the old nomenclature. The point that is being made in the thesis is that if the urban counselor is able to use his Bible to help change the behavior of city dwellers, he will be doing holistic ministry, authenticating that his message is from God, and rescuing lives.

the urban minister applies eternal principles to the intermingled masses of the citizens of the two cities, he will be able to some extent untangle the two into the one people of God.

Harvey Conn's Analysis of the Reformation

The Reformation was a powerful force that slowed the process of secularization, but eventually succumbed to the Renaissance man-is-the-measure-of-all-things thinking. The Reformation produced a biblical approach to the city by, among other things, reintroducing the Bible as the absolute standard under which all things have their proper place. This renewed commitment to a biblical worldview removed the false line between nature and grace that had been introduced by Thomas Aquinas.¹⁸ Man was again seen as fallen and unable to find his autonomous way back to God.

The sovereignty of the Bible over all of life potentially placed the city within the scope of biblical instruction and accountability. Harvey Conn, speaking about the need for a transvaluation among the clergy of that era says, "Calvin supplied that transvaluation when he spoke for the Reformers in defining the ultimate purpose of the city-state, whatever its form, as God's righteousness. God's law, engraved by Him on man's conscience, was the origin of all man's ideas of right and wrong, not the cosmopolis and or the theopolis. The most basic political institution was to be the

¹⁸ Speaking of this, Harvey Conn writes, "Aquinas's synthesis had left the world of the city relatively autonomous of the kingdom of God, except in a supplementary way. It was to set up a schizophrenic two-realm *a priori*, leaving open the possibility of reasonable man building his utopian vision for the city with a minimization of the disruptive, city-destroying power of sin. The seeds of the secularized city, the modern megalopolis, were sown by Aquinas and harvested in more consistent efforts of the Renaissance and Enlightenment minds." Harvie M. Conn, "The Kingdom of God and the City of Man: A History of the City/Church Dialogue," in *Disciplining the City: Theological Reflections of Urban Mission*, ed. Roger S. Greenway (Grand Rapids: Baker Book House Company, 1979), 17.

covenant instituted by God between Himself and the magistrates and people of the city.”¹⁹

With the eroding of the false dichotomy between nature and grace, secular and sacred, and the rediscovery of the priesthood of the believer, there was a renewed respect of mundane employment as service to God and man. This view of the Scriptures and resulting way of life has impacted the West in many ways. The Reformation, which it produced, has been one of the cornerstones of Western Culture.

Having severely eroded the authority of the Roman Catholic Church, Reformation teaching produced several paradigms relating church and the state and especially the governance of the city. The Lutheran view did not fully do away with the nature vs. grace dichotomy. This allowed Lutherans to escape what they perceived as a city “cracked and madly askew,”²⁰ a view which naturally led to the abandonment of civic duty, resulting in a vacuum of leadership within the city.

The Anabaptists had an even more negative view of the city. They felt that the only recourse for the faithful Christian was to totally withdraw from the city. This marginalized the Anabaptists into the very edges of society. This type of Christ-against-culture view of life meant that the Anabaptists were not able to involve themselves in the affairs of their world, which ultimately meant that they could not minister the gospel to the world—there was no commonality that allowed them to do so.

According to Harvey Conn, Calvin had the most consistent biblical approach to the city. Although there was an inherent conflict within his theological system as it pertained

¹⁹ Conn, *Discipling the City*, 27.

²⁰Conn, *Discipling the City*, 22.

to the relationship of the church to state,²¹ nevertheless he believed that governance of the city belonged completely under the law of God and that evangelical laws should hold sway in the body politic. He understood that government was instituted by God for positive as well as negative reasons—to bless people as well as punish evil doers.

Partially because of the inability of the reformers or the Anabaptists to develop a biblical approach to the church verses state relationship, the Reformation's dominate influence faded. And despite the positive influence and enduring legacy of the Reformation, Harvey Conn accesses the demise of the Reformation in this way, "A house had been cleansed of a devil, now to be inhabited by seven more. The old vision of the city as a theopolis collapsed under the blows of the Reformation. And the Renaissance spirit of man as the measure of all things carried away the pieces for a new construction."²²

Here is the dilemma the church of that era faced: When you are not the nation of Israel—God's covenant people—how do you live in a city that is under the sway of the evil one? The inability of both Calvin and Luther to comprehend that the church is not Israel and that the church is not promised the ability to establish the Kingdom—actually the opposite is true— is a reason why neither one of them were able to resolve their internal theological conflict and arrive at a biblical model that would correctly relate Christian life to secular life. The Anabaptists, on the other hand, also failed. They withdrew into obscurity—an obscurity that made them ineffective gospel ministers.

²¹ Calvin understood the New Testament to teach that the church consisted of believers and their children but at the same time he held on to 4th century Constantinianism. Conn, *Discipling the City*, 25.

²² Conn, *Discipling the City*, 25-26.

What Calvin believed about the supremacy of God's Law over life and culture is correct, and placing the urban world under the teachings of the Word of God according to Reformation principles would heal the city.²³

This is the battle that must be fought: speaking the truth of Scripture into a lost and dying world. As Walter Kaiser says, "Our generation of believers must take the same revolutionary stance that was taken by the Old Testament prophets of a former day."²⁴ What the reformers failed to fully understand, is that this is a battle we will not win. Only Christ can inaugurate His Kingdom, and He will do so by crushing the Babylonianish political and religious future empire at the time of His return to earth.

There are two reasons why the church must engage in the maintenance of the city. Firstly, to the extent that there is success in this battle, God will be glorified and people will be helped along in their daily lives. Since Christians are God's image bearers, instructed to exercise dominion over God's world, there should be a natural desire to simply do what is right in regard to their neighbors. Secondly, by engaging in the affairs of government and community in the caring for people, the church authenticates its message that it is representing God in the affairs of man. The Reformation provides important information on how to do so.

²³ Francis Schaeffer explained the importance of Reformation teaching to community health when he wrote, "What the Reformation's return to biblical teaching gave society was the opportunity for tremendous freedom, but without chaos. That is, an individual had freedom because there was a consensus based upon the absolutes given in the Bible, and therefore real values within which to have freedom, without these freedoms leading to chaos. Francis A. Schaeffer, *How Should We Then Live*, in *The Complete Works of Francis A. Schaeffer: A Christian World View*, vol. 5, *A Christian View of the West*, (Wheaton: Crossway Books, 1985), 135-36.

²⁴ Kaiser, "A Theology of the City," 25.

The Lausanne Movement

The Lausanne movement began as a dream of Billy Graham to “unite all evangelicals in the common task of the total evangelization of the world.”²⁵ Graham’s dream came to fruition with the World Congress of Evangelism in 1966 and the Congress in 1974, when 2,700 participants from over 150 nations attended. Speakers included Billy Graham, Samuel Escobar, Francis Schaeffer, Malcolm Muggeridge, and John Stott. An articulation of the Christian faith and witness—the Lausanne Covenant—resulted. “On the last day of the Congress, the Covenant was signed by Graham and Anglican Bishop Jack Dain and subsequently affirmed by an overwhelming majority of participants. To this day, the Lausanne Covenant serves as a basis for unity and a call to global evangelization.”²⁶

The Congress renamed itself the Lausanne Committee for World Evangelization (Lausanne Movement). The Lausanne Movement has produced numerous documents, including what have come to be called the Lausanne Occasional Papers (LOPs). Many of the LOPs relate to this thesis-project, but two of the LOPs seem particularly pertinent: LOP #9: Christian Witness to Large Cities, and LOP # 55 The New People Next Door.

²⁵ Lausanne Movement, “History and Heritage of the Lausanne Movement,” © 2005–2007 Lausanne Committee for World Evangelization, <http://www.lausanne.org/about.html> (accessed 30 January, 2005).

²⁶ Lausanne Movement, “History and Heritage of the Lausanne Movement”.

Christian Witness to Large Cities²⁷

This LOP is divided into five sections with an introduction. The introduction states that, “Realistic strategies for world evangelization must inevitably confront the awesome urbanization of the world,”²⁸ and thus the desire to evangelize the world means that the city needs to be evangelized. To not do so would leave at least half of the world unevangelized. The five sections are listed below.

✠ The first section, “The Urbanization of the World,” described the urban situation in 1980 and concluded, “Cities present both advantages and disadvantages to evangelization. For 2,000 years we have possessed the commission to make disciples of every nation or people. In our own day, nearly 45 percent of the world’s 4.3 billion persons live in cities, and that percentage is rising rapidly.”²⁹

✠ The second section, “Biblical Mandates and Resources for Large City Evangelization,” outlines the places, peoples, and principles within the Bible that offer information about urban ministry.

✠ The third section, “Regional Strategies for the Evangelization of Large Cities,” describes six major, global regions, and gives an overview of the need and possible avenues to effectively evangelize the cities of that region of the world. The six regions are Africa (Sub-Saharan), Asia, Europe, Latin America, North America, and Southeast Asia/Oceania.

✠ The fourth section, “Reflections on Large City Evangelization,” lists general recurring themes generated throughout the conference. These included hindrances to the effective evangelization of large city dwellers, emerging generalizations on strategy, recommendations to meet the challenge of large city evangelization, and the most common issues raised in the regional groups at the consultation.

✠ The fifth section, “How Shall the Large Cities Hear?” made recommendations of the large cities consultation to the Lausanne Movement. The most pertinent of these include establishing centers in each of the major regions of the world for the

²⁷ Lausanne Movement, “Christian Witness to Large Cities,” *Lausanne Occasional Papers*, no. 9 (June 1980), © 1980 Lausanne Committee for World Evangelization, <http://www.lausanne.org/pattaya-1980/lop-9.html> (accessed 30 January 2009).

²⁸ Lausanne Movement, “Christian Witness to Large Cities”.

²⁹ Lausanne Movement, “Christian Witness to Large Cities”.

purpose of forming a network of study and strategy groups and the facilitation of urban evangelism and mission in world-class cities, the facilitation of research on each of the world-class cities within each region, the evaluation of the stewardship of evangelism strategies being undertaken within the region, the co-ordination and facilitation of training for urban workers, the convening of periodic regional urban evangelism consultations, and the publishing of brief “city profiles” along the lines of present “country profiles.”³⁰

It is clear that by 1980 the evangelical church had reached a consensus that the challenge of the city was one worth facing. One interesting observation is that while the city was seen as an important place to minister, the strategic nature of the city for world evangelism had not been fully grasped.

The New People Next Door³¹

The importance of ministering to the immigrant community has not escaped the evangelical community. Scanning through this document, one finds a plethora of information dealing with the issues of the global Diaspora, both from the point of view of the host country and the point of view of the immigrant. Information concerning the increasing number of immigrants and advice on how to best minister to and from the immigrant community is given. The strategic nature of ministering to the immigrant community is highlighted below in the three quotations taken from various places within the document.

✚ Instilling a missionary vision in the new church while discipling:

³⁰ Lausanne Movement, “Christian Witness to Large Cities”.

³¹ Lausanne Movement, “Diasporas and International Students: The New People Next Door,” *Lausanne Occasional Papers*, no.55 (October 2004), © 2005 Lausanne Committee for World Evangelization, http://www.lausanne.org/documents/2004forum/LOP55_IG26.pdf (accessed 30 January 2009).

The Diaspora is not only a mission field to be reached but a group of people with great potential to be mobilized for the Kingdom. In planting a church for Diaspora, there should be the end in mind that it will be a Great-Commission Church. The best time to introduce such a concept is during the formative stage of the new church, they should be shaped by a mission driven church growth philosophy. This to be actualized in all ministry aspects: teaching, preaching, planning and activities in the church. International student churches are being planted with significant growth in discipleship and outreach. Many students utilize the experience of being part of an international student church or fellowship when they return home and participate in various kinds of church growth endeavors.³²

This is the concept behind the model church which is being proposed in this thesis-project. Developing a church along the lines of the above suggestion will naturally produce church planters within the Diaspora prepared to be sent back to their homelands as Great-Commission ministers.

✝ Shape leaders from around the world:

Many international students are educated in foreign countries with the potential of becoming influential leaders in their country of origin. Gandhi and Mandela were both international students.³³

This has been the intention of many groups since the 1960s. The global evangelical community is reaching out to the international student across the globe. A large body of literature is available for ministry to academia in general and the mobile academic communities (MACs) in particular.

✝ Be bridges of the gospel to the people in their countries of origin and in other Countries (Acts 15:36-41; 8:26-40):

Since people in the Diasporas are often admired as successful by their own people in their home country, they have opportunities to share their new found faith when they visit their homeland. A migrant in Australia shared a sermon tape with

³² Lausanne Movement, “Diasporas and International Students: The New People Next Door”.

³³ Lausanne Movement, “Diasporas and International Students: The New People Next Door”.

her parents back home in Hong Kong. After listening to the tape, the father became a Christian. International students who visit or return home have opportunities to tell their families and friends about Jesus.³⁴

It is not only the (MACs) that have been strategically placed in the United States for dissemination of the gospel; it is also the immigrant community. An important observation made in this paper is that businessmen from within the Diaspora are a key demographic for strategic global ministry.

The strategic nature of both the MACs and immigrant communities is noted within this paper, and important information about how to minister to the Diaspora is also given. One item is curiously missing in both papers that the author of this thesis paper has reviewed. There still is not that crystallization of a full-orbed networking of the MACs and the various diasporas, churches, seminaries, and mission agencies for the purpose of mobilizing the MACs and various diasporas for reentering their home countries for the purpose of planting churches.

There are other LOPs concerning globalization³⁵ and ministering to the poor of the city³⁶ which have helpful information for ministry in the city. These LOPs, as well as the

³⁴ Lausanne Movement, "Diasporas and International Students: The New People Next Door".

³⁵ Lausanne Movement, "Globalization and the Gospel: Rethinking Mission in the Contemporary World," *Lausanne Occasional Papers*, no. 30 (October 2004), © 2005 Lausanne Committee for World Evangelization, http://www.lausanne.org/documents/2004forum/LOP30_IG1.pdf (accessed 30 January 2009). The authors of this article give six propositions concerning globalization. Two of those have been included here.

Third, that globalization is today creating a single social context. Unlike past instances, contemporary globalization manifests an unprecedented intensification and institutionalization of planetary interconnectedness, suggesting some degree of "world order." In its contemporary setting, the "globalization" label calls our attention to how a number of the single strands of historic (or proto-) globalization have achieved, a level of critical mass and interpenetration across the world, significant enough, perhaps, to herald the birth of a new age. . . .

The sixth, and most important, proposition is that the fate to which globalization delivers us depends upon the Body of Christ.

Lausanne Movement in general, have generated a network of helpful tools for world evangelism, and much of it will be helpful in the fulfillment of the vision of this thesis-project.

Conclusion

The Apostle Paul gives us primary information about the content, scope, and method of Christian ministry. He thought in terms of finishing the work God had given him to do, and so ministered in a way that others could continue to carry the message forward. When he had started strategically located discipleship centers, he concluded that his job in the region was over. Paul teaches the church planter that the gospel message must be clear, and that an effective discipleship center must develop the ability of individuals to do Great-Commission ministry through those who are growing spiritually within the local church.

Roland Allen teaches us to think strategically and regionally about missions. By ministering in strategically placed, world-class cities, the missionary is able to impact the

The following below taken from the same LOP is a very important observation. “Indeed, globalization challenges the long-standing captivity of the idea that missions is something that happens somewhere else in the world, an idea still constrained by Western notions of geography (especially geography divided artificially by the modern nation-state system).” When one ministers in many world class cities, he is ministering to the world. The city has become a microcosm of the world, and this change has forced the writer of this thesis to think differently about Great-Commission ministry. The city is so connected and so globally diverse that it has made ministering to the MACs just one dimension of what it means to do Great-Commission ministry in the city.

³⁶ Lausanne Movement, “Christian Witness to the Urban Poor,” *Lausanne Occasional Papers*, no.22 (June 1980), © 1980 Lausanne Committee for World Evangelization, <http://www.lausanne.org/pattaya-1980/lop-22.html> (accessed 30 January 2009). The unanimous opinion of all those participating in this consultation is captured in the following quote, “We believe the basic strategy for the evangelization of the urban poor is the creation or renewal of communities in which Christians live and share equally with others. These communities function as a holistic redemptive presence among the poor, operate under indigenous leadership, demonstrate God’s love, and invite men, women and children to repentance, faith and participation in God’s kingdom.” Holistic urban ministry, which is paradigmatic to the ministry plan in this thesis-project, must include the urban poor. Within the evangelical community, the ability to minister to the poor is growing.

region around that city. Therefore it is important that this thesis-project's ministry plan includes the creation of quality of ministry centers that will equip individuals to carry the Great Commission beyond the perimeter of the strategic, world-class cities.

Augustine correctly depicts the nature of the city as the locus of spiritual warfare, with Christians and non-Christians doing both good and evil things. This exposes the importance of discipling nouthetically. By doing so, not only are Christians edified, but non-believers are helped as well, and this authenticates the ministry within the community.

The Reformation potentially placed the cosmos in correct relationship with God. It recalibrated a correct worldview which taught both the depravity but also the nobility of individuals. It demanded that all of life be placed in correct categories established by God's Word. Within this framework, all of culture was able to flourish. This is the worldview which has the potential to revive cities, bless men, and produce a powerful holistic message that will provide a firm foundation for the making of disciples.

The Lausanne Movement, along with its LOPs, serves as a starting point and potential network for ministry in cities. The LOPs contain a plethora of information and connections that have the potential to facilitate the ministry plan contained in this thesis-project.

CHAPTER 11

CONTEMPORARY EVANGELICAL MINISTRY IN BOSTON

Introduction

Article 7 of the Lausanne Covenant asserts the importance of maintaining unity within the body of Christ. When addressing the area of cooperation in evangelism the Covenant states,

We affirm that the Church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organisational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by a sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the Church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.¹

This thesis-project is being written in the spirit of the above statement.² Because the membership of the International Baptist Fellowship³ (IBF) hopes to join the work of God already existing in Boston Metropolitan Area (BMA), it is important to review His work in Boston. The purpose of this chapter is to review a sampling of ministries in Boston,

¹ Lausanne Movement, "The Lausanne Covenant," © 2005–2007 Lausanne Committee for World Evangelization, <http://www.lausanne.org/lausanne-1974/lausanne-covenant.html> (accessed 31 January 2009).

² In chapters 5 and 6 of this thesis-project, the need for unity and truth is discussed. It will be important to work through the Circles of Fellowship (Figure: 5, page 61) in relationship to the Levels of Doctrinal Importance" (Figure 4, page 61) in order to develop various levels of cooperative networks in Boston.

³ The old name of the Bible study was the International Baptist Bible Study. Recently the Bible study matured to a point where it was time to move from a Bible study to a fellowship. The difference is that as a fellowship, a core group of people have committed to becoming a local church.

gleaning lessons that will enable the IBF to minister more effectively. This will be accomplished first by recounting past experiences with Boston churches and organizations. Secondly, a synopsis of what is called “The Quiet Revival” will be given, and thirdly, a review of institutions and churches within Boston will ensue. This chapter will be concluded by reviewing evangelical ministry in Boston.

Past Experience

In the ten years that church planters Bill and Deb Edmondson have ministered in Boston, they have had ample opportunity to become acquainted with others ministering in Boston. From conversing with sidewalk-chalk-artist evangelists to attending services at Park Street Church, they have gained some knowledge of the church situation in Boston.⁴ There were positive and negative lessons learned from those experiences.

On the positive side, Park Street Church, Berkland Baptist Church, and Cambridgeport Baptist Church all have thriving international student ministries. Dr. Paul Kim of Berkland Baptist Church is a church planter with the Southern Baptist Convention. He has started several churches that had a mobile academic community (MAC) in the immediate area. He explained that Berkland Baptist Church has two

⁴ Bill Edmondson has attended services at Park Street Church, Tremont Baptist Church, Ruggles Street Baptist Church, Hill Memorial Baptist Church, Berkland Baptist Church, Cambridgeport Baptist Church, Trinity Church at Copley Square, and Boston Evangelical Chinese Church. Bill has had meetings with the staff at Tremont Temple; Dr. Paul Kim, pastor of Berkland Baptist Church; Michael D. Dean, director of Boston International Ministries, GBBA; Steve Hope of International Students Inc.; Chinese ministry team leaders of Cambridgeport Baptist Church; Pastor Thomas Lee of the Newton Branch of Boston Evangelical Chinese Church; Rev. Ralph Kee, animator, Greater Boston Church Planting Collaborative; Rev. Henry Fizer, Pastor of Hill Memorial Baptist Church; and staff and student leaders of several para-church campus organizations on universities and colleges in Boston.

services⁵—one more and one less traditional—both on Sunday. He endeavors to have small-group ministry on various campuses throughout the week. Speaking with Dr. Kim about his ministry and ministry vision confirmed the strategic nature of international student ministry and the potential of ministering to the MACs.

The Cambridgeport Baptist Church has a thriving international student ministry. When attending the international student Sunday school class, one is impressed with the ability with which the teacher is able to communicate with the students. Using material prepared for international students with no Christian background, which had been handed out before the class, allowed for a good discussion of biblical themes. The teachers are retired Southern Baptist missionaries who decided to use their retirement years in Boston ministering to the large international student population. They developed a hospitality ministry that complimented the teaching on Sunday. This would be a good place to send those who aspire to teach international students. Doing so could become part of the internship training curriculum.

Park Street Church has a highly developed international student ministry. The following description of their ministry to the MACs was taken from the Park Street Church website,

The International Ministry is also known as FOCUS (Friendship Ministry to International Students, Scholars & their Families). . . .

FOCUS offers friendship and faith-based service and opportunities to international students, scholars and their families. The ministry comprises a network of interrelated activities that began at Park Street Church more than 30 years ago.

⁵ Since the interview, Berkland has developed multiple worship services at different locations. Berkland Baptist Church, "Meetings and Events," © 2009 Berkland Baptist Church, <http://www.berkland.org/meetings/> (accessed 31 January 2009).

FOCUS serves current and future leaders in various fields who have come to Boston for study and research. We offer a wide variety of fellowship, social and learning opportunities, regardless of religious background or church affiliation. Our events provide fun and helpful ways of developing cross-cultural friendships, enriching both internationals and their stateside hosts.

While FOCUS works specifically with Boston-area international students and scholars, our wider Ministry to Internationals also works to respond to émigrés' unique spiritual challenges when seeking to establish a new life in the US, or when joining the community of faith in Boston and at Park Street. We particularly enjoy offering arenas of Christian service which utilize internationals' specific gifts and unique backgrounds. Over 60 countries are currently represented at Park Street. The Ministry to Internationals promotes the diverse and cosmopolitan character of our church - in order that we might increasingly become a “house of prayer for all nations.”⁶

There were also negative experiences. When interviewing several para-church student ministry organizations and one large church in the Boston area, Bill was disappointed to learn of their close cooperation with religious organizations that teach a works salvation. This is surely confusing to young Christians who are learning what it means to tell a lost, pluralistic world about the saving work of Jesus Christ.

These two kinds of experiences—positive and negative—are typical of the ecclesiological situation in Boston and reveal the need for discernment in choosing with whom to minister. Developing a ministry that will disciple individuals to proclaim the saving gospel of Jesus Christ in pluralistic regions of the world or in regions that offer a different religion, demands that the importance of the truth of the gospel is taught through example. On the other hand, it will enhance the discipleship process to partner with other

⁶ Park Street Church, “International Ministry: About Us,” © Copyright 2009, Park Street Church, http://www.parkstreet.org/focus_about_us (accessed 31 January 2009). While working on this thesis-project in Croatia, the author of this thesis had the opportunity to speak with Ann C. Harper an alumnus of Gordon Conwell and a person familiar with the Park Street international ministry. She gave valuable insight into international student ministry in Boston. She was particularly helpful when conversing about bridging the cultural barriers that prevent effective interpersonal communication with international students.

members of the body of Christ with whom we share a common Faith and, to a certain extent, a common practice.

The Quiet Revival

“People from many countries of the world have come to Boston after being refined by the fires of persecution, conflict, famine, and hardship in their home countries. They have brought a vitality of faith and have planted hundreds of new churches in the area. Many of God’s servants have come from countries like Nigeria, Korea, and Brazil with a missionary vision to bring revival, to call America to repentance from idolatry, and to plant churches to reach people of all nations who now live in New England.”⁷

This quote, taken from the on-line Emmanuel Research Review, describes a four-decade-long church growth movement in greater Boston. Fueled by large numbers of immigrants arriving from various parts of the world, the church in the Boston Metropolitan Area grew in terms of the size of individual churches and also in terms of the number of churches. “The number of churches in Boston has more than doubled since 1965. (From 1969 to 1993 the total number of churches in the city increased by 50%, even after it overcame a 23% loss of churches that died.) The new churches in Boston nurtured the development of many more churches in the region and the world than it did

⁷ Emmanuel Gospel Center, “Introducing New England’s Book of Acts,” *Emmanuel Research Review*, no. 31 (September – October, 2007), © 2007 Emmanuel Gospel Center, Boston, http://www.egc.org/research/issue_31.html (accessed 1 February 2009).

in the city itself. (The 200 churches planted in Boston from 1965-1993, planted 200 more in the region around Boston and 600 more around the world.)”⁸

The Emmanuel Center researchers attribute the Quiet Revival to two principles. Firstly, “The Quiet Revival operates not as a toaster—something you can take apart—but as a highly interrelated social/spiritual system. When you cut it apart, it dies.” Secondly, there was “The Timeless Redemptive Method of the Quiet Revival.”⁹ The researchers use the word “cat” to describe a process that involved a relationship-oriented ministry for both church planting and church development.¹⁰ There was also broad-based cooperation between denominations and ethnicities that invigorated the Quiet Revival.¹¹

The way in which the Quiet Revival grew is compared to the early history of the church in Jerusalem, thus the nomenclature, *Boston Book of Acts: 21st Century City 1st Century Christianity*. The Quiet Revival started as a Pentecostal phenomenon and the researchers found five basic parallels to the book of Acts: each initially involved three decades of development, each begun among the poor of the city, each shared space for

⁸ Doug Hall and Judy Hall, “What is the Quiet Revival and Why is it Important?” *Emmanuel Research Review*, no. 31 (September–October, 2007): sect. 1, p. 6, © 2007 Emmanuel Gospel Center, Boston, <http://www.newenglandsbookofacts.org> (accessed 1 February 2009).

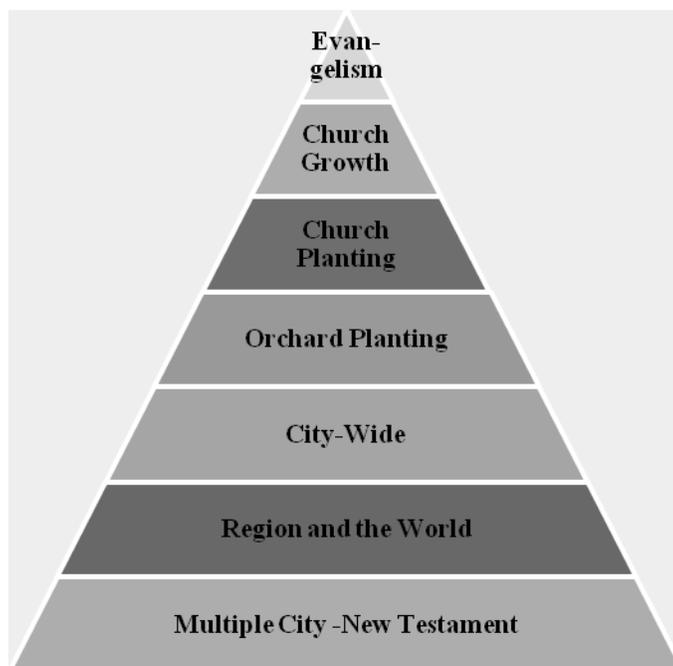
⁹ Emmanuel Gospel Center, *Boston’s Book of Acts: 21 Century 1st Century Christianity* (Boston: Emmanuel Gospel Center, 2002), 8.

¹⁰ “Not only were high percentages of churches planted, but the average size of churches also increased during this revival. Much of this occurred through the dynamics of inter-relational networks, rather than highly organized programs. Much of the Christian unity in the city is based on personal inter-relationships, not simply organizational participation.” Doug Hall and Judy Hall, “Two Secrets of the Quiet Revival,” *Emmanuel Research Review*, no. 31 (September–October, 2007): sect. 1, p. 34, © 2007 Emmanuel Gospel Center, Boston, <http://www.newenglandsbookofacts.org> (accessed 1 February 2009).

¹¹ “In the Quiet Revival, the Christianity in the entire city operated as one complex system. The city’s faith was a large interrelated system that was designed broadly to produce Christian growth. That is why rapid growth occurred. A highly complex interrelated Body of Christ was making it all happen.” Doug and Judy Hall, “Two Secrets of the Quiet Revival”.

worship, each developed concentrically, and each began in the heterogeneous nature of the city.¹² There were also five components to the Quiet Revival as Dr. Doug and Judy Hall have shown:

1. Barriers that hindered the Quiet Revival were removed: immigration quotas were lifted, space problems were solved by sharing space, educational requirements and bureaucratic limits of formal church systems were removed, competition and Cults (predators) stayed away, and since the quiet revival is an urban movement the suburban design did not work against urban development.
2. Holy Spirit empowerment
3. There was a church for each ethnic group created.
4. Christians cared for each other as they did in the early church.
5. Immigrants used their international connections to facilitate a larger church movement.¹³



This diagram is a representation of the Halls' understanding of "the five stages of a major movement of God, similar to what occurred in the book of Acts"¹⁴ and which they feel is happening now in Boston. To begin the movement, church-planting evangelism ensues, resulting in church growth.

Figure 8. Five Stages of Sustained Revival

¹² Emmanuel Gospel Center, *Boston's Book of Acts*, 8. The Emmanuel Research Review—the revised version—leaves this section out possibly because it has been four decades now. The last three parallels are of significance.

¹³Hall and Hall, *Two Secrets*, 36. The ideas are from Dr. Doug and Judy Hall but they have been rephrased for the sake of space and clarity.

¹⁴ Doug Hall and Judy Hall, "Five Stages of Sustained Revival," *Emmanuel Research Review*, no. 31 (September–October, 2007): sect. 1, p. 145, © 2007 Emmanuel Gospel Center, Boston, <http://www.newenglandsbookofacts.org> (accessed 1 February 2009).

In the next stage—the orchard stage—individual churches are born, followed by churches that plant churches, then networks of churches or “orchards” of churches, such as the churches of one ethnic group nurturing the development and growth of other ethnic groups’ churches as well. The overall number of churches in the city increases in the city-wide stage, which expands to the regions around the city. This is followed by exponential growth facilitated by, for instance, the global Diaspora in Boston. Finally, multiple cities experience the five stages themselves and become involved in the church-planting movement.

Another important aspect of the Quiet Revival is the help the movement has received from para-church organizations, “CUME—The Center for Urban Ministerial Education—was begun in 1976 as a response to the Quiet Revival. Its founder—Eldin Villafañe from New York City—understood the nature of storefront churches and designed CUME to operate in the ferment of the Quiet Revival.”¹⁵

An Analysis of the Quiet Revival

Since it is the intent of this thesis-project to join such a movement, an analysis of what has happened will be advantageous. There are several important lessons to be learned from the Quiet Revival. Firstly, although Doug and Judy Hall have done a service by listing similarities between the Quiet Revival and the history of the early church found in the book of Acts, there may also be dissimilarities.

In the account of the early church and as a result of their proclamation of Jesus Christ as the Messiah, a great persecution broke out. Luke reports,

¹⁵ Hall and Hall, *Two Secrets*, 34.

Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen *to his burial*, and made great lamentation over him. As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison. Therefore those who were scattered went everywhere preaching the word. (Acts 8:1-4)

But in the Quiet Revival, it is not clear that the Diaspora suffered Christian persecution before arriving in the Boston area, or as they began spreading the church-planting movement beyond the borders of Boston. This difference between the Quiet Revival and the church planting movement recorded in the book of Acts prompts one to ask, How can a revival remain quiet?

Greg Detwiler chides the church for denominationalism, ethnocentrism and ecclesiastical elitism¹⁶—a charge that is no doubt deserved—but is that sufficient reason to account for a quiet revival? If this is the same phenomena which occurred in the book of Acts, one wonders if it should not be accompanied by not only an increase of the number of churches, but also pressure from the reigning cultural paradigm. If so, this would in turn create the environment for the scattering of the church by means of persecution. This lack of the pushing back—expected in such a revival—may be the result of the ethnocentrism that seems to be displayed by those participating in the Quiet Revival. As Greg Hall implied, in the Quiet Revival there is a church for every ethnic group.¹⁷ This leads to a second question: Shouldn't a revival result in the desire to see

¹⁶ Greg Detwiler, "See the Church with Kingdom Eyes," *Emmanuel Research Review*, no. 31 (September–October, 2007): sect. 1, p. 2, © 2007 Emmanuel Gospel Center, Boston, <http://www.newenglandsbookofacts.org> (accessed 1 February 2009).

¹⁷ "The third component is churches for everyone. The church, as a body of believers, contextualized to multitudes of people groups rather than the church building. This was central to the Quiet Revival." Hall and Hall, *Five Secrets*, 36.

individuals from all nations to be saved? And if so, shouldn't that be reflected in the composition of each church? As Ken Shigematsu reminds his readers,

A church that focuses on a razor thin demographic slice may expedite 'numerical growth,' but also contradicts the reconciling power of the Gospel. The church at Antioch was passionate about reaching people of different ethnic backgrounds with the Gospel and, as a result, people were not only reconciled with God, but with each other ...

The term 'Christian' was first used to describe the followers of Jesus in Antioch. It was a word that described followers of Jesus who were part of a multiethnic community, reaching out to the spiritually and socially needy, and a church ready to send out its best members in response to the Holy Spirit. That definition of Christian—as an international, holistic, Spirit-led movement—also serves as a worthy vision for our urban churches.¹⁸

It may be that part of the dynamic which is driving the Quiet Revival is the desire of the Diaspora to connect with their own cultures, as much as a desire to become followers of Christ. Leaders in both the Chinese and Greek Diaspora reported that their congregations have difficulty relating to other ethnicities, and the need to preserve native cultural mores seems to be a reoccurring theme throughout the Diaspora. This does not seem to be the New Testament example of a church-planting movement.¹⁹ A third

¹⁸ Ken Shigematsu, "The Urban Church: A 1st Century A.D. Model," *Contact*, Summer 2005, 9-10.

¹⁹ This problem is being addressed by staff workers of EGC. On the EGC website under the Intercultural Ministries program one reads,

Over the last three decades, two dynamic flows of migration have carried nearly one million people from over 100 nations into Greater Boston and the Commonwealth of Massachusetts. One flow contains people from some of the most vital Christianity of Latin America, Asia and Africa and has fueled dynamic Kingdom growth in our region. The other flow has brought tremendous opportunity to relate to some of the world's most unreached peoples including Buddhists, Hindus, Jews and Muslims. Unfortunately both of these flows of people have often been overlooked or lacked the intercultural connection necessary to leverage greater kingdom growth in the city, region and world. Simply put, the growth of the Kingdom can be greatly expanded by nurturing authentic intercultural connections between the many "nations" represented in the Body of Christ and the many nations in our own backyard.

Intercultural Ministries (IM) of EGC functions as a "supporting ligament" in the Body of Christ for connecting ministry practitioners, churches and organizations across cultural lines—to see the Body of Christ strengthened and the Kingdom of God more fully revealed!

question has to do with the orthodoxy of those engaged in the Quiet Revival. Although several denominations are mentioned, there is not much information concerning the belief system of the various ethnicities within the Quiet Revival. How many of the churches that have been planted are able to affirm the Lausanne Covenant? It may be that the number of churches that have been started and the fervor with which they were started is proof enough of their orthodoxy, but it was recorded of the early church, “Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers,” (Acts 2:41-42). It seemed important to Luke to record the fidelity of the early church to the apostles doctrine, and so it seems it still is.

Even with the questions which were raised about the Quiet Revival, it is clear that something of great significance is happening not only in Boston, but also in cities around the world. It is equally certain that the Lord of the Great Commission is sovereignly moving peoples in position for the purpose of Great-Commission ministry. Many within Boston have recognized this and are responding accordingly. Because of the research that has been provided by the EGC, the following lessons may be drawn.

Firstly, God is using the Diaspora to accomplish His will on earth. Whether it has been precipitated by persecution, war, famine, economic woes, or disease, the human population is on the move. As has been established throughout this thesis-project, forces have combined to cause a mass migration from the country to the city, and this migration,

Emmanuel Gospel Center, “Intercultural Ministries: Overview,” 30 January, 2009, http://www.egc.org/programs/intercultural_ministries/index.html (accessed 2 February 2009).

combined with the connectedness of the modern world, means that the church of Jesus Christ has unprecedented opportunities to make disciples of all nations. As has been reported above, 400 churches have been started in the Boston region since 1963, and 600 churches have been started around the world. This should forever silence the critics who wonder if ministry to the immigrant community is of strategic value.

Secondly, God is providentially moving in the affairs of the human race. It is God who has orchestrated this mass people movement. In Acts 17:26-28, one reads, “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord ...” This thesis-project must be based upon God’s actions in the contemporary world by proactively engaging with God in His work of reconciliation. Section One: Proddings wrestled with geo-political issues, asking the question, What in the world is God doing? The arrived-at answers will form the cornerstone of this thesis ministry plan.

Thirdly, incarnational ministry²⁰ must be the norm for Christians who desire to be used of God in a church-planting movement. Individuals must be intensely and

²⁰ Incarnational ministry is based upon Jesus’ words to His disciples in John 17:18, “As You sent Me into the world, I also have sent them into the world,” John 20:21, “So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you,’” and 2 Corinthians 5:20, “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.” Paul defines what it means for the church to be sent into the world by Jesus. David Hesselgrave refers to the view which understands Paul to be the definer of what it means for the Christian to be in the world as Jesus is in the world as “Representationalism.” David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids: Kregel, 2005) 141-65. Hesselgrave uses the word Representationalism in contradistinction to Incarnationalism. He does so to avoid what he considers to be the mistaken emphases of “Liberation-incarnationalist” in which “Jesus is viewed as the great Liberator and Emancipator;” and “Holism-incarnationalist,” who “seek to extend Christ over the whole of life and society;” and finally “Conversionalist-incarnationalist,” who “attempt to fashion contemporary missiology after the pattern and principles of Jesus more than those of the Apostle Paul.” The view of the writer of this thesis is closer to what Hesselgrave labels as “Representationalism” than what he refers to as “Conversionalist-incarnationalist.” But Christians must authenticate their ministry by doing good in the

personally involved in the discipling of the Diaspora. One characteristic of the church-planting movement in Boston (the Quiet Revival) is the network of personal relationships that drives it. It is not so much a program as it is relationships that are empowering both individual and corporate discipleship. This is what it means to be in the world as Jesus was in the world. The visible body of Christ is here to do His will and to do it in His way. The Apostle John recounts, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life” (1 John 1:1). Jesus taught His disciples what it meant to be His follower by being so personal that John could say, we heard, we saw, we pondered, we even handled, the Word of life.²¹

The importance of evangelism to church planting is the fourth lesson that must be applied to this thesis-project. The churches of the Quiet Revival are missional in nature. Individuals become Christians, Christians join churches that are busy evangelizing, and they immediately learn by example that the church is the place where God is doing ministry. Thus in a seamless way, the church becomes two churches, which become an “orchard of churches” (to use Doug Hall’s phraseology). Orchards fill the city and continue to spread to regions beyond the city, and it all starts with evangelistic fervor.

world in which they live. By doing so the world is able to comprehend that Christian churches are the representatives of Jesus.

²¹ The Apostle Paul showed the same inclination when he wrote, “But we were gentle among you, just as a nursing *mother* cherishes her own children, so, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us. For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God ... as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children” (1 Thess 2:7-11).

Finally, the importance of a biblical, theological, and missiological education to the maintenance of a church-planting movement is the fifth lesson. The Center for Urban Ministerial Education (CUME) was started in 1976 and now serves nearly four hundred multilingual and multicultural students a year.²² Providing an education gives direction and encouragement to those involved in building the body of Christ. It will be important to provide a theological, biblical, and missiological education that will reflect the theological distinctive of the International Baptist Fellowship. This will be done not in competition with other institutions, but rather by becoming part of God’s work in Boston and the world.

Institutions of Note

Center for Urban Ministerial Education (CUME)

In the Gordon Conwell Theological Seminary magazine, *Contact*, Alvin Padilla explains the purpose of CUME by reporting, “The Center was founded to provide theological education specifically designed for pastors and Christian leaders serving Hispanic, African American, Caribbean, Asian, and other communities in the urban settings.”²³ Padilla, who is the Dean of Gordon-Conwell—Boston, refers to CUME as “An acclaimed national and international model of urban theological education.”²⁴

²² Eldin Villafañe, “A Vision for the City: The Jeremiah Paradigm for the City,” *Contact*, Summer 2005, 8.

²³ Alvin Padilla, “The Center for Urban Ministerial Education (CUME): An Historical Overview,” in *Contact*, Summer 2005, 30.

²⁴ Padilla, “The Center for Urban Ministerial Education,” 30.

The founding director of CUME, Eldin Villafañe, summarizes the guiding philosophy of CUME by stating, “Undergirding all of CUME’s educational philosophy and structure, from diploma to doctoral programs, is the concept of contextualized urban theological education.”²⁵ Villafañe explains his understanding of contextualization by relating, “Contextualization means many things to many people, but the best image and biblical insight into its meaning is the Incarnation. It is the ‘Holy Other’ pitching God’s tent among us in the person of Jesus Christ (John 1:14, Philippians 2:5-11).

Contextualizing an educational endeavor in the midst of a city means expressing an ‘urban *kenosis*’—emptying oneself for the service of others. The theology, curriculum, teaching methods and academic policies are informed by the context of ministry (i.e. by the city and its constituencies).”²⁶

“CUME adheres to the mission statement of Gordon-Conwell, with its unswerving faithfulness to the biblical revelation and evangelical statements of the Christian faith. The classical doctrines of our faith are communicated with an eye toward helping our students biblically apply their faith to concrete situations.”²⁷ CUME is years ahead of anything within the fellowship of churches with which the writer of this thesis-projects belongs. Although from somewhat a different theological tradition, CUME is strategically placed to be a blessing to the nations.

²⁵ Villafañe, “A Vision for the City,” 26.

²⁶ Villafañe, “A Vision for the City,” 26.

²⁷ Villafañe, “A Vision for the City,” 27.

Emmanuel Gospel Center (EGC)

Emmanuel Gospel Center started as a neighborhood mission on October 3rd 1938. In 1964, Doug and Judy Hall began to work with EGC, and soon came to realize the advantages of an intercity church ministry over a neighborhood mission. As a result, EGC “changed its strategy from primarily direct, one-on-one ministry to strengthening and supporting the work of urban churches.”²⁸ The EGC website provides the following information about its mission:

The mission of Emmanuel Gospel Center (EGC) is to understand and help nurture the vitality of urban churches in the context of their broader urban communities, particularly Boston’s low-income and immigrant communities. We believe that churches are God’s chosen instruments to bring his life and presence into our communities, so all of our work is designed to support what God is doing in and through urban churches.

EGC provides resources to help churches operate effectively at the grassroots level through programs that evolve in response to the needs of churches, their communities and their networks. Through research and training, consulting, and programs, EGC builds the capacity of urban churches to serve urban residents effectively, particularly in the areas of education, youth, economic development, and homelessness. By working with and through churches, EGC seeks to build a community that supports and cares for the spiritual and physical needs of *all* individuals throughout the city.²⁹

EGC is involved with a large number of community faith-based initiatives and programs. They have done valuable research on many different aspects of urban ministry. They service a wide range of denominations with the resources that are provided through the EGC website. These resources are extensive and helpful. The EGC is a valuable research tool for those involved in urban ministry. For instance, there is extensive

²⁸ Emmanuel Gospel Center: “Overview: History,” 30 January 2009, <http://www.egc.org/about/index.html#history> (accessed 2 February, 2009).

²⁹ Emmanuel Gospel Center: “Intercultural Ministries: Overview”.

information about international student ministry in Boston,³⁰ and of particular importance to this thesis-project is the Intercultural Ministry Program, in which there have been three key strategic initiatives identified,

✝ *To conduct a Intercultural Leadership Consultation* to deepen our understanding of how God is working among the various ethnic groups in and out of Greater Boston and to leverage that learning in collaborations that accelerate Kingdom growth in the city, region and world.

✝ *To establish an Unreached Peoples Learning & Ministry Team* to apply research and team learning in reaching the world's most unreached peoples residing in Greater Boston, including Buddhists, Hindus, Jews and Muslims. Ministry practitioners working among these people groups will gather to foster group learning and partner in evangelistic initiatives in Boston and beyond.

✝ *To establish a Diaspora Missions Learning & Ministry Team* to promote research and team learning around the best ways of doing Diaspora Missions from Boston to nations around the world. A first pilot project being considered is to work with West African leaders in Boston in establishing a more reliable ministry bridge back to West Africa.³¹

Interesting Churches

First Congregational of Revere

First Congregational Church of Revere is one of the oldest churches in America, and it almost died when the ethnicity in Revere changed. Nick Granitsas became the pastor of the church and was able to bring renewal to the church through child care for the poor, immigrant ministry, an extensive food pantry, and a local television program.

³⁰ Michael D. Dean, "International Student Ministry in Boston and New England," *Emmanuel Research Review*, no. 31 (September–October, 2007): sect. 1, pp. 103-13, © 2007 Emmanuel Gospel Center, Boston, <https://www.newenglandsbookofacts.org> (accessed 2 February 2009).

³¹ Emmanuel Gospel Center, "Intercultural Ministries: Overview".

New membership as a result of a coffee-house ministry and home Bible studies represent forty-five percent of all new members.³²

Lion of Judah Church

Lion of Judah Church of Roxbury is a 1000-member church with a predominately Latino, inner-city congregation. Pastor Dr. Roberto Miranda attributes their growth to aggressive evangelism, community involvement, administration, and biblical training. Concerning the Lion of Judah's various community involvement ministries, Dr. Miranda says, "All of these different ministries are related to showing the love of God in a different way, exposing unbelievers to a church that identifies with them and the needs of the community beyond the strictly religious and spiritual." He continues, "We've been effective in bringing a lot of those people into the church [by] showing the merciful side of the church through those ministries."³³

Morning Star Baptist Church

Morning Star Baptist Church of Mattapan has experienced tremendous growth over the last few years. The church shot from a 1000-member church to 2,400 to 2,800 in 16 weeks. Part of this had to do with the construction of a new building. The pastor of the church, Rev. John M. Borders III, attributes the church's health to flaming worship, Southern-style fellowship, night and day discipleship, a full-orbed youth ministry, and service to the community. As Ann B. Dole reports:

³² Rogers S. Greenway, "A Model of Church-Centered Ethnic Outreach," in *Cities: Missions' New Frontier*, ed. Rogers S. Greenway and Timothy M. Monsma (Grand Rapids: Baker Books, 2000), 111-116.

³³ Anne B. Doll, "Pastoring in the City: Lion of Judah Church, *Contact*, Summer 2005, 11-12.

This holistic approach to advancing the Gospel in the city by meeting people's spiritual and physical needs represents, in John's view, 'a paradigm shift in church growth.

'Evangelism used to be door-to-door witnessing, or one-on-one witnessing the message of Jesus Christ,' he explains, 'That paradigm is almost outdated. The new paradigm is providing social services. You extend social services by way of community and give them the message of Jesus Christ while you're giving them a plate of food or a coat to put on. That's the new paradigm in the inner city.'³⁴

Morning Star has begun to attract graduate and undergraduate students from Harvard, Boston University, Tufts, Berklee College of Music and Simmons College.

Cambridge Community Fellowship Church

Cambridge Community Fellowship Church is pastored by Dr. Soong-Chan Rah, who desires that the congregation of 300 grasp God's desire for justice and compassion. The primarily college and graduate student congregation is made up of a predominately Asian ethnicity, however there are as many as 20 other ethnic groups on any given Sunday. Since God is bringing the people of the world to Boston, Pastor Rah believes that it is especially important to model multiethnic and racial reconciliation. Cambridge Community works with Lion of Judah church in a mentoring program for youth. Dr. Rah considers it of great importance to model the Gospel in a post modern generation.³⁵

Insights and Lessons

The Diaspora is alive and well in Boston. Reviewing the Quiet Revival is an exciting exercise of watching God at work in history. It is also a vindication against those

³⁴ Anne B. Doll, "Pastoring in the City: Morning Star Baptist Church," *Contact*, Summer 2005, 14.

³⁵ Anne B. Doll, "Pastoring in the City: Cambridge Community Fellowship Church," *Contact*, Summer 2005, 18-19.

who doubt the strategic value of ministering to the immigrant community. That which appears to be so bleak—the multitudes streaming to overcrowded cities—is being used by God for good. The prospect of joining this movement of God is sobering.

The research for this chapter has revealed that through the ministry of the EGC there is already a desire and an ongoing effort to both understand the Diaspora and to enlist it in Great-Commission ministry. An abundance of research has already taken place and is available on their website. Both the EGC and CUME provide excellent models showing how to facilitate a church-planting movement. It will be prudent to spend an ample amount of time becoming acquainted with these ministries.

Every church that was reviewed in this chapter promoted holistic ministry as a key to successful ministry. Another common denominator is the need to be people persons. Interpersonal relationships were seen as key to increased ministry. Home Bible studies, or some type of small group ministry, were also a unanimous facet of each ministry. It was discovered that the Diaspora is indeed a strategic group with whom to join in the Great-Commission ministry, and that the mobile academic community is wonderful conduit to such a ministry. In short, all the things that were thought to be true and theoretically possible are already happening in Boston. Within the body of Christ in Metropolitan Boston, one is able to get a thorough education in many aspects of the type of ministry for which this thesis-project is being prepared.

In reviewing evangelical ministry in Boston, there are two concerns that come to mind. Firstly, there seems to be an emphasis on holistic ministry almost to the diminishing of Gospel proclamation. It is quite obvious that holistic ministry—working for justice, reconciliation and urban renewal—is what drives the churches and institutions

in Boston. When temporal values, even as important as these are, move the Cross off the top of the hill, there needs to a readjustment of priorities. Secondly, there is a lack of definitiveness as it regards the church and what it means to be a Christian. It is understood that this approach allows for broader ministry and greater participation, cooperation, and the pooling of resources. But at what point does a movement become so broad so as to cease to have Christian distinction?

These are honest questions and there is not the desire to have a critical spirit. One needs to end a chapter like this thanking God for what He is doing in Boston and to humbly implore Him to be allowed to join Him in His amazing work.

Conclusion of Section Three

Because the development of cities was inevitable, and since cities were meant to be a blessing from God, and since the Bible is a history book of God's sovereign efforts to reconcile humanity to Him, and since the Bible has an abundance of information concerning Babylon and Jerusalem, it is proper to understand Babylon and Jerusalem as types of the city of Satan and the City of God. What must be understood, in order to develop a correct response to the need of the city, is that the city is not the problem—the people in the city are the problem. The city is the arena for the battle for men's souls and, to a great extent, the battle for our world, for through world-class cities, to a great extent, the world is controlled. The impact of globalization, as well as other geo-political forces, seem to be moving at a diabolical, frenetic pace, as migration to cities is far outpacing the ability to care for the masses that languish there.

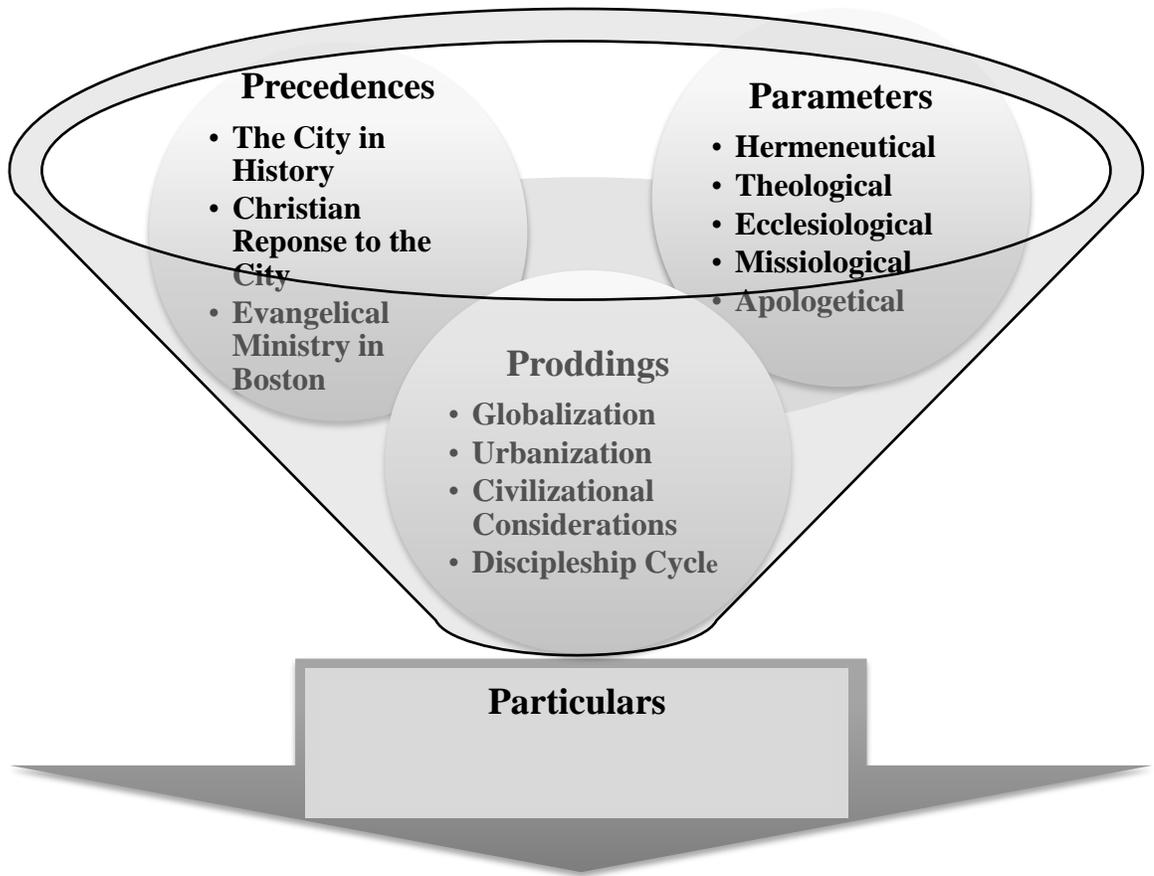
The Apostle Paul was commissioned by God to explain to the Gentiles, their special place in God's program. He did so by targeting cities. Roland Allen shows how it was

Paul's cooperation with the strategic leading of God that made provinces, particular cities, and discipleship centers paradigmatic for Great-Commission ministry. One of the ways in which Augustine helps develop an understanding of the dynamics within the city is by giving his description of the two cities within the city and the struggles that result. This struggle within the Christian and non-Christian communities highlights the need for holistic or nouthetic counseling. By ministering the principles of God's word to both Christians and non-Christians, people are helped and the ministry is understood to be from God. The Reformation teaching concerning the integrating power of the Word of God gives the ultimate paradigm within which to restore civilization in general and cities in particular—the Bible gives the proper framework in which life is able to flourish. Within the LOPs of the Lausanne Movement, helpful information concerning, globalization, urbanization, ministry to large cities, and the urban poor can be found. These papers also assist in finding others involved in the same work.

So, Paul gives us the authoritative example of ministry in the city, Allen helps us understand Paul's example, Augustine explicates the struggle for the city, the Reformation gives a paradigm to approach the city, and the LOPs give us valuable information about the current state of the cities and the need for ministry to the cities.

The research for this thesis-project has validated what was thought to be true. Not only is there a large number of immigrants in Boston, but many of them are involved in church planting in Boston and, through international connections, churches are also being planted around the world. This means that it is not only the mobile academic communities (MACs) which are strategic groups with which to minister, it is also the immigrant communities (ICs) or, as the EGC has named them, the "Diaspora."

There is already a network made up of the Diaspora, CUME, EGC, MACs ministry, and a large number of Diaspora churches. A great amount of research has been done, and much of it will be helpful in gaining a better understanding about the interrelatedness between the Diaspora, MACs, local churches, and other world-class cities.



The Ministry to the MACs and the ICs in the BMA: Global Church Planting in Boston.

Figure 9. Section Three: Ministry-Plan Synthesis

SECTION FOUR

PARTICULARS

Introduction

The purpose of the fourth section is to further narrow the scope of this thesis-project, culminating in the presentation of a comprehensive plan to facilitate a church-planting movement within the mobile academic communities (MACs) and immigrant communities (ICs) of the various metropolises, beginning in the Boston Metropolitan Area (BMA). In this sense, sections one through four resemble a figurative funnel. The Proddings, Parameters, and Precedences of the first three sections, and the lessons learned in the fourth section, will be funneled into one cohesive, integrated ministry plan designed to facilitate the church-planting movement. (Figure 9. on the previous page)

CHAPTER 12

A REVIEW OF THE MINISTRY TO THE MACs IN THE BMA BY THE EDMONDSONS UP TO THE PRESENT

The intent of this chapter is to sketch a history of the background and development of the ministry to the mobile academic communities (MACs) and immigrant communities (ICs) in the Boston Metropolitan Area (BMA) for the purpose of evaluation and lesson gathering. Particular attention will be given to those relationships, incidental occurrences, planned events, and ministry programs that may provide helpful insight for the development of the thesis-project ministry plan. The following brief history will include details concerning the Edmondsons' preparation for ministry to the MACs and ICs, a brief history of the planting of the IBCB, the building of the ministry home, the procuring of a pastor, and the current status of the Edmondsons' ministry.

A Brief History

When the Edmondson family came to Boston for the purpose of ministering to the MACs, it was the culmination of years of preparation. In addition to their biblical and theological education, the Edmondsons had extensive vocational ministry experience.¹

A ministry with which the Edmondsons have become very familiar is the ministry of deputation. Deputation is the ministry of raising prayer and financial support through

¹ Shortly after Bill Edmondson became a Christian, Bill and Deb were married and transferred from the University of Northern Iowa to a Bible college to do their undergraduate work. After starting graduate studies at Denver Baptist Bible College and Seminary and Notre Dame Graduate School, Bill completed his Master of Arts and Master of Divinity degree at Faith Baptist Bible College and Theological Seminary (FBBC&TS). Bill has served in two pastorates for a total of seven years and served as the chairman of the Local Church Ministries department at FBBC for three years. Bill and Deb have served as university campus missionaries for fifteen years. Together they have raised five children who, at the time of writing this thesis-project, were walking faithfully with the Lord.

the process of scheduling meetings in churches of like faith and sharing the vision of ministry with those churches. The Edmondsons' deputation ministry, which presented the vision of ministering to the MACs of the BMA, went well. Although the support estimate for Boston seemed astronomical, the funds were promised in a relatively short period of time.² This indicates that many churches and individuals recognized the importance of doing Great-Commission ministry in strategic places like Boston.

After the Edmondsons arrived, their first priority was the establishment of a local church. In order to accomplish this task, the Edmondsons moved into a townhouse complex southwest of Boston, which was home to individuals and families from many different nationalities. It was from these residents that the first church members came. In the fall of 1999, the Edmondsons started several evangelistic and discipleship Bible studies that resulted in the formation of a small group that began to meet corporately at a YMCA in Boston.

The group slowly grew in number and diversity. There was a healthy mix of non-Christians, young Christians, and more-mature Christians. The diversity was reflected by the different cultural backgrounds found in the small group.³ In October of 2000, this committed nucleus began to meet on Sundays and moved their services to Snowden International High School. Then, on January 7, 2001, the core group officially became

² The Edmondsons served with a faith mission twice. Each time it was their obligation to raise the required living and ministry funds. The support was raised by scheduling speaking engagements in fellowshipping churches and then presenting their call to ministry to the congregations. The church bodies then decided whether or not to support the Edmondsons' ministry. The Edmondsons also raised funds twice to purchase homes for ministry purposes. One of the homes needed extensive renovation. This required the enlistment of a large volunteer force to complete the work.

³ The Charter of the International Baptist Church was signed by fifteen people, five of whom belonged to the Edmondson family. Transplants from four continents made up the remainder of the charter membership.

the International Baptist Church, eventually changing its name to the International Baptist Church of Boston.

The ministry to the MACs in the BMA progressed through the agency of the IBCB. The church was composed of a highly motivated core constituency. As a result, over the course of five years the church slowly grew to an average of just over thirty people in the Sunday-morning services. Although the numbers in attendance were not large, the fellowship was rich, with many international friends coming and going as they completed their academic objectives.

Ministering to the MACs demanded a great deal of hospitality. The Edmondsons found that ministry to the heart was best done in conjunction with hospitality. This hospitality ministry necessitated a home that was accessible to the international academic community of Boston. After recognizing this need and gaining the appropriate approval from their sending mission agency, the Edmondsons were able to raise the necessary funds for the purchase of a hospitality home located near the subway in greater Boston.

The house that was purchased needed to be completely rebuilt. This was accomplished by recruiting a team of volunteers from across the United States to take part in the Boston ministry by helping with the reconstruction of the ministry home. As a result, the ministry home was completed after eight months of intense labor. Now the home is frequently full of individuals from various parts of the globe, many of whom have never read the Bible. Some international visitors hear the name of Jesus Christ for the first time when visiting the Edmondsons' home.⁴ Now, with the support raised, a

⁴ The Edmondsons' guest book is their World Atlas. As of February, 2008, over 190 people from all parts of the world have signed it. Most of these international friends were not Christians, and many of them had never heard the name of Jesus Christ before entering the ministry home.

church started, and a ministry home rebuilt, the focus could turn to the procuring of a pastor for the IBCB.

Since they believed that their ministry strengths were in the area of evangelism, the Edmondsons had not intended to be in the long-term role of pastor and pastor's wife. Therefore, the IBCB began looking for a man to pastor the church.⁵ The church was looking for a man who had at least a Master of Divinity degree, who had a love for the city, and who understood the urban potential for Great-Commission ministry. The church was also hoping to find a pastor who had a global perspective of life. After a continual search that began from the very first days of the church plant, the IBCB was able to find a pastor suitable for the work. God brought a man, Colin Landry, who met the pastoral qualifications, and who was married to a woman from Germany, thus meeting the qualification of having a global perspective. This allowed the Edmondsons to shift into another ministry capacity.

The ministry plan called for the Edmondsons to move into a different role once the church had procured a new pastor: they would facilitate evangelistic and discipleship studies with international students. This ministry would include training individuals from the church plant to do evangelistic and discipleship work. At the same time, the Edmondsons would help students returning home to remain faithful to the Lord and to begin the process of church planting in their particular contexts. However, this ministry

⁵ Based upon a study of Romans 12:1-8, and upon the life of Philip as presented in the book of Acts, Bill felt that his giftedness for ministry was similar to that of Philip the Evangelist. According to Romans 12, the call of God includes: salvation, consecration, evaluation and dedication. Acts 8 and 21 show that Philip lived a gospel-centered life, effectively proclaimed the gospel, was sensitive to the leading of the Spirit, prepared for spontaneous witness, and was free to move as God directed. Philip lived in a house that was used for ministry functions and that was inhabited by a ministry-centered family.

change never fully materialized. God had other, more comprehensive, plans for the ministry to the MACs and the ICs.

Due to a change of doctrinal emphasis, the relocation of the church from Boston to Newton, a new ministry focus, and the Edmondsons' own personal reflection and evaluation of what had, to that point, transpired, they agreed with the pastor of their sending church and with the administration of their supervising mission agency that it would be more expedient to start a second church in the Boston area.⁶ As has been said previously, this church will not only minister to the MACs but will also minister to the ICs of the BMA.

In summing up, the most important aspect of what has happened thus far in the Boston ministry is that many people from around the world have received Great-Commission ministry. The Edmondsons, along with the IBCB, have ministered the gospel and disciplined individuals from a variety of ethnic and civilizational backgrounds. This was the purpose of the ministry in Boston, and the Edmondsons are very thankful to God for His calling and equipping, and for His steady hand of help in implementing His plan in Boston.

⁶ A major doctrinal difference developed between Pastor Edmondson and Pastor Colin Landry. It had to do with the necessary qualifications for salvation and the proper motivation for Christian living. It was a serious disagreement, because it involved one's understanding of the essence of the Faith. Bucking the sectarian spirit within fundamentalism, the issue was resolved with a minimum of damage to the church. The differences that remained were serious enough that the Edmondsons did not feel that a close working relationship was biblically expedient. Nevertheless, Pastor Landry and Pastor Edmondson maintained their friendship, and Evangelical Baptist Church continued to financially support the Edmondsons.

Important Factors

In addition to the brief historical account of the IBCB ministry above, there are a number of factors which impacted the ministry to the MACs that must be listed and evaluated before we proceed to the development of the new ministry plan. These miscellaneous items include both positive and negative factors that constitute various dynamics that impacted the ministry of the IBCB to the MACs. The remainder of this chapter will describe these ministry elements, which will then be evaluated in the next chapter.

The Life-Organization Accountability Plan

Pastor Edmondson developed a method of personal stewardship that helps discipline the use of time around the objectives of prayer-generated goals. It was through the use of this stewardship plan that the goals, objectives, and day-by-day activities of the ministry to the MACs in the BMA were generated. This methodology is especially designed to help those who are mostly accountable to themselves. This Life-Organization Accountability Plan (LOAP) may have the potential to be incorporated into the ministry plan as a way of helping individuals within the ministry to establish goals and accountability for their ministry.⁷

Prayer

Prayer is an important factor in any ministry done in the name of Jesus Christ. The IBCB plan for corporate prayer included a church-position statement on prayer that

⁷ A brief synopsis of the LOAP may be reviewed in Appendix 4.

contained the objectives and procedures for the church-prayer ministry.⁸ The prayer ministry at the IBCB included a prayer letter, weekly corporate prayer, prayer partners, web-based prayer, and small-group prayer. A team was appointed to manage the prayer ministry. The management of the prayer ministry included soliciting prayer requests, organizing prayer partners, and researching world prayer needs. The prayer letter was the communications link between the Edmondsons and their prayer and financial supporters. Weekly corporate prayer occurred each Sunday morning. The prayer time commenced with the receiving of prayer requests, followed by individuals lifting their voices in prayer to God as they felt led to do so. Prayer partners were asked to contact one another weekly to pray for each other, as well as the needs and objectives of the corporate body. Prayer was also a part of every discipleship study. Organizing the prayer ministry of the IBCB in this way accomplished two objectives: the importance of prayer was communicated, and the needs of the body were brought before the Lord.

Hospitality

As stated previously, the ministry of hospitality has been a staple of the ministry to the MACs, and the ministry home has been the center of the hospitality ministry. Hospitality was used extensively in the church ministry. The IBCB provided a half-hour break with refreshments between the Sunday morning services. Hospitality was also a major component of all the IBCBs evangelistic, discipleship, and general “let me get to know you” events. The church organized the hospitality ministry in such a way that allowed most of the church members to be involved.

⁸ The IBCB position statement and corporate plan for prayer may be studied in Appendix 5.

New England Area Liaison

The liaison provided a two-way communication between the ministry in Boston and several supporting churches around New England. The purpose of the committee was to focus the spiritual and material resources of the churches of New England upon the MACs located in Boston. The liaison consisted of four churches and was responsible for organizing and hosting the annual international student household-goods giveaway. The liaison functioned as a sodality.

The ICB Church Family

The church family was made up of a mix of international students, Bostonians, and Christians who had moved into the area. The congregation was composed of individuals at every level of spiritual maturity, of many ethnicities and cultural backgrounds. As a whole, they were a reliable and dedicated group. Several people became part of the church because of the ministry vision, even leaving fellowshiping churches to do so. The members of the ICB were exceedingly flexible and willing to sacrifice. The church experienced very little internal conflict. It would be difficult to find a better group with whom to conduct ministry.

The church family crossed several large cultural divides. The church contained a relatively large number of highly educated international students who spoke English as a second language. They were joined in the congregation by a Bostonian family of three, a father and two daughters. The father had limited education and worked as a manual laborer. Another segment of the congregation included Americans with post-secondary education. A fourth dynamic to the fellowship was an uneducated, immigrant, custodial worker who spoke limited English as a second language. This member, who came to

Christ through the ministry of the IBCB, was baptized and joined the fellowship, and was the prayer dynamo of the church. This type of ethnic and cultural diversity was possible because of a shared cultural environment (Boston), and because of the commitment of the congregation to live their Christian lives before their neighbors and friends. As the group grew, though, it became more monoethnic. This will be expanded upon in a later chapter.

The Music Ministry

Although the pastor of the IBCB is not musically inclined, the IBCB music ministry flourished. Leadership within the fellowship surfaced, and competent musicians from the MACs volunteered to help. A music-ministry philosophy was articulated, standards for the music as well as the musicians were established, a music calendar was generated, music lessons were taught, special music was ministered, and cantatas were planned, mostly with limited input from the pastor. The providential creation of a competent music ministry within the IBCB illustrates the truth uttered by Jesus Christ when He promised, “I will build My church...” (Matt 16:18). This dynamic of God’s sovereign care for the church was apparent in other areas of the IBCB ministry as well. Pastor Edmondson has commented that, if the church could just learn how to assist God in what He is doing, rather than insist on our way, Christ will build His church.

Visiting Ministry Teams

Ministry teams from churches across the country regularly visited the IBCB. These teams came to Boston in order to learn about the ongoing ministry to the MACs and to help the IBCB in any way possible. The teams provided physical labor and also ministered in the church services. They were a source of blessing. Their participation in

the church services enlarged the number of worshipers, an important for a new and small congregation. Conversely, the IBCB was able to increase the visiting group's understanding, appreciation, and burden for city ministry. In this way the body of Christ was edified.

Major Outreach Events

Major outreach events were strategically scheduled throughout each year for the purpose of generating evangelistic relationships with non-Christian people. These outreach events included two annual cantatas, one at Christmas and the other at Easter. Normally, the church developed its own original programs for the cantatas. These programs included the life stories of the new Christians within the fellowship, which made it possible for the new converts, as well as the church body, to invite non-Christians to hear about the transformational reality of Christian conversion. These types of events served two purposes: they provided the opportunity for Christians to develop evangelistic relationships, and they communicated the gospel to non-Christians.

Evangelistic Bible Studies

Pastor Edmondson is convinced that the communication of the gospel is the chief means of glorifying God during this dispensation. As the ministry plan reflected, this paradigmatic conviction permeated the ethos and praxis of the IBCB ministry. Accordingly, the evangelistic relationship was one of three relationships that each member of the IBCB was expected to maintain. Similarly, as has been seen, many of the activities of the IBCB were for the purpose of generating new evangelistic relationships. A third way through which the church maintained its evangelistic focus was by means of

the evangelistic weekly group study: a twelve-lesson series of through-the-Bible evangelistic studies especially developed for those from non-Christian backgrounds.⁹ These evangelistic studies were well attended by Christians as well as non-Christians. This joint participation was beneficial in two directions: the mixed group provided a Christian cultural context which helped the non-Christians assimilate the gospel, and, conversely, watching the conversion process was a very valuable learning experience for the Christian participants.

Discipleship Studies

Discipleship was another key ingredient of the IBCB ministry.¹⁰ This is why the discipleship relationship was the second of three essential relationships which each member of the IBCB was asked to maintain. The discipleship relationship was defined as any personal relationship that resulted in the edification of Christians. This broad definition allowed anything from a friendship to attendance at a large-group Bible study to constitute a discipleship relationship. Typically, discipleship took place in individual and small-group studies. The individual studies were normally held for the purpose of providing care and instruction to newborn Christians. The size of these small-group discipleship studies ranged from two to twenty, and they were held in homes or in

⁹ The source of this twelve lesson series was Bill Perry's *Story Teller's Bible Study* (Ephrata, PA: Multi-Language Media, 2002).

¹⁰ We had small-group discipleship studies in Foxboro, Norwood, Allston/Brighton, Malden, Cambridge and Brookline, Massachusetts. The largest discipleship study had up to 20 people and met at the ministry home.

common areas of busy college campuses.¹¹ These discipleship groups provided a more intimate fellowship for the communication of the Christian life. The content of God's Word was delivered in a way that appropriately reflected our triune personal God. That is to say, the love relationship that has always existed in God is best reflected in the intimacy of a small-group relationship.

The Weekly Ministry Schedule

The churches across America with whom the IBCB was most closely affiliated, by and large, use a three-service-a-week format: Sunday morning worship and Sunday school, Sunday evening service, and a mid-week prayer service. However, the IBCB opted for a different ministry format. Rather than emphasize three services, the IBCB emphasized three relationships: one's relationship to the corporate body, one's evangelistic relationships, and one's discipleship relationships. The IBCB felt that this was a more biblical approach to developing a discipling community (local church). Framing ministry in a threefold relationship format allowed the IBCB to evaluate personal as well as corporate faithfulness according to biblical categories rather than artificial criteria. The threefold relationship format also provided an organized way to train, delegate, and expand the ministry. The flexibility and adaptability of this type of approach was particularly apt for city ministry in general and, was especially expedient when ministering to the MACs. A flexible ministry format is an important characteristic of city ministry because flexibility allows people to fulfill their spiritual responsibilities

¹¹ The primary discipleship tool we used was the discipleship manual by Carl Abbott. It was designed with university students in mind. [Carl Abbott], *Disciples in Deed* (Cleveland: Campus Bible Fellowship, 1993).

according to the demands of their difficult schedules. The adaptability of the prayer and small-group ministry allowed the church to adapt to the social needs of the various subcultures within the church.

Baptisms

Baptisms were a particular time of great blessing for the IBCB. Each baptism was promoted as the important victory that it was. The baptismal services seemed to validate the efforts of the church. These services were attended by many visitors and were times of positive witness of the Lord. It seemed that baptism was of particular importance to the international students in their walk with the Lord. It was the dividing line for them. It signified that which it was designed to signify—that they intended to live their life as a Christian.¹²

Church Polity

The IBCB was a Baptist church and practiced Baptist church polity. The church leadership was organized according to the structure of the PGC. The church organization was set up to appoint four deacons: deacon of evangelism (“go”), deacon of fellowship (“baptize”), and a deacon of the teaching ministries of the church (“teaching them to observe all things”). A fourth deacon was to be in charge of the business of the church. The deacons’ ministry was to serve the church body by helping the pastor administer the church. In reality, the church only had three deacons, and the pastor served as the administrator of the evangelistic ministries of the church.

¹² The IBCB baptized ten people before it merged with Evangelical Baptist Church.

Get Ready—Get Set—Go

As was previously stated, it was not the intention of the IBCB to have Bill Edmondson remain as the long-term pastor. But after not having found a suitable replacement for some time, Pastor Edmondson proceeded to develop a long-term ministry plan for the church. This plan included a vision statement, a list of important individual decisions to be made, an integrated ministry plan, and a stair-step discipleship approach for global church planting. The plan was presented over six weeks, culminating in what was referred to as Decision Sunday. On Decision Sunday, individuals were asked to turn in a form listing their decisions concerning various aspects of the church ministry. This “Get Ready — Get Set — Go” program met with limited results. About half of the congregation made decisions to participate to some degree. A few communicated to the pastor at a later date that they were willing to participate. Several made solid decisions, and as a result some progress was made. On the other hand, the pastor felt that, after the program, the mood of the church changed slightly for the worse rather than for the better. The IBCB became more introspective, less diversified and less willing to commit to the original multi-civilizational missional ethos of the church. It was not long after this that the church agreed to merge with the Evangelical Baptist Church and to acquire the pastor with whom they had been negotiating for some time (*i.e.*, Colin Landry).

Cultural Centrifugal Forces

Although the IBCB congregation displayed commitment, willingness to sacrifice, flexibility, and teachability, a problem did develop. As the church grew, it became more monoethnic and less effective at reaching and discipling the MACs and ICs of the BMA. Pastor Edmondson attributed this to what he described as centrifugal cultural forces

emanating from established Christians imported from other church fellowships. These centrifugal forces exercised a kind of gravitational pull on the ethos of the church into the cultural ethos that characterized the imported Christians. Those who caused the problem probably never realized it; rather, they were most likely doing their best to be good Christians. This is what makes the problem so insidious and dangerous.

The problem is twofold. First, although imported Christians seem to be ready to listen and follow, this perception may not always be correct. This type of group tends to follow only to the degree that their cultural history in Christianity will allow. There is a developed atmosphere that each fellowship of Christianity generates. This atmosphere is not so much a verbally articulated set of principles as it is a mindset arrived at through living the Christian experience within a particular Christian culture. This invisible shield reinterprets what is being said or asked into a personally acceptable paradigm. By doing so, one is seemingly protected from too much sacrifice or unbalanced ministry expectations, etc. The imported Christian thinks he/she is listening and following, but in reality, he is reinterpreting and sitting. This retards the ability of the pastor to move the church in new and dynamic ways.

Second, since this type of group displays all the traits of what one normally expects of a Christian, and since they are in fact very good people generally, they tend to draw the fellowship into their way of looking at things. The pastor's ability to lead is figuratively short-circuited by the congregation's unconscious reinterpretation of his leadership direction.

Pastoral Fatigue

There have been two instances when the fatigue factor became a major problem for Pastor Edmondson: at the completion of the ministry-home construction, and at the tail end of his pastorate of the IBCB. During these times of fatigue, Pastor Edmondson was not able to function above 50% capacity. In the first instance, he slowly regained his vigor over a number of months. In the second instance, he was scheduled to report to all his supporting churches, a journey that provided him with a long-term break from ministry in Boston and allowed him to recuperate. Fatigue had drained him of the joyful demeanor essential to leading people. The fatigue also limited the pastor's ability to be emotionally available to his family. Finally, the fatigue affected the pastor's relationship with God. All three of these—lack of joyful leadership, emotional desertion from the family, and a withered devotional life—undoubtedly affected the IBCB ministry.¹³

The Ministry Reconfigured

Despite the fact that IBCB is currently inactive, there is a network of potential participants in the ministry to the MACs and ICs. A liaison of New England churches, which focused its spiritual and material resources on the ministry to the MACs, has already been functioning for a number of years. The liaison is dormant at this point, but can be easily roused. The largest fundamental Baptist church in New England is the church that officially sent the Edmondsons to Boston in the first place. It represents a network of churches that will be enlisted in the ministry to the MACs of the BMA. A

¹³ As a result of the pastor's fatigue and lack of training and delegation, the number of Bible studies began to decline. The total number of people remained steady, but the IBCB tended to have fewer but larger Bible studies.

strong ministry relationship between the Edmondsons and the leadership of several Bible colleges and seminaries is also developing. An apprenticeship program is in the infant stage, with the first seminarian on her way to Boston to train under the Edmondsons for city ministry. A piece of the inner-city network is incubating. A Christian family is moving to the Dorchester neighborhood of Boston for the purpose of living as a witness in the inner city. This family has asked the Edmondsons to mentor them. All these factors indicate that in the future there is potential for an effective ministry to the MACs and ICs.

This concludes the chapter. The next chapter will seek to evaluate what has been presented in the current chapter. It is hoped that, by doing so, lessons will be learned that will then be incorporated into the ministry plan.

CHAPTER 13

AN EVALUATION OF THE MINISTRY TO THE MACs IN THE BMA

Ministry Assessment

The Edmondsons have given a positive assessment to their supporting churches of the progress of the ministry to the mobile academic communities (MACs) of the Boston Metropolitan Area (BMA) thus far. Boston was chosen as a ministry location because of its large population of international students. It was believed that, by ministering in Boston, one could minister to the world. Despite a few serious setbacks, the ministry is proceeding according to the original plan. This positive evaluation is based upon the following reasoning.

Firstly, the IBCB ministry adequately represented Jesus Christ to a large number of international friends. A majority of these new friends had the gospel explained to them. A few of these placed their trust in Jesus Christ, and most of them followed the Lord in believer's baptism. Moreover, some Christians from within the MACs attended the IBCB fellowship and later, when they returned to their homelands, took back with them the lessons they learned and the love that they received while attending the IBCB.

Secondly, a twofold network has begun to materialize. A network of likeminded individuals and institutions has begun to form around the vision of ministering to the metropolises of the world. The experience that the Edmondsons have gained while ministering in Boston has put them in a strategic place within this likeminded body. It is likely that the Edmondsons will be able to use their ministry experience to facilitate the organization of these individuals and institutions in order to effectively minister to the MACs and immigrant communities (ICs) of the metropolises of the world. A second global

network is also forming. The Edmondsons have gained many new friends within the MACs who have since returned to their homelands. Some of these have received Christ, while others are still considering Christ, and some are still trying to understand Christ. All of these will welcome the Edmondsons, whom they correctly perceive to be true friends, into their homes. This means that the Edmondsons now have a global network of friends with great missiological potential.

Thirdly, a church was planted. The attendance within the IBCB was small, but the fellowship was rich, with a continual flow of the MACs in and out of the fellowship. This flow in and out of the IBCB mirrored the process of globalization. The IBCB drew in people from all over the world only to release them back into the world after having been influenced by the IBCB's gospel-centered mentality.

Fourthly, important positive and negative lessons were learned which will help solve the problem presented at the beginning of this thesis. The problem is that, while up to this point the ministry has been given a positive assessment, the objective has not yet been accomplished. The objective has always been to establish discipling communities internationally by ministering to the international community in the BMA. The lessons that have been learned in the ministry to the MACs in the BMA have an important relationship to what will follow in the final chapters of this thesis-project.

The ministry plan will profit from these lessons in two ways. Firstly, there are positive lessons to be learned that should be incorporated into the future ministry plan. Secondly, there are negative lessons that may help one know how to avoid mistakes in the future. Below is a presentation of those lessons. Each lesson will be listed and its applicability to the future plan of ministry explained.

Lessons Learned

‡ God is able to fulfill the vision of ministry that originates in Him. The ministry that has occurred in Boston thus far is at least partially the result of a prayer uttered in a wildlife preserve some 20 years ago. Bill and Deb Edmondson, while enjoying a day off, were thinking about what could be done to effectively minister to international students in America. When they finished their discussion, they committed to God in prayer the resulting vision for ministry. The ministry that has come to fruition in Boston through the Edmondsons to this point is a result of that prayer.

‡ When ministering in an international metropolis like Boston, networks of relationships naturally form. These relations stretch around the globe and are enduring. This allows time for the gospel to take root and bear fruit in the hearts of international friends. This network also has great potential to extend the reach of the gospel through the lives of those individuals who have responded to Christ.

‡ Organization is essential. The life-organization Stewardship Plan is an important tool that should be used to articulate the vision of ministry and to organize the path to accomplish it. This vision of ministry will include five stewardships: global, continental, regional, local, and personal. These stewardships will be divided into goals and objectives, which will then be broken down into tasks. The time that each task requires will be estimated. All of this will be put into an accountability chart and accompanying weekly schedule. By doing so, an orderly approach will be established for the fulfilling of the ministry vision. This stewardship plan should also be taught to others who join in this ministry effort.

‡ The simple gospel as explained in 1 Corinthians 15:1-4 must be understood in the same way by all who those who serve in the ministry to the MACs and ICs. The corollary doctrine of eternal security must also be embraced by all who participate in this ministry fellowship. The Edmondsons have learned that, if there is doubt when it comes to doctrinal essentials, there should not be a joining of forces until that doubt is completely removed.

‡ Many elements which comprised the ministry within the MACs, such as the prayer ministry, hospitality ministry, the New England Area Liaison, visiting ministry teams, discipleship studies, evangelistic studies, special outreach events, weekly ministry schedule, public baptisms, and church polity, were very good and only need to be modified slightly for use within the new church plant.

‡ A congregation is able to overcome great cultural differences if it is committed to living out the Christian life in the midst of the non-Christian population. In the city, one is able to have a multi-ethnic, multi-cultural congregation.

‡ The body of Christ will respond positively to a biblically sound vision of ministry. This has been illustrated in several ways by the ICB ministry. The Edmondsons were able to raise a large amount of support in a relatively short amount of time because churches and individuals caught the vision of what could be accomplished in Boston. Several families and individuals came to the ICB expressly because of the vision of reaching the world in Boston. One more example

of the willingness of Christians to respond to a Holy Spirit-generated ministry need is the way in which churches and individuals responded of the need of the ministry-home reconstruction. This reconstruction would not have been possible without the volunteer labor force that came from all across America. This is an important lesson to learn while the plan for a broader international ministry is developed.

‡ The fatigue factor, the flourishing music ministry, and a dwindling number of evangelistic and discipleship studies taught the Edmondsons the necessity of trusting, training, and delegation. Actually, three lessons have been learned. First, God taught the Edmondsons that they could trust Him to build His Church by providing key personnel for important ministry positions. Second, training individuals for every area of ministry is a prerequisite for successful Christian ministry. Third, delegation is an essential ingredient for effective discipleship. Individuals will grow when placed in situations where they need to grow. This is especially true of those highly motivated and intellectual individuals from the MACs. By learning to trust, train, and delegate, the ministry will mature much more quickly, and the missionary will not be in such jeopardy of burnout. Trusting, training and delegating is especially important in the case of Pastor Edmondson, who, because of his propensity towards fatigue, needs the assistance that these provide. This will help him stay spiritually, physically, and emotionally fit. Trusting God to provide workers will become part of the ethos of the church. Training and delegation will be features of the ministry plan.

‡ The “Get Ready — Get Set — Go” ministry plan is a good ministry plan. It is a biblically grounded, organized approach to ministry and will be used in the new church plant. It will also be included in the training of other church planters to the MACs and ICs of the metropolises of the world. This ministry plan and the presentation of the ministry plan will need some modification, however. First, the program needs to be examined in order for one to certify that the motivation built into the program is grace-oriented rather than law-oriented. The decisions of the church need to be presented as opportunities rather than ultimata. Second, the program should be presented over several months rather than six weeks. This is necessary in order for individuals to fully grasp each concept. Third, the program must be presented very early in the life of the church so that it is understood to be what defines the church.

‡ The problem of centrifugal forces emanating from imported Christians can be solved in the following ways. First, defining the church by the “Get Ready — Get Set — Go” plan will help those who join the church to understand from the very beginning that this is not a business-as-usual kind of church. Second, clearly communicating at every possible occasion and in every possible way the nature of biblical ministry will help retard the inertia that could affect the fellowship. Third, precisely written goals and objectives with standards that are enforced will help reduce misunderstanding. Fourth, seeking to recruit the lost as well as only those Christians who are drawn toward the church’s ministry ethos will reduce the problem. Fifth, promoting up the ministry ladder only those who are in hearty agreement with the church’s ministry plan will marginalize the difficult people.

The preceding list concludes this chapter of the thesis-project, and this evaluative chapter concludes the preparation for the presentation of the ministry plan. The next two and a half pages present a synthesis of lessons learned thus far in this thesis-project. The chapter following this synthesis will be based upon the foundation which has been laid in the previous three sections, with accompanying appendices, as well as the lessons gleaned in the previous two chapters, also with accompanying appendices.

Category	Information	Application
The City in History	Common grace cities	Use the city to bless people.
	Globalization	Use the city to facilitate global church planting.
	Rapid Growth	It will take holistic city ministry must meet this challenge.
Christian Response	Roland Allen	Strategic cities should be selected to reach civilizations.
	Augustine	There needs to be community wide biblical counseling and discipleship.
	Reformers	The application of the Bible will bring renewal to the city.
	LOP's	LOPs are good reference materials.
Evangelical Ministry in Boston	Experience	Develop biblical ecclesiological relationships.
	Quiet Revival	The ministry plan will work.
	Institutions	The CUME and EGC are good models to emulate.
	Interesting Churches	Churches that succeed are characterized by holistic and personalized ministry.

Table 1. Precedences Synthesis

Category	Information	Application
Introduction	The Edmondsons desire to develop disciples with more depth.	The ministry plan must include an effective discipleship program.
	The Edmondsons desire to minister to the whole city.	The ministry plan must include The Discipleship Cycle.
MACs	The MACS are internationally mobile.	The ministry plan must contain a strategy to use the MACs as an international Great-Commission ministry conduit.
ICs	The ICs maintain their international connections.	The ministry plan must contain a strategy to use the ICs as an international Great-Commission ministry conduit.
Globalization	The world is becoming increasingly connected.	The benefits of global connectedness must be harnessed in the ministry plan for Great-Commission ministry.
Urbanization	Increasing numbers of people are moving into the city. Cities are power centers with increasing regional and global influence.	Metropolises must be the target of the ministry plan.
Westernization	Liberal democracies control much of the world.	The freedom that liberal democracies tend to allow should impact the mission strategy in the ministry plan
Civilizational Categories	Increasingly, there are global conflicts along civilizational fault lines.	Metropolises are a melting pot of civilizations. This is especially true within the MACs. The ministry plan must include <u>peacemaking discipleship</u> .
	Civilizational categories are the largest definable division of humanity.	Civilizational categories will be used as an organizational principle for the expansion of the ministry to the MACs and ICs.

Table 2. Proddings Synthesis

Category	Information	Application
Orthodox Parameters	The author of this thesis-project is in agreement with the larger body of Christians who affirm the Apostles' and Nicean Creeds as this author understands these two universal creeds.	The ministry plan must reflect a dependence upon and an appreciation of the universal body of Christ.
	The missionaries and their ministry are bound by the doctrinal parameters of their sending church and sponsoring mission agency.	The ministry plan will reflect this reality in the way in which it develops the network partnership.
Hermeneutical Parameters	The missionary's understanding of ministry was formed by reading the Bible through the lenses of a dispensational hermeneutic.	The ministry plan will reflect a desire to motivate Christians by the grace of God.
	PGC provides instruction concerning holistic ministry.	The ministry plan must reflect a holistic ethos.
Theological Parameters	The thesis-project is being developed on the basis of the fundamentals of the faith. Central to these fundamentals is the conviction that the Bible is the inspired, inerrant, authoritative, understandable communication from God.	The ministry plan will present a method of ministry based upon biblical precepts and principles.
Ecclesiological Parameters	It is the responsibility of the local church to display unity based upon truth.	Ministry alliances will be determined by establishing doctrinal parameters for different degrees of ministry partnership.
Missiological Parameters	The ministry will need to function as a sodality with a modality mindset.	The ministry plan will stipulate that the overall ministry will function as a sodality under the authority of a modality. It will be a church-planting organization reflecting a modality mindset.
Apologetical Parameters	The proper evangelistic relationship is based upon a proper understanding of the image of God in man.	The evangelistic ministry program presented in the ministry plan will reflect the proper understanding of the image of God in man.

Table 3. Parameters Synthesis

CHAPTER 14

THE MODEL CHURCH—CHURCH-PLANTING PLAN

Introduction

The importance of the model-church plant was explained in a informational bulletin prepared for the International Baptist Bible Study which stated,¹

Perhaps the most important part of the local infrastructure is the model-church plant. This multi-ethnic, multi-cultural church will be established using the methodology developed by the Edmondsons. This model church will be the template as well as the foundation for other church plants within the BMA. The church-planting movement in the BMA will be the template as well as the foundation for church-planting movements in other metropolises globally. Therefore, it is essential that the first model church do well.

The quote above makes it clear that the model church plant is an essential element of the church-planting movement endeavor. Therefore it is pertinent to ask, What will the model look like?

In a recently created brochure, developed for the purpose of informing others about the IBF (eventually to become the model-church plant), the following paragraph was inserted to explain the desire of the IBF.

It is our prayer that God would give us the wisdom and the knowledge and the ability to build a church that is known for its Biblical orthodoxy lived out in lives of commitment; a place of spiritual and emotional healing; a place of protection, admonition and instruction in Biblical love; a place to find real, genuine answers; a place of the living God; a pillar and foundation for the truth.

This quote from the Bible study brochure, along with the quote from the top of this page, provides important information concerning the kind of church the model-church plant

¹ This was an informational bulletin provided by missionary Bill Edmondson for the International Baptist Bible Study. Its purpose was to inform the participants in the Bible study of the dynamics of planting a church in Boston.

should become. As the author has stated elsewhere, it is also important that the model church be a catalyst for planting churches in the major civilizations of the world and a resource to train those churches to be effective at ministering to their civilizations.²

Reviewing what has been stated thus far produces five objectives that must be met in order for the model church to succeed as a pattern for the church-planting movement.

✠ **It must be a Boston church.** This means that the focus of the church plant is, first of all, on the people of metropolitan Boston, for whom the ministry is intended. Among other things, this means that the church will endeavor to minister to people from all socio-economic strata and ethnicities of the city. The model-church plant must not simply be a test case to be analyzed. In fact, unless the model-church plant is an example of Christ-like passion for the needs of individuals in Boston, it will not be a biblical model of anything.³

✠ **It must be a biblically orthodox church.** In order to be a genuine blessing from God to needy people, this church plant must operate based upon the life-generating fount of the Word of God—the Bible. This means that the planning and implementation of the ministry plan must flow out of principles and precepts found within the biblical text.⁴

✠ **It must be a gospel-centered, missional church.** Therefore this church must endeavor to minister to the ten major civilizations of the world. This means that the church will embrace ethnic and cultural diversity. This diversity is an important element of the model-church-planting plan since the goal of the church-planting movement is to minister to the major civilizations of the world by discipling those civilizations in Boston and by then following the natural relationships of our disciples back to their own civilizations.⁵

² As the Quiet Revival demonstrates what happens beyond Boston depends upon what happens at the level of local church ministry. If the original church plants demonstrate passion for ministry, that passion will be translated to the disciples, which the church is mentoring. Evangelistic fervor must begin before with the original church plant and continue through subsequent church plants.

³ A ministry to all segments in a society within a single church has been a continuous theme of this thesis-project. God's desire is to reconcile all to Himself must be replicated in the life of those made in His image. This desire towards all should especially be the focus of churches in areas where such a diversity of peoples are present.

⁴ This is based upon the parameter of orthodoxy which is defined earlier in this paper.

⁵ In Section One of this thesis-project, as well as in Appendix #1, ten civilizations have been identified. The ministry plan is being developed in facilitate the discipling of all 10 in Boston.

✠ **It must be a mentoring church.** This mentoring must develop disciples who are equipped to extend the church-planting movement to the major civilizations. This goal indicates that the discipleship ministry must provide the opportunity for each disciple to grow from spiritual infancy to the maturity of a tent-maker or vocational church planter.⁶

✠ **It must be a model church.** As such it will furnish a pattern for other churches to emulate. This indicates that what is done must be based upon established and recorded principles which may be studied by others. This means that a policy and procedure manual should be developed which will provide not only a guide for the model-church plant, but also a template from which the church-planting movement may learn.

Having established criteria by which biblical success will be measured, the next question which needs to be answered is, How will a church meeting these standards be established? The way in which these objectives are being pursued is the implementation of a church-planting plan which has been designed to grow a church that will accomplish the stated objectives of the model-church plant. With this in mind, the author of this thesis-project has listed below essential components of the church-planting plan. Each of these components has been developed within the crucible of ministry experience, comprehensive biblical reflection, and methodological research with the listed objectives in mind.⁷

⁶ CUME and EGC are both helpful ministry models from which many lessons may be learned about facilitating the church planting movement.

⁷ Two books which were helpful in understanding both the missional importance of the local church and the process by which to develop a church that is disciplined to accomplish its mission are the following: Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Books, 1991), and Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995). Both of the authors begin with their theological, biblical, and missiological integrated worldview, and then develop a plan of ministry which translates their convictions into ministry. Both authors have helped the author of this thesis-project to think through the best way to put his biblical, theological, and missiological convictions into a ministry plan.

Stair-step Discipleship

The stair-step approach to global church planting is probably the most important element in the model-church-planting plan. It combines into an organized system of discipleship the biblical instruction concerning progressive sanctification; the doctrines of local church ministry; and the command to make disciples of all nations, found in the Great-Commission passages.

First, this plan of discipleship is based upon a dispensational view of progressive sanctification. A dispensational view of progressive sanctification⁸ includes the insight that Christians grow at different rates and that all Christians may experience seasons of carnality. A dispensational view of sanctification also incorporates the security of the believer and the importance of the grace of God in the life of the disciple as the motivating factors for Christian living. Therefore, the stair-step approach to the global church-planting discipleship plan allows for the progressive but inconsistent growth of individuals spiritually, cognitively, and emotionally, and in their ability to minister effectively. This discipleship plan implements these truths by using a stair-step approach to discipleship; by using a chart that chronicles the progress of each disciple, the disciple's personal prayer requests, and the spiritual needs of each disciple; and by reserving ministry leadership for those who progress up the stair steps towards maturity, which is defined by each disciple's proximity to becoming tentmakers or vocational church planters.

⁸ Progressive sanctification is the biblical process by which the Spirit of God in conjunction with the Word of God and by means of God's providential care causes individuals to increasingly develop Christian character.

Second, this plan of discipleship is based upon the centrality of the local church to Christian ministry. In fact, the goal of the stair-step approach to discipleship is global church planting. As the disciple proceeds up the steps toward maturity, he or she is placed into positions of ministry leadership within the local church. As one examines this discipleship plan, it becomes evident that the plan is actually local church ministry. The reason for this is obvious: it is the biblical purpose of the church to be God's channel of blessing to the world. In other words, God has given instruction on how the needs of the world may be met during this present age. This instruction defines local church ministry.

Thirdly, this discipleship plan is based upon the command to disciple individuals from all nations. The plan has been developed with the conviction that the church should be missional in nature. As stated above, this author understands the church to be God's avenue of blessing to the world during this age. Therefore the discipleship plan is designed to help disciples develop the necessary maturity and skills to become active in ministering the gospel to the major metropolises of the world. Special emphasis is placed upon developing disciples and missional strategies that will facilitate the building of churches, which will be equipped to then start other churches, all strategically located to impact the major civilizations of the world.

Table 4 on page 193 and 194 combine the three dynamics of progressive sanctification, local church doctrine, and Great-Commission ministry into a stair-step discipleship program toward the global church-planting plan. There are nine levels of maturity that build upon each other. Notice that the steps actually begin with developing evangelistic relationships and progress through justification, baptism, and different levels of ministry capability through vocational or tent-making ministry, concluding with

advanced education. Disciples are not thrust into Christian maturity and Great-Commission ministry leadership. Instead, disciples progressively become emotionally and spiritually mature, and skillful at serving the Lord in ministry.

Discipleship Level	Cognitive Goal	Skills to Mentor	Materials Needed for this Level of Discipleship
Level #1 The Evangelistic Relationship	<ul style="list-style-type: none"> ✓ Comprehend that Christians genuinely care for them (pre-salvation) 	<ul style="list-style-type: none"> ✓ The ability to respond to friendship 	<ul style="list-style-type: none"> ✓ Individuals ready to genuinely befriend the non-Christian ✓ Opportunities to befriend non-Christians
Level #2 Justification	<ul style="list-style-type: none"> ✓ Understand one's lost condition and personally accept Jesus Christ as one's Savior 	<ul style="list-style-type: none"> ✓ The ability to communicate a personal testimony 	<ul style="list-style-type: none"> ✓ Evangelistic studies suited for the disciple ✓ Testimony sheet which explains how to prepare and give a personal testimony of justification
Level #3 Baptism	<ul style="list-style-type: none"> ✓ Understand the concepts involved in believer's baptism and the meaning of Christian commitment and Great-Commission community participation ✓ Understand and affirm the church covenant ✓ To the degree of one's understanding, be in basic agreement with the church doctrinal statement ✓ Gain familiarity with the church constitution 	<ul style="list-style-type: none"> ✓ The ability to clearly articulate the meaning of believer's baptism 	<ul style="list-style-type: none"> ✓ Believer's baptism lesson series ✓ The church covenant ✓ The church doctrinal statement ✓ The church constitution
Level #4 Infant Discipleship	<ul style="list-style-type: none"> ✓ Understand the foundational truths concerning Christian living ✓ Affirmation of the church doctrinal statement 	<ul style="list-style-type: none"> ✓ The ability to live the Christian life successfully, growing in godliness and walking with God daily 	<ul style="list-style-type: none"> ✓ Discipleship studies ✓ The church doctrinal statement

Table 4. Stair-step Discipleship towards Global Church Planting

Discipleship Level	Cognitive Goal	Skills to Mentor	Materials Needed for this Level of Discipleship
Level #5 Evangelistic Involvement	<ul style="list-style-type: none"> ✓ Understand the biblical presentation of salvation and become thoroughly acquainted with several evangelistic studies ✓ Acquire a thorough knowledge of what all people have in common as that commonality relates to life and salvation ✓ Understand holistic ministry in the context of the PGC 	<p>The ability to:</p> <ul style="list-style-type: none"> ✓ develop an evangelistic relationship ✓ communicate how to be saved ✓ teach evangelistic studies ✓ differentiate between cultural and sin issues ✓ increase in godliness ✓ be involved with DOD, BOD, BOM 	<ul style="list-style-type: none"> ✓ Evangelistic relationship studies ✓ Studies on what is necessary for justification and salvation ✓ A variety of evangelistic studies ✓ Christ and culture introductory course ✓ Personal godliness accountability material
Level #6 Infant Discipleship Mentoring	<ul style="list-style-type: none"> ✓ Become thoroughly acquainted with the discipleship material ✓ Understand the dynamics of the counseling relationship 	<ul style="list-style-type: none"> ✓ The ability to teach infant discipleship studies ✓ The ability to enter into edifying relationships ✓ The ability to offer biblical counseling 	<ul style="list-style-type: none"> ✓ Teacher material for discipleship ✓ Biblical counseling teaching material
Level #7 Leadership	<ul style="list-style-type: none"> ✓ Comprehend the major themes of the Bible ✓ Understand the importance of mentoring relationships, accountability, and delegation ✓ Understand the major civilizational divisions and their importance to missiology 	<ul style="list-style-type: none"> ✓ The ability to explain the major themes of the Bible and relate them to the contemporary world ✓ The ability to lead in a major area of ministry such as teaching, evangelism, fellowship, business ✓ The ability to articulate the civilizational approach to global church planting 	<ul style="list-style-type: none"> ✓ Bible overview material ✓ Bible study material on mentoring, leading, and delegating. ✓ Information on a major area of ministry ✓ Civilizational missiological material
Level #8 Vocational or Tent-Making Ministry	<ul style="list-style-type: none"> ✓ Be aware of the major missiological issues of the day ✓ Understand the team ministry concept 	<ul style="list-style-type: none"> ✓ The ability to articulate belief about the major missiological issues ✓ The ability to work in a team 	<ul style="list-style-type: none"> ✓ Teaching material concerning missiology ✓ Team ministry teaching material
Level #9 On-Going Education	<ul style="list-style-type: none"> ✓ Continually increase in the understanding of God's Word, what He is doing in our world, and how the two relate to one another. 	<ul style="list-style-type: none"> ✓ Continual increase in the ability to articulate the biblical worldview as it relates to the world in which we live. ✓ Continual increase in the ability to engage the world in the area of its lostness (BOD). 	<ul style="list-style-type: none"> ✓ Advanced materials relating to understanding the Bible and theology, the world in which we live and how they relate to each other

A second important tool in this discipleship program is the mentoring facilitation chart. It includes spaces for the name of the disciple, the level of discipleship to which he

has attained, a personal prayer request from the disciple, the mentor’s request pertaining to the progress of the disciple, the action needed to be taken by the mentor in order for discipleship progress to be made, and answered prayer. The individuals listed in the examples below are fictitious.⁹

Name	Level	Personal Request	Mentor Request	Action Needed	Prayer Answers
Jerry	Level #1 Relationship	Jerry desires to understand English better.	I need to get to know Jerry better.	An evangelistic study must be started.	God introduced us to Jerry.
Xiou Peng	Level #2 Salvation	Peng wants to understand the Bible.	The Bible needs to be clear and Peng needs to be saved.	I need to prepare to teach Peng.	An evangelistic lesson as begun.
Melanie	Level #3 Baptism	Melanie is praying for her husband salvation.	Melanie needs clarity concerning the faith that saves.	Melanie needs to finish her lessons on baptism.	She is making progress towards baptism.
Zheng	Level #4 Infant Discipleship	Zeng is trying to get a coop position.	Zeng needs to appreciate the uniqueness of Christianity.	Develop a regular discipleship lessons with Zheng.	He now is able to share a clear testimony of salvation.
Guo	Level #5 Evangelistic Involvement	She has begun a new job and needs expertise and energy.	Guo needs to be involved an evangelistic ministry in an organized way.	Guo needs to be thrust into teaching an evangelistic Bible study.	She has come back to the Lord, and is fervently following Him.
Sally	Level #6 Infant Discipleship Mentoring	She desires to be used of God in her unique way.	Sally must become involved in mentoring individuals.	Provide Sally with mentoring relationship lessons. Introduce discipleship and counseling material to her.	She is fervent for the Lord and seems to be fully committed.

Table 5. Mentoring Facilitation Chart

⁹ Villafañe lists four “E’s” for “Winning Ethnic Minorities For Christ.” They include **empowered** leadership (helping existing ethnic ministries to flourish), holistic **evangelism** (seeking the welfare of the city), contextual **education** (educating in the area of cultural-societal need), and liberating **ecclesiological** structures (helping with ethnic population transformation). Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry, with a forward by Harvey Cox* (Grand Rapids: Eerdmans, 1995), 150 -156. As the model church plant matures and as the local network emerges, these four principles will need to be integrated into the ministry plan as represented in the preceding charts.

Name	Level	Personal Request	Mentor Request	Action Needed	Prayer Answers
Liu	Level #7 Leadership	Liu desires to have his stomach healed.	Liu could become a vocational servant of the Lord.	It is time to teach Liu doctrinal and Bible overview lessons.	He has turned a corner in faithfulness.
Floren- cio	Level #8 Vocational or Tent-making Ministry	Florencio desires to have his living situation and family stabilized.	I need to understand better how to help him.	Needs time for adjustment and evaluation.	He has a stick-to-it attitude.
Alexan- dria	Level #9 On-going education	Desires to be more equipped to serve the Lord.	Wisdom on how to help.	A plan needs to be developed.	She is doing well in all areas.

The Prayer Ministry

A second essential component of the church-planting plan is an effectively organized corporate prayer ministry. A position statement on the prayer ministry of the IBCB is included in Appendix 5. This position paper provides a detailed blueprint for the eventual prayer ministry of the IBBF. A well-organized prayer ministry will help the church stay focused on the purpose for which it was established. Maintaining a corporate focus is accomplished by embedding the scope and goals of the ministry vision into the prayer ministry organization. One way that this is accomplished is by preparing prayer charts that cover all areas of the church ministry. The prayer charts on the following pages will help one understand how this may be done.

Civilization	To Do List	Prayer Request
Islamic¹⁰	<ul style="list-style-type: none"> ✓Develop a handbook explaining and defining the Islamic world. ✓Develop relationships with individuals within the Islamic worldview. 	✓We need God to help us develop friendships with Muslim people.
Western		
Orthodox		
Sinic¹¹		
African		
Japanese		
Hindu		
Buddhist		
Jewish		
Latin American		

Table 6. Civilizational Prayer Chart

College/University	Constituency	Comment	Prayer Request
Boston University	<ul style="list-style-type: none"> ✓Over 3,900 International Students ✓1,080 International Scholars ✓146 Nations represented 	✓The largest international population in Boston	✓We need to establish a presence here.
Harvard			
MIT			
Northeastern University			
Bunker Hill Community College			
The other 60 colleges and universities in greater Boston		✓A handbook listing all of the colleges and universities in greater Boston must be developed.	✓We need to establish a presence on every university and college campus in the Boston area.

Table 7. Universities and Colleges

¹⁰ A concise reference book to be used in conjunction with the Civilizational Prayer Chart is the book *Praying through the 100 Gateway Cities of the 10/40 Window*. C. Peter Wagner, Stephen Peters and Mark Wilson, eds., *Praying through the 100 Gateway Cities of the 10/40 Window* (Seattle: YWAM Publishing, 1994).

¹¹ A helpful resource for knowing how to pray for the mainland peoples of China is the book, *Operation China: Introducing all the Peoples of China*. “This book contains one-page Profiles of 490 distinct ethnolinguistic people groups in China. Each page is broken down into seven subdivisions: location, identity, language, history, customs, religion, and its relationship to Christianity.” Paul Hattaway, *Operation China: Introducing all the Peoples of China* (Carlisle, United Kingdom: Piquant, 2000), 7.

City/Town	Constituency	Prayer Request
Boston	✓589,141 Total in 2000 ✓54% White ✓25% Black ✓8% Asian ✓13% Other Race	✓We need God to help us understand the ethnic, cultural, and spiritual needs of each community within and around Boston.
Boston Neighborhoods		
Other communities in Metropolitan Boston		

Table 8. Communities in Metro Boston

Area of Ministry	Purpose or Responsibility	Prayer Request ¹²
Pastor	Oversees the church family and ministries	
Executive Assistant	Assists the pastor in keeping the overall ministry organized, helps with editing and developing ministry materials	
Deacon of Going/Evangelism	Assists the pastor in the area of ministry outreach	
Deacon of Baptizing/Fellowship	Assists the pastor in the fellowship ministries of the church	
Deacon of Teaching all Things	Assists the pastor in the teaching ministries of the church	

Table 9. The Church Organizational Prayer Sheet

¹² When communicating the importance of prayer for urban ministry, Tom Maluga writes, “One of the reasons that prayer is so crucial for urban church growth and multiplication is the ferocious nature of spiritual warfare in the city. Strongholds of evil that sometimes have persisted for generations dominate life and do not yield easily.” Tom Maluga, “Multiplying Churches to take Cities for Christ: New Life for the City through Church Planting and Prayer,” in *A Heart for the City: Effective Ministries to the Urban Community*, ed. John Fuder, with a forward by Ray Bakke (Chicago: Moody Press, 1999), 175. The fellowship of churches with whom the author of this thesis has historically ministered is located primarily in non-urban areas. Rather than engage the enemy in strategic places, this part of the body of Christ has retreated to less formidable locations. One wonders if the ferocious nature of spiritual warfare and the strongholds of evil have scared us off. This highlights the need for continual intercessory prayer. These types of prayer charts give substance and direction to our prayers.

Area of Ministry	Purpose or Responsibility	Prayer Request
Deacon of Business of the Church	Assists the pastor in all legal and financial areas of the church	
Stair-step Mentoring	Mentor others to become church planters or tentmakers	
Prayer Ministry	Empower, instruct and guide the church ministry	
Threefold Relationships	Corporate, evangelistic, discipleship	
Small-Group Ministry	Facilitate the mentoring ministry of the church.	
Sunday Corporate Worship	Unify the church around Christ and His calling.	
Program of the Church	Facilitate the BOM and BOD of the church.	
The Decisions of the Church	Establish a solid foundation for the church ministry.	

These prayer charts need to be accessible to members of the church body. In Appendix 5, eight communicative avenues for prayer are listed: prayer partners, small group prayer, Sunday morning corporate prayer, devotional prayer, pastoral congregational prayer, special seasons of prayer, the web site prayer page, and the prayer chain. With the exception of the emergency prayer chain, all these avenues will be used to communicate the requests listed on the prayer charts to the church body. Managing the prayer ministry in this way provides continual education concerning the vision and goals of the church, which enables the congregation to pray intelligently¹³.

¹³ Ray Bakke emphasizes the importance of understanding the ministry context when he writes, “You should become knowledgeable about the history, people, politics, institutions and neighborhoods of your city. This knowledge should be added to and deepened throughout your entire ministry.” Ray Bakke, *The Urban Christian: Effective Ministry in Today’s Urban World* (Downers Grove: InterVarsity Press, 1987), 109. By the effective, consistent communication of up-to-date prayer charts, the pastor as well as the model church plant congregation will be continually educated concerning the needs and dynamics of their ministry context.

The Threefold-Relationship-Stewardship

A third important dynamic of this church plant that will make it possible for the church to fulfill its purpose is the Threefold-Relationship-Stewardship. Within the ecclesiological constituency of the author of this thesis, there has traditionally been a format of three services a week: Sunday morning, Sunday night, and Wednesday night. This methodology has been greatly used of the Lord, but there may be a better way to minister in the city environment.

The three-services-a-week format has inherent strengths and weaknesses. This schedule of ministry allows ample time to teach the Bible and to form a cohesive congregation. On the other hand, the three-services-a-week format tends to absorb all the discretionary time of the congregation in corporate activity. That is to say, a great deal of the congregation's time is spent listening to a master teacher (pastor). As a result, the time needed to develop evangelistic and mentoring relationships is not available. Another inherent weakness in this ministry approach is the limited time-allocation afforded the pastor. When the pastor is responsible for administrating, conducting, and preaching three or four services a week, he does not have ample time to administer other essential areas of ministry.¹⁴

¹⁴ Paul G. Hiebert and Eloise Hiebert Meneses correctly diagnose the problem when they write, "Today, missions around the world are focusing on planting urban churches, but too often they start peasant-style churches and, therefore, are unable to reach city folk. Many church planters misunderstand and fear urban life. They succeed best in the suburbs because these maintain some rural characteristics." Paul G. Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies* (Grand Rapids: Baker Books, 1995), 325. In Chapter 9 "The Church in Urban Societies," the authors go on to survey the incredible complexity of urban ministry. Hiebert and Meneses, *Incarnational Ministries*, 325-62. Then in Chapter 10 "Incarnational Ministries," the authors explain the need for "emic" studies, "To understand a society we must first seek to understand it as the people themselves do. In other words, we must begin with an emic analysis. People act on the basis of their perceptions of reality, not of reality itself. If we want to understand their actions, we must understand their thoughts." Hiebert and Meneses, *Incarnational Ministries*, 363. Two additional observations are in order.

The threefold-relationship-stewardship approach to ministry not only solves these problems but is also firmly rooted in Scripture. The three relationships are corporate, evangelistic, and mentoring. These three relationships are emphasized to the congregation as essential to biblical success in the church-planting effort.

The corporate relationship includes the responsibility of each congregant to commit himself to the Sunday morning Sunday school and worship services. This commitment is essential, since Sunday morning will be the only time that the body meets corporately. The cohesion and identity of the church family will be primarily established through the Sunday services.

The second important relationship that each congregant must be encouraged to pursue is the evangelistic relationship. The concept of an evangelistic relationship is based upon the commonality that all humans share, as a result of bearing God's image and living within His creation. Recognizing these commonalities allows Christians to enjoy life with non-Christians, and to build upon what they have in common with non-Christians toward a gospel presentation.¹⁵ Becoming involved in an evangelistic

First, if the church planter is to have the necessary time to do emic studies, it is essential that his corporate teaching responsibilities be limited to key sessions. Second, the study of the ministry situation must start with the ministry itself. Incarnational ministries begin with individuals inserting themselves into the lives and culture of those to whom they are called to minister. Dr. Timothy Tennent (personal communication) comforted the author of this thesis-project when he explained to him that even though he (the author) is not able to digest all the church-planting literature that is continually being produced, still he (the author) has already acquired a wealth of information due to the simple fact that he has been actually engaged in city church planting.

¹⁵ Ed Stetzer and David Putman clarify the evangelistic relationship when they write,

Once again the challenge related to evangelism in today's context is determining the starting point. In most cases, we are not simply asking people to say yes to some propositional truth with which they already agree, but we are talking about leading people to change their worldview. A primary aspect of reality is the time required for worldview conversion and the context in which that takes place. It would be similar to asking the common person in Columbus Day to accept his theory that the world was round after that person had assumed, since the beginning of time, that it was flat.

relationship will be the responsibility of every member of the model church. Biblical lessons will be offered that explain the evangelistic relationship, and opportunities to establish these relationships will be available by means of the program of the church.

The mentoring/discipling relationship is the third essential relationship in the Threefold-Relationship-Stewardship of the International Baptist Church. Each member of the body will be encouraged to be involved in mentoring relationships either as a mentor, the one being mentored, or both. Based upon the one-another passages of the Epistles, the mentoring relationship program is structured in such a way as to help individual Christians grow up in a family-like, small-group atmosphere. This mentoring will begin with those elements necessary for young Christians to solidify their walk with the Lord. Mentoring will continue up through the “stair steps to global church planting” paradigm. It is crucial that the church culture of the model-church plant encourage participation by all in the threefold-relationship-stewardship. Each congregant must view participation in all three relationships as paradigmatic for members of the International Baptist Church.

The Church Program

The church program is the fourth essential element of the model-church-planting plan. By “the church program” I am referring to the special event calendar of the church, not the weekly schedule of the church. The special event calendar is designed to help the

Therefore, evangelism should be less programmatic and more process-oriented. At the same time, it should be less propositional and more relational.

Ed Stetzer and David Putman, *Breaking the missional Code: Your Church can become a Missionary in Your Community* (Nashville: Broadman and Holman Publishers, 2006), 102. This is a good analysis of the situation, although it must be emphasized that the propositional truth concerning the gospel message is an indispensable element of the evangelistic presentation.

church family continually come into contact with non-Christians. These events are a variety of activities that range from breadth of ministry (BOM) to breadth of discipleship (BOD). At times the activity is community-oriented in the sense that the IBC will simply be putting out a helping hand to those in need.¹⁶ The International Student Household Goods Giveaway is one such activity. In preparation for this event, participating churches across New England are asked to gather household goods that will then be distributed primarily to first-year, international students. Other activities, like the Christmas and Easter Cantatas, are more content-oriented. These events are tailored to present the message of Christianity in a way that is understandable to those to whom English is a second language. In Table 10 on pages 204 and 205 a sampling of various events in the church program are listed.

¹⁶ Eldin Villafañe relates spirituality to community when he observes,

This union with God in love is basic to our understanding of spirituality, as is the Ignatian insight of the validity of its *locus* in action. It is in the experience of the Holy Spirit in the salvific process that persons first consciously and transformingly encounter the love of God in Jesus Christ. This “Trinitarian” encounter notes the seeking Spirit of God as the initiator of the encounter with the divine. It is a contextual and inductive process. The encounter is *contextual* because we are met *subjectively* in the depth of our being in a personal way; and because we are met *objectively* in our given historical, cultural and social reality. It is *inductive* because we begin our spiritual pilgrimage in response to what has happened to “me” or to “us” in the here and now of our earthly life – from the particularity of our being as “persons-in-community.”

Eldin Villafañe, *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (Grand Rapids: Eerdmans, 1993), 166. He goes on to explain that love becomes the “dominant relationship of the believer to God and to other persons. Love becomes the source, motive and power of the living in the Spirit, even our ethical walk.” Villafañe, *The Liberating Spirit*, 167. Villafañe is correct in insisting that true Spirituality is very closely related to community relationships and service. It is this relationship that will be nurtured in the program of the church.

Event	Description	Goals
International Student Household Goods Giveaway	Churches across New England participate in gathering and distributing furniture to first-year, international students.	(1) Demonstrate the love of God to the international academic community of Boston (2) Provide believers and churches across New England the opportunity for a cross-cultural ministry experience (3) Develop friendships that have potential to lead to new life
International Thanksgiving Dinner	A traditional Thanksgiving dinner is prepared for the ICs and MACs. The program includes introductions of all visitors and church members, and an explanation of the first Thanksgiving.	(1) Demonstrate the love of God to our international friends (2) Provide the IBC family an opportunity for service (3) Make friends with whom church members may develop evangelistic relationships
Christmas Cantata	A program of music and testimony is presented to as many friends and neighbors as possible.	(1.) Glorify God by ministering to one another (2) Reflect the God of salvation and testify of His saving power to seekers who visit the service (3) Provide an opportunity for the church family to develop evangelistic relationships
International Dinner	International students and immigrants are asked to provide a traditional dish from their homeland to be shared with those attending the dinner. An internationally flavored program is developed.	(1) Make new friends in the international academic and immigrant communities (2) Make friends with whom church members may develop evangelistic relationships (3) Increase global awareness within the congregation
Easter Cantata	A program of music and testimony is presented to as many friends and neighbors as possible.	(1) Glorify God by ministering to one another (2) Reflect the God of salvation and testify of His saving power to seekers who visit the service (3) Provide the congregation opportunities to develop evangelistic relationships

Table 10. Church Program Sample Event Sheet

Event	Description	Goals
International Campout	The mode of camping is tent camping. The church members invite as many people as possible to enjoy a weekend away. International students enjoy this immensely.	(1) Provide a relaxed time of fellowship for believers (2) Provide the opportunity for unbelievers to see Christianity in action (3) Make friends with whom church members may develop evangelistic relationships
Vacation Bible Time and Cola War	This activity actually includes two events; one for elementary-age students and one for high-school-age students. The VBT is a week-long Bible school while the Cola War is a one-time teen event. Out-of-town churches provide the “people power” for this ministry.	(1) Make new friends in the immigrant community (2) Present the gospel to the community (3) Provide a ministry opportunity for the members of our church (4) Provide a ministry opportunity for fellowshipping churches throughout New England (5) Provide the opportunity for congregants to make evangelistic relationships
Summer Picnic	This is a Sunday afternoon picnic at an area park.	(1) Provide a relaxed time of fellowship for believers (2) Provide the opportunity for unbelievers to see Christianity in action (3) Make friends with whom church members may develop evangelistic relationships

Small-Group Ministry

The fifth important element in the model-church-planting plan is the small-group ministry dynamic. It is through small-group ministry that much of the discipleship will occur in the model-church plant. Therefore the small-group ministry may be referred to as the engine of the church, in that the small-group ministry is the tool that will move the model-church plant forward. It will do so in several ways.

First, small-group ministry will provide the intimate atmosphere needed to individualize biblical truth. A small-group atmosphere allows the discipler to become better acquainted with the disciple.¹⁷ This in turn helps the discipler to gain a more

¹⁷ After reviewing the biblical presentation concerning church structure, Hadaway, Wright and Dubose make the following observation, “There is little doubt that we have lost something vital and precious in our building-oriented church life.” C. Kirk Hadaway, Stuart A. Wright, and Francis M. DuBose, *Home Cell Groups and House Churches: Emerging Alternatives for the Urban Church* (Nashville:

thorough understanding concerning the spiritual needs of the disciple. Second, small-group ministry enables the model-church plant to disciple according to maturity level and according to ethnicity or some other meaningful division. There is also flexibility when planning for meeting places and times. Third, small-group ministry will be used as a major organizational tool in the church. It will provide an avenue through which individuals are able to fulfill their threefold relationship stewardship by means of mentoring or evangelistic studies. Small group ministry also includes ministry teams that will oversee most aspects of the church ministry.

There are four kinds of small groups included in the plan: evangelistic, discipleship, fellowship, and ministry. Each small group is designed to have a teacher, a host or hostess, a shepherd, and a group facilitator. For a more thorough description of these small groups and the responsibilities of each person in leadership, see Appendix 7.

The Sunday Services of the Church

The sixth crucial component of the model-church-planting plan is the corporate meeting of the body on Sundays. Since small-group ministry is such an important aspect of the model-church plant ministry, Sunday will be the only time that the church meets corporately. Therefore, Sunday services function as the brain of the church. It is on Sunday that the model-church plant will pray, sing, worship, plan, fellowship and learn as one congregation.

Broadman Press, 1987), 75. While church buildings are not necessarily deterrents to effective church ministry, it is important to build the local body by means of small-group ministry.

All the ministries of the church will both emanate from and be consummated in the Sunday services of the church. The ministries of the church will emanate from the Sunday services in that they will be introduced, developed, advertised, prayed over, and launched during the Sunday services. The ministries of the church will be consummated in the Sunday services in that when individuals become Christians, they will share testimonies and follow the Lord in believer's baptism during the corporate services of the church. It is on Sunday that major individual decisions for Christ will be shared and ministry progress reported upon.

In all these various functions and activities that take place during the Sunday services, the model-church plant will be worshipping God corporately. This corporate worship will be the central integrating factor of the model-church plant.

The Decisions of the Church

The decisions of the church are designed to organize all of the above into an understandable list of decisions to be made and responsibilities to be fulfilled. This is the seventh vital ingredient in the model-church-planting plan. The decisions of the church are built upon a biblical and spiritual foundation and will be presented to the model-church plant as foundational for Christian living and essential to the success of the model- church-plant ministry. There are seven decisions which the church-planting team will be asked to make: consecrate to God's service; commit to corporate prayer; attend Sunday services faithfully; fulfill the threefold relationship responsibility; embrace the

stair-step approach to global church planting; participate in the program of the church; and be involved in the small-group ministry of the church.¹⁸

Conclusion

The stair-step discipleship program, church prayer ministry, threefold-relationship stewardship, Sunday services of the church, church outreach events, small-group ministry, and the decisions which the church is asked to make, together form the superstructure of the model-church-plant ministry. Each one of these elements provides an essential piece of the model-church-plant puzzle.

The discipleship plan provides the compass to keep the model-church plant on course. The corporate prayer plan will enable the church family to remain focused on the purpose and goals of the model-church plant. The threefold relationship stewardship will facilitate the participation of each member of the church-planting team into the ministry of the church. It will also provide a way for each participant to evaluate their faithfulness to the Lord in relationship to their service to the church. The Sunday services provide the central integrating feature of the church and all ministries will emanate from and be consummated in the Sunday services. The small-group ministry of the model-church plant functions as the engine of the church. It is by means of small-group ministry that the model-church plant ministries will move forward. The program of the church

¹⁸ Biblical discipleship is summed up well by Eldin Villafañe when he writes, “Stated pedantically, the shaping of a Christian *pronesis* (or thinking) is the *sine qua non* (or indispensable factor) for a *kenosis* (self-emptying) that results in a particular lifestyle, a cruciform and redemptive discipleship. Or, said in words from the Bronx (where I was raised), ‘You got to *think* differently, so as to make a *difference!*’” Eldin Villafañe, *Beyond Cheap Grace: A Call to Radical Discipleship, Incarnation, and Justice* (Grand Rapids: Eerdmans, 2006), 5. Cruciform, redemptive discipleship is the goal that will be progressively pursued by those who become part of the church-planting team. The seven decisions are the steps which will lead to biblical discipleship.

provides the opportunity for the congregants within the model-church plant to meet and develop evangelistic relationships with individuals within the immigrant and mobile-academic communities. Embedding these six ministry items into biblical and spiritual decisions that need to be made and responsibilities that need to be fulfilled, places the entire ministry of the model-church plant on the solid foundation of the Word of God.

Figure 10 below gives a visual representation of the essential elements of the model-church plant. Table 11 on page 210 summarizes the implementation of the essential elements of the model-church plant.

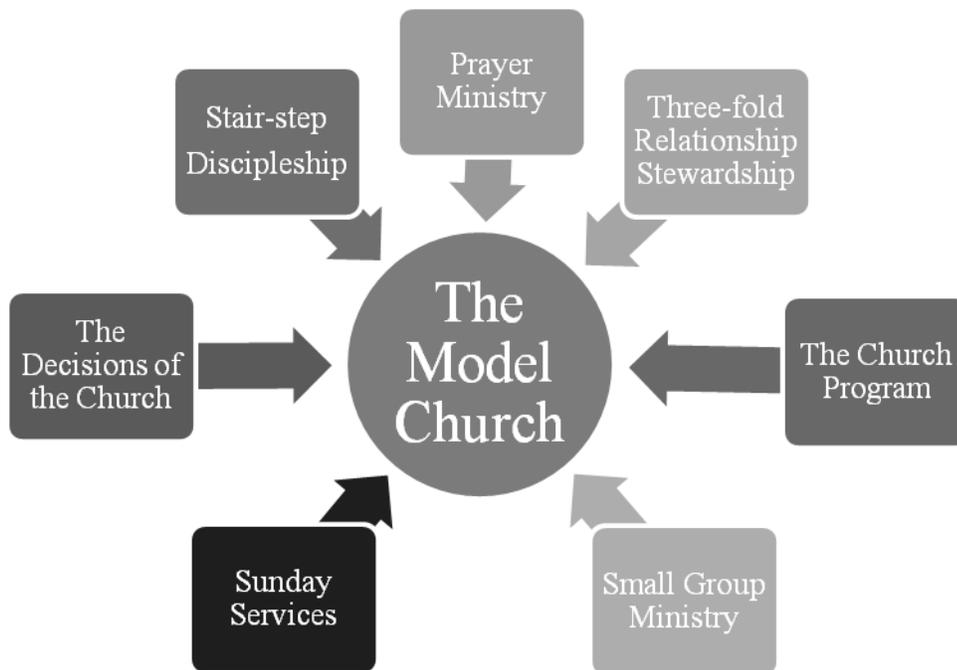


Figure 10. Essential Components of the Model Church

Categories: Based upon the decisions of the church.	The Model-Church Ministry Implementation
Consecration	Teach a series of Bible studies on Romans, showing why Paul urged Christians to present themselves as living sacrifices
Prayer	Along with the IBF attendees, work through the old IBCB prayer ministry format and adapt it to the IBF
The Lord's Day	Teach a series of Bible studies on the importance of the Lord's Day
Threefold Relationship	Teach through a series of Bible studies detailing what God's Word says about these three relationships
	Develop particular Bibles studies in each relationship area, explaining how to develop and maintain these relationships
Stair-step Discipleship	Continue to develop each stair-step until I am satisfied that this program will provide the tools for people to move from an unsaved condition to serving the Lord as a church planter or tentmaker
	Teach a series of Bible studies that show the interrelatedness of the doctrines of progressive sanctification, local-church ministry and the mission of the church
Church Program	During the afternoon meetings of the IBF Bible studies, plan which activities to have, and organize the work to carry out the activity
	Make sure that the program is balanced according to the PGC and The Discipleship Cycle
Small-Group Ministry	Review the small-group program and see if it is able to be simplified
	Begin one evangelistic study and one discipleship study
	Train evangelist and disciplers to manage other small group studies
Organization	Ask the IBF participants about a way to have family units sign up to become a part of the church-planting team
	Work with the IBF to develop all the official documents of the church
	Make sure that the church-plant ministries reflect the overall network goal of church planting amongst the major civilizations

Table 11. Model-Church Implementation

CHAPTER 15

THE LOCAL, REGIONAL, CONTINENTAL, AND INTERNATIONAL NETWORKS

Introduction

The Apostle Paul explained to the believers at Rome that Christians have the privilege of knowing God's will concerning their service within the body of Christ. He strongly encouraged them to find God's will for their personal ministries by humbly evaluating how God had equipped each of them to serve Him. It is to this Paul was referring when he wrote, "For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith" (Rom 12:3). Notice that Christians have been dealt a measure of faith. In the subsequent verses, Paul makes it clear that this measure of faith has to do with God's equipping of Christians for ministry within the body of Christ. In verses four through eight, Paul emphasizes that, once Christians understand in what ways God has prepared them for ministry, they should serve Him with great vigor.

This thesis-project has clarified God's calling in the Edmondsons' lives. It has helped them know His will for their ministry within the body of Christ. The following pages, which introduce the plan for ministering to the mobile academic communities (MACs) and immigrant communities (ICs) in the metropolises of the world, will reflect the Edmondsons' desire to fulfill their ministry calling. This plan, which is a synthesis of the thesis-project, is a sober evaluation of what needs to be done in order to join the Savior in His mission to build His church.

A Church-Planting Movement

Based upon the findings of this thesis-project, the Edmondsons will endeavor to facilitate a church-planting movement originating in Boston and then spreading to other global metropolises by means of the MACs and ICs.¹ In order to accomplish this goal, there will need to be a fully developed, twofold network. The first part of this network already exists. It is made up of those international friends whom the Edmondsons met in Boston, and who have since returned to their homelands. Although the spiritual conditions of these international friends vary, they would uniformly welcome the Edmondsons into their homes. The Edmondsons expect the opportunity to visit international friends abroad to increase, since they are continually gaining new international friends in Boston. These strategic friendships have the potential to be the catalyst of new church plants in the communities where these friends reside.²

This part of the network will need to be maintained and enhanced by means of personal visits and by means of the Internet. As was previously stated, these international friends represent a variety of spiritual conditions, ranging from unsaved to spiritually mature. This means that the Internet will need to be employed as a valuable tool in the development of the church-planting movement. For example, a web site could be created

¹ As has been seen, there is already a church planting movement in Boston. The ministry plan presented here is not meant to be in competition to what is referred to as the Quiet Revival. The Quiet Revival proves the thesis of this project—the immigrant community and international academic communities are strategic communities within which the body of Christ should minister. The ministry plan presented here will not seek to build on another man's foundation; rather it will endeavor to minister to those who have never heard and to deliver to them the Faith that has been delivered to the church. In this way the ethos presented in the parameters will be preserved.

² As of last February of 2008 the Edmondson quest book of international visitors was at 190 quest who have been in the Edmondson home and have been exposed to God's Word. That number is now well over 220 and growing by the week. The opportunity for the Edmondsons to expand their gospel witness is obvious.

to include evangelistic, discipleship, and advanced biblical and theological studies. E-mail will also be an important communications link and discipleship tool.³ Finally, mission trips will be used to develop the international side of the network.⁴

The second side of the network is beginning to form amongst fundamentalist Christians and fundamentalist organizations. The desire to do Great-Commission ministry in the burgeoning cities of the world is quickly growing within this community. There exists the possibility of building a network of pastors, churches, mission agencies, Bible colleges, and theological seminaries that could create a formidable force for good in the global metropolises. Providentially, the Edmondsons are connected by conviction as well as friendship with key individuals within this potential network. Furthermore, the Edmondsons' ministry experience has provided the necessary clout to allow them to act as facilitators of this prospective network. The goal of the network will be to facilitate a church-planting movement amongst the MACs and ICs of the metropolises of the world. This network will need to have an international, continental, regional, local, and personal dimension.

The Local Network

The local level of this network will be the model and the source for much of the larger, developing network.⁵ It is a logical conclusion that Boston will be the primary

³ The importance of this was made plain when doing research on globalization for this thesis-project.

⁴ Several of the campus missionaries that serve with the same mission organization which the Edmondsons serve make frequent trips to follow up on those who have come to Christ.

⁵ A book that was helpful in understanding both the potential for church-planting movements and the importance the organized facilitation of church-planting movements is the following: David Garrison, *Church Planting Movements* (Richmond: International Mission Board of the Southern Baptist Convention,

avenue of the church-planting movement's expansion into the other metropolises of the world, for it is in Boston that disciples are now being made, and these are the disciples who will provide the entrance of the gospel back into their homelands. This means that a strong infrastructure will need to be established in Boston. This infrastructure will include a model church, an internship program, a ministry-training center, multiple church plants, and an international village.

Perhaps the most important part of the local infrastructure is the model-church plant. This multi-ethnic, multi-cultural church will be established using the methodology developed by the Edmondsons. This model church will be the template as well as the foundation for other church plants within the Boston Metropolitan Area (BMA). The church-planting movement in the BMA will be the template as well as the foundation for church-planting movements in other metropolises globally. Therefore, it is essential that the first model church do well. The International Baptist Fellowship (IBF) is currently meeting in the BMA with the intention of becoming a church. It is the Edmondsons' intention that the IBF will become the model church. The plan for the building of the model-church plant was the subject of the last chapter.

An internship program is another important part of the local network infrastructure. This internship program already exists in embryonic form. A young lady has received permission to serve as an intern in Boston under the Edmondsons. She has signed up for a three-credit-hour internship, which will last four months. The Edmondsons will be responsible for training her for ministry to the MACs and the ICs of the BMA. This

2000). In his book, Garrison lists ten universal elements to church planting movements: prayer, abundant gospel sowing, intentional church planting, Scriptural authority, local leadership, lay leadership, cell or house churches, churches planting churches, rapid reproduction, and healthy churches. Garrison, 33-36.

internship is a pilot program which the Edmondsons hope to expand to include 15 individuals a year: five in the fall, five in the spring and five in the summer. The interns will be trained for city ministry and will in turn provide the ministry with valuable manpower. The internship program will be designed to communicate a vision for city ministry within the MACs and ICs. The participants in the internship program will form part of the international network of pioneer church-planting teams. Participating individuals will be recruited for the internship programs from selected seminaries, Bible colleges, mission agencies, and local churches. In order for this internship program to come to fruition, a detailed plan will need to be prepared, a syllabus for interns produced, the mission informed and enlisted, and potential contributing institutions recruited. All of these tasks will need to be put into the LOAP.⁶

A ministry-training center will need to be developed as an important part of the local network. The training center will have a two-pronged emphasis. A Bible institute will be initiated for those new believers being generated in the ministry to the MACs and ICs. Advanced training in city ministry will also need to be provided for those who feel led of God to be part of the international network. Teachers for the institute will come from the church plants, internships, visiting pastors, and college and seminary professors. A curriculum will need to be established, instructors procured, facilities located, materials

⁶ The internship program is now a reality. The first intern has come and gone and is coming back to stay. The second intern will arrive in June. There is keen interest in this ministry at more than one Bible college or seminary.

purchased and a calendar decided upon. All of these tasks will need to be put into the LOAP.⁷

Multiple church plants will also be part of the local network. As the model-church plant grows, and the internship program matures and the training institute begins to function, the ability to plant multiple churches will increase. Church-plant teams will be formed from existing missionaries, internship and training-center alumni, and members from the model church.⁸ Church planting takes extensive planning, involving many tasks that need to be organized. All of these tasks will need to be put into the LOAP.

The Edmondsons believe that property needs to be procured in order to create an international village. This village will contain an apartment complex, an office building, a living residence, a coffee house/bookstore/library, a warehouse, a green space, and as many homes as possible. Each of these facilities will have a purpose.⁹

The apartment complex will provide housing for retiring missionaries who desire to continue to effectively minister the gospel. The Edmondsons envision these retiring missionaries moving from their particular vineyard to minister in Boston to individuals who have moved to Boston from the place where the missionaries had served. With their linguistic and cross-cultural ministry experiences, retiring missionaries could be greatly

⁷ This is also beginning in a very basic form. Bible studies are held typically three nights during the week. These eventually will take a more formal structure which will lead to a Bible-institute-style learning center. The institute will seek to disciple individuals along the lines of what is presented in the Parameters section of this thesis. Both the CUME and EGC are invaluable as examples and patterns of what can be done.

⁸ The research has shown that another place where members for the church planting will come are the immigrants that are coming from all over the world.

⁹ The international village will assist in the holistic ministry described in this thesis-project. The potential sight for this village has been decided upon and steps are being taken to begin purchasing property.

used to minister to the individuals within the MACs from the land where the missionary served.¹⁰ The need for an office building is self-explanatory. As each level of the network grows, there will be an increased need for work space. The office building could also be used for instruction and storage. The living residence has been purchased and rebuilt, and the Edmondsons are now living in it. A warehouse is needed to store things like household items which are gathered annually from churches across New England and are eventually distributed among international students who have recently arrived in Boston. The coffeehouse/bookstore/library and green space will provide room for individuals to relax in a Christian environment while contemplating the things of Christ. The bookstore/library is an important resource for the full spectrum of discipleship ministry. Additional homes would be used to house international students.

If the international village is to become a reality, property will need to be purchased. The property cannot be purchased unless funds are raised. Before funds are raised, there will need to be an approval from the sponsoring mission agency. This approval will not be granted without a detailed plan. All of these tasks will need to be inserted into the LOAP.

¹⁰ The value of retired missionaries to ministry in metropolises like Boston was illustrated by the retired couple who minister in the Cambridgeport Baptist church referred to in section three. They teach Sunday school classes to international students, have a personal host ministry, and because of their experience as cross-cultural missionaries they are extremely effective.

Category	Local-Network Implementation
Model Church	Last chapter
Internship Program	Develop a master plan
	Develop the syllabus for the internship program
	Inform Baptist Mid-Missions and include them in the planning
	Enlist specific Bible colleges and seminaries, and include them in the planning
Ministry-Training Center	The model-church plant and the internship will need time to mature before work starts on this
Multiple-Church Plants	The development of the internship program will naturally lead to church-planting efforts
	Emphasize the overall church-planting mission to the model-church plant
International Village	Get information about the logistics of setting up a non-profit, tax-exempt organization
	Research the costs of the individual properties
	Talk to Baptist Mid-Missions about procedures
	Develop the international-village-master plan
	Communicate the need once permission from the mission is procured

Table 12. Local-Network Implementation

The Regional Network

As has been previously stated, a strong network of churches currently exists in New England, and a liaison of churches has already contributed to the ministry to the MACs in the BMA. Elements within the liaison have contributed manual labor, construction and hospitality materials, financial help, and organizational expertise, as well as ministry teams. This history bodes well for the future of the New England network. The purpose of this part of the network will be to focus the resources of the body of Christ in New England upon the MACs and ICs of the BMA.

Within the New England-area network, there exists an annual leadership conference held at Trinity Baptist Church of Concord, New Hampshire (the Edmondsons' sending church). This year, the Edmondsons have been asked to present "Mission New England." Availing themselves of this opportunity, they will be presenting a challenge to the New

England churches to become part of the regional network. The regional network will be managed by a liaison of individuals representing churches across New England. The liaison will function as a communication link between the local network in Boston and the liaison churches. The liaison will endeavor to focus the missional resources of the New England churches on building the infrastructure of the local Boston network. Building the liaison will necessitate writing a liaison constitution, presenting the liaison ministry to pastors and churches, speaking with individuals about becoming liaison members, and overseeing the overall functioning of the liaison. All of these tasks will need to be inserted into the LOAP.¹¹

Category	Regional-Network Implementation
Liaison	Prepare presentation for the Trinity-Baptist-leadership conference
	Recruit churches and individuals to become part of the liaison
	Write the New England-area liaison constitution
	Plan the first liaison meeting

Table 13. Regional-Network Implementation

The Continental Network

This level of the network will begin as a cooperative effort among various applicable organizations to develop an internship program for seminarians and college students interested in ministry to the MACs and ICs in the BMA. This network will have the following interworking parts: colleges and seminaries, mission agencies, interested churches and the local Boston network. The colleges and seminaries will provide the

¹¹ This network is forming. There have now been organizational meetings, and Bill Edmondson has speaking engagements planned over the next year in potential network churches.

interns, the mission will provide the logistics necessary for fundraising, and the local Boston network will provide informational, promotional and instructional material, as well as the structure and location for the internships themselves.

As the continental network matures, it will become the governing body of what will now be labeled Orthodox Baptist Ministries (OBM). OBM will oversee the development of the church-planting movements within the MACs and ICs of the metropolises of the world. The OBM will also provide the legal structure within which the necessary fundraising will take place. The Edmondsons have targeted five colleges and seminaries and two mission agencies that will be asked to participate in this undertaking. The Edmondsons have also identified specific people from those institutions whom they feel will bring the right convictional and ministerial mix to the endeavor. The leadership within the seven institutions will be asked by the Edmondsons to appoint those particular individuals to be the representatives of their organizations in the OBM.

The relationship between the Edmondsons' sending mission agency and the OBM will need to be clarified within the chain of command of Baptist Mid-Missions. Three possibilities exist. The best scenario would be that the OBM would be allowed to function under the umbrella of Baptist Mid-Missions. A second possibility would be to negotiate a version of the plan that is as effective and yet more palatable to the mission. A third possibility is that there could be a friendly parting of the ways between Baptist Mid-Missions and the Edmondsons. If this were to happen, it would be by mutual consent and with goodwill on all sides. The OBM will develop over time, which will provide the opportunity for further reflection and discussion with key participants. In the meantime, individuals and organizations will need to be contacted, internship syllabi prepared, and

room-and-board details organized. All of these tasks will need to be inserted into the LOAP.

Category	Continental-Network Implementation
Internship Program	Covered under local-network implementations
OBM	Seek counsel from Baptist Mid-Missions
	Confer with potential participants
	Ask permission to speak in those Bible colleges and seminaries that have been selected to participate

Table 14. Continental-Network Implementation

The International Network¹²

The international network level will consist of disciplined individuals from the MACs and ICs; internship and training-institute alumni; missionaries who are doctrinally compatible; and gospel-centered, theologically orthodox local churches. From this mix, church-planting teams will develop. The seeds of this network are already germinating. As has been previously stated, a network of friendships currently exists and only needs cultivation. The Edmondsons have also received invitations to homes of African and European missionaries who desire to pursue such a linkage. Although this network will primarily grow naturally (that is, as individuals minister the gospel to their friends), there will also be an awareness of civilizational categories. Special effort will be made at all

¹² A book that was helpful in understanding the process of developing a large network of interrelating parts, for the purpose of discipling a culturally and geographically diverse population, is the following: Paul R. Gupta and Sherwood G. Lingenfelter, *Breaking Tradition to Accomplish Vision: Training Leaders for A Church-Planting Movement: A Case from India* (Winona Lake, IN: BMH Books, 2000). In Chapter 12 of their book Gupta and Lingenfelter give five important lessons related to developing a church planting movement: "1. Mission is more than proclamation; it is about making disciples! . . . 2. The unique challenges of mission require thinking with God 'outside the box.' . . . 3. The church is God's most powerful instrument in fulfilling His mission. . . . 4. The local church and pastor are the front line of leadership training. . . . 5. We must develop leaders in the context of their own cultures to meet the need of thousands of new churches." Gupta and Sherwood, *Breaking Tradition to Accomplish Vision*, 206-211.

levels of the network to disciple individuals from all ten civilizations listed in Appendix 1. As this network matures, the OBM governing body will include individuals from each civilization. Developing this network will take time and organization. A Website will need to be established, Web-based Christian curriculum developed, friendships renewed, and missionaries and area churches interviewed. All of these tasks will need to be inserted into the LOAP.

Category	International-Network Implementation
Website	Get help developing an international-network website
	Put Bible studies, sermon notes, and news about the happenings within the network on the website
Network	Generate a list with contact information of international friends, including friends outside of Boston; interested missionaries; and strategically located, theologically orthodox churches
	Send information to the list of friends concerning the Website and the purpose of the international network
	Keep in regular contact with the list of friends

Table 15. International-Network Implementation

The Personal Dimension

This segment is not about networking, but rather about what success at this venture will demand, and about how that demand will be met. This chapter began with a brief review of Romans 12:1-8. It was revealed in that passage that Christians have been equipped for service within the body of Christ, and that each Christian is able to find what God's will is for his service within the body of Christ. It should be emphasized that this privilege of knowing God's will and serving Him is reserved only for those who live their lives as living sacrifices before the Lord. This means that, in order to reach one's full potential in service to God, one will need to live a surrendered life which is holy and

acceptable to God.¹³ To enlarge upon this thought, one need only read what Paul wrote about the demands of effective Christian service:

Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it*. And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for an imperishable crown*. Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air. But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified. (1 Cor 9:23-27)

Paul makes it clear that a personally disciplined targeting of specific goals is prerequisite to obtaining the crown. For one to have biblical missional success, one needs to discipline himself not to run the race of mediocrity or to flail away at meaninglessness, but rather to discipline one's consecrated life to specific goals and objectives. This is what success in the ministry to the MACs and ICs will demand. This means that the Edmondsons will need to discipline all areas of their lives, if the goals and objectives of this ministry plan are to become a reality. As this author contemplates the single most important thing he can do to accomplish the objectives set forth in this chapter, he can think of nothing more

¹³ Bill Easum and Dave Travis emphasize the importance of pastoral leadership in the facilitation of a church-planting movement when they write,

The vision for multiple church-planting usually flows directly from the founding or lead pastor of the church-planting church. The primary leadership for the planting team comes from the pastor as well. These people establish a team of leaders that own and operate the vision and implementation of a church-planting system. Their assessment systems use formal and informal means to qualify the team leaders. Some of the planters are trained as interns in the mother church, some in a church plant, and some in both.

Bill Easum and Dave Travis, *Beyond the Box: Innovative churches that work*, with a foreword by Rick Warren (Loveland, Colorado: Group, 2003), 106. This summation of the conditions that enable multiple church planting to be successful reinforces the observation in the body of this thesis that the leader of a church-planting movement must implement Spirit-derived vision by means of an extremely disciplined life.

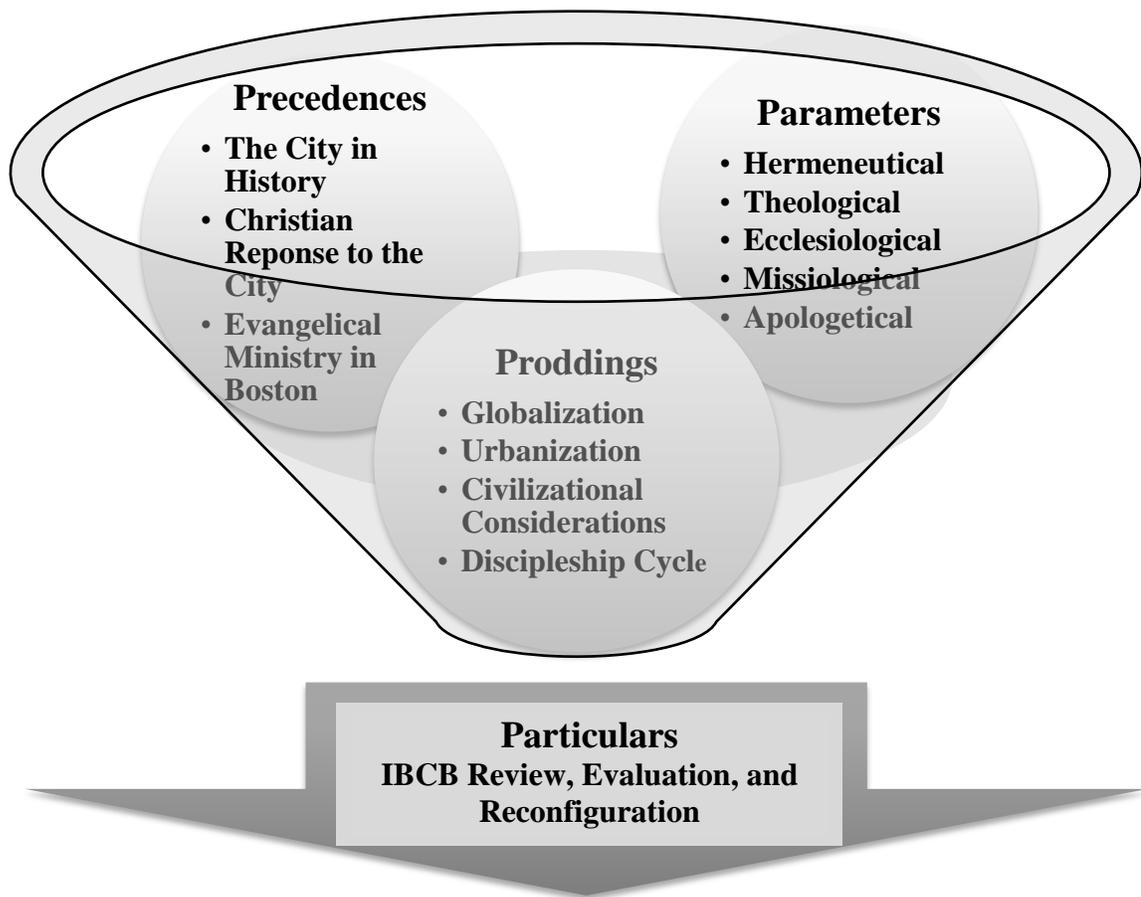
appropriate than to discipline himself spiritually, mentally, emotionally and physically, according to the LOAP explained in Appendix 4.

Conclusion of Section Four

After reviewing the various aspects of the past ministry of the IBCB, strengths and weaknesses of each area of ministry were evaluated and, where needed, strengthened and prepared for reconfiguration into a new ministry plan. Then, based upon an evaluation of the world situation in the first section and the parameters presented in the second section, and giving due diligence to the lessons learned in the third section, a plan for the model church was developed. It is called a model church because it will hopefully be a template for other church plants in Boston and other urban areas of the world. The plan for the model church plant develops the ministry around the following themes:

- ‡ The centrality of Sunday morning church services
- ‡ Seven important decisions that church members will be asked to make
- ‡ The non-believer to church planter discipleship program
- ‡ An extensive prayer ministry
- ‡ Commitment to corporate (church), evangelistic, and discipleship relationships
- ‡ Participation in the church program
- ‡ Small-group ministry involvement

Four networks will be developed on the local, regional, continental, and international levels. These networks, which will include colleges and seminaries, mission agencies, and local churches, will be used to help facilitate the church-planting movement as disciplined believers leave Boston to go back to their homelands.



The Ministry to the MACs and the ICs in the BMA: Global Church Planting in Boston.

The Network:

- The Model Church
- The Local Network
- The Regional Network
- The Continental Network
- The International Network

Figure 11. Section Four: Ministry-Plan Synthesis

THESIS-PROJECT CONCLUSION

The thesis of this project is that a church-planting movement should be established in metro-Boston and then expanded to other metropolises. There were several dynamics that motivated the creation of this thesis-project.

The assumption that God desires individuals to receive salvation and that therefore He has commanded the church to make disciples of all nations is the first compelling motivation underlying both the Edmondsons' ministry direction and the development of this thesis-project. As stated previously, the central message of the Bible regards the fractured relationship that exists between God and man, and God's efforts to repair that relationship. The fact that, within the Paradigmatic Great Commission (PGC), our Savior promises those who join Him in Great-Commission ministry that all authority has been given to Him and that He will go with them in their Great-Commission ministry endeavors, has convinced the Edmondsons' that it is possible to make disciples of individuals from all nations. They understand that if this discipleship is to happen, they will need to discern how the Great Commissioner is preparing the way for the discipling of the nations. It is not unreasonable to assume that our sovereign God has prepared the world for the discipleship process, or that God created man in His image partially in order for man to think rationally and logically concerning what He is doing in the world and to strategize accordingly.

This brings this author to the second compelling reason for producing this thesis-project—the world situation. By means of geo-political phenomena including globalization, democratization, urbanization, immigration, and civilizational conflict God has providentially prepared particular world-class cities to become discipling centers for

the world. These various dynamics have combined in interesting ways to make it possible to disciple the mobile academic communities (MACs) and immigrant communities (ICs) in metropolises of strategic importance. Furthermore, since all the major civilizations of the world congregate in these metropolises and, as a result, share a common culture, it is possible to disciple the world in the metropolitan areas of the world. This has missiological significance since the MACs and ICs not only share the common culture of a particular city, but they also share their dominant culture with the people of their homeland. This means that discipleship within strategic metropolises has the potential of impacting civilizations around the world.

On the other hand, it is sobering to realize that in these places of high population where human misery is so omnipresent, there is also the potential for great good. The compelling need of the city and the potential to minister to that need is the third dynamic that motivated the creation of this thesis-project. As has been stated earlier, cities have experienced incredible growth, but without a corresponding increase in services. This lack of resources, along with the alienation that is common to man and at times exacerbated in the city, has resulted in the desperate need for Great-Commission ministry in all of its varieties and depths. It is encouraging to know that by meeting the needs of the city, we have the potential to make disciples of all nations.

A ministry that is able to join God in His efforts to heal broken relationships with man must do so within the parameters of His Word. This is why this thesis-project was developed within set parameters which this author believes are biblical. It is based upon an orthodox understanding of biblical truth. The author of this thesis-project embraces the

creeds of the early church, and this thesis-project was created in agreement with those universal doctrinal standards.

As it pertains to this thesis-project, these orthodox parameters manifest themselves in hermeneutical, theological, ecclesiological, missiological, and apologetical ways. First, the thesis-project was developed with a dispensational hermeneutic that is particularly informed by the PGC. This means that although the Millennial Kingdom is yet future, the body of Christ must authenticate its ministry by caring for the needy world around them. Second, a fundamentalist orientation to theology is another parameter of this thesis-project, the fundamentals of the faith are embraced and defended as the foundation for ministry and life. Third, this fundamentalist orientation leads to a separatist ecclesiology. By defining circles of fellowship in relationship to levels of doctrinal agreement, one is able to establish ministry partnerships without compromising one's doctrinal standards. Fourth, the ministry that results from this thesis-project will be a sodality with a modality mindset. The planning and implementation of this project will occur through individuals who are operating under the broad supervision of both a sending church and a partnering mission agency. As such, the church-planting endeavor is functioning as a sodality. At the same time, the goal of the thesis-project is to establish local churches and therefore there is a modality mindset. Fifth, the uniqueness of man made in the image of God and his responsibility to respond to God forms the backbone of the apologetical parameter. Since man is made in the image of God as a rational, moral and volitional creature, he has the responsibility to respond to God. The fact that man is made in God's image and that Christ died for him indicates that man is of great value. The ability of individuals to respond to the gospel is hindered by the lostness of the world and by the activity of the

evil one seeking to blind those who are not yet redeemed. This means that the gospel must be carefully explained in the context of the recipient's worldview with accompanying acts of kindness and compassion to authenticate the message.

In the third section of this thesis-project, research was done in several areas; the city in history, various Christian responses to the need in the city, and the evangelical efforts in Boston to face the challenge of the city. It was learned that the city was intended to be a place from which the blessing of God would extend to the human race. It was also discovered that the problem of the city is not the city itself, but rather the people who reside in the city. Cities are places to which God continues to extend common grace and in which the potential for Great-Commission ministry is ever increasing. Therefore, a nouthetic ministry of biblical counseling is essential in order to both help individuals within the city and to also authenticate that the message delivered by the counselor is from God.

As Roland Allen has demonstrated, the methodology of the Apostle Paul centered on cities as the key to reaching regions. Therefore, the ministry plan, which is contained in this thesis-project, focuses on cities in order to reach civilizations. Augustine explicates the tension in the city by describing the two societies of man within the city. This tension is exacerbated by the battle within each man's heart to do good or evil. The Reformation provides a proper worldview within which the city can flourish. Therefore, the Reformation worldview will be used as a template to approach cities utilizing the apologetic that both Augustine and Francis Schaeffer shared. Finally the LOPs of the Lausanne Movement provide important information about many issues related to city

ministry. The LOPs also provide connections with other members of the body of Christ involved in ministering to the urban areas of our world.

There is a thriving ministry within the Evangelical community of Metropolitan Boston. The Center for Ministerial Education (CUME) and the Emmanuel Gospel Center (EGC) have joined forces to help facilitate what is referred to as the Quiet Revival. The burgeoning immigrant population has maintained its cultural foundations by joining church fellowships throughout Boston. As a result of this phenomenon numerous new churches have been started in Boston and the church planting movement in Boston has also sparked a church planting movement abroad. This establishes a premise of this thesis-project concerning the potential within the immigrant population for global church planting. In addition to the ongoing church planting movement in Boston, several other churches were also studied. These churches shared a common ministry ethos including the need for personalized holistic ministry. Evangelism was especially emphasized as was comprehensive discipleship, and the importance of small group ministry was almost unanimously affirmed. CUME and EGC are both important resource centers for understanding and participating in city ministry.

The fourth section of this thesis-project evaluated the ministry that has already occurred. Strengths and weakness were noted and appropriately managed. The new ministry plan seeks to retain the lessons learned thus far while expanding the scope of the original ministry vision.¹ A ministry plan has been designed to meet the challenge of the

¹ Even after years have been spent preparing for this ministry, and even though an evaluative process has been completed, it should be acknowledged that this ministry has only begun to learn what needs to be done in order to effectively minister in the city. In addition to what has already been accomplished in the past and planned for the future, there is a tremendous need for cooperative learning. Charles Van Engen provides a plan of action for cooperative learning in the context of city ministry. He illustrates, “The

city by practicing biblical discipleship. The plan is organized around four networks: local, regional, continental, and international. The local network includes the model-church plant, which will be both a model for other church plants and a catalyst for those church plants. As a model for other church plants this endeavor will produce a policy-and-procedure manual which will give instruction to others seeking to plant city churches.² As a catalyst the model-church plant will help develop the international network and provide tentmakers and church planters for the church-planting movement. It will also be a living illustration of what this type of ministry is able to accomplish and as such it will help motivate others to become part of the church-planting movement.

Now the evaluation of the IBBC ministry is complete and the plan for a global network of churches ministering to the MACs and ICs of the metropolises of the world has been initiated. The model church has been meeting for over a year as a Bible study on Sunday mornings, and a presentation to members of the regional network of pastors has been completed. A second intern is expected shortly, and the first intern will be returning to Boston permanently in less than three months. The ministry plan is being slowly

tripartite nature of theology of mission” by diagramming three interlocking circles: biblical text, faith community, and urban context. Speaking of these three circles, Van Engen writes, “As we can see..., our method for construing a theology of mission for the city involved walking through the three multi- and interdisciplinary circles we saw earlier, and adapting and contextualizing their contribution for a particular urban context.” Charles Van Engen, “Constructing a theology of mission for the city,” in *God so Loves the City: Seeking a Theology of Urban Mission*, ed. Charles Van Engen and Jude Tiersma, with a foreword by Harvie Conn (Monrovia, California: World Vision International, 1994), 252-53.

² As the model church matures and as the local network forms, there will be a need for continual and comprehensive contemplation and planning for other church plants throughout the Boston Metropolitan Area (BMA). The form that these additional model churches take will be based on continued research and reflection. One tool that the author of this thesis-project will continue to reference is *The Y-B-H Handbook of Church Planting*. Roger N. McNamara and Ken Davis, *The Y-B-H Handbook of Church Planting: Yes But How? A Practical Guide to Church Planting* (Cleveland, Xulon Press, 2005). The author of this thesis originally studied the content of this book when it was presented at the Baptist Mid-Missions School of Church Growth. As the title indicates, this book provides a full presentation of the necessary information for church planters.

implemented. The Bible study has experienced its first baptisms and DOD is beginning to take place. The Bible study has also involved itself in breadth of ministry (BOM) and breadth of discipleship (BOD). Several members of our Bible study have already moved on to other areas of the world. Thus, things are going according to the ministry plan generated by this thesis-project.

In the beginning of this thesis-project the author stated the following:

...The Edmondsons feel that, thus far, the ministry within the BMA has not achieved what it is capable of accomplishing. Therefore, it is necessary to evaluate the IBCB ministry, embrace that which was good, and correct that which was lacking. Their Spirit-derived goal remains to plant discipling churches around the world by discipling the world in Boston. The problem is that this has not yet become a reality.

The author of this thesis believes that by diligent application of the principles, procedures, and ministry plans found in this thesis-project, a church-planting movement will be generated reflecting the particular theological ethos of this thesis-project that will impact the major civilizations of the world and, in particular, the metropolises of the world. May God be pleased to bless our efforts and to help us join Him in the discipling of the nations. Table 16 on page 233 provides an evaluation of what has been accomplished in this thesis-project.

Thesis-Project-Integration Check List	
	✓
Did the proddings in Section One produce a ministry plan that is informed by those proddings?	✓
Yes, the ministry plan utilizes the MACs and ICs to plant churches in the metropolises of the world by means of The Discipleship Cycle.	
Did the parameters in Section Two provide the foundation and perimeter of the ministry plan?	✓
Yes, some parameters are obvious; like the modality and sodality formation within the ministry. The application of other parameters is implied by the goals of the ministry plan. Still other parameters function like a solid foundation should function: it is unseen, but it keeps everything stable.	
Were the lessons of the third section used to inform the thesis-project?	✓
Yes, many of the lessons were actually validations of what was thought to be true. As such they have provided confidence in the plan that has been developed. Probably the most important new information pertains to the way in which the EGC and CUME are facilitating what God is already doing in Boston. There are numerous lessons that may yet be learned from these two institutions.	
Did the review and evaluation of the IBCB ministries result in a better ministry plan for the future?	✓
Yes, the ministry plan uses the strengths while addressing the weakness of the old IBCB ministry.	
Does the ministry solve the problem presented in Section One?	?
Only time will tell. The plan makes sense. The pieces to make the plan work are in place. The plan came about as a result of prayer, long contemplation, research, and preparation. Now it is time to go to work and ask God to help us join His work of reconciliation in Boston.	

Table 16. Thesis-Project-Integration Check List

APPENDIX 1
CIVILIZATION DEFINED

Introduction

This appendix presents the rationale for using civilizational classifications for the purpose of developing a mission strategy for impacting the metropolises of the world.

Definition

The word “civilizations” is used to describe the largest category of people groups that share enough characteristics in common to differentiate them from other people groups. These include: Sinic, Buddhist, Islamic, Hindu, Latino, Eastern Orthodox, African, Japanese, Western and Jewish. Using the word “civilization” to identify ten cultures is in keeping with the generally accepted usage of the word. *Webster’s Third New International Dictionary* partially defines civilization in this way: “...a widely diffused, long-lived culture, often with subcultures...”¹ Samuel Huntington uses the term “civilizations” in this precise way in his 1996 book, *The Clash of Civilizations and the Remaking of World Order*.² In this book, Huntington divides the world into nine major civilizations, which he believes will form the basis for future world conflict. In his paper *Nexus*, this author consolidated what Huntington said concerning civilizations:

First of all, he [Huntington] is referring to civilizations in the plural. He is not asking whether a people is civilized. Instead, he is referring to a grouping of

¹ *Webster’s Third New International Dictionary, Unabridged* (2002), “civilization,” 13 November 2008, <http://unabridged.merriam-webster.com>, (accessed 5 March 2008).

² Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster Paperbacks, 1996), 41-45.

characteristics that differentiate one group of people from another. Secondly, civilizations combine the elements of culture. As Huntington says, “The crucial distinctions among human groups concern their values, beliefs, institutions, and social structures, not their physical size, head shapes, and skin colors.” Thirdly, a civilization is the highest cultural grouping of people and the broadest level of cultural identity people have, short of that which distinguishes humans from other species. “Fourth, civilizations are mortal, but also very long-lived; they evolve, adapt, and are the most enduring of human associations....” A fifth characteristic of civilizations is the lack of a political reference point. Although a country may be a civilization, (Japan), normally a civilization may consist of one or more political units. As Huntington says, “Those units may be city-states, empires, federations, confederations, nation-states, multinational states, all of which may have varying forms of government.”³

Although the focus of this thesis is not conflict, Huntington’s civilizational breakdown is a helpful way in which to divide the world for the purpose of studying people groups on a meta-worldview level and for developing mission strategy to minister to those people. Huntington has done his research in defining what is meant by the word “civilization.” In his endnotes there is an exhaustive list of authorities whom he referenced in researching civilizational divisions.⁴ For instance, he references Matthew Melko, who provides a chart that lists the various civilizations through history, including those that are still present.⁵ He also alludes to Arnold Toynbee’s, which is as follows:

A civilization can be defined as being “an intelligible field of study”; as being the common ground between the respective individual fields of action of a number of different people; and as being a representative of a particular species of society....A civilization is an intelligible field by comparison with its component communities—nations, city-states, millets, castes, or whatever else these components may happen to be.⁶

³ William Ford Edmondson, “The Nexus between the Mobile Academic Community and Huntington’s Civilizations” (Research Paper, Gordon-Conwell Theological Seminary, 2005), 5.

⁴ Samuel P. Huntington, *Clash of Civilization*, 324-325.

⁵ Matthew Melko, *The Nature of Civilizations* (Boston: Porter Sargent, 1969), 20.

⁶ Arnold Toynbee, *A Study of History* (New York: Oxford University Press, 1972), 45.

He further states regarding the concept of civilization

I should define civilization in spiritual terms. Perhaps it might be defined as an endeavour to create a state of society in which the whole of Mankind will be able to live together in harmony, as members of a single all-inclusive family. This is, I believe, the goal at which all civilizations so far known have been aiming unconsciously, if not consciously.⁷

Huntington's extensive research and conclusions concerning what constitutes a civilization indicate that using the concept of civilizations as the largest division under humankind may be useful for the missiologist. In the concept of civilizations as presented above, we have a definable and quantifiable way of looking at humanity in the broadest of terms, short of the study of the human race as a whole. Toynbee is helpful again when he pronounces: "In general, a larger unit of study is likely to be more intelligible than a smaller one, considering that nothing can be completely intelligible short of the sum total of reality."⁸ The ability to adequately communicate the gospel to people outside of one's immediate culture is dependent upon one's understanding of the host culture that one is seeking to reach with the gospel. In order to understand the smaller "affinity blocs" or people groups, one needs to understand civilizations, and before one understands civilizations, one needs to understand that humanity, as a whole, is made in the image of God and yet fallen. Studying at the civilizational level is a step below studying the image of God in man and a step above studying the smaller divisions of humankind. All three levels of inquiry are important. Therefore, the study of civilizations by missiologists is an important endeavor, and the division of civilizations by Huntington is helpful in that regard.

⁷ Toynbee, *A Study of History*, 44.

⁸ Toynbee, *A Study of History*, 45.

Dividing humankind according to civilizational divisions is more helpful than other ways of dividing humanity when ministering to the mobile academic communities (MACs) and immigrant communities (ICs) in metropolises. William Smallman lists various ways that mission researchers, in an effort to quantify the task of world missions, have divided the world. This list includes: Worlds for Evangelism, 10/40 Window, Affinity Blocs, and Evangelism Types.⁹ Although each of these approaches to analyzing the world is helpful, none of them quite fits the ministry to the MACs and ICs in metropolises. On the other hand, looking at the world through Huntington's civilizational lens is helpful in terms of ministering to the MACs and ICs in metropolises. It is important to note that all civilizations are present in the metropolises of the world. This is important, because each civilization may come from a very different and hard-to-understand cultural background, but when members of different civilizations share the common culture of a particular metropolis, they become more easily reachable.

This makes the development of a Great-Commission ministry to the Boston Metropolitan Area (BMA) easier. It is easier to organize the ministry around ten civilizations than around two hundred nations. It is a more-manageable number over which to pray, study, and plan. Dividing the world into ten people groups will make planning the expansion of the ministry to the MACs and ICs of the MBA to other metropolises easier and more efficient. Certainly, for effective ministry, each civilization will eventually need to be subdivided, but that is more easily done as the ministry grows. Looking at the world through the civilizational grid allows one to think in terms of where

⁹ William H. Smallman, "Missions—Personnel with Purpose: A Survey of Contemporary Missions Principles," in *Missions in a New Millennium: Change and Challenges in World Missions*, eds. W. Edward Glenny and William H. Smallman (Grand Rapids: Kregel, 2000), 18-22.

one would seek to minister in order to minister to the various civilizations. The question becomes, What are the key metropolises globally that will allow us to strategically minister to civilizations? For instance, France has more Muslim individuals within its MACs than any other country. Paris also has a large Muslim ICs. This means that, if one desires to impact the unreachable Muslim community, Paris may be a key place. This is especially true since one is able to share the gospel in France without immediate governmental reprisal. Another example of mission strategy based upon the civilizational scheme is presented in the author's paper, *Nexus*:

...the United States has more than twice as many students from the *Sinic* civilization than any other country. Japan is a distant but interesting second-place finisher. ... [T]he United States is also the destination of choice for the *Japanese* civilization. The combination of the strong mobile international student presence of both the *Sinic* civilization as well as the *Japanese* civilization in the United States suggests interesting possibilities for mission strategy. Since the *Sinic* and the *Japanese* civilizations have a closer kinship to each other than does either one to the United States, perhaps the building of a church-planting team of individuals from both the *Japanese* as well as the *Sinic* civilizations should be prepared in the United States to minister in an international academic community in Japan. This would be a natural step towards impacting the *Sinic* civilization.¹⁰

The premise of Huntington's book—that the major cause of global conflict in the future will be between civilizations—is also an important consideration. For those who believe that the church must offer the contemporary world solutions and help in the dilemma of global conflict, ministering to the MACs and ICs in metropolises strategically located in the nexus of civilizations offers great potential for blessing. As has been explained in this thesis, the MACs may be a helpful place to minister the gospel of peace

¹⁰ Edmondson, "Nexus", 8.

to citizens of warring factions. The potential to develop international peacemakers from these communities is not fully known or appreciated.

A word needs to be said about the actual divisions that Huntington has researched.

Again, the research paper *Nexus* is helpful:

Based upon the distinctions above, Huntington offers us a division of nine civilizations. The **Sinic civilization** is essentially the Chinese civilization that has been greatly influenced by both Confucianism, as well as communism. This civilization extends beyond the country of China. The **Japanese civilization** is differentiated from the Chinese civilization. A third civilization is the **Hindu civilization**[,] which extends beyond the state of India. The **Islamic civilization** is recognized by all scholars. A fifth civilization is listed by Huntington as the **[Eastern] Orthodox civilization**. The **Western civilization** is separated from the **Latin America civilization**. Huntington lists the **African civilization** and... he also includes **Buddhism** as a civilization. For my purpose this works well. The only addition I would make to Huntington's classifications is the **Jewish civilization**. The hesitancy that Huntington expresses towards recognizing the Jewish civilization is perplexing. Certainly, it at least has a culture as distinct as the Japanese or the Buddhist civilizations. Moreover, world events continue to swirl around the nation of Israel. I have noticed that even the reformed Jewish community in Boston maintains its Jewish heritage and mindset. Furthermore, it would be a great mistake not to designate the Jewish people as a separate civilization, since the Bible makes it clear that Israel has a distinct future in world events. It seems incredibly important to take into consideration what is happening in and to Israel in any attempt at understanding current world affairs. This will always be the case.¹¹

Because of the reasons listed previously, the ministry to the MACs and ICs of the BMA will build its mission strategy on the ten-civilizational understanding of the world. The ministry in the BMA will develop evangelistic and discipleship studies with all ten civilizations and incorporate all ten into the fiber of church life. The goal is to equip representatives from these ten civilizations to be international ambassadors to their respective worlds.

¹¹ Edmondson, "Nexus" 6.

APPENDIX 2
CASE STUDIES

Introduction

These case studies are supplemental material further illustrating The Discipleship Cycle and the importance of breadth of ministry (BOM), depth of discipleship (DOD), and breadth of discipleship (BOD).

Depth of Ministry

Bruce is Still Bruised

Bruce came to church at the invitation of a member of the church. His first words to the pastor were, "I'm not saved yet but I know I need to be." Later that week Bruce did pass out of death into life, accepting Jesus Christ as his personal Savior. At the time of conversion, Bruce was working hard at straightening out his life. Even though he had a horrendously difficult schedule, he seemed to have things together. He was exercising on a daily basis, had a good job and was now attending church regularly.

This was quite a change from what had characterized Bruce's past. He grew up in a family with ten children in a rough part of Boston. Many in his family, himself included, became drug addicts. Bruce has an eighth grade education and married when he was quite young. Bruce has children from two marriages but because of his drug addiction, was kicked out of the relationships and ended up in jail, being arrested for breaking and entering and robbery. He did these things to sustain his habit.

When I met him, he was off drugs and making good progress in his life and yet there was much improvement needed in every area. He had a ferocious temper, struggled with the single life, and alcohol and drugs were a constant temptation. Bruce worked long hours at a produce warehouse and on weekends he ran a produce stand at the well known Haymarket, close to Faneuil Hall in Boston. His heavy work schedule (which was essential to pay the bills) made it very difficult for Bruce to raise his two teenage daughters. He was so busy he had very little time to manage life and tended to keep things together by the thinnest of margins.

For a while, Bruce made progress in every area of life. He followed the Lord in believer's baptism, attended Sunday school and church, and became the church usher. Through his example, his daughters began to attend church. Both of his daughters confessed Christ, and his older daughter, Felicia, followed the Lord in believer's baptism and church membership.

However, spiritual progress in Bruce's life has since stagnated; he misses church frequently and his daughter Felicia is no longer in church. Bruce is slipping. He periodically struggles with drug addiction and is also having moral problems. He has lost weight and looks ill. The question is, What happened to him?

The answer is partially, that in several ways, the church failed him. First, it did not provide the full-orbed services that he needed. People like Bruce need the church to come along and help with the business of their lives. For instance, Bruce had little time to manage his finances. It would be appropriate for the church to provide counselors that would offer advice and services to such people. If the church has individuals who are good at handling household finances and yet have the tact to deal with people, they could

be greatly used of the Lord to help families like the Bruce's. Instead, Bruce was forced to go it alone, and when he does so, he tends to reach out for help to individuals that are detrimental to his walk with God and his ability to glorify God. After all, to whom can he go for help?

Second, Bruce needed to be taught how to avoid the temptations of his life and to be held closely accountable in each area of life, even to the point of church discipline if necessary. The church did not provide Bruce with comprehensive discipleship. Bruce needed to be personally disciplined in every area of life. He needed a close network of relationships that would hold him accountable and challenge him towards greater godliness.

A third way in which the church failed Bruce is that the membership did not take the necessary time to understand him, his aspirations and life situation and how these relate to each other. It is easy to offer biblical advice that seems cut and dried, black and white, but if one takes time to understand a person's situation, it may influence the kind of advice one gives. Bruce worked all of his life to get out of the bad part of town. He accomplished this through hard work and perseverance and just plain grit. By doing this, he allowed his daughters a chance to live a less dangerous, more wholesome life. Not understanding this, a well-meaning person advised him to sell his home in the blue-collar community and live anywhere in order to have more time with his daughters. This was well-meaning but faulty advice, not having taken into consideration the total situation. Again, comprehensive, up close and personal discipleship may well have made a great difference to Bruce's life.

The fourth way in which the church failed Bruce is theological in nature. Bruce

always struggled with sin. He fought sin, sometimes he had victory and sometimes he did not, but after failing, he always got up and tried again. Such are the trials of a person that has life-dominating, sinful habits. Bruce understood that because he had placed his faith in Christ he was secure for eternity. He understood that His heavenly Father may discipline him, but he also knew that His Heavenly Father would not forsake him. This biblical understanding of the Christian life kept Bruce moving forward and slowly progressing in his Christian walk.

However, along the way, Bruce received poor biblical instruction indicating to him that if he was not living like a Christian that he probably was not a Christian. This brought immediate defeat into Bruce's life. Rather than being motivated by the grace of God, he was fearful that he had lost his salvation. The reality of Christianity began to fade. Bruce is now living in this spiritual situation.

The ministry relationship with Bruce provides three important guidelines for ministry. First, ministry to needy families like Bruce's family must include resources to make daily life manageable. Second, those who seek to minister to these kinds of situations must take a pan-optic view of things. They must take the time to understand the life situation of the persons involved. Third, ministry to people struggling with life-dominating sin must be theologically correct. In Bruce's case, the primacy of justification over regeneration in the logical sequence of salvation, as well as the importance of eternal security to Christian growth, must be thoroughly grasped intellectually. It is also essential that ministers and ministries learn the art of motivation on the basis of these essential salvific truths.

Steve Gano and Words without Substance

“Those are just words Bill. I need more than words.” This was part of a conversation a pastor had with his life-long friend, Steve. These two friends had grown up in the same suburb in the Midwest of the United States. They played football and wrestled on the same teams, ran with the same crowd, and lived a common life of carelessness with an accompanying lack of concern for God and righteousness. In their teenage years, they hitchhiked across the country together and spent many hours talking about life. After high school, when the future pastor entered college in order to pursue his amateur wrestling career, he and Steve parted ways.

The sport of wrestling acted as a regulator in the personal life of the future pastor. It kept him from destroying himself through drug and alcohol abuse, and wild living in general. Steve had no such thing to restrain his propensity for wild living. It was during his college years that the pastor became a Christian. He became part of a unique discipling community. That community cared deeply for one another, and held each other accountable in a non-judgmental ways. It was in this community that the future pastor met his wife and in which he made many life-changing decisions concerning life goals and vocation.

Steve had no such community to help him. While the future pastor’s life radically changed for the better, Steve remained mired in his slavery to sin. Steve noticed the difference in his friend’s (the future pastor) life and even prayed the sinner’s prayer with him, but he continued in much the same sinful life style as before. One evening years later, Steve phoned the pastor in despair. He asked how he could rid himself of his incredible guilt. His pastor friend explained that Jesus had died for Steve in order to

remove his guilt forever. That night the pastor knelt down on the couch next to him as Steve cried out and asked for God's forgiveness.

Steve was eternally saved, yet he continued to struggle with a sinful life style. In the summer of 2006, the pastor, while visiting his son in Chicago, received a phone call: Steve was dead. He died of a drug overdose. The pastor preached at his funeral, and was able to explain to those assembled that Steve is now with his Savior, not because of who Steve was, but because of who the Savior is. The pastor considered it a great privilege to preach in his old community to many of his old friends who are in such desperate need of the Savior. Yet the pastor still wonders about Steve. Why was it that he never progressed in his life with God?

When the pastor asks himself this question, Steve's words come back to haunt but also inform him. It was in the context of a conversation reminding Steve of his conversion that Steve responded, "Those are just words Bill. I need more than words." The pastor has repeatedly pondered what exactly he meant by that statement. He may have been trying to communicate that mouthing the words of confession did not help him in his daily struggle against sin. Actually, the fact that he was even aware of his sin and remorseful over it indicates that the Spirit of God was working in his life.

However, Steve desired something more tangible. He suffered from drug and alcohol addiction and had a "Dr. Jekle and Mr. Hyde" personality. Sometimes he would be considerate and friendly, while at other times violent and destructive. He wanted something to help him overcome his personal demons. Saying the gospel was not enough for him.

A discipleship community composed of transparent individuals growing in the

Lord, and at the same time helping others grow in the Lord, thus having victory in their personal lives, was what Steve needed. He needed someone to whom he was constantly accountable, someone who would not give up on him.

Those building this kind of ministry must have a thoroughly biblical understanding of the doctrine of justification by faith alone, the security of the believer, and the dynamics of progressive sanctification, including what it means to walk according to the Spirit or according to the flesh. Those who are ministering must also have a comprehensive understanding of the discipleship relationship and a heart attitude in tune with the “one-another” passages of the New Testament.

Some call this type of approach to discipleship, “nouthetic,” which is the transliteration of the word “admonish” found in the Greek New Testament. Those within the movement of nouthetic counseling see their ministry as the recovery of the biblical ministry to the hurting.¹ Some ministries that operate based upon this concept have had great opportunities to cooperate for good in their respective communities. They have worked with child protective services and the court system, designing treatment for those in need. This is the type of ministry Steve needed. It is this author’s opinion that if Steve would have had that type of nouthetic-umbrella of protection, he would still be with us today, and he would be a positive influence for the good of his world. He would not only have eternal life, but he would be experiencing the abundant life that God intended for him.

¹ For a review of nouthetic counseling methodology see [William Ford Edmondson], “Chapter Six: Keys to Counseling,” in *Staff Manual: Campus Bible Fellowship*, ed. Campus Bible fellowship, (Cleveland, Baptist Mid-Missions, 2000), 51-57.

The Mystery Woman

As the pastor announced his resignation, the mystery woman went running out the back of the church auditorium. She was labeled “the mystery woman” because she would sneak into the morning worship services while the congregation was singing a hymn and would slip out of the services during the closing hymn.

The pastor was not aware of her clandestine attendance until one Sunday morning when he was preaching on a passage of Scripture dealing with the role of women in ministry. Looking down the middle isle, he saw her leaning out of the pew, sideways, listening with rapt attention. She had evidently forgotten herself as she intently listened to the preaching of the Word of God. When inquiring about her after the service, the pastor was informed that she had been attending for a while, but was careful to avoid all contact with people before or after the service.

Eventually, she explained her odd behavior to the pastor. As a young woman, she became a Christian, but had walked away from the Lord for most of her life. She poured herself into the raising of children, and when they left the home she went into a deep depression. Living with an unsaved husband, with whom she had little in common, she despaired of life and would lie in bed or on the couch for days on end. She became more and more of a recluse and was fearful of engaging in conversation with anyone.

How she discovered the little church is not known, but, over time, she began to make some progress in her spiritual and emotional wellbeing. She remained at the services longer and began to interact with other people. She was beginning to grow in the Lord, and, therefore, in her ability to have meaningful relationships. Unfortunately, her progress seemed to have come to a screeching halt when she dashed out of the back of

the church during the pastor's resignation sermon. The mystery woman was not equipped to handle even the smallest of disappointments and she returned to her isolation. She never returned.

The church failed the mystery woman. It only ministered to her needs on a very shallow level. Her relationship with church members was limited to Sunday morning. She was receiving the Word of God in the form of proclamation, but had not yet received DOD. What the mystery woman needed was a ministry that would enable her to overcome problems of deep depression and personal isolation that paralyzed her emotionally and spiritually. She needed personal relationships beyond Sunday morning that would encourage her towards maturity in all areas of life. This type of church ministry must not only be theologically orthodox, but must also comprehend God's concern for the truly psychologically afflicted of this world.

The mystery woman is but one example of what could be multiplied millions of times in the metropolises of the world. The ministry to the mobile academic communities (MACs) and the immigrant communities (ICs) of the Boston Metropolitan Area (BMA) must be equipped to minister to the whole person on every level. Unless the ministry to the MACs and ICs treats these realities in the course of discipleship, its disciples will not be biblically equipped to minister to their world. This kind of discipleship can only happen in the context of a church ministry, which seeks to minister to the whole community in all of its complexity, sinfulness, and brokenness

The needs revealed by the lives of the mystery woman, Bruce, and Steve illustrate the need for DOD. Their lives are representative of the millions, even billions in the cities

of the world. The ministry plan that will be constructed in this thesis-project must include DOD as a key component.

Depth and Breadth of Ministry

Neda, Two Young Men and a Train to Sarajevo

The missionary did not know Neda well. She only attended a few of the international student ministry functions, but she is illustrative of important missiological principles and of the reality of 21st century ministry. She is from Serbia, and when the missionary asked her about the Balkan war she expressed bewilderment. She did not understand what had happened to her country, why it was at war, or why it was bombed by the United States of America.

This bewilderment was also evident in the two Bosnian college/career-age young men with whom the missionary shared a train ride from Mostar to Sarajevo, Bosnia. When the missionary asked them to talk to him about the war, they replied that the best thing the missionary could do for them, if they allowed war to happen again, would be simply to shoot them. Young, mobile, and from both sides of the conflict, these men were in desperate need of a ministry of healing and reconciliation. Ministry to the metropolises of the world allows one to be involved in such a ministry.

In the course of ministry, God provided the missionary opportunity to minister to both sides of an ugly war. The potential for peace-making between warring factions is manifest in the world-class cities of the world and this reveals the need for BOM, DOD, and BOD. In order to minister to people like Neda and these young men, we must have answers that work in human relationships both individual and corporate.

This account represents BOM, because it is being spoken of in the broad sense of ministry to estranged nations. The account illustrates the need for DOD since the young people involved were in need of psychological and Spiritual help. Having a BOM and a DOD enables one to minister to Neda from Serbia and the young men from Bosnia, bringing both personal reconciliation with God and also corporate reconciliation between warring factions.

There are several lessons to be learned from this factual account. First, there is great potential to minister to both sides of a global conflict in the metropolises of the world. Second, such a ministry must be aware and understand global issues. Third, when dealing with global issues a good place to start is with individuals. Fourth, this means that a ministry that seeks to be a blessing to the world must prepare to minister for both depth and breadth. The more we are able to do DOD the more we will be able to impact civilizations through BOM. At the same time, if we do not understand the world situation we will be hampered in our ability to be a blessing to either the world or to individuals.

Breadth of Ministry

Mother

Although it is relegated to the appendices, this story is a fitting conclusion to Section One, Proddings. The heading, Proddings, indicated that reasons would be given which prodded the author to do this thesis-project. Of all the case studies given thus far, none are more of a motivation for this thesis-project than this true account of Mother.

In many ways, the missionary's mother lived a disappointing life. She grew up in a home with an alcoholic father, and her married life was marred by marital strife. The

mother of four, she struggled to keep up with the demands of the family. For instance, once when life became unmanageable, she placed herself in a psychiatric ward for the purpose of receiving shock therapy. As difficult as life was for Mother, things became much more difficult when her husband died.

Mother was overwhelmed with the responsibilities of being a single parent. Although the responsibilities were crushing her, she refused to run away from the out-of-control situation. She did, however, become addicted to alcohol and prescription medication. On more than one occasion, she was hauled off to the hospital for psychological observation and treatment.

Eventually, Christ came into Mother's home. She, along with two of her sons, embraced Christ. Mother progressed somewhat in her Christian life, even allowing her missionary son to baptize her in a public demonstration of her faith, but for many reasons, she never realized her potential in Christ. Her Bibles are underlined and it seems that she did see some growth in her relationship with the Lord, learning to trust Him during difficult times. On the other hand, her ability to minister to others was never biblically honed. It is also true that she continued to struggle with addiction and severe inter-personal problems.

Mother was incredibly creative and enjoyed writing. She always cared for the little person, the oppressed person. She did not like religiosity. She had an innate need to care for the helpless. It may be, that because of her own psychological limitations, she could empathize with them. Mother also had a deep distrust for the influential in government. She felt that the structure of society tended to oppress the weak. Mother did not like pretension and she shied away from people in general. She was, in a way, a kind

of recluse, hidden away from others in her own fears and phobias, real or imagined.

Mother died when her heart could no longer deal with her smoking-induced emphysema. She died too young, for a foolish reason, having never realized her potential to be a blessing from the Lord. If she had found a church that would have mentored her appropriately, her care for the helpless and her dedication to her responsibilities could have been used of the Lord to be a blessing to many. Mother told her missionary son of a recurring dream. In her dream she was walking down a snowy lane. The snow was slowly drifting downward as she made her way to the white, steepled church. Mother was dreaming of the ideal church.

There is no such thing as the perfect church, but it is important that we think through how church ministry should equip people like Mother to flourish as Christians. A church that biblically blessed Mother's life would have been a church that could help raise her family. The church that ministered to Mother would need to be equipped to handle substance abuse and psychological problems. A place where Mother could feel comfortable would be a place that cared for the little person, the one without resources or hope. It would need to be a place that fights the evil in the world, and recognizes that although we are not in the Kingdom we are representatives of the Lord of the universe and therefore stewards of the world in which we live.

If Mother had received effective discipleship, she may have used her Spiritual equipping to fight the world in defense of the marginalized, the weak, and the helpless. This would have been the kind of ministry which those who are seeking God would recognize as being from the true Shepherd of the flock. DOD would have led to BOM.

APPENDIX 3

GOSPEL-CENTERED THEOLOGY

Foundational to the whole impetus behind this thesis-project is the centrality of the gospel to biblical mission. Not only does a gospel-centered theology provide a basis for understanding the essence of ministry, it is also a helpful tool in determining the relative importance of theological issues. In Figure 12, on page 254, three things are to be noted. First, the gospel is the integrating point of systemized theology. Second, the two-way arrows indicate that theology informs the gospel and that the gospel informs systematic theology. Third, a gospel-centered theology¹ includes the full range of systemized truth as found in the Scripture.

¹ The instruction given by Dr. Myron Houghton (Senior Professor of Systematic Theology at Faith Baptist Theological Seminary) has been formative in regard to the author's conceptualization of gospel-centered theology.

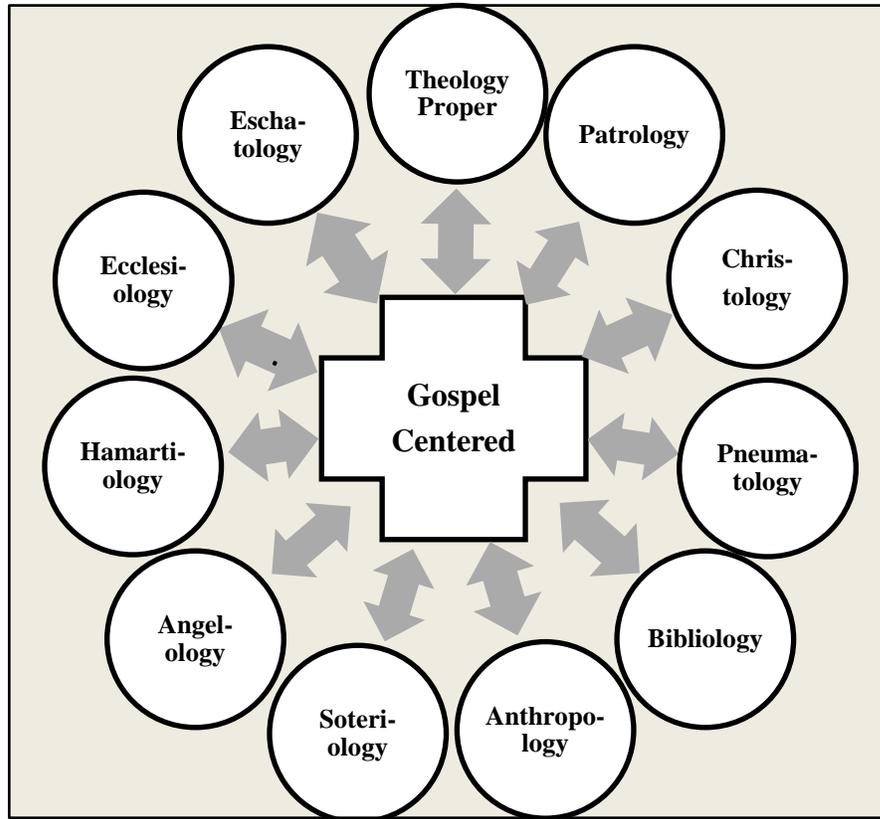


Figure 12. Gospel-Centered Theology

1. **Theology Proper:** The Trinitarian image of God in man is marred by the fall.
2. **Bibliology:** The Bible is a record of God's salvific activity towards man.
3. **Patrology:** God the Father is the initiator in the plan of redemption.
4. **Christology:** The Son is the doer; Jesus Christ is the sin-bearer and coming King.
5. **Pneumatology:** The Holy Spirit is the empowerer, and enables the believer and equips the church to build the body of Christ.
6. **Soteriology:** In the eternal council of God, a plan was generated that allowed humankind to have a fellowship of integrity with God.
7. **Anthropology:** Humankind is the primary recipient of God's salvific plan.
8. **Hamartiology:** Sin is the disease that must be eradicated.
9. **Angelology:** Angels are either beings that help humankind in the redemptive process or are ministers of darkness trying to thwart the reclamation of humanity and the cosmos.
10. **Ecclesiology:** God's avenue of full-orbed salvation during this dispensation.

11. **Eschatology:** The Lamb of God judges and then rules.

The central fact concerning Christ, the most essential element of all His work for us, is His death as a substitute for humankind on the cross. This is the gospel, and it is by means of this gospel that theology functions. Christ's death for sin reveals more about God than any other act or acts in history. In the cross, one understands both the holiness of God and the love of God. It is His holiness that demands that sin be judged. It is the love of God that sent the Son of God to the cross. This central fact concerning Christ should be the integrating source of one's theological understanding. That is to say, the way in which one formulates theology should be influenced by the centrality of the work of Christ on the cross. For instance, the importance of areas of theological inquiry should be evaluated by judging how the inquiry relates to the substitutionary death of Christ. If the inquiry is only remotely connected, then it may not be a valuable topic of inquiry. A second way in which Christ's work on the cross should influence the study of theology is by serving as a way to check theological formulations for error. In this case, the question needs to be asked, How does what is being said affect the teaching of the substitutionary death of Christ for the sins of the world? If the teaching nullifies it, or even moves it out of the place of preeminence, than the teaching is in error. This means that we must have a comprehensive understand of Christology. This parameter of the centrality of the work of Christ on the cross will provide a way for the author of this thesis-project to constantly check that the ministry to the mobile academic communities (MACs) and immigrant communities (ICs) of the metropolises of the world is maintaining the correct focus.

There is a particular area of theology that has special significance in relation to this theological nexus. The theological subject of Bibliology is important because it is by means of the Bible that one is able to gain information about what it means to have a

gospel-centered theology. Under Bibliology, the topics of the inspiration, authority, sufficiency, and understandability of Scripture need to be addressed. By the inspiration of Scripture, one is referring to the fact that the book, which is called the Bible, is not an ordinary book, nor is it a book that is inspired in the sense that the writings of Shakespeare were inspired. Rather, the orthodox understanding of what the Bible means when it claims inspiration is that the Bible is the result of the creative activity of God, so that what is contained in the Bible is not solely the product of human agency, but rather, individuals were so controlled by the Holy Spirit that what they recorded, although showing the personality and writing tendencies of the human author, is exactly what God intended them to write and is thus without error in the original manuscripts. This is why the Bible is called God's Word.

The conviction that the Bible is the final authority for the faith and practice of the church rests upon the presupposition that the Bible is God's Word. When one says that the Bible is the final authority for faith, one is saying that there is no rival authority that is able to stand in judgment of the teaching of the Bible. Understanding that the Bible is the final authority conversely means that the teaching of the Bible is able to critique all things. This means that one is able to find an authoritative word concerning one's relationship with God only from the Bible. This, in turn, implies that one is able to know God salvifically only by means of the Bible.

The doctrine of the sufficiency of the Bible rests upon the twin planks of the inspiration and authority of Scripture. Since the Bible is inspired of God, and since the Bible is the final authority for faith and practice, it logically follows that the Bible is sufficient to guide the Christian's life in all matters. The phrase "all matters" includes the

behavioral as well as the academic spheres of human existence. The Bible gives information that is able to help a Christian change any sinful behavioral problem. The Bible also furnishes the categories within which the sciences are able to flourish.

A final implication of the doctrines of the inspiration, authority, and sufficiency of Scripture has to do with the understandability of the Bible. After all, what does it merit if one has a Word from God but is not able to understand it? The fact that God has gone to such efforts to provide an inspired, authoritative, and sufficient communication should make it apparent that His Word is also able to be conceptually understood by all.² The God who created humankind with the ability to communicate via recorded symbols knew exactly how to write a book that humankind is able to understand and apply. The Creator endowed humankind with the ability to communicate, and then He sent humankind a communication. This communication is the Bible. A parameter within which this thesis-project is being generated is the conviction that God has given a reliable and understandable communication to humankind, which one is able to use when ministering to the civilizations in the metropolises of the world. Since there is an inspired, authoritative, sufficient, and understandable word from God, one is able to understand the relationship between the systemized doctrines of the Bible and the gospel core of the Bible.

² Of course, this does not negate the necessity of translating the Bible into the local vernacular, nor does it mean that there will not be cross-cultural voids to bridge. What the author intends to say is that the Bible is a book primarily about concepts that transcend culture and are therefore understandable to all cultures.

APPENDIX 4

THE LIFE-ORGANIZATION ACCOUNTABILITY PLAN

Introduction

The LOAP is a way in which individuals involved in the church-planting movement might be able to organize their activities around their stewardships. Instruction concerning this organizational methodology will be part of the internship program. There are twelve steps in this organizational program.

Steps towards organizing the stewardships of your life:

1. List the stewardships. These stewardships must derive from your understanding of what God desires of you.
2. Divide the stewardships into smaller categories.
3. Continue to subdivide each category until you are satisfied that you have covered each area adequately.
4. Write out what your and Spirit-derived objectives are for each category.
5. Write out goals for each sub-category.
6. Write out tasks/steps needed to accomplish each goal.
7. Write out additional tasks and amount of time needed for each item.
8. Insert the above into a stewardship chart. This chart enables one to realistically estimate the amount of time needed to manage each of the stewardships.
9. Develop character chart based upon the stewardship chart. The character chart organizes the elements of your stewardships into a weekly accountability format.
10. Make a weekly schedule based upon the stewardship chart and character chart.
11. Review, refine and update the character chart and weekly schedule each week.
12. Re-evaluate stewardships once a year.

Stewardships	Categories	Goals	Steps	Tasks	Time
Family					
Ministry					
Personal					

Table 17. Stewardship-Chart Example

Daily Stewardships	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
List each daily responsibility	Mark if you did the task						
Bible study preparation	Yes						
Linda's soccer	Yes						
Workout	No						
Record daily total	25/35						

Table 18. Character-Chart Example

APPENDIX 5

IBCB PRAYER MINISTRY

Introduction

This position paper provides a detailed blueprint for the eventual prayer ministry of the IBBS. This document was developed for the IBBC. A well-organized prayer ministry will help the church stay focused on the purpose for which it was established.

Position Statement of ICBP Prayer Ministry (ICBP-PM)

ICBP's Purpose

According to the example of Christ as revealed in the Bible, we desire to build a church that will seriously impact the civilizations of the world by ministering to the individuals and communities of the world in Boston.

ICBP's Position on Prayer

When we pray, we not only communicate our needs, desires and thanks to God, we also develop our relationship with God on an individual and corporate level, becoming more spiritually in tune with God and His will.

ICBP's Prayer

What we desire to accomplish as a church is impossible without the direct intervention of God, and so we need to be continually before Him in prayer, asking Him for strength and wisdom as well as His sovereign intervention in the affairs of our world.

IBCB-PM's Purpose

To this end, according to examples found in Scripture, motivated by grace, and guided by our love for each other as Christians, we would encourage each other to consistently and boldly approach God's throne of grace, that we may obtain mercy and find grace to help in time of need.

Elements of the Prayer Ministry

1. *Prayer partners*: Voluntary teams of individuals within the church family who pray regularly for the IBCB ministry as well as for personal requests.
2. *Small-group prayer*: All small-group teams, including discipleship groups, fellowship groups, teaching teams, ministry teams and those yet to be developed.
3. *Sunday morning prayer*: Before Sunday School.
4. *Devotional prayer*: The devotional helpers that Pastor sends out.
5. *Pastoral prayer*: Sunday morning worship service.
6. *Special seasons of prayer*: Prayer times called for special reasons.
7. *Web site*: Public and private prayer areas.
8. *Prayer chain*: Linear telephone contact across membership for items needing urgent prayer.

Areas of Prayer

We need to pray for an understanding of what God is doing in each of these areas and how we can join in God's work in each of these areas. We need to ask for God's blessing on each subdivision of each area, realizing that God desires to give life.

- *Civilizations*: The ten major civilizations of the world.
- *Boston*: The Greater Boston area, broken down into individual communities.
- *Universities*: Each college and university in the Boston area.
- *Church*: Each area of church life needs to be consistently brought before the throne of grace. This includes the fourfold administration of the church (deacon of

going, deacon of fellowship, deacon of teaching, deacon of business), and the pastor and administrative secretary. This section also includes the items found in the seven decisions that each member is asked to embrace. The program of the church will need continual prayer. Finally, the members of the church and their needs and prayer requests should be remembered.

Public vs. Private Requests

- *General*: Civilizations, Boston, Universities.
- *Church only*: Church-related and personal requests (with permission to be published online).
- Both lists need to be edited regularly and maintained weekly.

Prayer Partners

We want to encourage people to pair up with one another to form prayer partnerships and to pray together weekly via phone, e-mail or in person. The following are ways in which we encourage involvement in this aspect of our prayer ministry.

- *Monthly separate Sunday School classes*: During the last Sunday of each month we have our ladies' and men's meetings in which we encourage involvement in the prayer partner ministry.
- *Prayer Partner lists*: We maintain a prayer partner involvement list of all those who are currently praying together. This is used to help know who does not have a partner and also to help facilitate new prayer partner groups.
- *Bulletin*: Periodically we include an informational item in the morning bulletin informing people of the prayer partner opportunities.

APPENDIX 6

FOURFOLD ORGANIZATION

Administrating the church plant in this way provides for organized growth. The administrative areas are primarily biblical categories of local church ministry. As the church grows each of the area have the potential of becoming paid ministry positions.

Pastoral Oversight			
Administrative Assistant - Details, church calendar, everything			
Deacon of Going	Deacon of Fellowship	Deacon of Teaching	Deacon of Business
<i>Managing the evangelistic ministries of the church</i>	<i>Managing the fellowship ministries of the church</i>	<i>Managing the teaching ministries of the church</i>	<i>Managing the business of the church</i>

Table 19. Fourfold-IBC-Organizational Chart

APPENDIX 7
SMALL GROUP MINISTRY

Introduction

Small group ministry is the engine of the church. By means of small group ministry the church will move forward. This methodology utilizes the teaching found in the epistles concerning the “one another passages” and giftedness within the body.

Small Group Ministry

Ministry teams: This will include teams of individuals that will make ministry happen. Each area of ministry must have a team. Such areas include facilities management, music ministry, and ladies’ ministries. The leadership team for the ministry groups will include:

The group leader: This person is responsible for this area of ministry and will communicate regularly with the business deacon and the pastor.

The group facilitator: This person is primarily responsible for detail management and communication.

A shepherd: This person may also fulfill one of the other responsibilities but is primarily responsible for caring for the needs of each individual within the group.

Evangelistic Teams: Evangelistic teams exist for the purpose of providing the necessary Bible information to individuals so that they are able to make an informed decision concerning Christ. The evangelistic teams will include at least three persons:

The host/hostess: This person is responsible for preparing the location and for overseeing the refreshments for the study.

The facilitator: This person is responsible for making sure that all the details for the study are covered. These details will include informing all the participants of the study, recording attendances and significant details, and giving a report to the administrative secretary and the pastor.

The teacher: This person is responsible for preparing and giving the lesson.

A shepherd: This person may also fulfill one of the other responsibilities but is primarily responsible to care for the needs of each individual in the group. This person will lead the group and communicate regularly with the Pastor.

Discipleship teams: The primary discipleship Bible study will provide the basic teaching needed to live a stable Christian life. The discipleship team will include at least three persons:

The host/hostess: This person is responsible to prepare the location and to oversee the refreshments of the study.

The facilitator: This person is responsible to make sure all the details for the study are covered. These details will include informing all the participants of the study, recording attendances and significant details, and giving a report to the executive secretary and to the pastor.

The teacher: This person is responsible to prepare and give the lesson.

A shepherd: This person may also fulfill one of the other responsibilities but is primarily responsible to care for the needs of each individual in the group. This person will lead the group and communicate regularly with the Pastor.

Fellowship teams: These are groups that meet based on a particular need, commonality, or purpose. Such groups may be organized around particular Bible study topics, the needs

of families, a particular university or college, ethnicity, etc. The purpose of these fellowships is for members to strengthen each other through sharing, encouragement, and admonition. The leadership team for these fellowship groups will include:

The host/hostess: This person is responsible for preparing the location and for overseeing the refreshments for the study.

The facilitator: This person is responsible for making sure that all the details for the study are covered. These details will include informing all the participants of the study, recording attendances and significant details, and giving a report to the executive secretary and the pastor.

The teacher: This person is responsible for preparing and giving the lesson.

A shepherd: This person may also fulfill one of the other responsibilities but is primarily responsible to care for the needs of each individual in the group. This person will lead the group and communicate regularly with the fellowship deacon and the pastor.

Continuity/Edification – We must remember that the purpose of the IBCB is to make disciples of all nations by going, baptizing and teaching individuals to keep all that Jesus taught. Edification includes spiritual as well as numerical growth. This small group ministry allows for both, if they are managed properly. This means that we must have a plan for our small group ministry to divide and multiply. Therefore, from day one, each leader in each group must train a person to fill his role so that he is able to move on and start a new group. When each group moves beyond 10-12 people it is time to divide. This will allow for closer fellowship and more individualized instruction. The purposes and the goals of each group must be clearly defined and continually communicated to the

group. We must strenuously encourage the participants to include their friends in the studies.

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William has ministered as an evangelist to university and college students, as a pastor of several local churches, and as the chair of the local church ministry department at FBBC&TS. He is now a church-planter in the greater Boston area.

William is married to Debra Sue (Menary) Edmondson, and together they have five children. He began work on his D. Min. degree at Gordon Conwell in 2004, and is hoping to graduate May of 2009.