

## Articles

### Together in One Mission: Pentecostal Cooperation in Future Mission

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#### *Abstract*

This article explores Pentecostal cooperation in future missions around the scriptural motifs of together. It highlights the celebration of a coalition, the convocation of a community, and calls for a renewed consecration to the commission. From scripture it is demonstrated how the community is symphonizing together, synergizing together, and striving together in one mission.

#### *Introduction*

The word *together* is mentioned over 400 times throughout Scripture. A landmark location is Psalm 133:1, “How good and pleasant it is when brothers live *together* in unity.”<sup>1</sup> We are together in *one* mission with a singular missional focus under the marching orders of our Master. There is *one* mission just as surely as:

There is *one* body and *one* Spirit – just as you were called to *one* hope, when you were called-- *one* Lord, *one* faith, *one* baptism; *one* God and Father of all, who is over all and through all and in all (Ephesians 4:4-6).

Living out this focused faith and mission together in unity fulfills the oft-cited prayer of Jesus, “that they may be *one* as we are *one*” (John 17:11). With this Biblical backdrop, this essay will review the (1) Celebration of a Coalition, revisit the (2) Convocation of a Community, and call for a renewed (3) Consecration to the Commission.

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### *I. Celebration of a Coalition*

One of the models of Pentecostal cooperation has been the global fellowship gathered around the Pentecostal World Fellowship (PWF). It is evident from its originally-stated self-identity that the PWF values and promotes cooperation in world evangelization, seeing itself as: “a *cooperative* body of Pentecostal churches and groups worldwide of approved standing. It is not a legislative body to any national entity, but it is rather a *coalition* of commitment for the furtherance of the gospel to the ends of the world.”<sup>2</sup>

The purposes of the Pentecostal World Fellowship (PWF) are centered in and around world evangelization. A number of agreed-upon synonyms of “cooperation” are found in the PWF’s purpose statements with words (italicized) such as: *partnerships, sharing information, encouraging and assisting one another, promoting harmonious relationships, worldwide prayer networks, and coordinated prayer.*<sup>3</sup>

World Missions Forums have been offered at the triennial gatherings of the Pentecostal World Conference for years. The initiation of a PWF World Missions Commission (WMC) was discussed at the Pentecostal World Conference in Johannesburg, South Africa in 2004.<sup>4</sup> Thus, at the 2019 conference in Calgary, Alberta, Canada, the WMC celebrated 15 years of collaboration.

The statements of purpose, vision, and methods from the WMC highlight an environment of *cooperation* and flexibility. Their vision is to provide a sound, Biblical, and missiological basis for holistic world missions activities and motivate members to greater *synergy* and *cooperation*. They provide forums for the *exchange* of information and missiological reflection (web-based activities, conferences, and gathering of specialists). Space is given with the fellowship of the WMC for the creation of specific *partnerships* in world missions. They also encourage a world missions focus through plenary and other sessions in the triennial PWF conferences.<sup>5</sup>

The collaborative WMC environment provides time for *prayer and worship together*. This atmosphere has brought the personal and corporate benefits associated with spiritual renewal, spiritual growth, and spiritual formation. Friendships among missions leaders have created an avenue of ongoing communication and *pastoral care*.

This coalition of commitment has created space for *peer resourcing*, whereby missions advocates are brought together to help one another providing *in--service training* and *personal*

*growth* during meetings of the WMC lead team, WMC meetings, and PWC World Missions Forums. This ministry is valuable to missions directors and executives, missionaries, short termers, tentmakers, business as mission people, mission educators, and missiologists.

The content presentation and interactive discussions in these gatherings have provided information and *insights on issues and trends*. Over the years we have discussed such themes as media ministry, unreached people groups, benevolence and social action, human trafficking, diaspora mission, business as mission, intercessory prayer, member care, urban mission, missionary mobilization/training, local church in mission, missions-sending structures and models, intergenerational leadership, cooperation principles, mission in restricted contexts, and reaching secularists. A website with *news and resources* has been created at [www.pwfmissions.net](http://www.pwfmissions.net) and additional social media platforms/services are being developed. A regular *newsletter* circulates information, announcements, and resources. Reading *resources* have been published in our publication series.<sup>6</sup>

## *II. Convocation of a Community*

As Pentecostals, we celebrate the “coalition of commitment” toward world evangelization, and we affirm that it is the work of the Holy Spirit of God among us. We acknowledge that cooperation in world mission is more than a human enterprise. It is the divine will and action of our Sovereign God on mission who calls us into the holy convocation of a missional community.

We embrace the Church, “as a Spirit-infused living organism, the agent of God's Kingdom on earth. The plan of God for the restoration of the world is fulfilled in the Kingdom mission of Jesus, the Spirit of Pentecost, and the emergence of communities of Christ-followers.”<sup>7</sup>

Pentecostal Bible scholar French L. Arrington provides additional insight into this community called together on mission with God: “God's people are members of a close-knit fellowship. Scripture uses a number of compound nouns to express this Christian togetherness – ‘fellow citizens,’ ‘fellow heirs,’ ‘fellow laborers,’ ‘fellow prisoners,’ ‘fellow servants,’ and ‘fellow soldiers.’ The Apostles’ Creed calls it the ‘communion of the saints.’”<sup>8</sup>

The Apostle Paul acknowledged that he, his team, and the network of their collaborating churches experienced a unique fellowship in the work of the gospel. He knew that this missional

relationship, such as the one he enjoyed with the church in Philippi, was called into being under the Lordship of Jesus Christ. He told the Philippian church, “I always pray for you with joy because of your partnership in the gospel from the first day until now” (Philippians 1:4b-5).

William T. Snider reviews this special relational missionary – local church partnership.<sup>9</sup> He traces the work of Joseph Henry Thayer and George W. Peters, who expanded and elaborated on the term of “partnership”: Partnership is the word *koinonia*, which Thayer translates as: fellowship, association, community, communion, [and] joint participation.<sup>10</sup>

This depth of meaning takes us much further than the definition of partnership as it is considered in many current publications. Peters, in analyzing Philippians, states that Paul uses the word four times: “fellowship in the gospel” (1:5), “fellowship in the Spirit” (2:1), fellowship in sufferings” (3:10), [and] “fellowship in my affliction” (4:14). In 4:15, a related word is used to express the fact of financial sharing in his life and ministry.<sup>11</sup>

These brief observations on Pentecostal ecclesiology and the Philippian model of partnership demonstrate the spiritual/relational nature of cooperation. It is something more profound than a simple business decision or memorandum of agreement to work together. There is something far deeper. It is a divine convocation, a holy calling to cooperation lived out in missional community.

Images of cooperation are found in three Biblical terms: *symphony*, *synergy*, and *strive*. God calls the missional community to cooperative symphonizing, synergizing, and striving together in one mission. These three processes defined in Scripture provide us with practical principles for cooperation in mission.

### *Symphonizing Together in One*

In modern usage, definitions and descriptions, *symphony* describes a consonance of sounds or harmony of color (as in a painting). It depicts the harmonious agreement or concord of sound in a concert of vocal or instrumental music. It is the word used for a large orchestra of winds, strings, and percussion that plays symphonic works.<sup>12</sup>

The Biblical Greek term *sumphoneo* literally means *to sound together*, combining *sun* (together) and *phone* (a sound). It means to be in accord, primarily of musical instruments.<sup>13</sup> It is translated into Scripture with the English language of *agree*: “Again, I tell you that if two of you on earth *agree* [*sumphoneo*] about anything you ask for, it will be done for you by my Father in heaven. For where two or three *come together* in my name, there am I with them” (Matthew

18:19-20). An additional translation highlights the poetic imagery of phonetic and musical harmony: “if two of you on earth *symphonize* your praying.”<sup>14</sup> The Voice Bible elaborates additional theological and practical insights: If two or three of you *come together as a community* and *discern clearly* about anything, My Father in heaven will bless that discernment. For when two or three *gather together in My name, I am there* in the midst of them.”<sup>15</sup>

#### Symphonizing Together in One Mission: Cooperation Principles

1. Cooperation means coming together as community (even as small as two or three) in Jesus’ name for communication, listening, discernment, and worship.
2. Cooperation moves beyond dialogue to trialogue, partnering cooperating individuals with God.
3. Cooperation brings God's blessing and the presence of Jesus.
4. Cooperation is a symphony of harmony pleasing to God.
5. Cooperation brings the will of God on earth.

#### Reader Reflection:

What is God speaking to me about *symphonizing* together in one mission?

#### *Synergizing Together in One Mission*

Latin and Greek usages of the word synergy typically meant, “joint work, a working together, cooperation, and helping one another in work.” Today, it is generally defined as, “The combined power of a group of things when they are working together that is greater than the total power achieved by each working separately.” Selected synonyms of synergy include the words: alliance, coaction, collaboration, harmony, interaction, synergism, and symbiosis.<sup>16</sup>

Synergy and synergism in mission was popularized in evangelical missions circles by William D. Taylor and associates from the Missions Commission of the World Evangelical Alliance (WEA). The papers from a June 1992 WEA consultation, “Towards Interdependent Partnerships,” were later published under the title, *Kingdom Partnerships for Synergy in Missions*. In his Introduction, Taylor noted: The term “synergy” is a fascinating one and rather new for many of us. One observer states that “synergism” occurs when the output is greater than the sum of the inputs. For example, using an illustration from nature, one draft horse can pull four tons. If you harnessed two draft horses together, they can pull twenty-two tons.<sup>17</sup>

The term “synergy” has roots in Biblical Greek terms such as *sunergeo* and *sunergos* which means “to work with or together.” These terms combine the words *sun* (together) and *ergos* (work/worker). They are translated as “work fellow, fellow-worker, companion, helper, and laborer,” and all references are found in Philippians 2:25; Romans 16:21; Colossians 4:11; and 2 Corinthians 6:1).<sup>18</sup>

The idea of “working together” in various references includes not only the idea of cooperation between human workers; but it also indicates how human workers cooperate with God, as God works with them. For example:

1. “Then the disciples went out and preached everywhere, and *the Lord worked with them* and confirmed His word by the signs that accompanied it” (Mark 16:20).
2. “As God's fellow workers” (2 Corinthians 6:1); “As God's *partners* (New Living Translation); “As for those of us working as His *emissaries*” (The Voice Bible); “As *cooperators* with God Himself” (J.B. Phillips)<sup>19</sup>.

Mark L. Williams highlights this divine activity in cooperation:

Paul knew collaboration was more than mere human cooperation between Christian leaders. He was fully aware that both he and his coworkers belonged to God as bondservants and nothing could be accomplished without the partnership of the Triune God through the anointing of the Holy Spirit. Therefore, Paul's letters are full of his requests for prayer to ministry partners in local churches, and reminders that he is also praying for them.<sup>20</sup>

An oft-cited classic passage is 1 Corinthians 3:9, “For we are God's fellow workers; you are God's field, God's building.” The Voice Bible reads, “We are *gardeners and field workers* laboring with God. You are the *vineyard*, the garden, the house where God dwells.” Here is the extended backstory:

“Who is Apollos, and who is Paul, that we should be the cause of such quarrels? Why, we're only servants. Through us God caused you to believe. Each of us did the work the Lord gave us. My job was to plant the seed in your hearts, and Apollos watered it, but *it was God, not we, who made it grow*. The ones who do the planting or watering aren't important, but *God is important because he is the one who makes the seed grow*. The one who plants and the one who waters work as a team with the same purpose. Yet they will be rewarded individually, according to their own hard work. *We work together* as partners who belong to God. You are God's field, God's building – not ours” (1 Corinthians 3:5-9, New Living Translation).

These passages illustrate the “trilateral synergy,” which involves cooperating parties and God's Holy Spirit. Billy Wilson says that unity and cooperation in the Holy Spirit increases anointing and power:

Something supernatural transpires when the people of God unite together! Unity is like the consecration oil that was poured upon Aaron to position him in the office of high priest (Exodus 30:22-30). When we dwell in harmony with our brothers and sisters, the oil of the Holy Spirit increases upon us, strategically equipping us for the work God has for our life in this generation. And, that work for today's church is world evangelization. We need God's oil to set us in place for effectiveness in our mission. When God's people unite together, supernatural power and energy is released. I call this dynamic “supernatural synergy.”<sup>21</sup>

From the earliest days of the first intercultural sending movement from the church at Antioch (Acts 13), the Holy Spirit built upon the team partnership model provided in the gospels by our Lord (see Luke 9.1ff and 10.1ff). In Antioch, the leadership (Paul included) waited together in spiritual symphony. Then the Holy Spirit called, and the church recognized and released. In a *trilateral, supernatural synergy*, three entities cooperated together: the Holy Spirit, the Church, and the missionaries.

William Brooks demonstrates that teamwork was the template for Paul and his associates. “Paul was not a loner,” he reminds us. “He developed deep, long-lasting relationships by mentoring others and training them for ministry. The Book of Acts and the Epistles mention [100] different people associated with the apostle Paul, [38] of whom were co-workers.”<sup>22</sup>

Paul's co-workers became his close friends. He used the term *adelphos* (“brother”) 18 times in the 16 chapters of Romans – indicating close ministry friendship among both women and men (i.e. “brethren”). The term was an affectionate expression of interest and concern for his friends in Rome. He knew them, greeting 35 individuals by name in the final 27 verses of the book (Romans 16).<sup>23</sup>

The list of commendations in Romans 16 begins with “Phoebe, our sister,” who probably had delivered this letter to the Romans. In addition, “Paul's greetings to no less than eight women in this chapter indicate that women performed distinguished service in the churches.”<sup>24</sup> He valued and honored female co-workers.

#### Synergizing Together in One Mission: Cooperation Principles

1. Cooperation with God becomes miraculous as the Lord works with us.

2. Cooperation means we synergize with God Himself as *His* partners, emissaries, and co-operators.
3. Cooperation demonstrates God's ownership of the workers and the work.
4. Cooperation increases anointing and power, creating room for the Holy Spirit to work in supernatural synergy.
5. Cooperation displays diversity (ethnic, gender, socioeconomic, and age).
6. Cooperation builds long-lasting relationships and friendships.

Reader Reflection:

What is God speaking to me about *synergizing* together in one mission?

### *Striving Together in One Mission*

The word *strive* means “to devote serious effort or energy: to struggle in opposition, content; and to fight vigorously.” Synonyms for this term include: attempt, try, aim, aspire, labor, seek, toil, venture, work, strain, travail, battle, and combat.<sup>25</sup>

The word, which comes into modern Scripture translations as “strive,” comes from Biblical Greek terms such as *sunathleo*, a combination of the words *sun* (with) and *athleo* (contend, labor, strive); and the word *sunagonizomai*, combining *sun* (with) and *agonizomai* (strive).<sup>26</sup> “[W]ith one mind *striving together* (*sunathlontes*, from *sunathleo*) for the faith of the gospel” (Philippians 1:27, King James Version). “Strive together [*sunagonizomai*] with me in your prayers to God for me” (Romans 15:30, King James Version).

From the template of his letter to the Philippians, Paul lays out the need for our cooperative partnership in terms of a common *cause* and a common *struggle* against opposition to the gospel. Our common *cause* is “partnership in the gospel” (1:5) and our common *struggle* is “defending and confirming the gospel” (1:7). We stand together, “firm in one spirit, contending as one man for the faith of the gospel” (1:27).<sup>27</sup> The Voice Bible reads, “continue to stand, united in one spirit, single-minded in purpose as you *struggle together* for the faith of the gospel.”

Other translations (1:27) include “working side by side” (Holman Christian Standard Bible), “fighting shoulder to shoulder” (Weymouth), and “continuing to cooperate in the fight” (Williams). Do this, Paul says, “without being frightened in any way by those who oppose you”

(1:28). This phrase is also translated as, “Show a bold front at all points to your adversaries (Knox).”<sup>28</sup>

This striving together “shoulder to shoulder” language reminds us of the solidarity demonstrated by leadership on the Day of Pentecost. The commotion stirred by the outpouring of the Holy Spirit brought together a confused and bewildered crowd – some of whom quickly turned to mockery and thinly-veiled opposition.

Recognizing a need for clarity and remembering how such restless crowds could suddenly become violent, the apostles *stood up* and Peter *spoke up* with gospel proclamation. Whoever is speaking up, we are standing up together.

Note the *cooperative solidarity* of Acts 2:14 in various readings: “But Peter, *standing up with the eleven*” (King James Version); “Then Peter, with the eleven *standing by him* (Phillips);”<sup>29</sup> “Then Peter *stepped forward* with the eleven other apostles” (The New Living Translation); “As the *twelve stood together*” (*The Voice Bible*). Only one is speaking but the message is from the *entire leadership*.

Paul uses this imagery of *working together* and *fighting together* as he honors and commends, “Epaphroditus, my brother, fellow worker (*sunergon*), and fellow soldier (*sustratiotes*)” (Philippians 2:25). Weymouth translates the phrase, “he is my brother and comrade both in labor and in arms.”<sup>30</sup> The Voice Bible translation captures the close affection and bond, which Paul had with his friend: “He has become my dear brother in the Lord. We have *worked well together* and *fought great battles together*, and he was an encouraging minister to me in my time of need.”

The term translated “fellow soldier” (*sustratiotes*) is used metaphorically of fellowship in Christian service, commending one who suffers and endures hardship in the cause of Christ.<sup>31</sup> Toward the end of his ministry, Paul would encourage young Timothy with the same imagery. “Endure hardship with us,” he urged him, “like a good soldier of Christ Jesus” (2 Timothy 2:3).

The language of striving together also appears in Paul's letter to the Romans. There, it takes on the dimension of a spiritual struggle in prayer. He was preparing to move beyond Rome into new fields among the unreached. He was asking them in advance to become the next sending base for a new assault on enemy territory. Prior to closing with personal greetings and commendations, he issued an urgent appeal for cooperation in prayer. He understood the coming

struggle in advancing the gospel into new territories among new people groups and cultures. He knew there would be Satanic opposition.

Before that, he would journey back to the dangerous context of Judea where he would surely encounter enemies of the gospel. In the passionate language of interdependence, he called upon his friends to, “Strive together [*sunagonizomai*] with me in your prayers to God for me” (Romans 15:30, King James Version, italics mine). In the following plea for intercessory prayer, I have italicized four partners integrated into a *cooperative quadrilateral synergy in prayer*: “I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit to join me in my struggle by praying to God for me. Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there, so that by God's will I may come to you with joy and together with you be refreshed” (15:30-32).

The Greek expression translated “refreshed” is used metaphorically of lying down together to rest.<sup>32</sup> Pictured here as weary, as well as with needing emotional and spiritual support from his co-workers, Paul was open and transparent. He was not afraid to express his interdependence and knew that they would not disappoint him.

The language of striving and struggling in prayer is also used to describe Epaphras, a faithful intercessor for the Colossian church. In his greetings and final instructions to them, Paul reminds them that this dear brother was “always *laboring fervently* for you in prayers” (Colossians 4:12, King James Version; *wrestling in prayer*, New International Version). Study notes published in the *Life in the Spirit Study Bible* expand upon this imagery (Scriptures referenced are from Colossians):

“Laboring,” (Gk. *agonizo*, from which we derive the English word “agonize”), denotes an intense desire, an agonizing or a striving in prayer. Faithful NT believers were not only devoted to prayer (4:2) but *agonized* with strong pleadings. The needs of our families, churches, and the world are no less significant today. We must pray fervently, knowing that in our laboring[,] Christ's energy is powerfully working in us (cf.1:29) and His purpose [is] being realized on behalf of others.<sup>33</sup>

This deep, intensive cooperation in prayer is more than a simple prayer request from Paul. He sees intercessory prayer as indispensable, a vital cooperation together in the Spirit. He writes to the Corinthian church about, “the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life” (2

Corinthians 1:8). He testified, however, that God delivered him and his co-workers and believed that the Lord would continue to deliver them into the future --- *with this key proviso*: “as you help us by your prayers” (2 Corinthians 1:11).

Additional translations of 2 Corinthians 1:11 illustrate that Paul is urgently calling upon them for continued collaboration in prayer: “Let me have your co-operation in prayer” (Moffatt); “Only you, too, must help us with your prayers” (Knox); “You can also work together with us, and for us, by your prayers” (Norlie); “and here you can join us and help by praying for us” (Phillips).<sup>34</sup>

#### Striving Together in One Mission: Cooperation Principles

1. Cooperation recognizes that we are together in a common cause and a common struggle.
2. Cooperation requires that we contend shoulder to shoulder in unity for the faith of the gospel.
3. Cooperation readies us to stand together, speaking with a united voice.
4. Cooperation realizes that there is both a physical and spiritual struggle against the faith.
5. Cooperation revitalizes us to endure hardship and face opposition.
6. Cooperation rallies us to intense intercession for one another in the work of mission.

#### Reader Reflection:

What is God speaking to me about *striving* together in one mission?

### *III. Consecration to the Commission*

Reviewing the *celebration of a coalition* and revisiting the *convocation of a community*, we are reminded that God is calling us toward a renewed *consecration to the commission*. This is not an option. It is imperative, indispensable, and incumbent upon us as we move into God's future mission.

Even as we speak of future trends toward tomorrow, our missional leadership today must be sensitive to the Holy Spirit, with sanctified living toward our Lord's imminent return. As world missions influencers, we are urged on toward ongoing spiritual formation with a call to

Godly living, “while we wait for the blessed hope – the glorious appearing of our great God and Savior, Jesus Christ” (Titus 2.13).

Living in expectancy and obedience, we must maintain an ongoing *consecration to the commission*. We do this operating in a *milieu of multiplicity* as we grapple with myriad challenges from a complex diversity of alternative agendas and competing visions. In contexts of constant change and cacophony, our challenge is to be *consistent in missional focus*. Our mandate is to stay on task with singular obedience to the straightforward instructions of the Great Commission.<sup>35</sup>

Emerging global opportunities and challenges will continually present important issues and trends for missions leaders.<sup>36</sup> It should be noted that a “missions issue” is defined as a more *temporarily limited focus* of debate or discussion but a “missions trend” is an *enduring and growing phenomenon*.<sup>37</sup>

Among many, I will highlight the following four trends which I consider to be *enduring and growing phenomena*. The trends of (1) *missional mobility* and (2) *massive migration* are global *opportunities*. The trend of (3) *militant marginalization* is a global *challenge*. These three parts of the call for a growing trend include (4) *multiplied mutuality*.

Our future promises *unlimited opportunities* for *missional mobilization*, portends *unprecedented challenges* from *militant marginalization*, and prioritizes *unsurpassed cooperation* in multiplied mutuality.

### *Unlimited Opportunities for Missional Mobilization*

#### *Missional Mobility* <sup>38</sup>

Mission in a globalized world is now appropriately described as being “from everywhere to everyone, everywhere.” Pentecostal laity are traveling throughout the world for a wide variety of reasons – as tourists, students, migrants, refugees; in civilian and military careers -- to name a few. They and full-time career missionaries need to discover mutual cooperation opportunities. The potential for multiplied missional synergy is limitless as they are disciplined and trained as equal partners.

In the July 2019 issue of *So All Can Hear: Worldview* (Assemblies of God USA World Missions), Executive Director Greg Mundis observes (*italics mine*):

We are prayerfully identifying creative ways to establish a presence in each country, even in places where an open gospel witness is not possible. *This means we need two kinds of missionaries. We need marketplace missionaries – people who have university degrees in business or economics or medicine. We need ministry missionaries – people with a theological background and ministry experience in churches that bring with them a maturity in gospel work.*<sup>39</sup>

The *marketplace missionaries* highlighted by Mundis are a growing missional presence worldwide. They are taking an active lead in enterprising and creative world missions ventures through the “Business as Mission” (BAM) movement. Those in such BAM ventures are business-for-profit leaders who see their business presence in another country as missions outreach. Their ventures provide capital investment, job opportunities, and a bridge for employees to hear the gospel.

Years ago Billy Graham stated, “I believe that one of the next great moves of God is going to be through believers in the workplace.” That quote summarized the focus of the Global Workplace Forum in Manila, the Philippines held June 25-29, 2019. It was convened by the Lausanne Movement founded by Graham at the first International Congress on World Evangelization in Lausanne, Switzerland, in July 1974.

The forum highlighted the massive evangelistic potential of Christians in the workplace – including intercultural movements on mission into workplaces and business ventures abroad. The forum emphasized that the Great Commission can never be fulfilled by full-time Christian workers alone (including pastors, evangelists, and missionaries). The headline report from close to 1,000 participants from 110 countries was, “Christians at Work – The Missing Link in Fulfilling the Great Commission.”<sup>40</sup>

The global mobility of everyday Christians is not unique to the global north or the West. In what he called, “unexpected global lessons,” Andy Crouch related his experience of being in a church service with a group of young adults. They enthusiastically reported on their short-term missions trip with the usual variety of cross-cultural lessons and life-changing experiences:

The only difference was that I was in Nairobi, Kenya, every member of the team had been born and raised in Africa, and they had just returned from India. That morning I had to unlearn several of my ideas about global mission. That this short-term team even existed (as part of their church's partnership with several churches in India) was dramatic evidence of the “multidirectional” nature of mission in the 21<sup>st</sup> century. *The travelers' testimonies* reminded me that North Americans are not the only ones making pilgrimages of mission around the world.<sup>41</sup>

Crouch's phrase, "the travelers' testimonies," carries the prospect of the exponential missional mobilization, with its impact upon *the stories of God's people on the move* around the world. These thoughts indicate to us a "missional tracking" through which we prayerfully discern and hear, "what the Spirit is saying to the churches." Pentecostal travelers' testimonies are their stories of what God is doing through *extraordinarily ordinary* believers on mission with God.<sup>42</sup>

Philip Fujii is one of those non-Western "Pentecostal travelers," spending much of his time commuting between Tokyo and London. He is employed by his company in Japan as a business attorney and serves clients in London's financial sector. I first met Philip in May 2010 at the Tokyo Lighthouse Church of God. I was especially led of the Lord to preach a world missions call in their Sunday morning worship service, followed with a special moving of the Holy Spirit.

After the meeting, Philip testified to me that his work was an opportunity to serve God in mission. Through his tears he spoke of more than 40,000 of his countrymen living in the United Kingdom (with recent estimates being over 50,000), expressing a deep burden for their spiritual lostness. We prayed together for the Lord to make a way for Philip to share the gospel with unreached Japanese living abroad. Philip is on mission with God in missional mobility.

Another Philip presents a Biblical template for Pentecostal missional mobility. Luke the physician (himself a medical missionary professional), designates Philip as, "the evangelist, one of the Seven" (Acts 21:8). The word "evangelist" is used only three times in the New Testament (Acts 21:8; Ephesians 4:11; and 2 Timothy 4:5). Although Philip is the only person specifically called an evangelist, others functioned in that role. In spite of the historically inaccurate clergy-laity divide, one may take the liberty to view Philip (in today's terms) as a "lay evangelist."<sup>43</sup>

He was one of the seven deacons in Jerusalem assigned to administer a feeding program among the "Hellenists," Greek-speaking believers. The other main group of believers were the "Hebrews," the Aramaic-speaking community. (Acts 6:1). All of the seven had Greek names, coming from among the Hellenists (Acts 6:5).

French Arrington provides additional historical and cultural background:

In ancient times Hellas was the name for Greece, and native Greeks were called Hellenes. Those who adopted Greek ways but were not native Greeks were called Hellenists. The Hellenists of Acts 6 were Christians who as Jews had been greatly influenced by Greek culture, probably while living outside Palestine. The Hebrews were Jewish Christians who lived in their native Palestine.<sup>44</sup>

The emerging picture of Philip (perhaps with intentionality from the pen of a fellow lay professional) provides a profile of a Pentecostal layman in missional mobility. Philip was well-traveled (especially later), intercultural, linguistically-able, Biblically-informed, and supernaturally anointed as a gifted evangelist.

The Bible is clear that he is not listed among the apostles but remembered as one of “the Seven” deacons who served tables. Upon the outbreak of a great persecution against the church in Jerusalem, Luke makes the significant point that, “all *except* the apostles were scattered throughout Judea and Samaria” (Acts 8:1). Philip was one of, “those who had been scattered” (Acts 8:4).

It is also very significant that this Spirit-filled lay evangelist, “becomes the first believer in Luke's narrative to extend the Christian movement outside of Jerusalem and into another people group.”<sup>45</sup> This was *before* Paul, and *before* the full-time church planting team sent by the missions agency formed out of the church in Antioch. We cannot underestimate the massive move of the Holy Spirit in world evangelization from the missional mobility of *all* the people of God.

Revisiting the ministry description and expectations of “the Seven” requires a critique of another false dichotomy similar to the clergy-laity divide. Misinterpreting the Acts 6 model has created a bifurcation which hampers missional mobilization. Models are created and implemented in local churches which develop two strands of eldership: so-called business elders and ministry elders. Sometimes this carries over into traditional separations of roles between career missionaries and those who send them. In this model, missionaries preach; the laity pay and pray.

The twelve apostles presented a plan for the election of food administrators. This would free them up to focus their attention, “to prayer and the ministry of the word” (Acts 6:4). Though not intended by them, this may be one of the contributing factors to the subsequent sacred-secular divide that occurs in church history.

Today's resulting narrative would basically say something like, “the laity will do the sending and the full-time Christian workers will do missions ministry.” Ignoring or addressing this error will have serious implications in whether or not we are successful in mobilizing and equipping *all* the people of God in mission.

Those to be chosen for the food distribution needed more than business acumen and skills in organizational management. “Brothers,” the people were advised, “choose seven men from among you who are known to be full of the Spirit and wisdom” (Acts 6:3). Remember, however, though they were selected to sort out and supervise administrative matters, they were not strictly limited to those roles. They were to minister in spiritual giftings as fellow workers in the harvest.

As such, Philip emerged as an effective mobile missionary – *a waiter in missional witness -- a table server turned transcultural evangelist*. His anointed preaching ministry was both public – to the masses in Samaria (Acts 8:6) – and private, to a man traveling in the desert (Acts 8:26). Arrington gives him a fitting tribute: “Philip was a man of wide vision. He was used by the Holy Spirit to bring the message of salvation to the Ethiopian, a Gentile, and to begin the work that broke down racial and religious barriers to the progress of the gospel. He was a true predecessor of Paul.”<sup>46</sup>

Worth contemplating as lessons for today's *traveling Pentecostals* are the implications of a Middle Eastern, Greek-speaking deacon connecting through the Holy Spirit to an African government official. Our African brothers and sisters make much of this conversion of an Ethiopian. They remind Christians in the global north that before the gospel crosses into Europe in Acts 16, it is already on its way to Africa in Acts 8. Church historians connect this conversion to the beginning of the Ethiopian church and wider movements throughout North Africa.<sup>47</sup>

Think also of the global implications later arising from Philip's obedience. The Ethiopian convert was the seed of today's burgeoning, vibrant and largely Pentecostal church, across all sub-Saharan Africa. The mobility of African believers is now blessing the former Western missionary sending regions of Europe and North America and the influence of African Christians is felt around the world.<sup>48</sup>

#### Reader Reflection:

What are the missional cooperation opportunities presented by the growing numbers of world -- traveling Pentecostal laity? How can “marketplace missionaries” and “ministry missionaries” cooperate?

#### Massive Migration <sup>49</sup>

For years, world missions strategies and the administration of field operations have worked out of the traditional geographical paradigm in terms of nations, regions, and continents. Mission tomorrow, however, will also be defined by the growing opportunities resulting from

global migration. We are already moving toward a borderless world in which more than 250 million people are currently living outside their countries of birth – a 50% increase since 2000.<sup>50</sup>

All Pentecostal missions leaders – local, national, regional, and international – would be well advised to give careful and prayerful attention to *God's missional intent* through this pervasive phenomenon of migration, also called diaspora. As I have noted in an earlier observation:

The current global phenomenon of diaspora is a God-initiated and God-orchestrated missional moment in contemporary history. The Sovereign God of history is sending and superintending one of the most massive evangelistic opportunities in world missions history. Through intentional global scattering, the Holy Spirit is not only creating an unprecedented receptivity among peoples living beyond their borders, but also dispersing evangelistic workers through creative, unexpected means.<sup>51</sup>

Migration came into the spotlight in Europe in mid-year 2015 (now, more recently at the southern border of the United States). Under the leading of the Holy Spirit, that issue was prayerfully addressed by the Pentecostal European Mission (PEM) in their annual consultation. The Biblical, historical, and strategic implications of this challenge were addressed by the authors in their plenary session.<sup>52</sup>

In the last decade, a series of consultations, studies, and publications have contributed to an emerging *diaspora missiology*. It is defined as, “a missiological framework for understanding and participating in God's redemptive mission among people living outside their place of origin.”<sup>53</sup> The late missions visionary/missiologist Ralph Winter wrote that, “Diaspora missiology may well be the most important undigested reality in missions thinking today. We simply have not caught up with the fact that most of the world's people can no longer be defined geographically.”<sup>54</sup>

The Apostle Paul had a perspective on God's redemptive mission among scattered peoples. His proclamation on Mars Hill in Athens, Greece is one of the central texts discussed in diaspora missiology. We read it in Acts 17:24-27 (italics mine):

“The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. And He is not served by human hands, as if He needed anything. Rather, He Himself gives everyone life and breath and everything else. From one man He made all the nations, that they should inhabit the whole earth; and He marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek Him and perhaps reach out for Him and find Him, though He is not far from any one of us.”

The Lausanne Global Diaspora Network comments on this passage, noting that it, and other Biblical references, indicates the purpose of the Triune God:

Nothing in history happens by chance. Every geographical move of every human being who ever lived happens within the overall will and sovereignty of God. The fact that God created nations (Genesis 25:23; Psalm 86:9-10) and languages/cultures (Genesis 11:1, 6, 7, and 9), and determined the place (space) and the timing (time) of our habitation. The passage in Acts 17:26-29 implies that He not only ‘uses’ the ‘diasporas’; but designs, conducts, and employs such ‘diasporas’ for His own glory, the edification of His people, and the salvation of the lost. Every dispersed person and people group has a place and a role to play in God’s redemptive history.<sup>55</sup>

Diaspora missiologists speak of three types of diaspora missions: ministry *to*, *through*, and *beyond* diasporas. Diaspora mission reaches out *to* evangelize diaspora people, they evangelize *throughout* their cultural group (in mono-cultural evangelism), and they also become an intercultural missions force to reach out *beyond* their culture to other people groups.<sup>56</sup>

Initially, the majority of migrant churches around the world only reach out monoculturally to their own people. More of the migrant Christian communities, however, are sensing and demonstrating God's call to reach across to other cultures and peoples in their host countries. A growing number are sending out both monocultural and intercultural missionaries to other nations. These multiple opportunities present new models of cooperation in mission.<sup>57</sup>

The sheer number of Christians in the global diaspora call for our careful attention. A major study released in March 2012 by the Pew Research Center stated, “Christians comprise nearly half – an estimated 106 million, or 49% of the world's international migrants.”<sup>58</sup> Now, years after the report, it would be a safe assumption to state that *the majority of migrants in the world are “Christian.”*

More information is needed about the various Christian traditions associated with that number. No doubt, a good percentage of them are nominals and need to be evangelized or renewed. Surely millions of Pentecostal believers are among them, moving across the world as mobile migrants in mission.

These *missional migrants* see themselves as having been sent by the Holy Spirit and released by their churches into God's mission. Some, such as Filipina domestic workers and South Asian construction workers in the Arabian Peninsula, are moving into formerly impenetrable contexts. Others, such as African and Latin American immigrants into Europe, are bringing a new resurgence to a region sometimes declared post-Christian.<sup>59</sup>

Two population powerhouses, China and India, must also be factored into any discussion of the potential of missional migration.<sup>60</sup> These nations constantly lead any listing of the top 10 countries by population in the world. They will have growing significance because of their history, geographical locations, demographic strengths, and strategic global influence.<sup>61</sup>

Their missiological importance was highlighted in the June 2013 Lausanne Global Leadership Forum. Rajan Matthews, an evangelical Information Technology leader in India, traced the growing economic strength of his country -- predicted to become the world's fourth largest economy in 2020. By then, he said, one in three technicians in the world will be from India (where 60-70% of the population is already penetrated by mobile phones). Matthews calls for attention to India's "emerging youth tsunami" where there are over 400 million young people under 25 years of age, with a full 50% of them female, and a major internal migration is underway from the villages to urban areas.<sup>62</sup> When they are evangelized, what will be their world missions potential, especially in missional migration?

Noteworthy is the *current* strategic growing reality that the people groups of China and India are not only a mission *field* --- but the churches there also are becoming a mission *force*. South Indian evangelists/church planters have been active for more than two decades with notable fruitfulness among unreached peoples of North India and across the border into Nepal. Indian diaspora are planting churches worldwide.

David Ro provides a stimulating report in *The Lausanne Global Analysis* on the Chinese missions movement. He discusses recent consultations in Seoul, South Korea, between several prominent leaders from the unregistered churches of China and selected global and Korean evangelical missions leaders. A "Mission China 2030" vision was launched in Seoul at the Asian Church Leaders Forum in 2013. Returning in 2014, China's leading pastors laid out plans to accomplish the vision to raise up a younger generation to, "plant thousands of churches in the cities, reach China's 500 unreached minority people groups, and send out 20,000 overseas missionaries by 2030."<sup>63</sup>

Exact numbers are uncertain but some estimates in 2019 claimed around 1,000 Chinese "missionaries" outside the country (depending upon the definition and usage of the term). If the plan to send 20,000 seems daunting or unrealistic, consider the reliable numbers, and the ratio of Christians to missionaries, from Todd Johnson and colleagues at the Center for the Study of Global Christianity (CSGC).

Already in 2010, they estimated some 106 million Christians in China. They say that by those numbers, reaching 20,000 is attainable. Johnson notes that the global average for Christians sending international missionaries is 175 per million. In that case, he says, if China has only 100 million Christians, sending 17,500 missionaries would meet the average. Consider the massive missionary sending potential, however, in their projection of 160 million Christians in China is by 2025 (potentially 28,000 Chinese missionaries in the next five years). They are predicting the population to double again to more than 330 million by 2050.<sup>64</sup>

The potential for dynamic and exponential multiplication of Chinese missionaries also includes the world travel implications of China's current “Belt and Road Initiative” (BRI). This global development plan involves scores of countries and international corporations. It includes massive infrastructure projects and significant Chinese investments. The “belt” would be overland highway and railway projects from China to Europe. The “road” implies the increase of international commercial sea routes with the construction of maritime infrastructures.<sup>65</sup>

The BRI appears to many as an ostentatious project with its grandiose public relations announcements. The immense ambition of the international [program] has been met with some indifference and skepticism. Meanwhile China is developing projects all across Central Asia into the Middle East. Israeli media outlets reported in 2015 that Israel had contracted with China for some 20,000 workers. This fact was confirmed by local Pentecostal missionary colleagues in Israel who have initiated Bible studies in workers camps.<sup>66</sup>

Chinese construction companies are winning huge contracts, especially across Africa where the Chinese diaspora is growing. Missions ministries such as the Overseas Missionary Fellowship (OMF) are evangelizing and also facilitating cooperation between Afrikaans/English and Chinese churches in South Africa. OMF is moving into other African countries with Chinese diaspora. Their vision is for: “a prayer movement for the Chinese diaspora, for pastors and/or missionaries from China – specifically trained to minister to the Chinese in Africa, for ministry by local churches to Chinese churches, and for support of [Chinese] Christians returning to China.”<sup>67</sup>

Emily Dawes reminds us that religious movements historically migrated along the ancient Silk Road, “through conquest, colonialism and commerce: Buddhism, Christianity and Islam all came to China this way. Now Chinese Christians see it as their responsibility to re-evangelize the non-Christian regions of the Belt and Road Initiative.”<sup>68</sup> Some Chinese missions

leaders compare this initiative to the open travel provided to early Christians through the widespread Roman roads and marine shipping lanes. Others are revisioning the enthusiasm of the “Back to Jerusalem” movement to bring the gospel back to its origins in Jerusalem.<sup>69</sup>

Reader Reflection:

What is God doing through and beyond *missional migrants* and how can we work with them toward increased cooperation in mission?

Reader Reflection:

What are the missions cooperation implications of the growing missions movements and international migrations *from* India and China?

### *Unprecedented Challenges from Militant Marginalization*<sup>70</sup>

The worldwide *missional mobility* of Spirit-filled laity on the move and the *massive migration* of believers in diaspora are contributing to the already phenomenal growth of the global Pentecostal movement. They come alongside the existing missionary sending movements from the *majority world*, also known variously as the *southern world* and *global south*.<sup>71</sup> These intentionally-structured, missionary-sending movements have been known to missions leaders across the Evangelical and Pentecostal families for decades.

The Pentecostal expression of faith has been blessed by God with a meteoric rise and expansiveness, and a growing public-political influence. In the first decade of the 21st Century, a widely celebrated and highly publicized report, “Spirit and Power: A 10 – Country Survey of Pentecostals,” found its place in the arena of “religion and public life.”

The report was unveiled at the October 2006 “Spirit in the World” Symposium, sponsored by the prestigious John Templeton Foundation. It was published at the website for the Pew Forum on Religion and Public Life.<sup>72</sup> The survey's results were summarized in five key points, indicating that global Pentecostals: (1) are prevalent; (2) have distinctive experiences; (3) are intense in their beliefs; (4) support political engagement; and (5) are morally conservative.<sup>73</sup>

Pentecostals are part of the greater “Great Commission community,” a wider family of churches and movements focused on world evangelization.<sup>74</sup> This community finds expression and cooperation through such networks as the Lausanne Movement and the World Evangelical Alliance. Taken together with the broader expressions of historical Christianity, the world

Christian Movement is pervasive and penetrating in its global expansion. The gospel light is thus penetrating darkness.

Not everyone is happy about that fact. Present and future Christians move into a hate-filled and violent world and are faced not only with *marginalization* but also with *militancy* and *martyrdom*. In culturally-liberal Western societies, hostile secularists seek the marginalization of believers, their beliefs, influence, and cultural symbols of their faith. Globally, Evangelical and Pentecostal believers are under pressure and persecution from intolerant elements among the older, nominal (and typically liberal) forms of Christianity.

Militancy against Christians is on the rise worldwide from radicalized non-Christian religionists (Muslims, Hindus, Buddhists, and others). Religious terrorism has become commonplace. The Christian movement is encountering challenges unprecedented in the history of the worldwide expansion of the Christian church. Martyrdom is becoming a “pervasive phenomenon.”<sup>75</sup>

In this context, the words of Pentecostal colleague Douglas Petersen are even more relevant now than when he first published them some 20 years ago: “The common environment in which we will all work in the future – Pentecostals and non-Pentecostals alike – bodes well for the development of strategic cooperation, collaboration, and alliances. Since it appears destined to be an increasingly hostile environment, our need for one another will grow. Mutuality will be more easily perceived. The value of unity will rise.”<sup>76</sup>

Reader Reflection:

How has intolerance and persecution brought about cooperation and interdependence among Pentecostals; and also between Pentecostals and other Christians in mission (Evangelical and Ecumenical)?

Unsurpassed Cooperation in Multiplied Mutuality <sup>77</sup>

In light of our unlimited opportunities and unprecedented challenges, we must give priority to *unsurpassed cooperation* in world evangelization. Anointing and fruitfulness in Pentecostal mission will grow exponentially through the shared mutuality of cooperation, spiritual unity, and relational “partnership in the gospel” (Philippians 1:5).

Our future (as in the days of our beginnings) must be characterized with the true diversity that brings our work together (age, gender, ethnicity, intercultural cooperation, and global

awareness). It must be marked by the partnership of women and men, recognizing the equal participation and leadership of women in mission.<sup>78</sup>

Together, younger men and women were founders and leaders of Pentecostal churches, parachurch ministries, networks, movements, and denominations in the early days of our movement. If our global *horizon* is to be anything like our *heritage*, Pentecostal missions leaders must give urgent attention to the mentoring of millennials in mission, accepting and affirming younger missions leaders. These women and men of God are not just emerging --- they *have emerged* under the anointing of the Holy Spirit as valued co-workers and leaders in mission.<sup>79</sup>

Mutuality in mission will require an ongoing, representative “global quadrilogue” of cooperative conversation partners from among: (1) the *assembly* (local churches and church movements), (2) the *agency* (missions agencies), (3) the *academy* (missiologists and trainers), and (4) the *agora* (missional laity in the marketplace). These four representative bodies must meet with equal voices around the table.<sup>80</sup>

As common shareholders in global mission, mutually mandated as Christ followers by the Great Commission, we must listen to one another.<sup>81</sup> The conversation is enhanced and facilitated by (5) the *association* (such as the various regional missions associations coordinating with the PWF World Missions Commission).

Pentecostal missions leaders need to be urged forward towards participation in these regional networks. They cannot afford, however, to isolate their conversations among themselves. Mutual cooperation also values the friendship and fellowship of our colleagues in the evangelical world missions family (and among sympathetic fellow travelers on mission in broader, historic Christian churches).

There are benefits and added value from our involvement and influence within interdenominational fellowships, such as the World Evangelical Alliance (WEA) and the Lausanne Movement for World Evangelization. These contexts of cooperation provide an environment in which we receive (and give) mutual fellowship, encouragement, and peer resourcing.

Reader Reflection:

How can more cooperation be built among all the conversation partners in the assembly, agency, academy, and the agora?

Reader Reflection:

How do we, with intentionality, cooperate in promoting and providing more diversity in our work together (in the spheres related to age, gender, ethnic, intercultural cooperation, and global awareness)?

#### *IV. Conclusion*

We have looked back to *celebrate a coalition* that has given us the Pentecostal World Fellowship and the many services and ministries of its World Missions Commission. We have reached into Scriptural models to highlight the divine *convocation of a missional community*, as it *symphonizes, synergizes, and strives* together in one mission. These Scriptural templates have provided us with fresh cooperation principles in future mission.

Facing unlimited opportunities and unprecedented challenges, let us cooperate together in a renewed *consecration to the commission*. May that which marked the first Pentecostal missionaries also be our testimony, “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following” (Mark 16:20, King James Version).

In light of the remaining task before us, let us petition heaven for a great new move of God in our time, expecting an enabling, energizing, and enduring empowerment of the Holy Spirit. That supernatural anointing will bind us together into, “a *coalition of commitment* for the furtherance of the gospel to the ends of the world.” As we go, we are encouraged and emboldened with our Lord's promise (Matthew 28:20), “And surely I will be with you always, to the very end of the age.”

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- <sup>4</sup> As noted in an email from Arto Hamalainen, Chairman of the World Missions Commission, June 9, 2019.
- <sup>5</sup> “Vision and Purpose,” at [www.pwfmissions.net](http://www.pwfmissions.net). Accessed July 15, 2019.
- <sup>6</sup> Arto Hamalainen and Grant McClung, Editors. *Together in One Mission: Pentecostal Cooperation in World Evangelization* (Cleveland, Tennessee: Pathway Press 2012); and Arto Hamalainen, *How To Start Missionary Work in New Sending Countries?* (Fida International 2014). These titles are also available online at: [www.pwfmissions.net](http://www.pwfmissions.net); [www.worldagfellowship.org/missions](http://www.worldagfellowship.org/missions); and [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org)
- <sup>7</sup> “A Position Paper on the Essential Nature of the Church as the Missional People of God as Reflected in Pentecostal Self-Understanding,” World Assemblies of God (WAGF) Theological Commission, May 2014.

<sup>8</sup> French L. Arrington, *The Ministry of Reconciliation: A Study of 2 Corinthians* (Grand Rapids, Michigan: Baker Book House, 1980), 105.

<sup>9</sup> William T. Snider, “An Historical Overview of Partnership in Missions,” *International Journal of Pentecostal Missiology* ([www.agts.edu/IJPM](http://www.agts.edu/IJPM), Volume 1 2013), 20. See also in the same issue, the work of Mike McAteer, “Partnership in Mission: An Analysis of Hindrances and Practical Suggestions for Implementation.”

<sup>10</sup> Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Zondervan Publishing, 1962), 352.

<sup>11</sup> George W. Peters, “Pauline Patterns of Church-Mission Relationships,” *Evangelical Missions Quarterly* (January 1973).

<sup>12</sup> “symphony,” at [www.dictionary.cambridge.org/dictionary/english/symphony](http://www.dictionary.cambridge.org/dictionary/english/symphony). Accessed July 1, 2019.

<sup>13</sup> W.E. Vine, *An Expository Dictionary of New Testament Words* (Fleming H. Revell Company 1966), 43.

<sup>14</sup> Helen Bartlett Montgomery in Curtis Vaughan, General Editor. *The New Testament from 26 Translations* (Grand Rapids, Michigan: Zondervan Publishing House, 1967), 76.

<sup>15</sup> *The Voice Bible: Step Into the Story of Scripture*. Ecclesia Bible Society 2012 (Nashville, Tennessee: Thomas Nelson Publishers 2012), 1177.

<sup>16</sup> “synergy” at [www.dictionary.cambridge/english/symphony](http://www.dictionary.cambridge/english/symphony). Accessed July 1, 2019.

<sup>17</sup> William D. Taylor, Editor. *Kingdom Partnerships for Synergy in Missions* (Pasadena, California: William Carey Library, 1994), 6 (available for online reading at [www.worldevangelicals.org/resources](http://www.worldevangelicals.org/resources)).

<sup>18</sup> Vine, *An Expository Dictionary of New Testament Words*, 232, 345.

<sup>19</sup> J.B. Phillips translation in Curtis Vaughan, General Editor. *The New Testament from 26 Translations*, 813.

<sup>20</sup> Mark L. Williams, “Collaborating The Commission: Working Together in World Evangelization,” in Hamalainen and McClung, Editors. *Together in One Mission*, 119.

<sup>21</sup> Billy Wilson, “Together We Can: The Power of Networking and the Great Commission,” in Hamalainen and McClung, Editors. *Together in One Mission*, 101–102.

<sup>22</sup> William Brooks, “A Biblical Understanding of the Diversity of Paul's Missionary Coworkers,” in A. Scott Moreau and Beth Snoderly, Editors. *Reflecting God's Glory Together: Diversity in Evangelical Mission* (Pasadena, California: William Carey Library, 2011), 209.

<sup>23</sup> Grant McClung, *Globalbeliever.com: Connecting to God's Work in Your World* (Cleveland, Tennessee: Missions Resource Group, 2010), 147–148. Available online in English and Spanish at: [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org).

<sup>24</sup> Donald C. Stamps, General Editor and John Wesley Adams, Associate Editor. *Life in the Spirit Study Bible* (Grand Rapids, Michigan: Zondervan Publishing, 2003), p. 1770.

<sup>25</sup> “strive” at [www.dictionary.cambridge/english/symphony](http://www.dictionary.cambridge/english/symphony). Accessed July 1, 2019.

<sup>26</sup> Vine, *An Expository Dictionary of New Testament Words*, 84, 233, 304, 344.

<sup>27</sup> Grant McClung, “A Coalition of Commitment: Cooperation Opportunities for Contemporary Pentecostal Missions,” in Hamalainen and McClung, Editors. *Together in One Mission*, 73.

<sup>28</sup> Vaughan, General Editor. *The New Testament from 26 Translations*, 899.

<sup>29</sup> *Ibid.*, 439.

<sup>30</sup> *Ibid.*, 904.

<sup>31</sup> Vine, *An Expository Dictionary of New Testament Words*, 45–46.

<sup>32</sup> Vine, *An Expository Dictionary of New Testament Words*, 265.

<sup>33</sup> Stamps and Adams, *Life in the Spirit Study Bible*, 1896.

<sup>34</sup> Vaughan, General Editor. *The New Testament from 26 Translations*, 793.

<sup>35</sup> Grant McClung, “Missional Focus in a Milieu of Multiplicity: A Mental Map for Pentecostal Leaders,” in “Resources” at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org); also in, *International Journal of Pentecostal Missiology* ([www.agts.edu/ijpm](http://www.agts.edu/ijpm)), Volume 5 (2017). The paper was first presented to the World Missions Commission of the Pentecostal World Fellowship in Toronto, Canada, October 27 – 29, 2015. It was designed as a research/discussion resource (for consultations, retreats, and leadership conferences) for missions leaders in a wide variety of spheres of influence, such as missions agency leaders, field leaders, national missions leaders, missiologists, pastors, missionaries, and missional laity in the marketplace. It surveys 25 significant missions issues and trends under the categories of “Whole Gospel, Whole Church, Whole World.” The resource provides 90 reflection/discussion questions, 30+ website resources, and includes 125 footnotes for further research/reading/teaching.

<sup>36</sup> Grant McClung, “God’s Future Mission: Global Missiological Challenges Toward 2020 and Beyond,” Pentecostal European Mission Consultation. Madrid, Spain, October 15, 2018; available in “Resources” at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org).

<sup>37</sup> Cf. Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, Editors. *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, Michigan: Baker Academic, 2005), 13.

<sup>38</sup> McClung, “Missional Focus,” 16.

<sup>39</sup> Greg Mundis, “Arrow to the Heart,” *So All Can Hear: Worldview* (Volume 5, Nr. 7 July 2019), 29.

<sup>40</sup> See ongoing resources and connections at [www.lausanne.org/gwf](http://www.lausanne.org/gwf).

<sup>41</sup> Andy Crouch, “Unexpected Global Lessons,” *Christianity Today* (December, 2007), 30–32.

<sup>42</sup> McClung, “God’s Future Mission,” 9; also in McClung, *Globalbeliever.com*, 243.

<sup>43</sup> McClung, “Evangelists,” in Stanley M. Burgess, Editor and Eduard M. Van Der Maas, Associate Editor. *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Edition (Grand Rapids, Michigan: Zondervan Publishing 2002), 620.

<sup>44</sup> French L. Arrington. *The Acts of The Apostles: An Introduction and Commentary* (Peabody, Massachusetts: Hendrickson Publishers, 1988), 65.

<sup>45</sup> Harold Dollar. *St. Luke's Missiology: A Cross-Cultural Challenge* (Pasadena, California: William Carey Library, 1996), 72.

<sup>46</sup> Arrington. *The Acts of The Apostles*, 93.

<sup>47</sup> See the work of Greek historian Eusebius (AD 263 – 339) as cited as a study note in, “The Beginning of The Ethiopian Church/Acts 8.26 – 40,” *Global Impact Bible* (Wheaton, Illinois: Crossway Publishing, 2017), 1462.

<sup>48</sup> Jack Bryan, “Return to Senders: Ethiopian Churches No Longer Want to Be On The Receiving End of The Great Commission,” *Christianity Today* (July/August 2019), 50–53.

<sup>49</sup> McClung, “Missional Focus,” 26 – 27.

<sup>50</sup> The United Nations reported an estimate of 258 million on December 18, 2017 (*International Migration Report* [www.un.org/development/desa/publications/international-migration-report-2017.html](http://www.un.org/development/desa/publications/international-migration-report-2017.html)); accessed July 16, 2019.

<sup>51</sup> McClung in Sadiri Joy Tira, “Diasporas from Cape Town 2010 to Manila 2015 and Beyond,” *Lausanne Global Analysis* (March 2015, Volume 4, Issue 2) at [www.lausanne.org/lga](http://www.lausanne.org/lga).

<sup>52</sup> McClung, “Moved by the Spirit: On Mission with God Among People on the Move,” Pentecostal European Mission, Turin, Italy, November 16 – 19, 2015. Available in “Resources,” at [www.MissionsResourceGroup.org](http://www.MissionsResourceGroup.org).

<sup>53</sup> From the “Seoul Declaration on Diaspora Missiology,” in Lausanne Committee for World Evangelization. *Scattered to Gather: Embracing the Global Trend of Diaspora* (Manila, Philippines: LifeChange Publishing, 2010).

<sup>54</sup> Cited in Enoch Wan, “The Phenomenon of Diaspora: Missiological Implications for Christian Missions,” [www.globalmissiology.org](http://www.globalmissiology.org), Volume 4, Number 9 (July 2012).

<sup>55</sup> “‘Diasporas’ and God’s Mission,” in *Scattered to Gather*, 12. Note many diaspora missiology resources at [www.lausanne.org](http://www.lausanne.org) and [www.global-diaspora.com](http://www.global-diaspora.com).

<sup>56</sup> Note these emphases in Sadiri Joy Tira and Tetsunao Yamamori, Editors. *Scattered and Gathered: A Global Compendium of Diaspora Missiology* (Oxford, United Kingdom: Regnum Books International, 2016), 3.

<sup>57</sup> Consider, for example, the burgeoning migrant Pentecostal mega churches in Europe and North America.

<sup>58</sup> “Faith on the Move – The Religious Affiliation of International Migrants,” Pew Research Center – Religion and Public Life (<https://www.pewforum.org/2012/03/08/religious-migration-exec>); accessed on July 16, 2019.

<sup>59</sup> See added resources in McClung, “Missional Focus,” 27, footnote 112. One of the titles clearly states missional self-image: Claudia Wahrisch-Oblau. *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden, Netherlands: Brill Publishing, 2012).

<sup>60</sup> McClung, “Missional Focus,” 29–30.

<sup>61</sup> Sarah Eekhoff Zylstra, “Babies Halt the Great Commission: Christian Researchers Think Population Growth Will Stall the Gospel’s Spread,” *Christianity Today* (July/August 2015), 18–19; cf. more of the research from Todd Johnson and colleagues at the Center for the Study of Global Christianity ([www.globalchristianity.org](http://www.globalchristianity.org)), and the Study of Global Christianity Issue Network at [www.lausanne.org](http://www.lausanne.org).

<sup>62</sup> In Bangalore, India (June 17–21, 2013); cf. McClung “Executive Summary Report of the Global Leadership Forum,” (unpublished); available upon request ([grant.mcclung@gmail.com](mailto:grant.mcclung@gmail.com)).

<sup>63</sup> David Ro, “The Rising Missions Movement in China (the World’s New Number 1 Economy) and How to Support It,” Volume 4, Issue 3 (May 2015), in *Lausanne Global Analysis* at [www.lausanne.org](http://www.lausanne.org).

<sup>64</sup> Center for the Study of Global Christianity ([www.globalchristianity.org](http://www.globalchristianity.org)), and the Study of Global Christianity Issue Network at [www.lausanne.org](http://www.lausanne.org).

<sup>65</sup> “What is China's Belt and Road Initiative?” in *The Economist* (May 14, 2017 <https://www.economist.com/the-economist-explains/2017/05/14/what-is-chinas-belt-and-road-initiative>); Accessed on July 16, 2019.

<sup>66</sup> McClung, “Executive Summary Report,” World Missions Commission in Tel Aviv, Israel (May 6–15, 2017).

<sup>67</sup> Jeremy Luedi, “China's Belt and Road: Exporting Evangelism?” in *The Diplomat* (July 4, 2018 <https://www.thediplomat.com/so18.07/chinas-belt-and-road-exporting-evangelism>); Accessed on July 10, 2019.

<sup>68</sup> Emily Dawes, “Chinese Christianity Encounters Islam Along the Belt and Road Initiative,” *Asia Dialogue* (July 3, 2019 <https://www.theasiadialogue.com>); Accessed on July 10, 2019.

<sup>69</sup> Tom Hancock, “China Missionaries Seek Converts Along the Belt and Road,” *Financial Times* (August 10, 2017 <https://www.ft.com>); Accessed July 10, 2019.

<sup>70</sup> McClung, “Missional Focus,” 30–31.

<sup>71</sup> Cf. The chapters by Allen Anderson, “Towards a Pentecostal Missiology for the Majority World,” 169–189; Grant McClung, “Third Millennium-Third Church,” 233–241; and Reuben Ezemadu, “The Role of the Majority Church in Missions,” 243–250 in Grant McClung, Editor. *Azusa Street and Beyond: Missional Commentary on the Global Pentecostal/Charismatic Movement* (Bridge-Logos Publishing, Revised Edition 2012).

<sup>72</sup> “Spirit and Power: A 10 – Country Survey of Pentecostals,” at <http://pewforum.org/surveys/pentecostal>. Accessed June 5, 2019.

<sup>73</sup> Also discussed in Grant McClung, “Essential Characteristics of Pentecostal Mission,” in Stanley M. Burgess and Paul W. Lewis, Editors. *A Light to the Nations: Explorations in Ecumenism, Missions, and Pentecostalism* (Eugene, Oregon: Pickwick Publications, 2017), 182–183.

<sup>74</sup> Peter Kuzmic, “Pentecostals in the Evangelical Family: A Historical and Theological Reflection” in Hamalainen and McClung. *Together in One Mission*, 37–62.

<sup>75</sup> Todd M. Johnson and Gina A. Zurlo, “Christian Martyrdom as a Pervasive Phenomenon,” in *Modern Society and Social Science* (Volume 51, Number 6, 2014), 679–685.

<sup>76</sup> Douglas Petersen, “Missions in the Twenty-First Century: Toward a Methodology of Pentecostal Compassion,” *Transformation* (Volume 16, Number 2, April 1999), 58.

<sup>77</sup> McClung, “Missional Focus,” 22–23.

<sup>78</sup> Note the theme of “Pentecostal Women in Missions,” in *International Journal of Pentecostal Missiology* ([www.agts.edu/ijpm.org](http://www.agts.edu/ijpm.org), Volume 3, 2014); see the “Partnership of Men and Women” Issue Network at [www.lausanne.org](http://www.lausanne.org).

<sup>79</sup> McClung, “Missional Focus,” 19–20.

<sup>80</sup> *Ibid*, p. 2; the model expanded in McClung, “God's Future Mission,” 10.

<sup>81</sup> “Stop Talking and Listen For a Minute,” in *Encounters Mission Journal* (July 12, 2019) <https://www.emj.redcliffe.ac.uk/2019/07/12/stop-talking-and-listen-for-a-minute>); Accessed on July 17, 2019.