SOCIAL JUSTICE, ISSUE-BASED MISSION AND AGWM MISSIOLOGY

Presented by the
Assemblies of God World Missions
Missiology Team
Alan Johnson (lead) John Easter, Joshua Fletcher,
Paul Kazim, Anita Koeshall, Mark Hausfeld, Wang Yi Heng

October 12, 2016

Table of Contents

SOCIAL JUSTICE, ISSUE-BASED MISSION AND AGWM MISSIOLOGY

Introduction

This year's missiology team topic explores the relationship of social justice and AGWM missiology, following a logical progression in the series of papers the missiology writing group has developed. We began with definitional work on the meaning of missionary and our response to the challenge of Unreached People Groups. Exploring our mission history and its implications for the future, we identified best practices and key competencies for our missionaries, developed ideas for missions curriculum for our USA churches and examined the notion of a collective call of our mission which provides the context for personal calling. Two papers comprise this effort: the first focuses on the theological and missiological perspective of social justice, and the companion paper provides case studies of best practices within the context of our mission.

These topics originated in the larger vision of Assemblies of God Pentecostal missions and our identity as people called to world evangelization. This work can only be accomplished when missionary workers who follow their personal call from the Spirit join with the AGWM fellowship in the broad biblical trajectory of God's redemptive mission among the *ethne*. Up to the recent past, AGWM could assume that most of those applying for missionary service shared this broader value of conversionary evangelism, discipleship and the planting of the church, even when their specific ministry calling involved them in other kinds of ministries supportive to those endeavors.

Today it has become clear that such an assumption no longer holds true. Greg Mundis shared with this missiology group that there is a significant shift in understanding of "missionary work" among those applying to AGWM. In the past, activities characterized by compassion and social justice were intertwined with and/or part of the outgrowth of the church planting efforts. Today, more people are coming into cross-cultural missions with an issue they feel called to address, such as human trafficking, poverty, clean water access and so on, apart from the goal of planting and partnering with an indigenous church. In other words, they construe their missions ministry *as* social justice independent of church planting[1].

There are voices in the broader missions world that advocate simply adjusting to the sensibilities of potential missionary candidates.[2] This would involve shifting the primary efforts to ministries of compassion, social concern and issues of social justice with increasing use of short-term workers to the exclusion of career workers whose primary focus is church planting. The local

---

[1] Church planting is used in some contexts in this paper as a cover term to represent the whole work of conversionary missions, from evangelism to discipleship and training to church planting and missions sending.

[2] Eldon Porter makes the point that local churches no longer want to simply support missions, they want to be involved. He suggests that missions agencies need to change to accommodate this kind of participation from local churches in the sending base. However, the increased interest in social concerns means that such churches (and the candidates that come from such churches) are no longer interested in the traditional work of missions agencies such as evangelism and church planting (2014).

church movements with whom we partner have tended to be either ignored or are used as the employee base to run these ministries that are conceived and funded from the West. In other words, the vision for mission is formulated by the support-base constituency rather than the local indigenous church, and the mission agency is strongly influenced to follow suit.

Some even believe that the time has come for new, humanitarian-based mission structures to be developed that fundamentally reshape missions, in which the Bible no longer becomes the driving force in missions practice, instead the vision and programs of the senders shape the agenda. Needless to say, other voices in the evangelical world are expressing concern that evangelicals are losing their moorings in the Gospel and reducing mission to humanitarian efforts and social justice issues devoid of proclamation (Keller 2012, xiii; see McKnight 2014, 3-4; James and Biedebach 2014, DeYoung and Gilbert 2011, Chester 2002, 1-11, Ireland in "Introduction" in *For the Love of God*, forthcoming).

This paper is written from the conviction that our missions values and practices need to be based in and drawn from the Bible. This conviction sets up the following three foundational perspectives that shape the development and conclusions of this material.

First, AGWM's missiology of Spirit empowerment is rooted in scripture and challenges us: 1) to take the Gospel to the ends of the earth, 2) to develop fully indigenous church movements and 3) to create enduring partnerships to strengthen these movements. In our view, AGWM must hold firmly to its missiological commitments and seek to proactively guide and shape the missiology of our churches and new candidates rather than changing our mission practices to fit current views.[3] To accomplish this, we must theologize and teach how social justice and social concern issues integrate into our missionary practices. Our hope is that this paper will provide foundational work for such an endeavor.

Second, all forms of issue-based mission, of which social justice is just one example, are inadequate to fulfill the mandate given in the New Testament to the church in general and apostolic bands specifically. By issue-based mission we mean a missionary-driven, stand-alone work focused on a single social issue that is not connected to the classic concerns of mission for planting and strengthening the church. When one considers the Great Commission mandates to make disciples of all nations and teach them to obey all that Jesus has commanded, it is impossible to accomplish that task through a single-focus, issue-based approach to mission.

Finally, our mission strategy of reaching the lost, planting churches, training disciples and leaders and serving those around us who are in need is best done in a *fully integrated fashion* in order to produce indigenous church movements that are capable of impacting their societies.

---

[3] The importance of our missiological commitments was highlighted recently when Chuck Van Engen gave a lecture series at AGTS in December 2015. In a lunch session with faculty, Dr. Van Engen pointed out how critical the AGTS degrees in missions are in the current seminary environment of the USA. The majority of programs that he is familiar with have moved to the social action side with no emphasis on the proclamation of the Gospel and planting of the church (personal conversation 4 December 2015).

The question in this study is not whether God is concerned about justice, there is abundant evidence in Scripture on this and a vast body of corresponding literature, but rather how both the effects and causes of injustice are dealt with by cross-cultural workers.

Framing the Issue

Before beginning to tackle the relationship of issue-based mission and AGWM missions philosophy it is necessary to step back and examine the very specific cultural, theological and missiological issues that frame the topic of this paper.

We have pinpointed four arenas that focus our inquiry:

Arena 1: In order to frame the missiological discussion that is the core of this paper, we must first embed it in the socio-cultural lenses through which our churches and missionary candidates view their world and which shape their vision and praxis of cross cultural mission.

Arena 2: Our response to social issues must be in line with the trajectory of how God's people are to live in and respond to their social worlds. This arena is therefore concerned with the biblical theological lens that should drive our practices in reference to social issues.

Arena 3: Much has been written about justice and the mission of the church but not specifically about the practice of cross-cultural mission and the pursuit of justice or the relationship of ministries of compassion to making disciples among the nations (*ethne*). This paper focuses specifically on conceptions of issue-based *cross-cultural* mission and *how* compassion, relief, rehabilitation, development and justice are pursued by expatriate workers.

Arena 4: AGWM's core missions elements of reaching, planting, training and serving provide a rich environment for an integrated missions practice. We will explore the praxis of integration as the key to solving the word-deed tensions that have tended to plague North American mission.

The following questions emerge from these four arenas:

> 1. How does the socio-cultural context, the historical background and the current uses of social justice effect the perceptions of our sending churches and the missionary candidates that come to us for appointment?
>
> 2. What practices are required of God's people according to sound biblical theology in relation to social issues and issues of social justice?
>
> 3. How does our specific AGWM missiology inform the response of cross-cultural workers to social issues?
>
> 4. Why is the integrated practice of AGWM's four-fold strategy of reaching, planting, training and serving the best way to achieve true social change?

The answers to these four questions become the foundation for our response in the final section to the two primary problems that drive this paper:

1. How does a "standard missions agency"[4] (Winter 1998:16-45) such as AGWM, that has a broad biblical agenda of planting of the church as well as showing compassion relate to issues of social justice in general and to issue-based practice of mission in particular?

2. How should AGWM respond to those who come to our organization with an issue-based view of missionary service?

At the end of this paper, we will seek to plot a trajectory that will act as a guide for our future mission endeavors.

Arena 1: Sociocultural and historical context

In this section we address our first question, "How does the socio-cultural context, the historical background and the current uses of social justice effect the perceptions of our sending churches and the missionary candidates that come to AGWM for appointment?"

The Current Socio-cultural climate of the Millennials

Before laying a biblical, missiological foundation for the place of social justice in the AGWM missions philosophy and strategy, it is advisable to pause and inquire about the socio-cultural context out of which missions applicants come. The question that confronts us is two-fold: 1) What role does the social milieu of the millennial generation outside the church play in the changing attitudes of candidates? 2) Are the changes taking place in the attitude of the candidates a result of a closer *biblical study* of social justice issues by the sending sources, that is, the churches, youth groups, bible schools, and Chi Alpha groups? And if so, what is the missiology being taught? Do our churches challenge people to participate in social justice projects apart from a thoughtful biblical missiology that includes evangelism, discipleship and church planting?

Social justice is a hot issue in North America, and not only among Christians. According to Steve Porter, there is a "heightened sensitivity and renewed commitment to social action in American society" (Porter et. al. 2015, 263). Porter refers to this socio-cultural value as the "social turn" or "social justice turn"[5] which he believes is being motivated by three factors in today's context: 1) moral outrage—the guttural response to the vivid display of the injustices in the world brought to us by today's technology, 2) the desire for "ego-enlargement"—the social

---

[4] Other kinds of missions agencies provide services to standard missions agencies, and others would do only compassion and humanitarian ministry. For them issue-based mission poses no difficulties to their missions philosophy and practice.

[5] See Porter et. al. 2015, 264 footnote 1 for a number of key evangelical works that illustrate the increased interest in social responsibility among North American evangelicals.

approval generated by involvement in social issues,[6] and 3) spiritual emptiness—which Porter applies specifically to Christians, but also (and even especially) applicable to the secular student who desires, at least momentarily, to live for something greater than him/herself or to find some purpose in life (2015, 267). As a student respondent commented: "identifying oneself with a cause is a quick fix for an identity crisis" (Student Heykoop response to Porter et. al. 2015, 277). Literature and public media cause one to suspect that the cultural context plays a major role in the changing perspectives of our missionary applicants on social justice. "We are a generation overwhelmingly dedicated to social justice. Where there is injustice, we want to respond, whether in-person, online, or through the power of the purse" reports Stanton in his blog, while Huffington Post reports on millennials who are too busy changing the world to take selfies (see (Swanson 2014; Stanton 2013; Haughn 2015; Nelson 2015).

Helen Fox, a professor at the University of Michigan, notes in her abstract that,

> [Millennials] are deeply concerned about social and economic inequality, they support egalitarian relationships among nations and peoples, and they believe that the government should do whatever it takes to protect the environment. They have a strong desire to "change the world" for the better, and are volunteering in record numbers to do so. (2012, abstract)

At the same time, Fox continues, they often spend their passion on social media such as Tumblr or Facebook, and the difficult task of critically thinking through complex issues or structural social changes is left undone. Joining websites and commenting on blog assuages their motivation and many do not find themselves on the streets, actually making a difference. Fox has found that "Most Millennials have learned to be good rule-followers" (ibid., 13) and many of their peers who are activists find them to not be "seriously engaged—or even interested—in social change" rather they are often looking for an activity to put on their resumé (ibid., 17). Fox's abstract summarizes that often they are "high academic achievers who feel uncomfortable expressing opinions that go against the norm" (2012). If Porter's second motivation for involvement in social justice is in fact true, that is, ego-enlargement, or caring about one's image, then disagreeing with the current politically correct worldview would be a liability.

Joe Gavin, a Chi Alpha pastor in Vermont stated in an email (Gavin 2016) that this is prevalent also among his Christian community: "They want to do community service and social justice work, or even outreach to the homeless or at-risk kids, but sharing their faith with peers is really challenging." Joe goes on to state that the fact that Christianity is viewed negatively in the campus culture, and, peers and professors do not appreciate exclusive claims or public truth claims, intimidates young people, pressuring them to privatize their faith experience and live a compartmentalized life.

Scott Martin, the head of XA, identified the stranglehold that the cultural value of "tolerance" has on the university students of today. To present Truth as a universal narrative is to identify

---

[6] Helen Fox affirms this statement. In *Their Highest Vocation: Social Justice and the Millennial Generation*, she quotes a student who answers the questions "So why are they [the Millennials] into community service at all?" with the answer, "Most student care about their image…They do community service because they've been told all their lives that it's the right thing to do, the honorable thing to do." (2012, 21)

yourself as intolerant, and opens one to accusations of multiple phobias, such as homophobia, racism and Islamaphobia, just to name a few. Christian students today tend to want to show their faith and Christ's love through acts of compassion and social justice, rather than directly declaring Jesus Christ as the way. This is a cultural lens, deeply implanted and scarcely recognized.[7] Tim Chester observes:

> Yet at the same time ...among a new generation of evangelicals it is the necessity of making evangelism integral that needs to be affirmed. Brought up in a postmodern milieu that sees a commitment to absolute truth as arrogant, this generation hesitates to proclaim the revealed word of God. Many Christians today--particularly in the West--readily assent to social action, but are less sure about proclaiming the liberating truth of the gospel. But a commitment to integral mission is as much a commitment to make evangelism integral with social action as it is to make social action integral with evangelism. (2002, 4)

Our Assemblies of God USA movement is influenced by these same broader trends in North American culture. If the hesitation to proclaim, the eagerness to make a difference, the uncertainty of the universality of the truth of Scriptures, and the oversimplification of the social problems, characterizes the mindset of many of our church youth, then we can expect that increasing numbers of new candidates coming to our organization will have an issue-based conception of mission rather than the classic "make disciples of all the nations" view.
Especially if this is not being counterbalanced by solid missiological underpinnings in churches, youth groups, AG universities and Chi Alpha.

The second question: how are the churches responding to the socio-cultural changes must remain unanswered without undertaking an in-depth study that discovers both implicit and explicit attitudes and teaching issuing from pastors, AG universities, and Chi Alpha Groups. However, this is a key question we must ask in order to adequately equip these entities with solid Biblical missiology and clear paths forward for this generation to participate wholeheartedly in AG missions.

The Historical Background for the Increased Social Concern of the North American Church

As we have seen, Millennials in the North American church today are the product of a number of social and cultural forces both inside and outside of the church and Christian faith. In this section we sketch briefly one of those forces by tracking how Christian social concern grew in importance in the disciplines of theology and missiology.

---

[7]Joe Gavin cites an example of a XA missionary who is running a cafe near their campus that has taken up the cause of sex trafficking. The missionary is interacting with and involving all kinds of non-Christian students and has a great deal of influence among them. But at the same time the non-Christian is not being moved towards faith in Jesus or incorporated into Christian community. The XA missionary feels that this would somehow discredit his work or jeopardize the perception that he has no ulterior motives of proselytizing students.

We begin with a discussion of the legacy left by the fundamentalist-liberal divide of the late 19th and early 20th centuries, which followed the great awakening periods of the late 18th and early 19th centuries when evangelicals were very active socially. This period saw the rise of theological liberalism, which challenged the authority of the Bible, leaving the Fatherhood of God and the brotherhood of man as a remnant of biblical theology. For the liberal in cross-cultural mission, conversionary evangelism was abandoned for social action and the promotion of civilization. Evangelicals in the late 1800s who were concerned by the erosion of the Gospel and Biblical authority rejected this view and began seeking Holy Spirit power to speed the evangelization of the world. Their mission came to be focused only on evangelism and the planting of the church. They looked to the biblical mandate as their priority.

Those who became the first wave of Pentecostals at the turn of the century saw their experience of the Spirit as the renewal of the apostolic church heralding the imminent return of the Lord. Their primary agenda was the evangelization of the world and their eschatology of the soon return of the Lord left little space for social concerns. But Jesus did not come back. By mid-century evangelicals began to seek a more integrated approach than had marked their forbearers in the late 18th and early 19th centuries. Pentecostal movements that had begun to identify with evangelicals similarly began to see both social concerns and ministry to human need find a place in their understanding of mission.

Scholars and advocates of holism, mission as transformation, and Christian social responsibility see the years between 1966 and 1990 as being foundational in the development of thought concerning the relationship between evangelism and social responsibility. Jayakumar Christian documents 12 major congresses, conferences, workshops or consultations that produced declarations or statements, including the first two Lausanne Congresses on World Evangelization and subsequent regional meetings (1999).[8]

A key person in this era was John Stott, who at the 1966 Berlin conference held the position that the mission of the church was preaching, converting and teaching. By the time he led the writing team for the production of the Lausanne Covenant after the 1974 conference he had had a change of heart, and believed that social responsibility was part and parcel of Jesus' command. As a result, Section 5 of the covenant affirms both a vertical and horizontal dimension of the Gospel. Stott believed that "not only the consequences of the commission but the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus" (1975, 23).[9]

However, the actual covenant at the end of the day retained a two mandate approach of mission-evangelism and social action by asserting in section 6 that evangelism was primary in the

---

8 World Congress on Evangelism-Berlin1966, Congress on Church, World and Mission-Wheaton 1966, Workshop on Evangelism and Social Concern-Chicago 1970, Lausanne Congress and Covenant-1974, Gospel and Culture Conference Willowbank 1978,The Consultation on World Evangelization-Pattaya, Thailand 1980, Conference on the Relationship Between Evangelism and Social Responsibility (CRESR)-Grand Rapids, 1982, Consultation on Simple Lifestyle-Hoddern UK 1986, Transformation: A Church in Response to Human Need-Wheaton 1983, Meeting of Pentecostals at Fuller Seminary-1988, Lausanna II Manila Manifesto-Manila, Philippines 1989, Oxford Declaration-1990.
9 For an overview of Stott's change of position and the pressures on Stott's "evangelism plus social responsibility" view see Bosch 1991, 405-408.

mission of the church (Padilla 2005, 13). Both those who held to the priority of Gospel proclamation and those who viewed ministry to the whole person as central to the Gospel, feared the erosion of their emphasis if the other view were to be seen as the greater priority or as more fundamental. At the 1974 conference itself an *ad hoc* group of 400 people convened under the name of the Radical Discipleship Group. Padilla calls their document, "Theological Implications of Radical Discipleship" (see Douglas 1975, 1294-1296) the first world-wide evangelical statement on holistic mission, which they defined as: what the church is, what the church does, and what the church says (2005, 13).

Padilla notes Lausanne 1974 was liberating for those working in relief and development because they could now pursue their work without being charged with preaching the social gospel or compromising evangelism (ibid.,13). However, the issue remained contested among more conservative evangelicals who wanted to see a priority on the proclamation of the Gospel. Nonetheless, Padilla says that the concerns of the Radical Discipleship group of 1974 continued to be expressed in a series of major conferences in the 1980s with the 1983 statement on "Transformation: The Church in Response to Human Need" being a "historic milestone in the understanding of holistic mission from an evangelical perspective" (ibid., 14). He sees this statement as the culmination of a paradigm shift in the concept of mission and that this heralded the beginning of the practice of holistic mission on a wide scale (ibid.).

Writing in 1991 Bosch states that there is no thornier issue in missiology than the debate that arose from this two-mandate approach (1991, 401). The fact that we in AGWM are writing this paper to bring clarity about our own understandings of mission testifies to the ongoing significance of this topic among those who hold the bible as their rule of faith and practice. We believe that the intensity and persistent nature of this controversy over several decades says several things. First, both positions are deeply rooted in Scripture and this is why they are held so firmly. Second, the nature of the disagreement itself points that the direction of a solution should be towards integration of both sides rather than trying to discern the "relationship" between the two. Finally, while much of the discussion has been on the nature of the mission of the church, the problem is rooted in practice on the ground and concerns how these two core elements are worked out in real-time ministry specifically in a cross-cultural ministry setting.

Defining Social Justice

Before we look at social justice and God's people in the Scriptures and more specifically issues of social justice and cross-cultural mission, we will set the stage by exploring the variety of definitions of social justice. Since the issue we are exploring in this paper is cross-cultural missions *conceived as* social justice, we need a sense of the range of definitions in secular and Christian thinking.

Secular definitions

Johan Mostert reviews secular definitions of social justice and concludes that "there is no consensual understanding of the meaning of the term 'social justice' in the literature" (Mostert 2014, 9-10). The term first appears in literature in 1840 and 1848 in the work of two Italian priests, and gained canonical status in John Stuart Mills' *Utilitarianism* where it means society is to treat all equally well (Novak 2000). Novak notes:

Mill imagines that societies can be virtuous in the same way that individuals can be. Perhaps in highly personalized societies of the ancient type, such a usage might make sense—under kings, tyrants, or tribal chiefs, for example, where one person made all the crucial social decisions. Curiously, however, the demand for the term "social justice" did not arise until modern times, in which more complex societies operate by impersonal rules applied with equal force to all under 'the rule of law' (2000).

Major themes in the secular literature center on empowering the marginalized with the tools for self-determination, transforming institutions and systems that impede human rights and equal or fair distribution of resources. Unequal access to services, resources, power, knowledge, and information, as well as themes of harmony, peace-making and conflict resolution are all addressed under the rubric of social justice.[10]

Cutts sums up these themes and suggests the following comprehensive definition:

> …social justice is both a goal of action and the process of action itself, which involves an emphasis on equity or equality for individuals in society in terms of access to a number of different resources and opportunities, the right to self-determination or autonomy and participation in decision-making, freedom from oppression, and a balancing of power across society. (2013, 9-10)

Christian definitions

While the source of justice for many secularists rests in the idea of the laws and rules of a society that make up its public principles, for Christians the source of justice is God's character, commands and laws (Cannon 2009, 35). Books and articles dealing with justice issues often begin with lexical work on terms like justice, oppression, and the various types of poor in both Testaments. It is when the move is made from the specifics of biblical passages on justice and poverty to the idea of "social justice" that it becomes harder to nail down a concise and widely held definition.

Jerry Ireland observes that theological definitions in the Bible do not help us in terms of thinking about social justice as it has been defined in the 19th and 20th centuries. He states that in the Bible, justice is social by its context in human relationships and thus compassion overlaps with justice. But the contexts of those relationships in the Bible are not focused on structural issues in the broader society but are centered in the covenant community.[11]

---

[10] In discussions of the nature of justice there are various ways of categorizing different kinds of justice, thus definitions of social justice will vary on which type is emphasized and whether the relationship is voluntary, involuntary or accidental (Beisner 1993, 18). Commutative justice is the free-will exchange of value for value in trading between individuals; distributive justice looks at allocation of resources and differ in how they determine what resources, to who and by what means and seeks to protect, prevent and punish violations of commutative justice; retributive/punitive justice means that people get what they deserve; vindictive justice seeks acquittal of the innocent and restoration of victims by requiring restitution from those who harm; restorative/remedial justice seeks reconciliation and rebuilding relationships between victims and oppressors; and redemptive justice is similar to restorative justice but focuses more on the redemption of the oppressor with less emphasis on the victim (1993, 18; Cannon 2009, 37).

[11] Personal conversation with Jerry Ireland 29 January 2016.

Christian writers who use the term social justice tend to focus on the nexus of power relations and their impact on people. Mae Elise Cannon interprets biblical justice as "God's righteousness expressed through right action" and enlarges the meaning of justice to the right use of power and injustice as the abuse of power. Thus for her "social justice" deals with questions about power systems within society and how they affect people (2009, 32).

For a Christian philosopher like Wolterstorff, rights, grounded in "the respect for human persons", create a just society in which people can enjoy the goods to which they have a right (Wolterstorff 2008, xii). Porter adds that respecting the worth of human beings requires ensuring access to, and freedom to respond to the good news of Jesus (Porter 2015, 264 footnote 3). To work for social justice from this definition means to endeavor to develop and promote structures and systems that give people access to the goods to which they have a right as humans made in God's image.

JoAnn Butrin makes the following distinction between ministries of compassion and those that pursue social justice: ministries of compassion deal with the effects of injustice, while social justice seeks to change the causes of injustice. In her book *From the Roots Up* she states that "Social justice from a Christian perspective is concerned with the transformation of structures and institutions into a moral and ethical design that God intended so that all persons could experience wholeness in every aspect of their lives" (2010, 84-85).

Various schemas or rubrics are employed by writers to demonstrate the distinction between ministries that deal with the effects of injustice and those that seek to alleviate the causes. Sider argues that there are three different types of social concern legitimated by the bible: relief, helping victims of disasters; development, giving skills so that people can help themselves; and structural change, addressing causes of oppression and injustice at the macro level of law, politics and economics (1993, 139-140). Other writers follow the same rubric, as noted in Table 1, giving metaphorical titles to each of the distinctive type of response.

	Compassion	Compassion		Social Justice
Sider (1993, 139-140)	Relief: Disaster Response	Development: Give Skills so people can help themselves	self-help programs	Structural Changes at macro level
Cannon (2009, 33)	Giving a Fish	Teaching to Fish		Fixing the Pond
Jayakumar Christian (1999, 75)	Bandaid	Ladder	Patchwork (self-help programs)	Beehive— grassroots movements to address injustices
Fikkert (Corbett and Fikkert 2009)	Relief	Rehabilitation		Development

Popular Uses of Social Justice by Christians

As we have demonstrated, many popular Christian writings on social justice lack precision and the term becomes a gloss for ministries of compassion in general. Jerry Ireland observes that many people now refer to ministries relating to compassion as "justice missions" and reconstrue justice to mean anything we do to love people.[12] A growing number of evangelical authors[13] are sounding the alarm that "social justice" has now become a buzzword that is used indiscriminately and is misapplied to a wide variety of ministries that formerly were considered simply Christian compassion and social action. As Mae Elise Cannon says:

> The current buzz around social justice concerns me. In the Christian subculture, people have a tendency to jump on the bandwagon without really understanding the cause. Churches that have been doing amazing works of compassion for the past several decades have declared they are committed to social justice, but instead of extending their works of compassion to fighting for institutional change, they have simply redubbed their compassion ministry a justice ministry. This is incredibly dangerous. (2009, 33)

Social justice then becomes the cover term for a wide range of Christian social concern activities such as compassion, mercy, Christian social action or Christian social responsibility, humanitarian work, relief, development, and holistic ministry.

JoAnn Butrin has observed that by a strict definition of social justice, AGWM cross-cultural workers are actually involved only in compassion ministry dealing with the effects of injustice and not the actual pursuit of social justice through societal or governmental structural changes. Regardless of the fact that an increasing number of people *conceive* of their ministry as working in the arena of social justice, they are actually involved in areas that were formerly called compassion ministry and relief.

Much of the social justice writing, in fact, assumes people understand the definition and that it is a transparently clear mandate in the Scriptures. Neither of these things turn out to be true when examined more in-depth.

Summary

The lack of consensus on the definition of social justice along with the socio-cultural context in North America has created an environment ripe for Christians to appropriate terminology that

---

[12]Personal conversation 16 June 2015.

[13] See for instance (McKnight 2014, 4-5; Keller 2012, xiii; DeYoung and Gilbert 2011, 183).This lack of definitional clarity has become a concern for many evangelical authors. McKnight attacks the widespread use of "kingdom" as an adjective to legitimate a wide range of activities that are also often linked with popular causes that are framed as social justice (2014, 4-5). Timothy Keller notes that some people are moving away from key doctrines in order to do social ministry which is seen as more important (2012, xiii). Due to the widely divergent definitions, DeYoung and Gilbert refuse to even offer their own, stating that "we don't all mean the same thing by 'social justice,' and therefore we should be careful to define what we mean if we use it. ...and take pains to demonstrate why that conception is supported by Scripture, rather than just assuming a vague sense that 'I wish things weren't this way'" (2011, 183).

would fit virtually any kind of ministry endeavor. First, the buzzword status of "social justice" can be employed in order to justify and legitimize a multiplicity of ministries and secondly, the popularity of the concept of social justice functions as an interest and fund-raising rhetorical device. Finally, as Porter stated, it legitimizes the work of the ministry in the eyes of our US culture. It is much easier to promote digging wells than planting churches.

The result of this awakening in the Christian community to the needs of the poor appears to have had both a positive and negative impact in and out of the church. On the positive side it has provided the first sparks for many people towards thinking about their participation in global mission. On the negative side, burdened by the cultural lens of tolerance, Christians are reinterpreting their mission responsibility as social action rather than proclamation.

In light of that, through the remainder of this paper we will use "issue-based" ministry as the primary term for referencing a conception of mission that focuses on a particular social issue, rather than mission broadly conceived as evangelizing, planting and nurturing the church and showing Christ's compassion.

Arena 2: Biblical Theology of Social Concerns and the Response of God's People

In this section, we deal with the question: How should a biblical theology drive our practices as it relates to social issues and issues of social justice? One of the questions we are seeking to answer in this paper is how AGWM as a missions agency should respond to those who see their missionary service in terms of "social justice". We are particularly interested here to see if the Scriptures clearly mandate the pursuit of social justice as it is currently conceived and defined for the church and in cross-cultural mission.

Righteousness, Justice, and Concern for the Poor in the OT and NT

The biblical idea of justice expressed horizontally in human relations flows from the character of God himself. The key words in the Old Testament are derived from the roots *sh-p-t* on governing, judging, and justice and *s-d-q* on righteousness and justice. The roots for these words in Hebrew cover a broad range of ideas that cannot be captured in English translation by the same term in every instance.

Chris Wright summarizes the meaning and relationship of these two terms in this way:

1. *s-d-q* from its root meaning of "straight" extends to mean a norm or standard, something by which other things are measured, and "comes to mean rightness, that which is as it ought to be, that which matches up to the standard" (Wright 2006, 365). Thus in human relationships and action it speaks of what is right or expected "not in some abstract or absolute generic way but according to the demands of the particular relationship or the nature of the specific situation" (ibid., 365).

2. *sh-p-t* is about "judicial activity at every level" (ibid., 366) and the noun can describe the whole legal process of litigation, legal ordinance, justice.

3. He notes there is a great deal of interchangeability and overlap between the two terms but summarizes in this way:

> *Mishpat* (justice) is what needs to be done in a given situation in order for things to be "restored to conformity with *sedeq/sedaqa*" (righteousness). Thus *mishpat* is something we do. (ibid., 366)

In other words, *sedeq/sedaqa* is the state of affairs that is the goal aimed for in doing justice.

Both righteousness and justice are used attributively of God to express his character, thus as righteous he is "the ultimate standard of human conduct" (Stigers 1980, 754) and as just all true justice finds its source "in God himself and therefore carrying with it his demand" [Culver 1980, 949]. "*Mishpat*, as justice, i.e. rightness rooted in God's character, ought to be an attribute of man in general and of judicial process among them...and God requires it of them (Mic. 6:8)" (ibid.).

In the exodus Yahweh acts in a way that has both spiritual, social and economic consequences. He called a people to Himself and in Exodus-Deuteronomy instructs them not only how to live in relationship with Him but also how they are to live in relationship with each other. He reveals Himself not only as Creator and God of gods and Lord of lords, but He also shows no partiality, defends the fatherless and the widow, and loves and provides for the alien (Deut. 10:14-18). Thus when He asks His people not to oppress but to love the alien and to not take advantage of widows and orphans, to charge no interest, to show no favoritism and not pervert justice or deny justice to the poor in their lawsuits, and to leave the gleanings of the harvest for the poor and alien, He is asking people to reflect His character in their relations with one another (see Exodus 22:16-23:9, Lev. 19:9-18, Deut. 14:29).

The primary context of the OT witness regarding righteousness and justice and caring for the poor and marginalized is in their relations with one another as God's covenant people. The Old Testament has a rich vocabulary to describe poverty and its various causes and oppression. Muhovich points out that there are 20 different Hebrew words for oppression occurring 550 times in the Old Testament with 164 of them being either defined or implied as the cause of poverty (2006, 119). The Old Testament lexicon of poverty often is connected to why people are poor in the socioeconomic dimension. Some terms that indicate the condition, such as lacking the basics for living (*chaser*), being weak and frail (*dal*), needy and dependent (*ebyon*). Other terms focus on the cause of the condition such as being dispossessed through acts of injustice (*yarash*) and to be oppressed and afflicted and thus wrongfully impoverished (*an, anaw*) (Christian 1999, 1; Muhovich 2006, 116-117). While the Old Testament recognizes one cause of poverty as sloth and laziness in the book of Proverbs (6:6-11; 19:15; 20:13; 24:30-34) "poor" in Scripture generally tied to low socioeconomic status. It is the practice of oppression, exploitation, and neglect of the poor that brings forth strident prophetic critique of oppression throughout the writing prophets (see for example the chapters in Isaiah 1, 58; Jeremiah 7, 22; and Amos 2:6-8, 5:11-3).

When we come to the NT the ministry of Jesus, the early church in Acts, and the churches Paul planted all flow in continuity with the OT concern for just relations among God's covenant people. In looking at the ministry of Jesus Longenecker sees Matthew 11:2-6 and Luke 7:18-23 as "critically defining moments in Jesus' public career" (2010, 117). The list of his credentials there is directly drawn from "Isaianic depictions of the acts of eschatological liberation performed by Israel's deity" in chapters 26, 29, 35, 42, 61 (ibid, 118). The question is why is "preaching to the poor" placed in this list of very dramatic miracles and in the final position? (ibid., 119). He argues the "poor" here are most likely the economically deprived and perhaps even the economically oppressed (ibid., 119). He concludes that "Jesus' reply to John the Baptist seems to take full account of the force of the systemic injustice that was broadly inherent within the economic structures of his day" (ibid., 120).

Turning to the early Jesus movement, Luke shows continued concern for the poor in Acts 2:44-47 and 4:32-37 and James, the brother of Jesus puts the interests of the poor and oppressed in the forefront (ibid., 128). Longenecker summarizes at this point by noting that lines of connection concerning care for the poor can be drawn from the scriptures and traditions of Judaism, to Jesus, then the Jesus movement based in Jerusalem and to the proto-orthodox churches from the second through the fourth centuries (ibid., 135).

When it comes to Paul the conventional understanding is that the poor are peripheral to his main theological concerns (ibid., 135-136). However, Longenecker's detailed work on Paul's letters in relation to the poor reveals that "consistent trace of 'theological DNA' [which] show[s] Paul to have been uncompromising in promoting care for the poor" (ibid., 140). There is a large collection of exhortations to do good works and care for the poor and marginalized in the letters of the New Testament.[14] While the primary emphasis is on loving and caring for those within the community of faith there is exhortation to do good and care for those outside of the household of faith as well. Longenecker concludes from nine of Paul's letters and Luke's depiction of Paul in Acts that:

> It is best to believe that Paul expected concern for the indigenous (and deserving) poor to be a hallmark of Jesus-groups that he founded…no doubt as an outworking of the story of Israel's deity of justice, refracted now through the story of the Galilean Jew who stood alongside the poor in the promise of divine blessing. (ibid., 155)

Longenecker argues that Paul saw care for the poor by his primarily gentile communities of faith as "an expression and embodiment of the invading triumph of the deity of Israel who had made himself known in the scripture of Israel, in the life, death and resurrection of Jesus, and now through the Spirit/spirit that enlivened small groups of Jesus-followers" (ibid., 299).

The Biblical Trajectory of a Just Society-A Theological Analysis

We have established that in both the OT and the NT there are social obligations for believers that are rooted in the character of God himself. Which raises the question: What does this mean

---

[14] See Galatians 2:10, Ephesians 2:10, 4:28, I Thessalonians 5:14, I Timothy 5:3-10, I Timothy 6:17-19, Titus 2:8, James 1:27, 2:1-7, 14-26, I John 3:16-20, and Galatians 6:10, I Thessalonians 3:11.

specifically for the mission of the church? Does the fact that Christians are socially obligated also suggest that the mission is the expression of such social obligations? Is there a mandate for the church to be involved in issues of social justice outside of the boundaries of the community of faith? Finally, of particular interest for this paper, if such a mandate to the church exists, how does it apply to the work of cross-cultural mission?

For those who advocate involvement and response to social issues, including injustice, as part of the mandate of the local church, there is often a move from classic biblical verses on justice and God's concern for the poor in Scripture to conclude that churches working within their own cultural settings and missionaries working cross-culturally are obligated to respond to social need. However, the situation is more complex than a straight movement from these texts to our contexts today. As DeYoung and Gilbert point out, almost all of the verses dealing with justice are references to the poor within the covenant community (2011, 175-176). They remind us that justice as a biblical category is not synonymous with anything and everything we feel would be good for the world (ibid., 176). They conclude:

> You can make a good case that the church has responsibility to see that everyone in their local church community is cared for but you cannot make a very good case that the church must be the social custodian for everyone in their society….when it comes to doing good in our communities and in the world, let's not turn every possibility into a responsibility and every opportunity into an ought. (ibid., 176-177)

Thus it is problematic to jump from the Scriptural data on justice and God's concern for the poor and marginalized to the conclusion that it is now a core mandate of the church to work for structural change towards justice in the broader society.

We want to suggest here a different approach for looking at the Scripture that roots concern for justice in the larger trajectory of God's vision for the establishment of righteousness and the redemption of humanity and all creation. The secular vision of social justice is an idealized vision for society. We propose here that God has such a vision for the *eschaton* and that the definition of such an existence and how that transformation is brought about, must come from the Bible.

While there are many entry points in Scripture to begin this theological analysis, the book of Deuteronomy, which functions like the national constitution of Israel, is an appropriate place to start. At a macro-level, what is happening in Deuteronomy is the establishment of norms that govern the relationships of God's covenant people and defines what righteousness in relation to God and to one another looks like. The role of this book and what scholars refer to as the deuteronomistic perspective and interpretation of Israel's history takes on even greater importance when it is recognized that this is the perspective of the OT that undergirds much of Second Temple Judaism, and therefore also the NT. This pattern is noted for its blessings for obedience and cursing for sin, and thus exile as punishment and restoration as forgiveness (McKenzie 2010). It is important to note that the restoration conceived is not merely of individuals, but that of the community – the community of righteousness as described in Deuteronomy.

The books of Kings which reflect this deuteronomistic view of history see people of Israel and Judah being sent into exile because of their sin. But Deuteronomy and its perspective holds out the hope of turning, repentance, forgiveness and restoration (Deut. 30:1-10 and 32:28-43). This theme is picked up in the writing prophets who prophesied a return from exile and a restoration which is a deliverance and the reconstitution of God's righteous community. Isaiah 40-66 is cast in the language of the initial exodus out of Egypt and is therefore the promises of return from exile in Babylon is considered the "second exodus" by many scholars. The Suffering Servant (Isa. 53), the proclamation of "good news" (Isa. 61:1), "new creation" (Isa. 65-66), and salvation as the display of God's righteousness (Isa. 45:8) and the forgiveness of sin which was the cause of exile (Isa. 40:2, Dan. 9:1-19) are the themes of much of this material. Because exile was caused by sin, deliverance from exile likewise indicates forgiveness of sins. The Gospels' use of the opening lines of Isaiah 40 imply they are equating the good news with the promised return from exile of Isaiah.

An important aspect of this restoration that arose during the Second Temple period was that these passages regarding the restoration after exile also came to be understood as implying the resurrection of the dead, a transcendent new creation including the heavenly Jerusalem and restoration of all things. Therefore, the redemption of creation and of individuals that is envisioned and the reestablishment of God's righteousness as exhibited in the community of righteousness, is conceived of in transcendent terms, not merely, or even, in terms of restoration to the idealized past. The hope of the prophets for the restored community of Israel within the bounds of time and history has been reinterpreted to lie beyond the normal sphere of history. It is this hope for righteousness that characterizes the NT.

This deuteronomistic view of history and the reinterpreted return from exile proclaimed by the prophets forms the background in which Jesus' life, teaching, death, resurrection, and outpouring of the Spirit make sense. The selection of twelve disciples speaks of the restoration of Israel. Jesus' proclaiming of the Kingdom of God does the same. In Jesus, the God of Israel offers to the poor the opposite of what the empires of the world offer, because the King loves justice (Isaiah 61:8). Longenecker concludes:

> If the structures leading to physical disease and death are prone to transformation before the invading power of Israel's deity, Jesus imagined that same power to threaten the otherwise unshakeable economic structures that embedded themselves within the agrarian systems of his day…the encouragement of the poor [was] …part and parcel of the unleashing of eschatological divine power against which no worldly structures would stand. (2010, 120-121)

In essence, the Bible itself has a trajectory towards the formation of God's perfect society in the new creation that is free from all corruptibility where "righteousness is at home" (2 Peter 3.13) and where justice prevails. Note, however, that this trajectory is not a passive process of gradual improvement. The visitation of God's wrath on all injustice and all that is corruptible is also envisioned. When God's wrath is finally visited upon the earth all that can be shaken will be shaken and only the incorruptible will remain (Heb. 12:25-29, 2 Peter 3:1-13).

In the meantime, it is the preaching of the gospel and the subsequent outpouring of the Spirit that makes individuals fit for the future Kingdom and establishes the righteous community in advance before its final perfect form. The church both proclaims the message of the Kingdom and is a prophetic embodiment of the Kingdom. All of this has come about by the inaugurated eschatology brought on by Jesus' resurrection before the end of history. The establishment of the church and the ideal society that it is supposed to model is not the end of God's work of salvation but rather the beginning. The nature of the Church's mission is thus defined by its location between the eschatological event of the resurrection and the final eschatological conclusion.

This helps us to see that showing compassion and caring for the poor should be distinguished from social justice—compassion is a mandate for all God's people and should be practiced within the community of faith as well as flow outward toward the world. Social justice from the human point of view often entails fairness, equal distribution of resources, etc., but from God's point of view, ultimate justice and righteousness will not break in till the eschaton when the Kingdom will come and God's ultimate plan for righteousness will prevail upon the earth.

This biblical vision of an ideal society in the *eschaton* affirms the secular cry for social justice. This longing for justice is an echo from our being made in the image of God. In his chapter entitled "Right and Wrong as a Clue to the Meaning of the Universe" in *Mere Christianity*, Lewis makes the point that humans have the curious idea that they ought to behave in a certain way but then often do not do so (2001, 3-8). The sense that some form of justice is needed in situations of oppression, exploitation and poverty is a longing for that "*ought*" to be lived out socially in human relations. Notice, however, that while affirming the call to justice, the Bible pursues this vision within the framework of eschatological dualism, the "already" and "not yet". Chris Wright observes that the nations in the Bible mirror the brokenness of humanity, but in the final chapters of Revelation the nations are freed from sin, walking in God's light and bringing their wealth and splendor into God's city (Rev. 21:24-27) and finding healing from their brokenness at the river and the tree of life (Rev 22:1-2) (2006, 454-455). Therefore, in the Scripture between the fall and the New Jerusalem, God is working in and through His people in the "already" as they live in obedience to Him while awaiting the full manifestation of the "not yet" that He will bring to pass.

This means that the work of the church in the "already" is to proclaim the Good News and all it entails to people. God's people work to care for those suffering from the effects of injustice and that will at times include laboring for structural changes towards more just relations for those who are suffering oppression and exploitation. This care and labor is part of the prophetic witness to the "not yet" that will usher in the true justice that only the living God can create.

Implications for Social Ministry in the Local Church and in Cross-Cultural Missions

We now turn to what this biblical and theological work means for our two primary areas of interest in this paper: the ministry of the local church and the work of cross-cultural mission. For the former the question is whether or not there is a biblical mandate for the church to seek social justice and social transformation? With the latter, the question revolves around how social justice and compassion ministry that ameliorates the effects of injustice connects with the work of cross-cultural missions.

Concerning social justice and the ministry of the local church, it turns out that the situation is more complicated than a simple yes or no answer to the question.

First, the scriptural evidence shows that the pursuit of social justice as it is currently conceived in its various forms for the broader society, is not mandated for God's people and that final justice is something God brings forth himself in the *eschaton*. However, *the fact that the Kingdom is experienced proleptically through the power of the Spirit in the Church in the present requires that the internal life of the Church should be a prophetic exhibit to the world of social justice in its internal relations.* This demonstration of social justice is not only to be expressed within each local church but even spans geographic boundaries as the Jerusalem offering from the Gentiles demonstrates. It is problematic hermeneutically to make the jump from Scripture texts obligating God's people to care for the poor and marginalized among them and to seek just relationships to a mandate to work for structural change in the broader society.

Having said that, it is also clear that compassion for the poor and broken, which must be distinguished from social justice, cannot be bottled up and there is a consistent impulse for the love and concern shown to God's people to overflow its boundaries into the broader world. Wright interprets Genesis 18:16-21, which brings together election, ethics and mission with the paradigmatic status of Sodom as the world system,[15] as a demonstration that (a) God's people are to engage their societies in justice and righteousness and (b) God's people prophetically critique the behavior of the nations by representing His ways even to those who do not acknowledge His rule. Finally, God's people as salt and light are to "let their lights shine before men" (Matt. 5:14-16) and to "do good to all men, especially the household of faith" (Gal. 6:10) and are to imitate their heavenly father who sends rain on the just and the unjust (Matt, 5:45).

The primary work of the Church is thus the proclamation of the gospel that results in the outpouring of the Spirit, the discipling of new believers, and the planting of churches who then exhibit and express God's love to one another and the broader community. Evangelism and social responsibility form the interwoven elements of the identity of a Spirit filled community.

The answer to the second question, concerning the relationship of social justice and showing of compassion to the work of cross-cultural mission, flows from our stance relating to the ministry of the local church.

If the primary work of the Church is the proclamation of the Good News of Jesus Christ to the whole world and teaching them to obey Christ's teaching, then compassion will flow from the communities of faith that are formed. It then follows that the central work of the apostolic bands that take the Gospel across cultural and geographic boundaries is the proclamation of this message and the planting of churches that care for one another and whose compassion flows out to the broader world.

This is precisely what happens in the book of Acts in the ministry of Paul. Longenecker's work shows that while care for the poor was a characteristic for the early churches Paul did not see his

---

[15] See Appendix 1 for details on Wright's exegesis of this passage.

apostolic work as doing social ministry but rather the creation of faith communities with the vision of caring rooted in what God did in Jesus. According to Longenecker, "Paul imagined care for the poor among gentile communities of Jesus-followers to be an expression and embodiment of the invading triumph of the deity of Israel who had made himself known in the scripture of Israel, in the life, death and resurrection of Jesus, and now through the Spirit/spirit that enlivened small groups of Jesus-followers" (2010, 299).

Thus, we can see that compassion flows out of the Christian life as a result of the message of the Good News of Jesus transforming people by the Spirit into communities of faith that care for the household of faith and beyond. While we do not see evidence that ministries of compassion were used as a method or means to plant the church by Paul and his companions in the NT, this lack of evidence does not in any way invalidate the fact that ministries of compassion do draw people to Jesus in contemporary efforts. However, it does mean that Christian social action pursued as an end in itself in the work of cross-cultural mission is counter to the example of the early apostles' church planting efforts.

Arena 3: Compassion in the Context of AGWM Missiology

Previously, we answered the question: How should a biblical theology drive our practices as it relates to social issues and issues of social justice? And found that the trajectory of NT mission was the proclamation of the Gospel in order to plant communities of faith, and out of those compassion was expressed and just relations sought, primarily among the covenant people.

In this section we turn to how our specific AGWM missiology informs the response of cross-cultural workers to social issues? Here the focus is specifically on *cross-cultural* mission and *how* expatriate workers are to pursue compassion, relief, rehabilitation, development and justice. If God's people are to take care of the poor and vulnerable, what clues do we have as to the outworking of that between the church and cross-cultural workers? Is there a distinction between the role that the local church plays and the missionary?

God's People, Social Justice and The Mission Band: A Critical Distinction

In discussions of issue-based mission there is often the assumption that cross-cultural mission is conducted in the same fashion as ministry of the local church except in a different geographical location. Thus for example, a missionary sent from a local church would be expected to recreate similar ministry structures in their new setting, doing the work she did in their local church.

However, we argue that cross-cultural work is not the same as the work of local churches. If this is true, it radically changes the way that cross-cultural workers should think about and practice their ministry and how issues such as social justice are approached. If the church has two central tasks, which are building and nurturing of the local body of Christ and being a prophetic witness to the community, then we would like to propose that the apostolic band has a set of core tasks that is more specialized than that of the local church.

Both Ralph Winter and Robert Banks support this view. Winter argues that the local church and the apostolic missionary band represent God's two different redemptive structures in the New Testament, each with its own distinctive work (1999, 220-230). The redemptive work of the

local church involves the whole body of Christ—old and young, male and female, rich and poor, proclaiming Jesus in their local settings and discipling all who come to faith in Christ. The redemptive work of the missionary band encompasses the multiple forms of Gospel proclamation in regions where it has not yet been heard and planting the church. This unique function requires a specific commissioning, a steadfast commitment and a particular set of giftings for those who are sent from the church to the nations. Winter traces these two structures through the history of Christian mission, noting that while the forms have changed over the years, the functions have clearly remained.[16]

Robert Banks (1994, 159-160) in his work on Paul's house churches similarly argues that the mission band was a task group with a specialized work (the Greek term Paul uses is *ergon*). The missionary band was not characterized by the gathering of its members. There is no hint of the body metaphor that Paul used to talk about the church. They were involved in a common task, their gifts were aimed at the evangelization of outsiders rather than edification of the body, and finally while the churches all had multiple authority figures, in the mission band it was Paul who was in charge (ibid., 1994, 160-162, 169).

It is crucial to note that each of these structures, local churches and cross-cultural missionary bands, do different things in God's redemptive mission. The narrow work of the Pauline apostolic band was *to plant churches who would then be able to participate in the mission of God in its broader sense*. The Church, the people of God, live out their lives as salt and light in the world. Local churches rooted in their communities and ethnic groups are much better suited to tackle the broader social issues that are implicated in the calling of God's people to reflect his character to the world. The missionary band, on the other hand, is better suited to the complex task of planting the church outside of one's culture.

To argue for a distinction in the work of local churches and mission bands is not to say that there is no overlap or to mean that the individuals involved in the mission band do not respond to their social environment with the compassion of Jesus. There is an impressive and growing base of scholarly research that challenges the claims of some secularists and intellectuals that the Western missionary enterprise has been harmful to non-Western societies.[17] Winter argued that today's evangelical missionary movement needs to recover the broad social vision of what he calls First Inheritance Evangelicals in the late 18th and early 19th centuries (2007, 15). If missionary efforts have brought about positive social change in the modern missionary era it was not because they aimed at social change, but rather at conversion. Winter calls it "the informal theological intuition" of missionaries whose primary purpose was to preach the Gospel and plant

---

[16] Note that Scott A. Moreau, Gary R. Corwin, and Gary B. McGee. In *Introducing World Missions: A Biblical, Historical, and Practical Survey*. (Monrovia, CA: MARC, 2004), 72-73 propose some definitions of God's mission, the Church's mission, and missions that are consonant with the distinction between the local church and the mission band. The mission of God is everything that God is doing to bring about his kingdom rule in the world. The mission of God's people, the church, then becomes participating with the triune God in anything that works towards his kingdom rule. Missions plural becomes the various activities of the church to proclaim the good news of the Kingdom among the nations.

[17] As examples see A. J. Schmidt, *How Christianity changed the world*, (Grand Rapids, MI: Zondervan, 2009); Rodney Stark, *For the glory of God: How monotheism led to reformations, science, witch-hunts, and the end of slavery*, (Princeton, NJ: Princeton University Press, 2003); and Robert D. Woodberry, "The missionary roots of liberal democracy," *American Political Science Review*, 106(2) (2003), 244-274.

the church who did massive numbers of good works that brought about temporal change (2007, 12). Woodberry's work on the impact of colonial mission also illustrates how missionaries working towards the goal of bringing people to Christ and planting the church were catalysts of social change (2008). In some cases it was through missionaries as transformed individuals who tackled social issues such as racial attitudes or challenged the colonial policies of their own governments. In other instances social change was a byproduct of their conversionary labors such as the promoting of literacy so that people could read Scripture.

Here, the primary issue is about ultimate purpose and trajectory. The difference between local churches and apostolic bands creates an important space for the latter structure to focus on things in more narrow terms that will help them to be successful in developing indigenous local church movements. In terms of practice, once local people are brought to faith, the role of the missionary is to help the emerging gatherings of believers to practice the core elements of the mission given to the church. The missionary band creates the initial community, the root system while the fruitfulness that comes out of that community of faith as salt and light brings blessings in the world. *Cross-cultural workers implant the DNA of compassion in new believers so that the community reflects God's character of righteousness and justice to the world and is capable of ministering to the poor and vulnerable in their contexts.*

This kind of facilitative work of equipping, legitimating and releasing local Christians is vastly different from ministry done solely by the missionary band, or as separate from local church movements, possibly only using them as employees of the missionary program. The research of Woodberry and others shows clearly how a narrow focus of conversionary evangelism and planting of the church will have a social impact that grows out of those church movements that goes way beyond the abilities of anything done directly on those issues by the missionary band itself.

How Social Issues Are Addressed by AGWM Missiology

In the previous section we showed how cross-cultural workers respond to social issues in a different way than ministries that flow from local churches in their home base. The work of the mission band is to evangelize and plant churches that have the DNA to respond to the poor and marginalized in their midst and extending into their societies at large.

This means that at the level of our mission agency, our response to social issues is based in our philosophy of planting and partnering with indigenous churches. This perspective is rooted in the biblical commitment to developing what Hodges called a responsible church. An important foundational point of distinction must be noted. Whereas issue-based mission bases the missionary working directly on a particular social issue, often independent of a local church, in AGWM missiology the missionary band develops the local church that is capable of addressing the pressing issues in their environment.

This section will give greater detail on how AGWM addresses social concerns through their missiological commitment to the indigenous church. We start with a review of social concern in the history of our missions movement and then explore the core methodological implications of the doctrine of indigeneity for social ministry by our missionaries.

Social Concern in the History of AGWM

Historian, Gary McGee writes that Assemblies of God missionaries have always responded to human need and ministered in a holistic fashion, even when "Pentecostal standard" was "preach the Gospel only" (1994, 11-13). At the turn of the century, in the midst of the fundamentalist-modernist controversy, being faithful to Scripture and the Gospel implied that proclamation was primary. However, as McGee points out about Pentecostals and Winter with Evangelicals, action on the ground was not as rigidly defined and the record shows that there was a great deal of involvement in practical caring (1994, 12-17, Winter 2007, 12). Kärkkäinen notes that "although Pentecostal mission is focused on evangelization, it is not to the exclusion of social concern and never has been so" (2001, 418). McClung sees the holistic mission as being integral to Pentecostal mission and comes "as an automatic outgrowth" of its focus on the great commission (McClung 1994, 14).

However, Assemblies of God missionaries did relatively little reflection and theological work on the role and practice of social concern until the 1990's. Writing in 1991, McGee notes that the development, scope, and effectiveness of such efforts in the history of Pentecostal missions have not been adequately addressed in Pentecostal historiography" (1991, 217). In his *Paraclete* article "Saving Souls or Saving Lives? The Tension Between Ministries of Word and Deed in Assemblies of God Missiology" he argues that the missiological paradox found in the mission's "long-standing resolve to be true to the Great Commission, along with a search to understand its implications for caring for the impoverished and despised" was not yet resolved (1994, 18). In the final section of that article he suggests some biblical themes that could be helpful for the development of a holistic theology of mission (ibid., 18-21).[18]

Starting in the early 1990s Pentecostals began to produce theological and missiological works that addressed the long-standing criticism of their alleged lack of social concern (Kärkkäinen 2001, 418) and there is a growing body of work from people inside AGWM that addresses social concerns and missions practice that aligns with core AGWM missions principles.[19] We will draw here from some of this historical material to show how social concern has been framed and practiced in our mission and juxtapose it with the trend towards issue-based mission today.

First, McGee's work provides us a critique for the niche mission of today: the early Pentecostals did *everything*. He notes that generally the missionaries in the early decades were involved in some kind of evangelistic activity. However, in some places, particularly India and China,

---

[18] We will look at some of McGee's suggestions below in Arena 4 on integration.

[19] In addition to McGee's 1994 "Saving Souls or Saving Lives" article and his works on the history of Assemblies of God missions (1986, 1989) work that tracks the history of social concern can be found in Wilson's history of J. Philip Hogan (1997, 138-154) and Mostert (2014). Kärkkäinen's (2001) bibliography lists a number of the key Pentecostal theological works from the 1990s. Works primarily by authors part of or closely related to Assemblies of God World Missions include Dempster, Klaus and Petersen's *Called and Empowered* (1991), Petersen's *Not by Might nor by Power* on a Pentecostal theology of social concern in Latin America (1996) and numerous other articles, the "Brussels Statement on Evangelization and Social Concern" (1998) first published in *Transformation* 16.2, 1999, the works of Byron Klaus (2004), JoAnne Butrin's *From the Roots Up* that argues for an integrated holistic approach in missions (2010), Alan Johnson's "Mission as Word and Deed: Transcending the Language of Priority" (2011) that looks at social ministry in the context of working among unreached peoples where the church is non-existent or very small, Beth Grant's *Courageous Compassion: Confronting Social Injustice God's Way* (2014), and Jerry Ireland's work on evangelism and social concern in the theology of Carl Henry (2015).

ministries of compassion such as schools, orphanages and care for the needy were developed to address the massive poverty in these societies. Those dedicated to evangelistic work helped in relief during times of crisis "while those involved in institutional work faithfully supported evangelistic endeavors" (1994, 12). These early Pentecostals had an intuitive level of integration that is often lacking today, causing a bifurcation between evangelism and social action, in practice doing the one without the other.

Second, in 1931 the Department of Foreign Missions articulated its apolitical position in its missions manual. The general position of abstaining from interference with local political affairs and using "extreme caution" in invoking intervention by agents of their own or other governments is rooted deeply in the commitment to indigenous church principles used by Alice Luce drawing on the work of Roland Allen in her 1921 *Pentecostal Evangel* articles. The apolitical stance was more than a pragmatic reaction to avoid being forced to return to the US during and after political turmoil. It recognized that the responsibility for expressing God's compassion and justice resides with the national church and not outsiders. Note how this resonates with two themes that we have developed in the previous sections. First, Longenecker's work shows that social concern was an identity marker of the local Pauline churches, and not an identity marker of the missionary band. Second, Winter and Banks distinction between the missionary band and the local church implies that it is the local church that grapples with local issues while the missionary band remains mobile to move the gospel forward. The apolitical stance of AGWM does not indicate a lack of social concern, rather it correctly puts the onus of social concern where the Bible places it, on the community of God's people in the societies where they live.

A third point from Assemblies of God history is that from its inception to the 1980s any defense of social concern ministry was controlled by a primary focus on the spiritual work of evangelization and church planting with social impact as an unplanned consequence flowing out of the lives of missionaries and local Christians as an expression of the love of Jesus Christ.[20] Wilson's observation here is astute:

> Regardless of discussions about the legitimacy of social programs, the DFM policies tended to develop gradually, as a result of concrete situations and of increasing recognition that social concern had long been implicit in the Assemblies of God understanding of the missionary task. (1997, 143)

It was not that social concern was only implicit in the missionary task, there was also an underdeveloped understanding of the role of the local church in carrying on social concern that grew out of the doctrine of indigenous church planting.

This leads to a fourth point. During World War II the question of resources drove DFM to search for social concern models that would not drain "funds from the more strategic projects of ministerial training and frontline evangelism" (McGee 1994, 13). Hogan classically summed up this view in *Advance* (1968) saying "there are only so many resources in the Assemblies of God.

---

[20] See Wilson (1997, 142-143) who traces some of Hogan's writings in *Missionary Forum*, *Pentecostal Evangel*, and *Mountain Movers* that shows the massive amount of social ministry being done while maintaining the primary spiritual purpose of world evangelism.

I mean by this that as of a given moment there are only so many people who can give so much money". Noting the growth in numbers and giving in the USA Assemblies of God he then warns "but this does not mean we can be wasteful or in any sense less strategic with the things God gives us". However, Hodges in supporting the priority of the commitment to world evangelization and not social concerns reminds his readers that:

> we are not shutting our eyes to the injustices that exist in the world. We are simply stating that the mission of the Church is to preach the gospel of Jesus Christ, which will transform the hearts of men and women and make them new creatures with new desires and transformed character. (1978, 14)

He then goes on to argue that God has not chosen the political involvement as his medium for bringing redemption to humanity but "His chosen instrumentality is the Church" (ibid., 14). He then points out that the West can never send enough missionaries to do the work of evangelism, or care for the churches and concludes:

> this means that the church that is raised up on the foreign field must be endued with the same missionary spirit as the church that sent the missionary….When the church is planted, it becomes the normal agency through which God will work to continue the task of evangelism. (ibid., 15)

Hodges does not formally at this time connect transformed people as agents through which social concerns are addressed, but the missiological underpinning of the missionary planting a church that does God's work in the world as salt and light is clearly present (1977, 103-105).

Finally, by the early 1980s Wilson notes that the physically needy were receiving increased attention among the USA churches and its missionaries (1997, 146). This is related to the broader climate in evangelicalism that we have traced above. In the 1981 General Council a fourth strategy for Assemblies of God World Missions was added: The showing of compassion for suffering people in a manner representing the love of Jesus Christ. Originally called "pillars" and now the "four-fold mission" these came to be expressed as reach, plant, train and serve. These four points of strategy appeared in *Mountain Movers* for the first time in 1981. The founding of Health Care Ministries inside of the mission department in 1982 marked "a level of endorsement and encouragement not known before" for ministries of social concern in the mission (ibid., 146).

In the past three plus decades, social concern ministries of a wide variety have flourished in the AGWM environment. While some humanitarian ministries stand alone, for the most part they are connected in some fashion to national church movements. In places where the church does not exist compassion ministry is often one of the best ways to gain access. In addition to this, the social impact of the hundreds of thousands of local churches connected to the World Assemblies of God Fellowship completely outstrips what a handful of North American missionaries can do.

In this time frame, AGWM missionaries in general continued to embed ministries of social concern in an evangelistic ethos where deeds were seen to validate the proclamation of the Gospel. However, in this same period of time the social awareness of the USA churches

increased drastically and social action was not necessarily seen as needing to be connected to the church. Social concern, seen as the expression of the Gospel in and of itself and a primary, or in some cases *the* primary function of cross-cultural mission, is now threatening to erode our historical commitment to proclamation of Good News. The popular rhetoric of social justice surveyed above is creating increasing pressure from new candidates and churches for AGWM to be involved in what are seen as justice causes. Thus, there is a need for a fresh articulation of how social concern and social justice issues are addressed in AGWM missiology. The next section takes the social concern, implicit for much of our history, and spells out how the notion of indigeneity leads AGWM to address critical social issues.

Implications of the Doctrine of Indigeneity for Social Ministry in AGWM Missiology

In the early phases of the modern missionary movement, Wilbert Shenk notes that among the first generation of workers, some began to explicate the goal of mission in terms of the development of churches run by local Christians rather than the missionary (1990, 28). He observes that:

> By 1840 something of a conventional wisdom concerning missionary methods and principles was beginning to take shape. Some missions had by now been established thirty or forty years, and there was greater realism about the nature of the task. Rufus Anderson and Henry Venn came into leadership as a part of the second generation of the modern missionary movement. Both men saw the need to clarify the aim of missionary work and the means by which the aim might be achieved. (1990, 28)

As the modern missionary movement matured, both observation and reflection on Scripture led to the understanding that it was not enough to simply seek conversions in order to fulfill the Great Commission. The task of world evangelization required local faith communities, not just missionaries. Mission leaders like Venn and Anderson and practitioners like John Nevius and Roland Allen also observed that churches run by the mission were foreign transplants, dependent on outsider workers and funds, and unable to truly flourish in the local soil of their societies. The realization came that it is the planting of local churches indigenous to their setting that allows them to become the vehicle of world evangelization (Shenk 1981,171).[21]

As pointed out above, Hodges makes this precise point when he talks about God working through the local church planted through missionary labor to continue the task of evangelism. This powerful observation about the role of the indigenous church expands naturally to other dimensions of indigeneity, not just evangelism. Putting it into our AGWM terms, *if our four-fold strategy is to evangelize, plant churches, train leaders and serve the needs of others, then it is a natural extension that the indigenous churches planted should express those same elements in their social settings.*

This notion of indigeneity has huge implications for how missionaries, mission teams and the mission agency as a whole tackles social issues. *Those who conceive of mission as the pursuit of*

---

21 See Allen 1927, 111ff. He argues that the organizations set up in his day by missions could not be used by local Christians without foreign assistance, thus the need for churches that are able to expand spontaneously on their own.

social justice on a particular issue tend to see the primary work being done by the cross-cultural worker. When we value and encourage the primacy and instrumentality of local engagement by the church to respond to social needs, it requires the cross-cultural worker to see one's role as catalytic in nature to encourage, promote, and equip local believers to engage in sustainable solutions. In what follows, we now want to expand on four major implications that grow out of the notion of indigeneity as it relates to cross-cultural mission.

First, if the indigeneity of a local church or church movement is accepted as a goal, it introduces a very specific conception of the missionary task. It means there is a trajectory to mission in its broadest sense. Our participation in God's global redemptive purpose is not about personal fulfillment, or doing things that we think are important from our perspective. It is about taking the good news to the nations and making disciples and leading them to the obedience that comes from faith. The missionary role as conceived by Paul was always to plant the church where Christ was not known and to develop responsible local expressions of the body of Christ that are co-participants in God's mission. Thus the cross-cultural missionary role is to plant the church and set the biblical DNA for a fully indigenous church, and then let that church body express Christ to its world.

Second, the goal of indigeneity means the work of the cross-cultural missionary is of necessity going to be of a different character than that of Christians in a local church. When we bring together ministry of compassion and indigenous principles in cross-cultural mission it links us in terms of ultimate purpose and trajectory to the development of local churches. There are organizations that are called by God to work cross-culturally solely in the arena of Christian social action. Christian organizations like this may work *with* and *through* local Christians to affect social change, while "standard mission agencies" like AGWM *produce* local Christians who become transformed individuals "so very essential to any significant social transformation" (Winter 2007, 8).

This leads to the third point: the distinction between local church and mission band means that how the cross-cultural missionary works is different from people doing ministry in their own cultural setting. Our biblical and theological work shows that local churches and church movements have a full orbed responsibility to not only proclaim Christ and make disciples but also to care for the poor, both among them and beyond, and to be salt and light and a thus, prophetic voice to the world. However, a cross-cultural missionary has the goal of planting and developing local churches that can precisely do those kinds of things. That requires a completely different approach than a direct address of a particular dimension of ministry on the part of the missionary. To work towards the ultimate goal of a fully indigenous church movement means that from the beginning, everything that the expatriate worker undertakes is done with a view towards local people taking ownership and responsibility.

To illustrate consider these two poles: in some situations, the church does not exist or is very small, and on the other end of the dimension, the church is more mature and larger in size. The local church-mission band distinction, and the goal of indigeneity, means that in a place where there are few Christians, evangelism and church planting is central if we take the Pauline conception of mission as the controlling notion. Then from the very beginning, as people respond to follow Christ as individuals, and from the initial stages of an emerging church, it is the role of

the missionary to help that church embrace God's mission and find ways of expressing themselves along all the dimensions of indigeneity.

In situations where the church exists, indigeneity along the dimension of social action means that the cross-cultural team works to enable the church to express compassion in their society. This requires skill sets that go beyond direct ministry by the missionary. Working in partnership with local Christians becomes the missionary goal, to raise vision from Scripture, model the values, and help work out ministry interventions that can be locally owned and maintained.

A final observation here is that indigenous principles imply a full integration of practice where evangelism, church planting, training and compassion are brought together. At first glance, it would seem that individual missionaries and mission teams could work along single dimensions in terms of developing indigenous churches and movements. Thus any one of the classic clusters of evangelism-discipleship-church planting, leadership training, and compassion ministry could be seen as the primary work of a person or team. The problem with this, as Wright points out, is that new Christians will imitate what they see as priorities and values in those who have brought them to faith (2006, 319-320). Thus, if a fully indigenous church is the goal, cross-cultural workers need to intentionally advocate by teaching and modeling the integration of these dimensions. The nature of the task demands a holistic approach, not one that is compartmentalized.

Summary

In this section we have argued for a critical distinction between the work of local church and church movements that engage the world both in evangelism and discipleship and through showing compassion to their own community of faith and beyond and that of the cross-cultural mission band whose primary work is to plant local churches that do such things. We then examined how a core commitment of Assemblies of God missiology, the planting and development of and partnering with indigenous churches and movements, shapes the labor of cross-cultural workers in a unique way. Rather than working in a stand-alone fashion, workers who are aiming for the development of an indigenous church labor in such a way as to envision, empower and equip local Christians so that they are able to reproduce ministry in an ongoing way and not simply rely on outsiders and their funding. Our brief historical review showed that while there has not been a great deal of reflection about the relationship of evangelism and social concern, Pentecostal missionaries have always done both while seeing their primary labor as the planting of the church. Increased interest in social concerns has brought about more reflection and our new situation requires a fresh articulation of how social concern is addressed by our missiology and a return to the kind of integration seen in the work of our early missionaries.

Arena 4: The Practice of Integration across Reaching, Planting, Training, Serving

If our fundamental assumption stated at the beginning of this paper is correct, that issue-based work is not adequate to address the mandate given to the church, then what is? We believe a fully integrated Pentecostal ministry helps us to better address the brokenness of society and the effects of injustice that we long to see resolved. Therefore, this section will address the question "Why is integrated practice of AGWM's four-fold strategy of reaching, planting, training and serving the best way to achieve true social change?"

The art of creating and nurturing fully indigenous churches and church movements requires that cross-cultural workers incorporate all four missions elements during the planting of churches and accompany more mature churches to ensure that they are fully capable of thinking theologically and prophetically in their social contexts. The task of the cross-cultural missionaries then is not to grapple with social issues but to challenge, equip, empower and release local churches to do so. In this section, we will discuss how integrated ministry along our four-fold missions strategy holds the best hope for not only building powerful indigenous churches, but for giving them the spiritual DNA to be able to affect social change in positive ways.

The Necessity of Integration

Integration means forsaking any kind of manipulative approach to missions. Rather, our compassion should flow from who we are as messengers in God's overarching mission. Full integration means living as the people of God in the spot where we are at and being driven by God's redemptive purpose in that place. In the remainder of this section we develop the argument for integration under three major points.

1. Indigeneity requires Integration

Pentecostals' experience of the Spirit convinced them of the importance of world evangelization. Early on in the history of the Assemblies of God this impulse to world evangelization was linked with the idea of the indigenous church, and as those churches came into existence, to partnering with them. These new church movements in turn were to participate in the mission of God as the new community of righteousness and thus become the vehicle that the Lord uses to accomplish His redemptive purpose. Note here that this is precisely where issues of compassion and social justice come into the picture. For if a significant difference is made in an unjust society, it is going to be Spirit-empowered, obedient, evangelistic, caring Christians on the ground who embody the God's redemptive mission across all the dimensions of brokenness in our world.

The question in terms of cross-cultural ministry practice then is: How do we plant indigenous churches like that? Furthermore, this means that if an indigenous church is the goal then it powerfully constrains what cross-cultural workers do. In order to pass on biblical DNA to the new church, missionaries must teach as well as disciple the believers to help them discern the

needs in their context, hear God's voice, develop models of ministry, and equip members to do the work of the ministry. Everything cross-cultural workers do must be done with a view to building the kind of church that takes ownership of the care of the poor and vulnerable and at the same time not *hinder* their development along indigenous lines of self-governance, finance, evangelism, theological development, social concern and sending their own missionaries.

Methodologically it means that as a missionary, one cannot simply tell people what to do, nor can one import a model from another cultural situation. Walking alongside the church, encouraging them to seek the Lord for resources and solutions, and trusting the Lord for empowerment ultimately grows strong churches with a prophetic voice in their society. Our practice and action builds local ownership rather than creating clientele dependent on Western methods and resources. The cross-cultural worker is involved personally, as a ministry team, and with local churches, but seeking to do so in ways that are inspired by and reproducible by local people.

In other words, integration is a tall order. It is much simpler to just do one thing–either preach the Gospel or start a compassion ministry or teach. Sometimes the example of Paul is even invoked to support this idea of doing a single thing, in his case, proclamation. But in reality Paul worked in evangelism, church planting, training and caring for people. Paul expended great efforts in gathering and sending the offering for the Jerusalem poor, his admonition to care for widows (I Tim. 5:3-16) shows deep compassion for the disenfranchised. His example of working with his own hands in order to show "that by this kind of hard work we must help the weak" (Acts 20:34-35) illustrates the many sides of his ministry. Weak here is *asthenes* and carries with it the idea of economic weakness and poverty. Producing an indigenous church requires an integrated approach because, as Chris Wright states, new Christians will imitate what they see as priorities and values in those who have brought them to faith (2006, 319-20).

2. Reaching, Planting, Training and Serving Works Best When Integrated

Our Pentecostal methodology of mission is succinctly captured in the ideas of reaching, planting the church, training leadership and serving the hurting. These activities are rooted in the Scripture, and are not done serially one at a time, nor can they stand alone. An integrated ministry strategy empowered by the Spirit embraces and expresses all four of these with different emphases and in different ways but never in a wholly disconnected fashion. Obviously, these elements are not equally employed in every instance, but rather, each of these elements is incorporated or integrated into the development of the robust indigenous church by the missionary team and the local church. The opposite of integration is the compartmentalization of one of these mission elements, so that it becomes the exclusive focus to the neglect of the others.

It is noteworthy that these four elements not only work best for producing robust indigenous churches, they also are the activities that will help to produce positive social change. Lasting change in society ultimately requires transformed people. Structural changes cannot really happen without people who can support those changes. We need to constantly remind ourselves that if these social issues that concern us were simple they would have been solved by the best efforts of governments and social agencies long ago. But they resist change precisely because

they are so deeply webbed into relationships and structures that insure there will be winners and losers.

Byron Klaus, former president of the Assemblies of God Theological Seminary has been a powerful advocate for Pentecostal involvement in social concern and justice issues. He made a profound remark relevant to this discussion: *it is incredibly naive to think that by simply being nice to people–digging a well, supplying them with shoes, feeding them and so on–can break the demonic strongholds that have held people and their social systems in bondage*.[22] This is why *Pentecostal* ministry is so important because it is only by the power of the Spirit that the power of darkness is broken and through the Gospel people are transformed to serve God's agenda in their social setting.

Bryant Myers (2015) of World Vision has written about the social effects of Neo-Pentecostal Charismatic churches, picking up on what Miller and Yamamori (2007) have labeled as "Progressive Pentecostals". In their research project they studied the fastest growing, most indigenous, self-supporting and socially active churches in the world and found they were overwhelmingly Pentecostal Charismatic (ibid., 6). Myers uses the work of Dena Freeman on social change in Africa who compared five Pentecostal churches in Africa with the effectiveness of an international NGO in the same city. What she found was that the Pentecostal churches were more effective in bringing about change that was effective, deep-rooted and long lasting (2015, 117). Freeman says "Neo-Pentecostal churches are embedded institutions that change people and their narratives, alter moral behavior and create new meaning, vision, and hope for the future" (2012, 24-25).

Myers then goes on to see what lessons Christian NGOs can learn about producing lasting social change in light of these findings. What is stunning about this is that missionary work along the lines of the Assemblies of God mission philosophy of reaching, planting, training and serving when done in an integrated fashion is the very thing that produces church movements that are able to create such momentous changes in society. True social change towards justice is interwoven into many complex interpersonal and social-structural factors. If we leave out the impact of reconciliation with God that transforms people and creates new meaning, purpose and the new community of faith, we end up doing nice things but fail to make a lasting difference.

Clearly, therefore, a narrow focus on one issue alone is not adequate to attack the multiple sources that created the problem in the first place. In a counter-intuitive fashion it is the plain old generalist missionary work of conversionary evangelism, church planting and leadership training and modeling sacrificial service that produces Christians and church movements that can make a difference in the social worlds.

3. Our Mission Realities Demand Integration

As Pentecostal Assemblies of God missionaries we go into a world where over 2 billion people lack adequate access to the Gospel, and some 86% of these people do not know a single Christian. At the same time, these 2 billion people are among some of the poorest on earth.

---

[22] Personal conversation on July 13, 2015

Global economic changes and interconnectedness fuels mass movements to the cities leaving rural poor and creating sprawling urban slums. The Holy Spirit fills us not only with zeal to bear witness to Christ but also with the love and compassion of Christ that is so prominent in the Gospels. We cannot walk into the midst of this and do nothing, that much is clear. But, the question is: *How* will we respond?

In light of our own Assemblies of God statistics, and the documentation of the social impact of Pentecostal churches in the majority world by people like Miller and Yamamori, Freeman, and Myer's, the mission's decision to focus strongly on indigenous principles is now seen as incredibly wise and prescient. The millions of Christians and hundreds of thousands of churches in the broader World Assemblies of God Fellowship have a social impact and humanitarian reach that is light years beyond what projects and institutions run from USA funding could ever achieve. For 100 years AGWM has operated a mission sending agency with a philosophy that has produced a network of local churches making a holistic difference in their social worlds. More than ever missionaries who can work in integrated fashion to continue to strengthen national church movements and to help found new movements with that same biblical DNA are needed.

Summary

In this section we have argued that the best way for us to see true social transformation is to pursue our four-fold missions strategy of reaching, planting, training and serving in an integrated fashion. The commitment to full indigeneity demands an integrated approach, while there is increasing evidence that integration of these activities actually produces lasting social change. Finally, the realities of our mission context demands integration, as those who have least-access to the Gospel are primarily among the poorest societies on earth.

Framing an AGWM Response to Issue-Based Mission

The purpose of this paper was to address two primary questions:

> 1. How should AGWM relate to issues of social justice in general and to issue-based practice of mission in particular?

> 2. How should AGWM respond to those who come to our organization with an issue-based view of missionary service?

In order to answer these two questions, we laid out a set of four arenas each of which had a central question that guided our inquiry:

> 1. How does the socio-cultural context, the historical background and the current uses of social justice effect the perceptions of our sending churches and the missionary candidates that come to us for appointment?

> 2. What practices are required of God's people according to sound biblical theology in relation to social issues and issues of social justice?

3. How does our specific AGWM missiology inform the response of cross-cultural workers to social issues?

4. Why is the integrated practice of AGWM's four-fold strategy of reaching, planting, training and serving the best way to achieve true social change?

The material we developed and drew upon to answer these queries form the core principles from which we address the two fundamental questions that drive this paper. In this final section we share our answers to the two primary questions and conclude with a suggested course of action for helping AGWM missionaries to respond to human need with best practices that are in keeping with our missiological commitments.

How should AGWM relate to issues of social justice in general and to issue-based practice of mission in particular?

From our contextual, historical, theological and missiological work along with an examination of the case studies from our missionary colleagues, we propose the following statement which captures our recommendation to AGWM concerning issues of social justice and human need brought about by injustice.

AGWM as a mission agency relates to the brokenness and injustices of our world as an apostolic band whose priority work is:

> to proclaim the gospel of the Kingdom in word and deed
>> in order to plant reproducing indigenous churches where there are no viable church-planting movements
>>> resulting in local communities of faith
>>>> that are transformed by the Spirit and are sign of the kingdom to come
>>>>> that extend a hand of compassion to the broken and oppressed,
>>>>> and proclaim a prophetic message through word and deed, challenging social injustices.

As a missions agency sending forth apostolic laborers to plant and strengthen the church we engage human need primarily by creating new communities of faith and partnering with them in expressing God's love and compassion with within and beyond the household of faith. This means that our cross-cultural missionaries and teams must cultivate all the gifts given by the Spirit and incorporate them in an integrative fashion across all areas of reaching, planting, training and serving in order to actively disciple the local believers along all dimensions of indigeneity so that they in turn are practicing this four-fold missions strategy in their contexts.

We believe that AGWM should hold fast to its theological and missiological commitments and not be driven by popular trends among the AG USA movement. Our commitments to world evangelization by the power of the Spirit to plant and partner with fully indigenous church movements has produced hundreds of thousands of churches and millions of Christians who are a powerful force of social change around the world. We need to be vocal regarding how integration of reaching, planting, training and serving by our missionary fellowship results in

strong indigenous churches, and together, issues of social justice are being confronted in local contexts. It would be unwise and a move away from sound biblical and missiological principles to be caught up in the current trend for cross-cultural work to engage in issue-based ministry that is either independent of local churches and Christians or that uses them as a means to accomplish their particular project.

How should AGWM respond to those who come to our organization with an issue-based view of missionary service?

First, we affirm and communicate: we thank God that a fire has been lit in their heart for God's purposes in the world. We can affirm their longing for justice in a world that is filled with injustices and human brokenness. But we dare not stop there; we explain that our historic AGWM commitment to world evangelization through planting and partnering with indigenous church movements has produced massive expressions of social concern and true social change through hundreds of thousands of churches and millions of Christians. We remind them that while our missionary colleagues partner in serving with these church movements, in truth our participation is only the visible tip of the iceberg of a global grassroots network of Pentecostal believers who holistically proclaim the Gospel and care for others in Jesus' name. Our goal is to spur them to see that AG Pentecostal missionaries are indeed deeply concerned about human need and injustice, but that our response to this is uniquely driven by our sense of identity as a mission agency sending forth apostolic workers.

Second, we invite: those with an issue-based view of mission are encouraged to consider the bigger framework of our missiology; that is, AGWM is deeply involved in social concerns through the development of indigenous church movements that have the biblical DNA of caring and serving. New applicants need to be helped to see that joining our mission means seeking to further that integration with a strong commitment to indigeneity. For candidates who truly feel called to an issue, we should not be at all reticent to give them our blessing and recommend to them other organizations that work on their issue of concern.

The Need for Training on Best Practices in Ministries of Compassion

As we have reflected deeply on this subject we have repeatedly returned to the conclusion that the major implication of this work for AGWM is the need for training in the arena of social concern and integrated practice within our mission staff.

We have a strong value in our mission of being led by the Spirit, trusting that appropriate strategy will grow out of the direction of the Spirit. Therefore, we believe that setting up mechanisms to help people (particularly new missionaries) in discerning the voice of the Spirit, in regard to compassion ministry would be very helpful. The training offered by JoAnn Butrin for the International Ministries personnel provides an excellent example. The issues surrounding social concern are substantive and sufficiently pervasive to warrant providing such training to our entire missionary body and even the US church constituency.

We conclude here with three recommendations related to training in this area of social concern in the context of our AGWM missiology.

Examining Compassion Ministry Plans in light of RPTS

First, we recommend the development of a discernment process to guide the strategies of new and veteran workers who are interested in compassion ministry. A process would assure that key AGWM values and commitments would remain in focus at the decision-making table. An example follows:

i.   A clearly defined vision statement for the region/area so that the worker knows the trajectory based in the need of their region.

ii. Clearly defined values that the leadership and missionary personnel have identified as critical for this region/area. All mission strategies should align with these values.

iii. Ministry plans should be considered and prayed over by the leadership teams at the field level, the AD and regional levels to allow veteran wisdom to speak into the vision.

iv. Leadership helps missionaries identify their gifts and aligns their personal plans/visions with the regional plan. The plan should then be documented and progress annually evaluated, face to face when possible. Is this plan adequately fulfilling the broader vision in my area and region?

v.   Areas and regions should have clearly defined steps to train and prepare people. Training should include missiology, practice, discipleship of local believers in compassion ministry, and integrating RPTS.

A process with these elements does not repress personal vision, nor the guidance of the Spirit, but works to assure that the ministry is framed and embedded in AGWM missiology and aligned with the larger vision of the region.

RPTS Training for all Cross-Cultural Workers

A. All field workers need training in order to embed the strategic missiological DNA of integration across RPTS so that our beliefs and our rhetoric matches our practice. We would recommend:

i.   Create a course out of the full version of this paper that can be offered in various venues for credit or as a seminar. This should be required preparation for those involved in compassion ministry.

ii. Create resources and training models to be used at MT (Springfield) environment and develop ongoing field-based education in conjunction with the emerging continuing on-field training in core competencies. Over time, we would hope that working in an integrated fashion would become second nature for our practitioners.

Missiological Training/Education for AG Churches and other Sending Sources

Finally, training encompasses not simply those already in the organization, but includes the USA AG constituency that is the source of many of our new missionaries and the funding base for our work.

In the current environment of heightened interest in social concerns within our churches and the competing voices of organizations doing social ministry that ask for support, AGWM should explore ways of articulating our core missiology as it relates to social concern in word, image, and current statistics. Our arguments for integration need to be couched and illustrated in ways that help people in the pew and pastors see that AGWM is indeed engaged in the social sphere. Since Millennials feel challenged towards compassion/social justice because of the powerful images seen in public media, communicating a counter-message must use media and methods that evoke the same kind of conviction. A missiological correction coming from AGWM must incorporate images, ritual, and multi-sensory vision casting in order to be heard in today's world.

This also speaks to the ongoing challenge of getting good missiological information from AGWM into the hands of the pastors. If a vacuum from AGWM exists, pastors and churches will move with the trends and interests that are current in the American church scene. Helping our AGWM workers as they deputate to articulate integration in ministry will be one way to touch the grassroots of our movement. Sharing information and training with districts and ministry networks can also help in shaping people before they engage in cross cultural mission. If districts and networks are aware of our missiology they can help us in those early stages of interest by speaking the same language and sharing the same vision as AGWM.

Conclusion

Trends come and go in church movements. In such times these trends present a challenge to organizations, like our missions agency, that draw workers and support from a church movement. Our work in this paper demonstrates that the historic and ongoing commitments of AGWM missiology has produced powerful social change through planting, developing and partnering with indigenous church movements. Rather than bend to the interests of those influenced by current trends, we see this as an opportunity for AGWM to help reset the missional agenda of our churches and to release new cohorts of young workers whose zeal for social concern is embedded in a broader frame of our apostolic mandate to reach, plant, train and serve in such a way that the Lord's church will be salt and light till He comes again.

Appendix 1: Christ Wright's Integration of Ethics, Election, Mission and the Notion of Ultimacy

A critical passage for Wright is Genesis 18 where "the Abrahamic covenant is a moral agenda for God's people as well as a mission statement by God" (2006, 221). Wright understands Genesis 18:16-21 as weaving together election, ethics and mission into a single theological sequence in 18:19 where:

> ethics stands as the mid-term between election and mission, as the purpose of the former and the basis for the latter. That is, God's election of Abraham is intended to produce a community committed to ethical reflection of God's character. And God's mission of blessing the nations is predicated on such a community actually existing (ibid., 368).

In addition to this Sodom becomes paradigmatic of the fallen world and the interchange in this passage of Yahweh with Abraham shows that the people of God are to engage broken human society in righteousness and justice (ibid., 359-360). Wright concludes that:

> The community God seeks for the sake of his mission is to be a community shaped by his own ethical character, with specific attention to righteousness and justice in a world filled with oppression and injustice. (ibid., 369)

His model for holistic mission based on the Exodus and the Jubilee is found in chapters eight and nine of *The Mission of God* (2006). He argues that God's model of redemption is the exodus event. The Hebrew verb *ga'al* at Ex. 6:6 and 15:13 are the first occasions (with the exception of Gen. 48:16) of the language of redemption. When a person is the subject of the verb the term is *go'el* (redeemer) (ibid., 266). The English word redeem from its Latin roots suggests a financial transaction where you 'buy something back'. But in ancient Israel the *go'el* had wider social dimensions associated with the demands of kinship. The 'kinsman protector' or 'family champion' was involved in avenging shed blood, redeeming land or slaves, and providing an heir (ibid., 266-67). "The *go'el* then, was a near kinsman who acted as protector, defender, avenger or rescuer for other members of the family, especially in situations of threat, loss, poverty or injustice" (ibid., 267).

Wright asks the question, "When God decided to act in the world and in human history in a way that could be pictured as a *go'el* in action, what did he do?" (ibid., 268). He points out that the exodus shows political, economic, social, and spiritual dimensions.

> In the exodus God responded to all the dimensions of Israel's need..[the exodus] effected real change in the people's real historical situation and at the same time called them into a real new relationship with the living God. (ibid., 271)

He concludes that Exodus-shaped redemption demands Exodus-shaped mission (ibid., 275). He warns that there are two interpretive options that fall short of this holistic missional hermeneutic: to concentrate on the spiritual significance and marginalize the political, economic, and social dimensions; or to concentrate on the latter so that the spiritual dimension is lost (ibid., 276).

Wright begins the chapter on jubilee by noting that the exodus was a single historical event. God was concerned that its basic principles be worked out in Israel's everyday life. "There needed to be an ongoing commitment to economic and social justice, freedom from oppression, and due acknowledgement of God through covenant loyalty and worship" (ibid., 289). He says that if the exodus was God's idea of redemption, then the jubilee found in Leviticus 25 was God's idea of restoration (ibid., 290). After working through the details of the institution he then looks at its evangelistic, ethical, and eschatological implications, concluding that "the wholeness of the jubilee model embraces the wholeness of the church's evangelistic mission, its personal and social ethics and its future hope" (ibid., 300).

With this biblical work as a foundation, he then turns to examine the issue of primacy/priority between evangelism and holistic mission. Based on his theological work with the exodus, jubilee, and the cross, he suggests that the notion of "ultimacy" does better at leading us towards more integrated practice. The following diagram attempts to illustrate what 'ultimacy' looks like (ibid., 317-319).
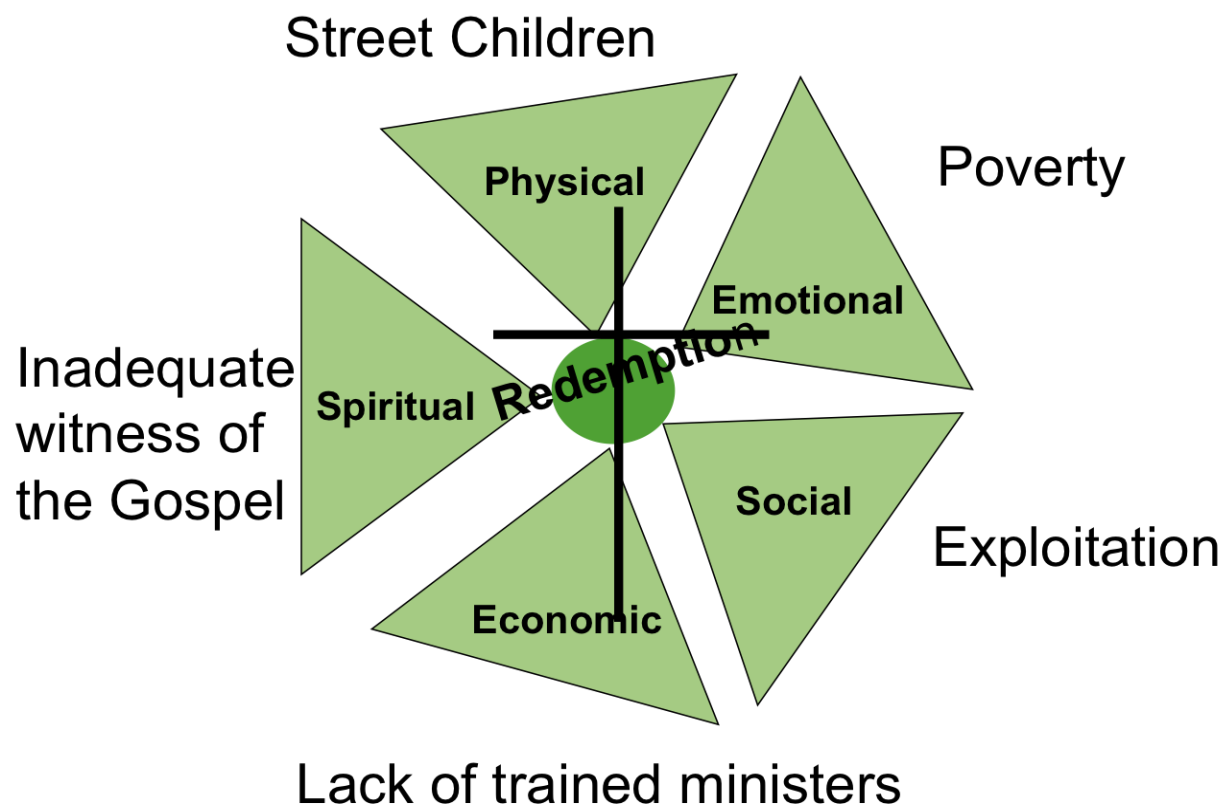
Wright explains that we can begin by thinking about our particular ministry area in terms of a whole circle made up of the needs and opportunities that God sends us to address in that social

setting. If you analyze a particular local context, it will reveal a complex web of interconnected factors constituting the whole range of brokenness, sin, and evil across the entire human dimension. The key question then is, "What constitutes the good news of the biblical gospel in this whole circle of interlocking presenting needs and underlying causes?" (ibid., 318).

In Wright's view it is legitimate to start anywhere in the circle of need, but that in order to be the mission of God, one must ultimately deal with the issue at the center of the circle, humanity's broken relationship with God, from which all the social problems radiate out. This means bringing the message of the cross and what God has done in Jesus to bring us to Himself. It is only by dealing with our sin that true and lasting change can happen along any of these dimensions. This means that we may begin our labors in any one of these arenas of human brokenness but *ultimately* we must in that address the issue of sin and broken relationship through the cross.

Bibliography

Allen, Roland. *The Spontaneous Expansion of the Church-and the Causes Which Hinder It*. Cambridge: Lutterworth Press, 1927**.**

Banks, Robert. *Paul's Idea of Community: The Early House Churches in Their Cultural Setting,* revised edition ed., (Peabody, MA: Hendrickson, 1994), 159-160.

Beisner, E. Calvin. "Justice and Poverty: Two Views Contrasted." *Transformation: An International Dialogue On Evangelical Social Ethics* 10, no. 1 (1993): 16-22.

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Vol. 16, 21 vols. 9 ed. American Society of Missiology Series. Maryknoll, NY: Orbis Books, 1991.

Brussels Consultation of the Division of Foreign Missions of the Assemblies of God. "Brussels Statement on Evangelization and Social Concern." *Transformation* 16.2 (1999): 41-43.

Butrin, JoAnne. *From the Roots Up: A Closer Look at Compassion and Justice in Missions*. Springfield, Missouri: Roots Up Publishers, 2010.

Cannon, Mae Elise. *Social Justice Handbook: Small Steps for a Better World*. Downers Grove, Illinois: IVP Books, 2009.

Chester, Tim, ed. *Justice Mercy and Humility: The Papers of the Micah Network International Consultation on Integral Mission and the Poor (2001)*. Milton Keynes, United Kingdom: Paternoster 2002.

Christian, Jayakumar. *God of the Empty-Handed: Poverty, Power and the Kingdom of God*. Monrovia, California: MARC, 1999.

Corbett, Steve and Brian Fikkert. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor...And Yourself*. Chicago: Moody Press, 2009.

Culver, Robert D. "Mishpat." In *Theological Wordbook of the Old Testament*, edited by R. Laird Harris, vol 2, 947-949. Chicago, IL: Moody, 1980.

Cutts, Laura Anne. "Considering a Social Justice Agenda for Counseling Psychology in the UK." *Counseling Psychology Review* 28, no. 2 (2013): 9-16.

Dempster, Murray, Byron Klaus, and Douglas Peterson, eds. *Called and Empowered: Global Mission in Pentecostal Perspective*. Peabody, Massachusetts: Hendrickson Publishers, Inc., 1995.

DeYoung, Kevin and Greg Gilbert. *What Is the Mission of the Church? Making Sense of Social Justice, Shalom and the Great Commission*. Wheaton, Illinois: Crossway, 2011.

Douglas, J. D. ed. *Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland*. Minneapolis, MN: World Wide Publications, 1975.

Fox, Helen. *Their Highest Vocation: Social Justice and the Millennial Generation*. New York: Peter Lang, 2012. https://www.peterlang.com/search?q1=helen+fox&searchBtn=

Freeman, Dana. ed. *Pentecostalism and Development: Churches, NGOs, and Social Change in Africa.* Basingstoke, U.K.: Palgrave Macmillan, 2012.

Gavin, Joe. *Is This Article from Your Campus?* Personal Email to Anita Koeshall, March 1, 2016.

Grant, Beth. *Courageous Compassion: Confronting Social Injustice God's Way*. Springfield, Missouri: My Healthy Church, 2014.

Haughn, Matthew. 2015. Millennials (Millennial generation). *WhatIs.com* 2016, http://whatis.techtarget.com/definition/millennials-millennial-generation.

Hendrickx, Herman. *Social Justice in the Bible*. Quezon City, Philippines: Claretian Publications, 1985.

Henry, Carl F. H., *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids, Michigan: Wm. B. Eerdmans), 1947.

Hodges, Melvin L. *A Theology of the Church and Its Mission*. Springfield, Missouri: Gospel Publishing House, 1977.

Hodges, Melvin L. *The Indigenous Church and the Missionary*. South Pasadena, CA: William Carey Library, 1978.

Ireland, Jerry M. . *Evangelism and Social Concern in the Theology of Carl F. H. Henry*. Eugene, Oregon: Pickwick, 2015.

Ireland, Jerry M. "Introduction" in Jerry M. Ireland, eds., *For the Love of God: The Principles and Practice of Compassionate Missions* (forthcoming).

James, Joel and Brian Biedebach. "Regaining Our Focus: A Response to the Social Action Trend in Evangelical Missions." *The Master's Seminary Journal* 25, no. 1 (2014): 29-50.

Johnson, Alan R. "Mission as Word and Deed: Transcending the Language of Priority." *International Journal of Frontier Missions* 28, no. 2 (Summer 2011 2012): 19-25.

Kärkkäinen, Veli-Matti. "Are Pentecostals Oblivious to Social Justice? Theological and Ecumenical Perspectives." *Missiology: An International Review* 29, no. 4 (October 2001): 417-31.

Keller, Tim. *Generous Justice: How God's Grace Makes Us Just*. New York: Riverhead Books, 2012.

Klaus, Byron D. "Compassion Rooted in the Gospel That Transforms." *Transformation* (2004).

Levenson, Jon D. *Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life*. Kindle ed. New Haven: Yale University Press, 2006.

Lewis, C. S. *Mere Christianity*. San Francisco: HarperSanFrancisco, 2001.

Longenecker, Bruce W. *Remember the Poor: Paul, Poverty and the Greco-Roman World*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2010.

McClung, L. Grant, Jr. "Pentecostal/Charismatic Perspectives on Missiology for the Twenty-First Century." *PNEUMA* 16, no. 1 (1994): 11-21.

McGee, Gary. "Pentecostal Strategies for Global Mission: A Historical Assessment." In *Called and Empowered: Global Mission in Pentecostal Perspective*, edited by Murray A. Dempster, Byron D. Klaus, and Douglas Petersen, 203-24. Peabody, Massachusetts: Hendriksen Publishers, 1991.

McGee, Gary B. "Saving Souls or Saving Lives?" *Paraclete* 28, no. 4 (Fall 1994 1994): 11-23.

McKenzie, Steven L. "Deuteronomistic History." In *The Eerdmans Dictionary of Early Judaism*, edited by Daniel C. Harlow John J. Collins. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2010.

McKnight, Scott. *Kingdom Conspiracy: Returning to the Radical Mission of the Local Church*. Grand Rapids, Michigan: Brazos Press, 2014.

Miller, Donald E. and Yamamori Tetsunao. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Moreau, Scott A., Gary R. Corwin, and Gary B. McGee. in *Introducing World Missions: A Biblical, Historical, and Practical Survey*. (Monrovia, CA: MARC, 2004), 72-73.

Mostert, Johan. "The Social Justice Debates in Psychology and Theology: Thoughts on "Turning the World Upside Down"." *Journal of Psychology and Christianity* 33, no. 2 (2014): 127-38.

Muhovich, Nan. "Biblical Justice: Caring for the Poor & Oppressed." In *Java and Justice: Journeys in Pentecostal Missions Education*, edited by Bob Brenneman, W. R.

Brookman, and Nan Muhovich, 113-43. Minneapolis, Minnesota: North Central University Press, 2006.

Myers, Bryant L. "Progressive Pentecostalism, Development, and Christian Development NGOs: A Challenge and Opportunity." *International Bulletin of Missionary Research* 39, no. 3 (2015): 115-20.

Nelson, Mitch. 2015. 3 Insights About Millennials and Social Justice. In *The Unstuck Group*. http://theunstuckgroup.com/2015/06/millennials-and-social-justice-insights/.

Novak, Michael. "Defining Social Justice." First Things (December 2000 2000). Accessed 14 March 2016. http://www.firstthings.com/article/2000/12/defining-social-justice.

Padilla, C. Rene. "Holistic Mission." In *Lausanne Committee for World Evangelization Occasional Paper No. 33 Holistic Mission*, edited by David Claydon, 2004 Forum Occasional Papers, ed. David Claydon: Lausanne Committee for World Evangelization, 2004.

Petersen, Douglas. *Not by Might nor by Power: A Pentecost Theology of Social Concern in Latin America*. Oxford: Regnum, 1996.

Porter, Eldon. "What Does the Future of the Traditional Mission Agency Look Like?" Evangelical Missions Quarterly 50, no. 2 (2014): 234-38.

Porter, Steve L., Felicia Heykoop, Barbara Miller, and Todd Pickett. "Spiritual Formation and the Social Justice Turn." *Christian Scholar's Review* XLIV, no. 3 (2015): 263-84.

Schmidt, A. J. *How Christianity changed the world*. Grand Rapids, MI: Zondervan, 2009.

Shenk, Wilbert R. "Rufus Anderson and Henry Venn: A Special Relationship?" *International Bulletin of Missionary Research* 5, no. 4 (1981): 168-72.

Shenk, Wilbert R. "The Origins and Evolution of the Three-Selfs in Relation to China." *International Bulletin of Missionary Research* 14, no. 1 (1990): 28-35.

Sider, Ron. *Evangelism and Social Action in a Lost and Broken World*. London: Hodder and Stoughton, 1993.

Stanton, Rabbi Joshua. 2013. Social Justice in the Millennial Generation. *Huffpost Religion* 2016, http://www.huffingtonpost.com/joshua-stanton/social-justice-in-the-mil_b_2708224.html.

Stark, Rodney. *For the glory of God: How monotheism led to reformations, science, witch-hunts, and the end of slavery*. Princeton, NJ: Princeton University Press, 2003.

Stott, John. *Christian Mission in the Modern World*. Downers Grove: Intervarsity Press, 1975.

Swanson, Karin. 2014. 7 Millennials Who Are Too Busy Changing The World To Take Selfies. *Huffington Post*, http://www.huffingtonpost.com/2014/01/05/millennials-changing-world_n_4440539.html.

Stigers, Harold G. . "Sedeq." In *Theological Wordbook of the Old Testament*, edited by R. Laird Harris, vol 2, 752-755. Chicago, IL: Moody, 1980.

Wilson, Everett A. *Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God Worldwide 1960-1990*. Carlisle, Cumbria: Regnum Books International, 1997.

Winter, Ralph. "Six Spheres of Mission Overseas." *Mission Frontiers Bulletin* (March-April 1998): 16-45.

Winter, Ralph D. "The Two Structures of God's Redemptive Mission," in *Perspectives on the World Christian Movement: A Reader*, edited by Ralph D. Winter and Steven C. Hawthorne, 220-230, (Pasadena, CA: William Carey Library, 1999).

Winter, Ralph. "The Future of Evangelicals in Mission: Will We Regain the Vision of Our Forefathers in the Faith?" *Mission Frontiers* September-October (2007): 15.

Wolterstorff, Nicholas. *Justice: Rights and Wrongs*. Princeton: Princeton University Press, 2008.

Woodberry, Robert D. "The missionary roots of liberal democracy," *American Political Science Review*, 106(2) (2003), 244-274.

Woodberry, Robert. "Reclaiming the M-Word: The Legacy of Missions in Non-Western Society," *International Journal of Frontier Missions* 25, no. 1 (2008): 17-23.

Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. Downers Grover, Illinois: IVP Academic, 2006.