

The Lifestyle of Urban Disciple-Makers

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In May 1959, my wife and I and our three-month-old daughter arrived in Colombo, Ceylon (now Sri Lanka). We had to wait nearly four months for our baggage because a dock workers' strike completely paralyzed the port. No cargo of any kind was loaded or unloaded. During those four months, we made our initial adjustment to the island and its people and to Nugegoda, which was part of metropolitan Colombo. There, in a lower- to middle-class area, the national church had rented a house for us.

We set up housekeeping, purchasing everything we needed in Colombo stores. Our furniture was made by local carpenters. The only imported items we purchased were a few fans, a small stove, and a refrigerator. Mechanical items like these were not manufactured in the island but came from England. From America we had only what we had brought in our four suitcases. To our surprise, we got along fine.

Four months later, word came that our baggage had finally been unloaded from the ship. The ship's captain, tired of waiting at anchor in the Colombo harbor, had taken the vessel to the former British navy base at Trincomalee on the opposite side of the island. There the cargo was unloaded. Our baggage went by rail to the customs office near the Colombo docks and, after clearing customs, was loaded into five bullock carts for delivery to our home.

I well remember the sight of the bullock carts coming up the street with our baggage from America! The combined load consisted of no less than eighteen steel barrels and two big crates. On the one hand we were excited. It seemed like Christmas in August, with bullocks instead of reindeer bringing wonderful things from the north! On the other hand, we were disturbed. We kept asking ourselves, "Why do we need all this stuff. Why did we buy it in the first place?"

Our neighbors, some poor and none well-to-do, turned out in force to see what the Americans were getting. As we opened the crates and barrels by the side of the house, the neighbors stared in wonderment. How rich and important this young American couple must be to afford five cart-loads of wonderful things! They didn't know, of course, that we had friends who sold to us wholesale-saving us money, we persuaded ourselves. They didn't realize that as tall Americans, getting the right size clothing (especially size 14 shoes) was a concern to us. They just stared in amazement as we emptied barrel after barrel, envying us for all the marvelous items we had brought from America.

Unpacking our baggage, carefully observed by our neighbors, remains in my mind one of life's most awkward and embarrassing moments. For four months my wife and I had been building relationships and seeking to identify with the community. Our blond baby daughter provided a natural opener for conversation and a jump start toward new relationships. Though we were foreigners, our neighbors could see that we were not altogether different from other young parents. We were concerned about raising our child, about solving everyday problems and meeting basic needs. They went out of their way to help us, for they could see that we had the same needs as everyone else.

Now, suddenly, they saw that we were what some probably suspected we were all along: rich Americans who could fill their home with every conceivable comfort and adornment. A thousand sermons could not undo the damage done that day. It would have been better for our ministry if the ship had dropped our barrels and crates in the Indian Ocean.

We had made our first major mistake before sailing out of New York. We had listened to advice concerning all the things we surely needed in order to be properly outfitted for the mission field. But a more serious problem was not yet apparent to us, and it took years before we recognized it. It had to do with the very message of Jesus Christ that we had come to Asia to proclaim and how certain aspects of our lifestyle subtly undermined it. Only time and a deeper understanding of the gospel and how it is communicated would prepare us to deal with that problem.

The subject of this chapter is a delicate one, because it touches on the personal lifestyle of city workers and missionaries and how lifestyle affects ministry. To avoid making myself appear overly judgmental, I will begin by raising certain questions, questions based on my own observations and those of others. These are designed to challenge our thinking-mine as well as yours-and to provoke discussion.

When I write about lifestyle, I refer to how missionaries spend money, how they live, the housing they choose, the vehicles they drive, and the kind of recreation and entertainment they spend money on. In short, I am addressing the general lifestyle of city workers, particularly expatriate missionaries, and how it affects the ministry of multiplying disciples of Jesus Christ.

When we speak of discipling the city, we have in mind first of all the essential missionary goal: filling the world and all its great cities with the knowledge of God and salvation in Jesus Christ, and increasing the number and influence of those who in all areas of the city live by God's grace under Christ's lordship. That is what urban mission is all about. The missionary enterprise, with its organizations, administrations, schools, budgets, policies, and strategies, is simply the means the church uses to pursue the goal of discipling people.

Hovering in the background as we probe these issues is the disturbing question of our primary commitment. As God's servants in the city, is our primary commitment really to multiplying and enhancing urban discipleship in the most efficient and effective manner? Or does our deepest loyalty lie in some other area, perhaps in our personal goals and ambitions, or in the expansion of our missionary organization? Or do we dream of a huge and powerful church under one great leader, where all city dwellers can have their needs met like birds flocking to one tall, wonderful tree?

Question 1: Do Our Belongings Deter Our Bonding?

Most of us are familiar with bonding, the process by which outsiders like missionaries come to feel at home in a second culture. Bonding is extremely important for all missionaries, in cities and rural places alike. Failing to understand bonding and the steps that make it effective means risking never feeling at home in a second culture and never building close relationships with local people.

Through their writing and teaching, Elizabeth Brewster and her late husband, Tom, have done a great service to Christian missions by helping us understand how important it is for new missionaries to bond effectively with nationals as soon as possible after arriving in the new culture. Effective bonding entails becoming both bilingual and bicultural and thereby becoming truly at home with people of another land.

In one of their most important articles on the subject, "Bonding and the Missionary Task: Establishing a Sense of Belonging," the Brewsters observe that after a decade of working with missionaries in almost seventy countries, observing firsthand missionary activities and relationships with nationals, "only a small percentage of these missionaries manifest the kinds of relationships with local people that would demonstrate that bonding had occurred."¹ Then follows a paragraph that struck me especially because of our own embarrassing experience with our eighteen barrels:

Happiness is belonging, not belongings. Yet the life-style of the majority of Western missionaries is a major deterrent to bonding. It is hard to devote time to pursuing the meaningful relationships with local people when concerned about getting barrels of stuff through customs and unpacked and settled. This

sense of belonging to one's belongings is a bonding of the worst kind-bondage. Unfortunately, it is a subtle bondage that is difficult to throw off.²

Every time I read that I feel the sting in what it says. I know what the Brewsters say is true, because *bondage to belongings* damaged the relationship-building process my wife and I sought to establish with our neighbors in Sri Lanka. Because of purchases made months before arriving on the field, we found ourselves surrounded by material possessions that aroused the envy of our neighbors and insulated us from belonging relationships with them. In consulting with urban missionaries, the number-one problem I have discovered has to do with relationships. Many missionaries, even those who have been in a country for many years, are not effectively bonded with nationals. This leads me to wonder how honest and straightforward mission leaders are with candidates, and how candid they are with missionaries on the field, about bonding. Many missionaries' effectiveness is quietly undermined every day because their relationships with local people, including Christians, are not intimate but merely professional. Yet this subject is seldom talked about.

Serious damage is done to the spread of the gospel when its conveyors are themselves in bondage to belongings. In the missionary enterprise, we spend a great deal of money sending new personnel to language schools where, we hope, they will become bilingual. We generally expose them to a good amount of information about becoming bicultural and adapting to the ways of local people. But we offer very little material that addresses forthrightly the danger of excessive attachment to possessions and a lifestyle that prevents missionaries from developing close relationships with local people.

Do we avoid this issue because we know how deeply attached Westerners are to material advantages and so fear scaring off new missionaries and hampering recruitment? In developing our urban strategies and selecting target populations within the city, are we turned in the direction of the upper class because we fear that we might have to lay aside Our affluent lifestyle if we sought to bond with poorer people?

Question 2: Is Western Affluence a Deterrent to Urban Evangelization?

In his 1991 book, *Missions and Money: Affluence as a Western Missionary Problem*, Jonathan J. Bonk, professor of missions at Winnipeg Bible College and Seminary, offers a disturbing critique of Western missions. He carefully lays out the pros and cons of money and its role in missionary life and activity. He examines the historic and contemporary contexts of what he calls missionary affluence, and he honestly analyzes the main arguments in defense of missionaries living in relative wealth compared to the people around them. Most of the arguments defending material discrepancies stem from an earlier era when mission work was largely in rural areas.

Bonk examines the consequences of the disparate living standards of Western missionaries and nationals. In exchange for the comforts and securities they enjoy, missionaries sacrifice effectiveness and credibility. Bonk claims. While they purport to represent a Lord who became poor for our sakes, they project the image of persons who love worldly possessions a great deal. Failure to counter wealth's insidious effects upon its missionary endeavors will ensure the continued ebb of the Western churches as a Kingdom force," Bonk argues.³

The relative wealth of the Western missionary, Bonk points out, almost inevitably affects interpersonal relationships in a number of ways, each antithetical to all that Christ modeled for his followers. To begin with, the living standards most Western missionaries maintain insulate them from the harsh realities experienced by the people to whom they minister. While making life more bearable for the missionaries, this severely limits their ability to understand and communicate with people who don't enjoy the same privileges.

Furthermore, relative affluence isolates missionaries socially. Such isolation can be seen in its grossest form in mission compounds and protected residential areas nestled in the city. These are places protected by walls and fences, armed guards, and surveillance systems. In one Asian city that I visited, a

sprawling interdenominational missionary compound occupies several city blocks with a wall around it so high that from the outside you can see only the roofs of the large, American-style houses.

Since biblical faith is a relational faith, it is not only sad but sinful, says Bonk, when protecting personal possessions and privileges prevents, distorts, or destroys close relationships between missionaries and the common people. But this is almost inevitably the price of affluence.

Bonk writes about the wide and painful social gulf between missionaries and nationals, a gulf put in place and maintained by their differing economic levels. Along with economic advantage inevitably comes the illusion of superiority. We may say we're equal, but who drives the car? Then there is the mistrust that eventually develops between many national church leaders and missionaries due to economic disparity. Whereas missionaries may regard themselves as making sacrifices, and compared to the lifestyle of their friends and relatives back home they are, in the eyes of national workers the missionaries are enormously wealthy, and every time they come back from furlough the number and quality of their possessions seems to increase.

Wealth brings isolation, Bonk reminds us. It breaks down communication, trust, and relationships. Western missionaries pay a staggeringly high price for their relative comfort, security, and possessions. In communicating the gospel, both medium and message are significantly affected by the relationship of the missionary to the convert or would-be convert. If world evangelization consisted merely of announcing a series of theologically correct statements, we could get the whole job done quickly and easily. "But the Word must always be made flesh, and dwell among men. And the Way has always been shown by those who can be accompanied by would-be pilgrims. A missionary is above all a Way-shower ... whose life must be imitable by his converts. The missionary is not simply a voice box, but a pilgrim who invites others to join him on the narrow way."⁴

Schools that train missionaries generally miss the main point of disciple making. "Contrary to the emphases embedded in most North American mission curriculums," says Bonk, "not communication theory, but communicator living, is the key to incarnational communication."⁵ Tragically, however, this is a subject that training courses hardly touch on, and social and economic differences between missionaries and nationals continue to wreak havoc on urban ministries.

When gospel communication and, hence, disciple making are seriously hindered because of the economic disparity between speakers and hearers, something is terribly wrong and must be addressed. Bonk concludes that the strategic costs of missionary affluence are so high that the entire missionary enterprise is in jeopardy. He calls for new directions at the following levels:

- a. Individual missionaries should voluntarily follow a simpler lifestyle, defining needs not by Western standards but by local conditions.
- b. Missionary families where children are raised at home Should inculcate in their children an appreciation for kingdom values and a lifestyle built on those values. Where missionary children are regularly exposed at school to Western materialism and its values, parents need to do everything possible to help them avoid adopting the attitudes and standards of the rich and privileged.
- c. Mission agencies should provide a milieu in which member missionaries who voluntarily choose to lower their standard of living overseas are given understanding, encouragement, and protection from the criticism of others within the organization.
- d. Training institutions and sending churches should consider the "crucified mind" strategy, so repugnant to the Western, materialistic outlook, in matters of personal and institutional lifestyle, because "Only a community of believers who themselves have chosen to reject the materialist spirit of the age can stir its members to pursue genuine self-sacrifice abroad."⁶

The issue Bonk raises has direct bearing on urban ministry, because nearly half of the population in the world's largest cities is poor, or near-poor, and in many instances they are also more receptive to the gospel than ever before. If by adopting a simpler lifestyle urban workers can become more effective disciple makers, the issue is clear even though it will not be easy. The problems related to Western missionary affluence are as difficult as they are undeniable. But if we are serious about discipling cities, we must try our best to resolve them.

Question 3: Is There a Cheaper Way to Disciple Cities?

While the previous questions had to do with the *effectiveness* of Western missionaries, the third question addresses their relative *efficiency*. By *efficiency* I mean the financial cost of achieving intended results. The most efficient mission strategy is the one that achieves what you want at the lowest cost. When we consider, on the one hand, the billions of urbanites who need to be evangelized and discipled, and, on the other hand, the limitations of Western missionary resources, we recognize efficiency as an extremely important matter.

Is it good stewardship to continue sending thousands of high-cost Western missionaries when national missionaries coming from the Two-Thirds World can be supported on much less money and achieve the same or better results? If in the past mission professors and agency executives have avoided that question, we had better start examining it now, because younger church members are looking into it. They are aware of the growth of mission sending agencies in the Two-Thirds World, and some are already shifting their support to such agencies as a matter of responsible stewardship.

My wife and I are loyal supporters of Western missionary organizations, and we foresee a continuing role for such agencies far into the twenty-first century. But the vastness of the urban challenge and a realistic assessment of both costs and resources make us realize that a great deal of the work of discipling the world's great cities is going to be done not by Western-based agencies but by the new, emerging Third-World missions that operate at a much lower cost.

An insight based on my family's situation and experience can clarify the point. My wife and I have two daughters serving with their husbands in foreign countries. One is married to a North American, and together they have served for ten years in Santo Domingo, capital of the Dominican Republic, under our denominational mission agency. Their support package is in excess of \$35,000 annually. The other is married to a Latin American, a man who by virtue of his gifts, training, and high level of commitment has become an effective evangelist and church planter with a Pentecostal denomination in Mexico. He is currently developing a new church, the third he has started in the past twelve years, in Ciudad Juarez. During most of his ministry he has supported his family and borne a share of the cost of his ministry by working forty hours per week as a technician in various factories.

I regard both of my sons-in-law as effective missionaries. But I also recognize the enormous difference between them in the economic support they require from their sending churches. When I reflect on the thousands and thousands of evangelists, pastors, and other Christian workers needed in this rapidly urbanizing world, and when I consider what it would cost if all of them had to be supported at \$35,000 per year, it becomes very clear that the number of "tentmaking" missionaries must be greatly increased.

K. P. Yohannan raises some disturbing questions regarding the efficiency of traditional Western missionaries in his book *Why the World Wait: Exposing the Reality of Modern Missions*. President and founder of the Indian mission organization Gospel for Asia, Yohannan has written and published over forty books in India. He is best known in North America for *The Coming Revolution in World Missions*.²

Yohannan argues that if we are sincere about our professed intention to evangelize the world then "mission leaders and sending churches must start asking the tough questions about their financial stewardship." For example:

How much did it cost to present the gospel to each hearer last year as a mission overall, as a field, as an individual missionary?

How much would it have cost to support a native missionary to do the same evangelistic work? Would it be more efficient and effective for us to support native missionaries?

How much was the average cost to start up a new church last year as a mission overall, as a field, as an individual missionary?

How much would it have cost to support a native missionary to do the same church-planting work?

In your mission program, how are both foreign and native missionaries accountable for the funds entrusted to them? Are results measured in terms of return on investment, or does financial accountability end with only a financial audit in the U.S. offices?

What about conference attendance, missionary consultations, and other strategy sessions? How does your mission program attach numbers and measure results from these meetings in terms of converts, new churches planted, and missions launched to unreached people groups? Are we getting benefit out of these meetings equal to their cost?

As we look toward (the unfinished task) ... how much is it going to cost using Western personnel and methods? How much is it going to cost using indigenous personnel and methods?⁸

Yohannan acknowledges that not all fields are alike. Some ministries are more expensive than others. Start-up costs may be higher in large cities than in rural areas. But there is no excuse for ignoring stewardship questions, and when it comes to missionary personnel, one of the burning questions in this decade will be whether mission agencies should continue sending mostly Western personnel or consider alternatives in light of the gigantic challenges of world evangelization. As Two-Thirds World mission agencies grow in number and strength, I think it is clear where the pressures for change will come from. The more Western missions train and equip Third-World Christians for ministries in the city, the greater will be the urban harvest in the decades ahead.

A Dilemma for Western Evangelical Missionaries

Western evangelical missionaries face a serious dilemma rooted in our culture's pervasive materialism. The worst aspect of this dilemma is the refusal by some of us to admit that a problem exists. Western society in recent years has been swept from one end to the other by the spirit of practical materialism, often called consumerism. Not only the world at large, outside the church, demonstrates an intense infatuation with possessions, comforts, and entertainment, but also the evangelical community—the support base of our missionary endeavor—reflects many of our culture's materialistic values. By and large we want the best we can get for ourselves and our children.

We talk and write about discipleship, but the dimensions of discipleship that mean substantially downgrading our lifestyle are seldom mentioned, not even for the sake of mission. Our lifestyles are close reflections of the culture around us, and we defend our practical materialism so carefully that few evangelical leaders dare challenge it head on. Most leaders long ago resigned themselves to popular demands and expectations. In scores of ways. Our Churches, schools, and mission organizations have accommodated to the values, standards, lifestyles, and, consequently, budgets that people living in a materialistic society cherish and expect.

The high living standards enjoyed by a large share of the evangelical community in North America have from childhood taught most missionaries we recruit and send out to take for granted a very high level of

physical comfort and an array of gadgets designed both to entertain and to make life easier. To be deprived of even some of these is regarded as entailing great sacrifice.

Here enters a temptation that has a peculiarly urban twist. Third-World cities offer A the comforts and accommodations found in Western society if one has the money to pay for them, and there exists in every city a small portion of the population that can afford to enjoy a Western lifestyle. The temptation for missionaries is to identify with that small fraction of the population. It begins by locating the missionary residence where the familiar comforts can be enjoyed and where the neighbors share the Westerner's materialistic values. It proceeds by developing a ministry strategy that protects an affluent lifestyle.

When missionaries yield to this temptation, two things happen: their support becomes very expensive, raising legitimate questions regarding efficiency and stewardship; and their ability to disciple people from large and receptive portions of the city population is drastically diminished.

Even if financial support were not the problem that in many cases it currently is, and Western missionaries could raise their support with ease, the question would still arise: what unspoken messages do the Western values translated into missionary lifestyles convey? Or, to put it personally and concretely: What message did our eighteen barrels and two large crates communicate to our Buddhist and Hindu neighbors? Did that message contribute to the fact that in the years that followed none of our converts came from our immediate neighborhood, but A from some distance away?

We needed time, my wife and I, before we became aware of it, but gradually the truth dawned on us. When on the one hand you adopt the consumerism of Western society, and on the other hand you meet the challenge and requirements of world evangelization, you see the clash of two opposing value systems and the worldviews behind them. You must choose one or the other. Try as you may, you cannot have both. Each conveys its own message, and the messages are worlds apart.

When Jesus said to the crowd, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15), he issued a warning and addressed a basic question: What should be our relationship to material possessions? Jesus said that material possessions should never become major concerns for his disciples. When Christian people whose basic needs have been met continue to accumulate possessions and add to their physical comforts and pleasures in sight of people who are suffering and in need, they are making a statement. They are communicating a message about their values, their priorities, and the deep affections of their hearts. And that message contradicts the gospel.

Whether they are rich, middle-class, or poor, materialistic people always operate on the principle that whatever you can afford or legally get Your hands on, you have the right to keep and enjoy. Materialists who have a veneer of religion may put it this way: "If God makes it possible for me to get something, clearly he approves my acquiring it and enjoying it." Sheer secularists with no religious pretensions simply argue: "This world is the only world we're sure there is, so let's enjoy all we can." The materialist's philosophy of life is summed up in the bumper sticker, "He who dies with the most toys wins."

One day Jesus was confronted by a man of great wealth who was torn between a desire to inherit eternal life and an ingrained affection for his wealth. The man was saddened by Jesus' demand that he give his wealth to the poor. Then Jesus made this telling statement: "How hard it is for the rich to enter the kingdom of God!" (Luke 18:25).

Why was Jesus disturbed over wealth and so skeptical about the spiritual chances of those who possess it? Because, you see, Jesus understood the idolatry of possessions. He was addressing an evil that cuts to the very core of religion, to our souls and to our very being. Whom do we really serve. God or material possessions? Where is our citizenship-the allegiance of our hearts-in this world, or in the next? Do we genuinely believe in the resurrection and the life to come, or do we hedge our bets by talking about the resurrection while pursuing as much of this world as we possibly can?

An illuminating story is told about Samuel Zwemer, the "apostle to Islam" in the first half of this century. On furlough, Zwemer was attending a reunion of his college classmates on the beautiful estate that one of them owned, overlooking Lake Michigan. An old friend said to Zwemer, "Do you realize what you're missing by spending your life out there in the Middle East?" "Yes, I think I do," replied Zwemer. Then gesturing toward the beautiful estate, he said: I too would enjoy having a place like this. But there is another world!"

Zwemer put his finger right on it: the fundamental transforming truth of the resurrection. It ought to be for Christians much more than merely a statement of doctrine. The resurrection is the value-shaping, direction-setting truth of the gospel upon which the whole witness of Jesus Christ rests. Jesus arose, and because he arose we who believe in him are made children of God and heirs of eternal life.

This is the gospel that missionaries dedicate their lives and labors to announce. This truth alone gives sense and purpose to urban mission and discipleship. Our worldview is fundamentally changed because we accept the reality of the world to come, and this change should be visibly demonstrated in our values and behavior.

What Message Does Our Lifestyle Convey?

I want to conclude by getting back to a theme that I introduced earlier: the message our lifestyle conveys.

How do Western evangelicals explain why we need to live in fine houses, in many cases houses that only the upper 5 or 10 percent of an overseas population can afford? How do we explain the difference between the lifestyle of Jesus and the apostles, and the lifestyle we maintain and protect when we go overseas to obey Christ's commission? When it is shown to us that an affluent lifestyle probably hinders the effectiveness of our work, why do we feel incensed, as though some brute had stepped on our toes, and rush to defend our right to possessions, comforts, and security?

In view of Scripture's severe condemnation of greed in every form, do we not perceive the dissonance between the affluent lifestyles many of us maintain-at home and on the mission field-and the message of Jesus, who for our sakes became poor and ministered most among the common people of his day? The largest unevangelized segment of the world's population today is people just like those with whom Jesus spent most of his time, the "little people," the common folk, villagers and urban poor. Most people in the cities of the world cannot afford the material conveniences or benefits of the West. Yet by the possessions with which we surround ourselves and by our lifestyles, we distance ourselves from them. In some instances, in my case by the eighteen barrels and two big crates, we provoke them to greed and envy. Has the demon of materialism taken tight hold of us? What will it require to set us free? Maybe the bicentennial of the commencement of the modern missionary movement from the West will motivate us to read again the personal accounts of men like Carey, Judson, and Taylor, and of women like Amy Carmichael, who spent most of her life in India rescuing and discipling girls destined for temple prostitution. In Gold Cord, there is a short poem that every Western Christian, especially missionaries and prospective missionaries, should read and ponder:

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land, I hear them hail thy bright ascendant star,
Hast thou no scar?
Hast thou no wound?

Yet I was wounded by the archers, spent,
Leaned me against a tree to die; and rent
By ravening beasts that compassed me, I swooned:
Hast thou no wound?
No wound? no scar?

Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who has nor wound nor scar?⁹

There is a price to pay for disciple making in the city. Wounds and scars as well as joy await the workers, just as they did our Master and every fruitful disciple maker since him.

Discussion Questions

1. Explain why missionaries should limit the amount of things they take with them to another country,
2. If mission agencies push the idea that missionaries should down-scale their lifestyle so as to bond with the common people, what repercussions are likely to occur?
3. Why was Jesus so disturbed about wealth and the chances of the rich entering heaven? How does this apply to a society where a high percentage of professing Christians is comparatively wealthy?
4. If the major responsibility for discipling Third-World cities were turned over to Third-World mission agencies and the number of Western missionaries were to decrease, what effects do You think it would have on Western churches, Third-World Christians, and the advance of the gospel worldwide?
5. Bonk maintains that missionaries above all are "Way-showers" and that their lives must be "imitable" by their converts. Explain how this is essential to effective disciple making. How did Jesus and the apostle Paul apply this principle in their ministries?

Endnotes

1. Ralph D. Winter and Steven C. Hawthorne, ed. *Perspectives on the World Christian Movement: A Reader* (Pasadena, Calif.: William Carey Library, 1981), 452-64.
2. *Ibid.*, 461.
3. Jonathan J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll, N.Y.: Orbis, 1991), 44.
4. *Ibid.*, 58.
5. *Ibid.*, 61.
6. *Ibid.*, 125-29.
7. K. P. Yohannan, *The Coming Revolution in World Mission* (Altamonte Springs, Fla.: Creation House, 1986).
8. K. P. Yohannan, *Why the World Waits: Exposing the Reality of Modern Missions* (Altamonte Springs, Fla.: Creation House, 1991), 135-36.
9. Amy Carmichael, *Gold Cord: The Story of a Fellowship* (London: Society for Promoting Christian Knowledge, 1932), 64.

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