

Recovering Jesus' Approach to Missionary Training for Twenty-First Century Sending

By

Justin Andrew White

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CONTENTS

Contents	iv
Tables	vii
Figures.....	viii
List of Abbreviations.....	ix
Version Statement.....	x
Acknowledgments	xi
Abstract.....	xii
Chapter One: Introduction	
Purpose of the Study.....	2
Rational and Need for Study.....	2
Research Problem.....	7
Delimitation of the Problem.....	14
Definition of Terms.....	15
Literature Review.....	19
Statement of Methodology.....	32
Chapter Summary.....	35
Chapter Two: Biblical & Theological Foundations of Missionary Training	
Part One - Apostles and Their Work.....	37
Who are Apostles? Recognizing Apostles Today.....	39
The Word <i>ἀπόστολος</i> (<i>Apostolos</i>) in the NT.....	40
Apostles and Missionaries.....	41
Jesus' Commission Is For Every Disciple.....	42
Three View On the Ongoing Role of the Apostle.....	50
Examples of Apostles in the NT.....	57
What Do Apostles Do? The Role of Apostles Today.....	61
Conclusion.....	68
Part Two - Principles and Patterns for Missionary Training from Jesus.....	69
Jesus' Example: Prescriptive or Descriptive?.....	69
A Narrative Hermeneutic.....	74
Three Levels of Authority.....	75
Jesus' Example of Missionary Training.....	77
The Concept of "Residency" Defined.....	81
The Principle of "Residency" in Jesus' Training.....	82
Jesus Called the Twelve Into a Missionary Training Residency.....	85
Phase One of Residency Begins.....	86
Phase Two of Residency Begins.....	87
Residency Ends.....	91
Characteristics of Jesus' residency.....	92
One: Function (Goal).....	93
Jesus Formed Particular Character Traits in His Disciples.....	93
Jesus Helped His Disciples Understand Their Identity.....	100

Two: The Context of Jesus Residency.....	112
Community on Mission.....	112
Local Mission Precedes Global Mission.....	125
Three: The Content of Jesus’ Residency.....	132
Entry Skills.....	132
Gospel Skills.....	139
Discipleship Skills.....	142
Gathering Skills.....	151
Leadership Development Skills.....	153
Four: The Form of Jesus’ Residency.....	158
The Effectiveness of Formal Missionary Training.....	159
Filtering Through Non Formal and Informal Training.....	164
Missionaries Train Missionaries.....	173
Conclusion.....	175

Chapter Three: Historical Analysis: Missionary Training after Jesus

Introduction: Three Models.....	177
Model 1: The NT and Pre-Constantine Model.....	177
Model 2: Monasticism.....	182
Model 3: Formal Missionary Training: The University Model	192
Residential or Residency: The Training of Paul.....	200
Function: Accomplishments and Character.....	201
The Context, Form, and Content of Paul’s Training.....	210
Paul’s Early Ministry: Damascus	211
Arabia-Nabatea.....	213
Syria and Cilicia.....	219
Paul’s Missionary Journeys.....	223
Paul Trained Missionaries.....	227
Phase One of Residency Begins: Timothy.....	229
Phase Two of Residency: Training On the Go.....	230
Residency Ends: From Trainee to Partner.....	231
Principles for Missionary Training.....	233
Conclusion.....	237

Chapter Four: Case Study: Current Analysis of Missionary Training in America

The Scope of the Study.....	239
The Goal of the Study.....	240
The Landscape.....	240
The Surveys.....	241
The Interviews.....	246
Celebration.....	246
Gaps.....	251
Conclusions from Research: Significant Departures from Jesus’ Model.....	253
Breakthroughs	261
A Story of Partnership and Breakthrough.....	263
Conclusion.....	272

Chapter Five: A Practical Proposal for Missionary Training, Ideas for Future Research, Summary of Key Findings, and Conclusion

A Practical Proposal for Missionary Training.....	273
Foundational Principles and Patterns Guiding Practice.....	273
Phase One: Content for Weekly Meeting.....	277
Phase Two: Residency Content.....	281
Ideas for Future Research.....	283
Summary of Key Findings.....	286
Conclusion.....	291
Appendixes.....	292
A: Case Study Survey and Interview Questions.....	292
B. Sources Examining the Continuing Role of Apostles Today.....	294
C. Example of Phase One and Two Residency Schedule and Content.....	295
D. Tools Referenced Throughout this Work.....	305
Residency Letter of Commitment	305
DBS Questions.....	306
Three Thirds Meeting Format.....	306
Sample Story Sets.....	307
Iron on Iron Problem Solving.....	308
Heart Iron on Iron Shepherding.....	309
Four Fields Planning Worksheet.....	310
Bibliography.....	311

Tables

1. George's Patterson's Three Levels of Authority
2. Jesus' Residency Components of Paul's Training
3. Primary and Secondary Objectives of Missionary Training
4. Missionary Training Barriers for Churches
5. Missionary Training Barriers for Seminaries
6. Missionary Training Barriers for Mission Organizations
7. Missionary Training Breakthroughs for Churches
8. Missionary Training Breakthroughs for Seminaries
9. Missionary Training Breakthroughs for Seminaries
10. Key Insights from E3 Partners for Missionary Training
11. Medical Residency Compared to Jesus' Residency
12. Key Principles and Patterns of Jesus' Missionary Training

Figures

- A. The Timing of Jesus' Residency on Clinton's Leadership Continuum
- B. The Great Commission Pipeline
- C. Three Dimensions of Balanced Learning
- D. Approaches to Education
- E. The Church Circle
- F. Survey Question: Does your church have a missionary training strategy?
- G. Survey Question: Where did the training take place?
- H. Survey Question: Which of the gifts in Ephesians 4:11-12 do you feel are active today?
- I. Survey Question: Is the majority of your missionary training?
- J. The Ministry of Jesus/The Early Church

List of Abbreviations

A Greek - English Lexicon of the NT	BDAG
Baker Exegetical Commentary	BEC
Dictionary of NT Theology	DNTT
Early Christian Mission	ECM
Evangelical Dictionary of Theology	EDT
Evangelical Dictionary of World Mission	EDWM
Exegetical Commentary on the NT	ECNT
Global Missiology Journal	GMJ
International Journal of Holistic Mission Studies	IJHMS
Pillar NT Commentary	PNTC
Southeastern Baptist Journal of Theology	SEJT
Journal of Biblical Literature	JBL
Journal of Christian Scholarship	JCS
Journal of the International Association for Mission Studies	JIAMS
Journal of Teaching Theology and Religion	JTTR
The Catholic Biblical Quarterly	CBQ
The Bible Speaks Today Commentary	BST
Themelios Journal	TJ
Theological Dictionary of the NT	TDNT
Tyndale Commentary Series	TCS

Version Statement

Unless otherwise noted
all Bible quotations are from
The English Standard Bible,
Crossway Bibles of Wheaton,
2008

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This Dissertation is first and foremost an act of worship. It has been an attempt to love God with all of my mind and contribute in some way to the faithful fulfillment of the Great Commission. My prayer is that a return to Jesus's missionary training strategy will result in many more missionaries being sent to the least reached, and that they would enjoy long and fruitful labor until Christ returns or calls them home. I am grateful for God's gifts of the Holy Spirit and his Word. Without these teachers this work could not have been accomplished. I am also thankful for the strength and zeal He provide to finish this work. Finally I am grateful for the following individuals who were all used by God in countless ways to strengthen my hands for the completion of this work.

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Abstract

Presently, the attrition rate for American evangelical missionaries serving internationally is alarmingly high.¹ In addition to this, the gap between the church in America and those far from God appears to be widening. While these problems might seem disconnected, they are not. A divergence from the way Jesus trained apostolic leaders (or missionaries) is a major contributing factor to both of these problems. Missionary training must faithfully integrate principles, patterns, and practices modeled and taught by Jesus which inevitably transcend culture, time, and traditions. Until those tasked with training missionaries resolve to follow Jesus' example these problems may continue to exist.

Jesus' training of the Twelve was a life-long process, yet it does seem that Mark 3:14 marks the beginning of a very intentional season of training, while John 17:4 appears to draw their training to a close. It is this relatively short season of accelerated missionary training that is the focus of this work. All that happened between these verses can be compared to a medical residency where doctors spend an intentional season with experienced mentors, while growing in the knowledge and practice of their trade in the context of a hospital or medical practice. This work argues that Jesus, like medical professionals today, trained his disciples to be missionaries in a residency-like environment. Much of this work (chapter two) seeks to examine who apostles are, what they do, and how the first ones were trained by Jesus. In order to establish how they were trained it will be necessary to look at the function (or goal), context, form, and content of Jesus' training during this residency season with his disciples.

¹ David William Taylor, "Mission Frontiers' Missionary Attrition Series, Part 1," *Mission Frontiers*, July 1, 1999, accessed January 31, 2021, www.missionfrontiers.org/issue/article/mission-frontiers-missionary-attrition-series-part-1.

After discerning key principles, patterns, and practices from Jesus, this dissertation seeks to accomplish three primary objectives. First, determine whether or not Jesus' disciples, and others who came after him, followed his example of missionary training (chapter three). Second, present the findings of a case study in order to learn if and how missionary training in America today is patterned after Jesus' model (chapter four). Third, present a practical missionary training residency which incorporates principles, patterns, and practices faithful to Jesus' example that can be implemented immediately in any context in America. Perhaps this work will inspire many others to create even more faithful and effective ways to train missionaries the way that Jesus did.

CHAPTER ONE: INTRODUCTION

The effective training of missionaries and their mobilization to peoples and places who have never heard of Jesus are actions the church in any age must prioritize. Jesus clearly stated in Matt 24:14 that his followers must proclaim the gospel to people from every tribe, tongue, and nation before the end will come. While gospel proclamation is ultimately the job of the church (or every Christian), God has specially gifted and called some believers, like Jesus' first disciples, to give their lives and energy to ensure the advancement of the kingdom of God among the unreached. Today in America, many organizations and institutions have assumed the task of training missionaries for the foreign field. This type of training is often more formal, and came into existence in the second half of the nineteenth century.² Formal training typically takes place within institutions.

This dissertation will argue formal missionary training, while helpful ultimately proves incomplete. Such training, in many ways, has departed from the model set forth by Jesus as he trained the first missionaries. This work will propose the best missionary training faithfully integrates transcultural principles with contextual practices Jesus modeled and taught. Ultimately, it will argue Jesus called his disciples into a type of missionary training residency in order to prepare them for the task of taking the gospel to all nations.

² Craig Ott and Stephen J. Strauss, *Encountering a Theology of Mission* (Grand Rapids: Baker Academic, 2010), 188.

Purpose of the Study

This study seeks to establish a biblical paradigm, or pattern, primarily from the ministry of Jesus, for training missionaries. It will consider the function or goal, the context, the content, and the form of Jesus' training in order to compare practices Jesus modeled with the current practices of churches, seminaries, and mission organization tasked with training missionaries in America today. The outcome will be two-fold. First, this work will identify trans-cultural principles regarding missionary training from Jesus' ministry. After establishing the most important principles Jesus modeled, this work will highlight how the early church, church history, and present-day churches follow these principles. Finally, this work will propose a practical and contextual way forward for those currently seeking to train missionaries to pursue the core missionary task(CMT)³ today.

Rationale and Need

When discussing Jesus' ministry, believers must discern between actions he intended his disciples to reproduce and actions unique to him, as the God/man, the disciples could not reproduce. One of the most significant goals of Jesus' time on earth centered on training his disciples to become missionaries. By doing this, Jesus catalyzed a movement, culminating in the multiplication of disciples and churches who have transformed people, communities, cultures, and countries for over two-thousand years. Eckhard Schnabel affirms this, writing, "The early Christian church is, from the beginning, a movement. The leading representatives endeavored, with fearless commitment and sacrificial courage, to win other people to their convictions, as

³ The International Mission Board (IMB) believes the role of a missionary includes entry, evangelism, disciple making, church formation, leadership development, and exit and partnership.³ They have labeled this process as the "Core Missionary Task."

even a casual reading of the first chapters of the book of Acts show.”⁴ This dissertation contends Jesus provided his disciples with a pattern of training missionaries, which he intended them to reproduce with those who would come after them. Modern missionary training seems to have largely drifted from Jesus’ teachings and model. Jesus gave the church a pattern for missionary training, yet the church in America has largely abandoned his model for one influenced much more by the world’s standards of academic and ministry success. Many church leaders over the centuries have struggled to understand and appreciate the teaching techniques and environments Jesus used.⁵ This work will seek to remedy the oversight in hopes of re-discovering Jesus’ secret to successful missionary training.

The research, surveys, and interviews conducted during this study revealed that a select group of churches, seminaries, and mission organizations rely primarily on formal education. The goal or evidence of success in formal training ultimately presents a degree reflecting one’s knowledge on a subject. Missionary training tends to be highly institutionalized, knowledge heavy, classroom-based, and focused on a future field. Concerning the training of missionaries, as well as other church leaders, Keith Ferdinando believes, “Serious consideration of Jesus’ approach is especially important in the case of theological and biblical educators whose purpose is to train the future leadership of God’s people, as Jesus did.”⁶ Effective leadership development includes all of life’s process, not just formal training.⁷ Ultimately, both intentional and deliberate training

⁴ Eckhard J. Schnabel, *Early Christian Mission: Jesus and the Twelve* (Downers Grove, IL: InterVarsity Press, 2004), 9.

⁵ T Ward and S.F. Rowen, “The Significance of the Extension Seminary” *Evangelical Missions Quarterly* 9:1 (1972): 17.

⁶ Keith Ferdinando, “Jesus the Theological Educator,” *TJ* 38, no. 3 (2013): 1-2.

⁷ Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, Revised, Updated edition. (Colorado Springs, CO: NavPress, 2012), 10.

and experience shape leaders. Jesus relied more heavily on non-formal and informal training, rather than on formal training. No way exists to fast track or fully formalize the development of leaders.

This drift from Jesus' teachings and model has had a tragic two-fold effect in America and abroad. First, the surveys and interviews conducted for this study revealed that attrition, or the lack of longevity, on the international field was a serious problem for those training and sending missionaries.⁸ While some missionaries return for unavoidable reasons, the general sentiment of missionaries and church leaders participating in this study revealed most return for avoidable reasons better training and equipping could have prevented. Second, missionaries participating in this study agreed that too few American Christians were willing to leave America to engage in missionary work. This complex problem is ultimately rooted in the American church's struggle to reach those far from God and rightly disciple those around them. While this decline results from either the church's ignorance or disobedience, it has also stemmed from a general sentiment from church leaders America does not need missionaries or missionary strategies. Steve Addison argues, "The church will not experience accelerated Great Commission expansion in the absence of apostolic leadership."⁹ Throughout history God has called and gifted apostles (Eph 4:11, 1 Cor 12:28–29), or "sent ones," to catalyze movements of multiplying disciples and churches. Missionary training must begin in one's local field, as prospective missionaries reach the lost, disciple them, and start new churches. These actions help address the barriers of attrition and the lack of those willing to go. Without a more Jesus-like apostolic

⁸ Chapter Four of this work presents findings from the surveys and interviews conducted for the case study.

⁹ Steve Addison and Dave Ferguson, *Pioneering Movements: Leadership That Multiplies Disciples and Churches* (Downers Grove, Illinois: IVP Books, 2015) 12.

training paradigm, the American church will continue to struggle to reach the ever-increasing lost world and will continue to send unqualified and unprepared missionaries to the foreign field.

This study proves necessary for a number of reasons. First, the church in any age must prioritize the subject of missionary training because Jesus prioritized it during his ministry.

Robert Coleman, in his book *The Master Plan of Evangelism*, observes:

The subject of Jesus' basic strategy (of developing the twelve) has rarely been given the attention it deserves. Though we are appreciative of the labors of those who have considered it, and are not unmindful of their findings, the need for further investigation and clarification is always with us, and this is especially true of study within the primary sources themselves.... That is why the scriptural accounts of Jesus constitute our best, and only inerrant, textbook on Evangelism.¹⁰

While a myriad of information regarding missionary training exists today, Coleman believes few works seek to prioritize Jesus' pattern found in the gospels. This dissertation will seek to prioritize the example of Jesus found in the primary source material of the gospels.

Second, much of the writing and thinking on missionary training assumes the Western seminary, knowledge-based model as the normative training paradigm in America and only addresses the training of missionaries in the non-Western field. Jesse Snodgrass, in his work *To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions*, challenges Western approaches to missionary training in India and proposes an apostolic paradigm for theological education. As he concludes his dissertation, he proposes that while he specifically directed his apostolic model of training toward unreached contexts, his model carries potential ramifications for all forms and contexts of theological education. He admits, "Further study on the changing nature of Western Christendom and the implications for ongoing TE (theological education)—and how an apostolic TE paradigm might be applied—falls to other

¹⁰ Robert Coleman, *The Master Plan of Evangelism*, Second. (Grand Rapids, MI: Baker Publishing Group, 1993) 16-17.

researchers and practitioners.”¹¹ This work suggests the foreign, “pioneer field,” is not the only area the church and academy need to reform in regard to the equipping of missionaries.

Third, much of the writing concerning missionary training in America focuses on the content to include in the training and neglects to seriously consider the most biblically faithful context and form. Context and culture tend to drive the training strategy rather than the Bible. This work will keep the function, or goal, in view, while examining the context, form, and content Jesus included in his training.

Numerous readings of the NT, especially Paul’s missionary journeys and the ministry of Jesus, have prompted this research. Works written by Steve Addison, Nathan Shank, Robert Coleman, Eckhard Schnabel, Alan Hirsch, George Robinson, Jesse Snodgrass, Robert Clinton, Mark Hedinger, Keith Ferdinando, A.B. Bruce and many others have also influenced this work. Personal experiences in formal theological education, pastoral leadership, employment within sending organizations, and a number of years of missionary work on the international and American mission fields have also prompted this work.

This author hopes this work will prove valuable to those in churches, seminaries, and organizations tasked with training missionaries. This work will also help those desiring to go to the international field from America. Many of the principles discussed in this dissertation are trans-cultural, and will also prove beneficial for training missionaries in America and internationally.

¹¹ Jesse Snodgrass, “To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions” (SEJT, 2017), accessed October 6, 2018, <https://search.proquest.com/pqdtglobal/docview/1973587146/26FA6571FD564984PQ/1?accountid=27682>, 256.

Research Problem

The central question for this work asks: How does Jesus' missionary training strategy challenge current training strategies, and how ought trainers reform these strategies in light of the principles and practices Jesus modeled? In other words, what is the most biblically faithful way of training missionaries? While Jesus does not command or prescribe one way of training missionaries, discovering the principles and pattern that guided him has great value. Therefore, hermeneutically speaking, missionary training in every age must prioritize regulative¹² elements found in Biblical commands and examples, while normative¹³ practices (those not prohibited by Scripture) are acceptable, as long as they do not cause neglect of the clear principles and patterns Jesus modeled. This dissertation will ask the following throughout in order to gain a better understanding of principles and practices taught and modeled by Jesus and his disciples who followed him.

¹² The following statement from the Westminster Confession of Faith is the most helpful for understanding the Regulative Principle of worship: "But the acceptable way of worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture." (WCF 21.1) This principle was upheld primarily by the Puritans. They believed Scripture was upheld "by allowing in public worship only those practices that are either commanded in the NT or have biblical warrant in the practice of the NT church." Howard Marshall, *Beyond the Bible: Moving From Scripture to Theology* (Grand Rapids, MI: Baker Academic, 2004), 40-41.

John Frame makes a helpful qualification, stating "Although Scripture prescribes the elements of worship, it does not always describe in detail how those elements are to be carried out." John M. Frame, "Some Questions About the Regulative Principle of Worship," *The Westminster Theological Journal* 54, no. 2 (January 1, 1992): 359. This qualification is helpful when applying the regulative principle to the discussion of missionary training as well.

¹³ This principle was traditionally upheld by Anglicans. It "upheld the authority of Scripture inasmuch as no practice directly condemned by the Bible should be countenanced in public worship. What the Scripture forbids not, it allows; and what it allows is not unlawful; and what is not unlawful may lawfully be done." Howard Marshall, *Beyond the Bible: Moving From Scripture to Theology* (Grand Rapids, MI: Baker Academic, 2004), 40-41.

What is the Function (Goal) of Missionary Training?

When assessing the best practices of missionary training answering four questions proves helpful. First, what is the primary function, or the goal, of the training? Simply put, successful missionary training produces missionaries who abide with Jesus and continue to grow in Christ-like character, fully embrace and understand their identity or calling as a missionary, and display confidence and competence to pursue the CMT in whatever context they may find themselves.¹⁴ With the accomplishment of this goal, missionaries are more likely to enjoy fruitful labor and longevity in a particular field. Regarding the primary function of missionary training, several questions are important to ask: What did Jesus prioritize as he trained his disciples for missionary service? How did he shape and assess their character, motive, calling, and competency to pursue the CMT? Was Jesus' training successful?

What is the Best Context for Missionary Training?

Second, what is the best context, or environment, for the training? This includes various structures utilized for training missionaries. Regarding missionary training in the present day, Patrick Johnstone believes two prevailing views exist concerning the ideal context for missionary training. First, those influenced primarily by the Protestant church of the 20th century rely on denominations, local churches, theological institutions, and mission agencies for training missionaries.¹⁵ In this paradigm, future missionaries experience character development and develop ministry skills in the church, while training and sending happens through para-church

¹⁴ These goals were both observed in the ministry of Jesus and were the dominate answers to the question "What is the goal of your missionary training?" asked to those tasked with training missionaries in churches, seminaries, and sending organizations.

¹⁵ Patrick Johnstone, *The Future of the Global Church: History, Trends and Possibilities* (Downers Grove, IL: InterVarsity Press, 2011), 225.

organizations such as seminaries and mission agencies. For success to occur, these three entities must work together. Second, those influenced by the missional church movement feel each of these three functions should happen within the local church.¹⁶

Today, while many churches commendably desire to take on more ownership regarding the training and sending of missionaries, most missionaries traveling from America to other countries receive formal training in churches, residential seminaries, and mission agencies.¹⁷ Such reality shaped the qualitative research¹⁸, or case study, portion of this dissertation. While the bibliographical research of this dissertation focuses on the principles observed in the life and ministry of Jesus and the early church, the qualitative research focused on developing an understanding of the role churches, seminaries, and mission agencies are playing in training American missionaries today. The intent seeks to celebrate their successful actions and procedures and challenge where they diverge from Jesus' pattern for training missionaries. Concerning training context and structures for missionary training, one must ask, What are the best contexts, or environments for cultivating Christ-like character, clarity of calling, and confidence and competence in the CMT?

¹⁶ Ibid.

¹⁷ Ott and Strauss, *Encountering a Theology of Mission*, 188.

¹⁸ Paul Leedy defines qualitative research as a “broad methodological category which encompasses a variety of approaches to interpretive research.” He further distinguishes within this category: case study, ethnography, phenomenological research, grounded theory research and others, such as sociological, political, educational, etc. (Paul Leedy and Jeanne Ormrod, *Practical Research: Planning and Design*, 12th ed. (New York, NY: Pearson, 2019).)

What Content Should be Prioritized in Missionary Training?

Third, what content is necessary for training missionaries? This could include specific knowledge and skills needed for missionary work. Churches often emphasize spiritual disciplines, life in community, and ministry skills necessary within the church such as teaching, preaching, and counseling. Seminaries emphasize theology, mission history, contextualization, anthropology, evangelism, discipleship, and church planting. Mission agencies assess the potential missionary's knowledge and skills in these areas and provide robust cross-cultural training as well as other specialized trainings such as security, fund raising, and job skills. Content can often seem like the most important aspect of missionary training because it gets the majority of time and resources from institutions and organizations. During Jesus' years of ministry, he certainly passed on knowledge and skills to his disciples, but asking the following questions proves important: What knowledge and skills were necessary for him to be comfortable sending his disciples? What subjects did he find necessary to teach repetitively on and what skills did he model and expect his disciples to reproduce? How did Jesus teach these skills, and in what environments did he teach them in?

What is the Most Effective Form for Missionary Training?

Finally, what are best forms for delivering the necessary content? This could include types of training methodologies as well as packaging content in a culturally appropriate way for those in training. Three recognized approaches to education exist.¹⁹ M.K. Smith believes, "The

¹⁹ Smith M.K., "Types of Education: Formal, Informal & Non-Formal," *Passion in Education: At the Heart of Teaching*, September 20, 2019, accessed December 27, 2020, <http://www.passionineducation.com/types-of-education-formal-informal-non-formal/>.

distinction made is largely administrative. Formal education is linked with schools and training institutions; non-formal with community groups and other organizations; and informal covers what is left, e.g. interactions with friends, family and work colleagues.”²⁰ While Smith’s definition is good, briefly defining each form of education from the perspective of ministry training proves helpful.

Formal Education

First, formal education often occurs within institutions such as seminaries/Bible schools and churches and is deliberate, planned, staffed, and financed.²¹ Entry into such training often depends on strict academic qualifications, and degrees provide evidence the student completed the training successfully. Because of this, formal training tends to be self-justifying for both the teacher and the student.²² These training programs also tend to be more general, classroom-oriented, and knowledge-based.

Definitions provided by Smith:

1. *Formal education*: the hierarchically structured, chronologically graded ‘education system’, running from primary school through the university and including, in addition to general academic studies, a variety of specialized programs and institutions for full-time technical and professional training.
2. *Informal education*: the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment – from family and neighbors, from work and play, from the market place, the library and the mass media.
3. *Non-formal education*: any organized educational activity outside the established formal system – whether operating separately or as an important feature of some broader activity – that is intended to serve identifiable learning clienteles and learning objectives.

²⁰ Ibid.

²¹ Robert Ferris W., *Establishing Ministry Training: A Manual for Program Developers* (Pasadena, CA: William Carey Library, 1995), 55.

²² Ibid.

Non-Formal Education

Next, missionary training centers are examples of non-formal training. These training centers offer a focused program of change-oriented missionary training.²³ Such training combines the obtaining of specific knowledge and practical skills and therefore requires students to be both in the classroom and in the field. Entry into this type of training is based on missionary calling and gifts, and while graduates may receive a certificate of completion, their confidence and competency in missionary work will serve as their qualifications.²⁴ Combining these two types of education can prove difficult. Robert Ferris observes, “The differences of admission criteria, curricular scope and focus, and training motivation and methods means that combining Bible school and missionary training results in many stresses and tensions. Almost always one set of priorities suffers as the other succeeds.”²⁵ Non-formal education, however, can be combined with informal education.

Informal Education

The third type of training is informal training. Often called “the hidden curriculum,” informal training typically occurs without one’s awareness. Informal training can happen in the midst of formal and non-formal training. It includes all elements a student learns through the total experience of his or her life during the training, especially events that occur outside the classroom.²⁶ Trainers have difficulty controlling this type of training, but they can intentionally build environments conducive for this type of learning. This work will consider which of these

²³ Ferris, *Establishing Ministry Training*, 55-56.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid, 57.

methodologies Jesus used while training his disciples. It will also consider the specific forms within each of these approaches Jesus utilized. Context tends to drive form more than the other aspects of missionary training. Determining which forms were trans-cultural and which ones were cultural for Jesus proves important. These concepts of function, context, content, and form will help clarify principles from the Bible regarding missionary training and the changes current methodologies and practices must make.

Assessment

These four questions, along with the various sub-questions, will function in chapter two to assess Jesus' approach to missionary training in the gospels, as well as the training his disciples reproduced in the years following his ministry. The questions will also serve as the rubric for assessing contemporary missionary training highlighted from the case study in chapter four. Finally, in chapter five, these questions will help reconstruct a pattern for missionary training today.

Sub-Questions

- Q1: Did Jesus expect his disciples, and those who would come after them, to train missionaries the way that he did?
- Q2: Did the disciples and the early church follow Jesus' example? How about others throughout church history?
- Q3: What are some current missionary training practices of churches, seminaries, and mission organizations in America?
- Q4: How do these practices compare to how Jesus trained missionaries? What aspects are effective? What aspects need to change?
- Q5: What practical solutions can apply in America to more faithfully and effectively train missionaries?
- Q6: What is the CMT?
- Q7: What are apostles, and what is their role in the kingdom today?
- Q8: What is a residency, and how does this compare to what Jesus modeled for the disciples?

Delimitation of the Problem

This research has a limited scope to missionaries undergoing training in America for overseas work. While principles will certainly relate to international missionary training, this dissertation does not focus on this. The bibliographical research will primarily examine how Jesus trained missionaries during his ministry but will briefly examine several examples of church history that have followed this pattern. While the foundation of apostolic training may apply to all Christians, this work focuses on believers God has called to be missionaries; or “sent ones.” Chapter two will provide a more thorough definition of “missionary.” Jesus trained both disciples and missionaries, but particular aspects of his training targeted those with a missionary calling.

In order to understand the contemporary state of missionary training, qualitative research was conducted. This research focused on methods a select group of evangelical churches, seminaries, and mission organizations use to train missionaries. While focusing on these entities alone does not provide a comprehensive landscape of missionary training in America, they influence many of the individuals going out as missionaries. The nature of the survey questions and interview questions naturally limited this research to believers genuinely interested in the subject of missionary training

Definition of Terms

APEST: From Eph 4:11, Apostle, Prophet, Evangelist, Shepard (Pastor), Teacher. APEs tend to be more pioneering, focusing on expanding the kingdom among new believers. STs tend to focus more on the depth and health of the disciples and churches, focusing on the same people over longer periods of time.²⁷

The Apostles: The band of Jesus' disciples known as the twelve apostles (as well as Paul).

“Their uniqueness in the early church, and down through the ages, is as authoritative witnesses of the resurrections and recipients of divine inspiration. Their uniqueness lay not in their function as apostles and pioneers but in their unique calling as witnesses and guardians of the gospel.”²⁸

Apostolos (ἀπόστολος): noun; “apostle”; literally, “sent one”; messenger, envoy, representative; 80 New Testament (NT) occurrences.²⁹ A wider group of itinerant missionaries and church planters. They did not share the same unique place in God's purpose as witnesses to the resurrection and guardians of apostolic doctrine. Their primary function was spreading the gospel, training disciples, and multiplying churches.³⁰

Apostolic Band: A missionary team sent out of a local church to catalyze CPMs among new people and in new places. Apostolic bands and local churches must partner together because they serve as the two primary structures God has ordained for the fulfillment of God's mission.³¹

²⁷ Partners E3, “Field Ministry Glossary” (E3 Partners, n.d.), accessed September 15, 2018, https://docs.google.com/spreadsheets/d/1JTAXZZwLGF10ImcOJ2VcZDvsrdMf0iio-gBFk_mSuVY/edit?ts=5a4e3bc2#gid=0.

²⁸ Addison and Ferguson, *Pioneering Movements*, 43.

²⁹ Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams* (Waynesboro, Georgia: Authentic Media, 2012), 251.

³⁰ Addison and Ferguson, *Pioneering Movements*, 43-44.

³¹ *Ibid*, 73.

Church Planting Movement (CPM): A rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment.³²

Missionary: One who goes to new people and places to share the gospel, disciple new believers, start churches, and develop leaders for those churches who can continue leading as the missionary departs.

Core Missionary Task (CMT): The basic role of the missionary is entry, evangelism, discipleship, healthy church formation, local leadership training, and partnership and exit.³³

Missionary Training: The preparation of individuals, families, and groups of people toward the goal of developing in them the skills, knowledge, attitudes, relationships, wisdom, and maturity for effective intercultural Christian ministry.³⁴

Formal Education/Learning: “Usually takes place in the premises of the school, where a person may learn basic, academic, or trade skills... The formal education is given by specially qualified teachers they are supposed to be efficient in the art of instruction. It also observes strict discipline. The student and the teacher both are aware of the facts and engage themselves in the process of education.”³⁵

Hub: Taking place where a person lives, a city coalition that is getting to local movement and mobilizing missionaries from that movement to field hubs.³⁶

³² David Garrison, *Church Planting Movements: How God Is Redeeming A Lost World*, 6th ed. (Midlothian, VA: WIGTake Resources LLC, 2004) 22.

³³ International Mission Board, “Six Components of the Missionary Task” (IMB, n.d.), accessed September 15, 2018, <https://www.imb.org/topic-term/six-components-missionary-task/>.

³⁴ Enoch Wan and Mark R. Hedinger, *Relational Missionary Training: Theology, Theory, and Practice*, Urban Ministry in the 21st Century (Skyforest, CA: Urban Loft, 2017), 14.

³⁵ M.K., “Types of Education: Formal, Informal & Non-Formal.”

³⁶ E3, “Field Ministry Glossary.”

Indigenization: When a cultural insider shows a cultural outsider how to make tools reproducible. Contextualization is the attempt of an outsider to apply training content in a culturally relevant way. Indigenization is when the insider has “owned” the training principles and vision to better apply/tweak content within his/her culture.³⁷

Informal Education/Learning: “When you are not studying in a school and do not use any particular learning method. In this type of education, conscious efforts are not involved. It is neither pre-planned nor deliberate. It may be learned at some marketplace, hotel or at home. ... Unlike formal education, informal education is not imparted by an institution such as school or college. Informal education is not given according to any fixed timetable. There is no set curriculum required. Informal education consists of experiences and actually living in the family or community.”³⁸

Institutional Church: A traditional church that meets in a building with a paid pastor.³⁹

No Place Left (NPL): No Place Left is a movement of smaller movements aimed at getting to no place left where Christians have not made Christ known. The movement seeks to engage every people group, ethnicity, and segment among the lost until no place is left, referencing Paul's statement of there being no place left for him to work (Rom15:23).⁴⁰

Non-Formal Education/Learning: “Someone (who is not in school) can learn literacy, other basic skills or job skills... Non-formal education is imparted consciously and deliberately and systematically implemented. It should be organized for a homogeneous group. Non-formal,

³⁷ Ibid.

³⁸ Educational News, “Types of Education: Formal, Informal & Non-Formal, 4.”

³⁹ E3, “Field Ministry Glossary.”

⁴⁰ No Place Left, “Homepage” (No Place Left, <http://noplaceleft.net>).

education should be programmed to serve the needs of the identified group. This will necessitate flexibility in the design of the curriculum and the scheme of evaluation.”⁴¹

Residency: A period of work, usually in a hospital, for a doctor to get practical experience and training in a special area of medicine.⁴²

Unreached People Group (UPG): An unreached or least-reached people is a people group among which no indigenous community of believing Christians with adequate numbers and resources exists to evangelize this people group.⁴³

Unreached and Unengaged People Group (UUPG): An unengaged unreached people group (UUPG) has no known active church planting underway. A people group is not engaged when it has been merely adopted, is the object of focused prayer, or is part of an advocacy strategy.⁴⁴

4 Fields (4F): The 4 Fields of Kingdom Growth is a framework for visualizing the five actions Jesus and his disciples took to grow the kingdom of God: entry, gospel, discipleship, church formation, and leadership. Mark 1 records such actions, which follow the model of the parable of the farmer entering new fields, sowing seed, watching it grow even though he knows not how, and when the time is right, cutting and bundling the harvest together (Mark 4:26–29). The farmer works with the reminder that God gives the increase (1 Cor 3:6–9). Like Jesus and his leaders, believers need to have a plan for each field, but God's Spirit causes the growth.⁴⁵

⁴¹ M.K., “Types of Education: Formal, Informal & Non-Formal.”

⁴² “Definition of Residency,” *The Cambridge Academic Content Dictionary* (Cambridge University Press, n.d.), accessed November 19, 2019, <https://dictionary.cambridge.org/us/dictionary/english/residency>.

⁴³ Joshua Project, “Definitions” (Joshua Project, n.d.), accessed September 15, 2018, <https://legacy.joshuaproject.net/definitions.php>.

⁴⁴ Ibid.

⁴⁵ E3, “Field Ministry Glossary.”

Literature Review

This literature review provides an initial overview of a number of bibliographic resources (books, journal articles, and dissertations) that influenced this dissertation. A brief summary will be provided for each resource as well as an explanation of how the source informs and connects with the focus of this work. Examining this dissertation's unique views and how it will chart new territory in regards to these resources also proves necessary. This dissertation will interact with the following sources, as well as others, in chapter two.

Pioneering Movements

Pioneering Movements: Leadership that Multiplies Disciples and Churches,⁴⁶ seeks to describe the type of leader required to multiply disciples and churches. Chapter one highlights the wilderness experience God uses to shape many movement catalysts early in their journeys. Chapters two and three show Jesus as the original movement pioneer, and how his disciples continued to spread this work after he ascended to heaven. Chapter four examines how the local church and the apostolic band can work together in pursuit of movement. Chapter five is a case study on two movement leaders in South Asia. Chapter six breaks down five types of leaders that emerged within the movement. Chapter seven is a case study on four movement leaders in America. Chapter eight highlights several churches God has used to catalyze movement. Chapter nine looks at the lives of some individuals God has used to start movements among Muslims. Finally, in chapter ten, Addison challenges the reader to embrace weakness and persevere through the trials he or she might face because God uses precisely this type of leader to start movements.

⁴⁶ Addison and Ferguson, *Pioneering Movements*.

Pioneering Movements informs and connects with this dissertation in a number of ways. First, chapter four's discussion on the local church and the apostolic band proves extremely relevant as most churches in America are unaware of the need for apostolic bands. Second, Addison believes CPMs are both needed and possible in the West, and God uses a particular type of leader to catalyze movements. Finally, this book provides relevant information regarding the type of training necessary to make apostolic leaders successful. Addison highlights four of the movement leaders from case studies in North America.

While Addison's work has provided foundational information to the formation of this thesis, it is general and serves to simply introduce the necessity of apostolic leaders for movements to take place in every context. Addison does not address the shortage of leaders in America. He also introduces the idea that the most effective development of apostolic leaders occurs as they engage in the work. He does not, however, focus on the details of this training, and he does not address the fact that many American churches, seminaries, and sending organizations do not train apostolic leaders like Jesus trained his disciples. Therefore, this dissertation is distinct from Addison's work and charts new territories in research and writing.

Church Planting by the Book

In *Church Planting by the Book*,⁴⁷ Elbert Smith targets church planters and churches seeking to plant churches where none exist. He argues, "In order for us to lay a foundation for how to plant the first church in a churchless city, we must turn to the NT, and primarily to the book of Acts."⁴⁸ *Church Planting by the Book* seeks to lay a foundation for planting churches by

⁴⁷ E. Elbert Smith, *Church Planting by the Book* (Fort Washington, PA: CLC Publications, 2015).

⁴⁸ *Ibid*, 10.

examining common threads and unique insights found in the nine definite church plants in the NT. The first two chapters focus on the church in Jerusalem, while the remaining eight chapters examine the churches in Antioch, Pisidian Antioch, Iconium, Lystra, Philippi, Thessalonica, Corinth, and Ephesus. Smith extracts concise insights from each of these churches in order to help church planters focus on the most important aspects.

Church Planting by the Book informs and connects with this dissertation in several ways. First, Smith redefines the role of a church planter from the NT. Such redefinition proves significant because many times the role of the church planter in America differs greatly from the role of a church planter in Asia. America needs many more church planters focused on planting churches the way the early church planted them in the NT. This work also informs the proper training of church planters. Rather than training focused on preaching and administration, church planters ought to receive training focused on sharing the gospel, discipling new believers, gathering them into churches, and raising up new leaders. In essence, Smith helps support the argument that equates church planters to apostolic leaders. Second, the NT hermeneutic Smith employs for church planting inspired the interpretation technique this work will use for examining apostolic leadership development. Smith defines common threads as, “Those principles and patterns that we see repeated in many of the church plants in the book of Acts which church planters today can emulate.”⁴⁹ These churches were simply following the principles and patterns of Jesus.

This dissertation is unique from *Church Planting by the Book* in its focus on the leaders who planted the NT churches rather than the process by which they planted these churches. Also, Smith describes his audience for this work as international church planters, or U.S.-based

⁴⁹ Ibid, 12.

churches desiring to plant churches among unreached people groups overseas. Many North American church planters and sending agencies ignore the principles discussed in this book. Smith is content with examining principles and simply “priming the pump.”⁵⁰ This dissertation will take some of Smith’s core NT principles and apply them to church planters in America. This dissertation, therefore, is distinct from Smith’s work and charts new territories in research and writing.

The Four Fields of Kingdom Growth

Nathan and Kari Shank wrote *The Four Fields of Kingdom Growth*⁵¹ for CPM practitioners desiring to examine the biblical principles behind CPMs. They also provide laborers with simple, biblical, and reproducible tools for training others. The main idea centers on the pattern Jesus and Paul modeled for kingdom growth and their intention for the disciples and apostolic leaders who followed them to imitate. After explaining the concept of Four Fields in the early chapters, the Shanks devote most of the book to examining reproducible entry, gospel, discipleship, church formation, and leadership development strategies. In the final chapters, the Shanks include an interesting case study on Paul’s missionary journeys from the Book of Acts as well as The Holy Spirit’s role in movement and specific barriers to overcome. This book would better serve as a field manual for apostolic leaders rather than a one-time read for those interested in learning more about CPM strategy.

Four Fields of Kingdom Growth informs and connects with this dissertation in several ways. Although the Shanks wrote the work from the context of CPMs in South Asia, it has

⁵⁰ Smith, *Church Planting by the Book*, 14.

⁵¹ Nathan Shank and Kari Shank, *Four Fields of Kingdom Growth* (Northeast India: Self Published, 2015).

already proven fruitful as a paradigm and strategy for church planting in America. The Shanks carefully root most of the principles and tools found in the NT to discovery Bible study. The chapters that address multiplying apostolic leaders have proven informative, especially regarding identifying and training these leaders. The “Five Levels of Movement Leadership” serves as a very helpful tool for those desiring to train and mentor apostolic leaders.

Much like *Church Planting by the Book*, the Shanks did not write this work specifically for the American context. If the church in North America desires to experience widespread kingdom growth once again, they must take the principles of this book seriously. This dissertation will apply many of these principles to the American church and elaborate on the one chapter devoted to developing movement leaders. Due to the practical nature of *Four Fields of Kingdom Growth*, this dissertation will elaborate on Jesus’ leadership development strategy. Thus, this dissertation is distinct from this work and charts new territories in research and writing.

The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development

In *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*,⁵² Clinton does not provide the reader with a step-by-step process of how to be a better leader, as he believes only God can make someone a great leader. The purpose of this book aims to help individuals see their place in God’s leadership development process and specific steps they should take to grow as a leader. Clinton defines leadership as “a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s

⁵² Clinton, *The Making of a Leader*.

people toward His purposes for the group.”⁵³ Clinton believes a formal title is not necessary for an individual to be a great leader. He also believes God uses both life and ministry experience, combined with degrees of formal training, to develop leaders. He argues God develops a leader over a lifetime and as a vital part of that development process, an emerging leader should have the ability to process how God is shaping him or her through experiences.

The Making of a Leader informs and connects with this dissertation in several ways. This dissertation focuses on apostolic leadership. While this book does not speak to the need for apostolic leaders, it does provide excellent insights into God’s desire to identify and develop leaders. Furthermore, the idea that ministry experience and relationships play a vital role in the development of leaders is a core principle that has helped shape this dissertation. Clinton examines biblical figures as well as other historical examples to help ascertain God’s desire to develop leaders. While his aim focuses on general leadership development, the principles will certainly apply to the development of apostolic leaders. If God has a particular way of developing ministry leaders, then this pattern will also be evident in the life and ministry of Jesus, and in particular his development of apostolic leaders. Clinton’s book serves as a helpful guide in the examination of leadership development in the NT and specifically in the life and ministry of Jesus.

While this dissertation will focus on the development of apostolic leaders, Clinton does not focus on this in *The Making of a Leader*. Also, while Clinton does examine leadership development in the ministry of Jesus, this topic is not the primary concern of his book. Additionally, Clinton did not write his book from a missiological point of view. Therefore, this dissertation is distinct from this work and charts new territories in research and writing.

⁵³ Ibid, 10.

Early Christian Mission: Jesus and the Twelve

In *Early Christian Mission: Jesus and the Twelve*,⁵⁴ Eckhard J. Schnabel provides an in-depth study of the history and theology of the early Christian movement. He seeks to examine how the Jewish messianic movement, launched by Jesus, engaged in a mission that had a rapid and lasting impact on the pagan world. He thoroughly addresses the origin of the missionary impulse of the early church and their methods and strategies for carrying out this mission. He begins his study in the OT, concluding Judaism had little missionary impulse to the gentile world. Schnabel believes Jesus was the catalyst for the gentile mission the early church, Paul, and others continued after his ascension. Schnabel asserts theologically and historically that the Christian movement was, from the beginning, a missionary movement.

Schnabel's labeling of the movement as a "missionary movement" provides an abundance of information concerning Jesus and the first missionaries who followed in his footsteps. While Schnabel does not intend to formulate principles for modern application, his work certainly includes them. Like Coleman, Schnabel's research reveals patterns and strategies present in Jesus' missionary work and training of his disciples, which he intended his disciples to pass down. His clarification of the CMT has great importance to this work as well. In a day where Christians consider a myriad of actions missions, Schnabel argues missionaries share the gospel with those who have never heard and help form new churches and leaders who can continue the work in their particular context. Schnabel also carefully examines the contexts in which Jesus trained his missionaries. While benefiting from Schnabel's excellent research, this work will seek to establish clear principles from the life and ministry of Jesus in regards to training missionaries.

⁵⁴ Schnabel, *ECM: Jesus and the Twelve*.

For all of Schnabel's mastery of the biblical and historical research, he struggles to help the reader apply these principles to present-day ministry circumstances. The contemporary American context differs vastly from the context in which Jesus was training missionaries. Chapter four of this dissertation will seek to provide a practical and contextual process of training missionaries without diverging from the pattern Jesus displayed.

Jesus, the Theological Educator

In "Jesus, the Theological Educator,"⁵⁵ Keith Ferdinando explores Jesus' work as a theological educator and then suggests several implications for contemporary application. He asserts that Jesus' selection and training of the disciples constitutes the earliest model of Christian theological education. This article argues that the university model of education, used to train the majority of Christian leaders in the present day, differs greatly from the model of training Jesus used to train his disciples. Ferdinando examines the goal, model, means, and context of Jesus' theological education and in the end, questions whether the widespread university model of theological education, with its predominantly cognitive and individualistic emphases, aligns with the primary missional purpose for which Christian theological education should exist.⁵⁶ Ferdinando feels the academy provides a legitimate context for Christian scholars God calls to a life of academic studies but not for the majority of those God calls to Christian ministry.

"Jesus, the Theological Educator" informs and connects with this dissertation in several ways. Ferdinando argues the harvest field was the primary context in which Jesus trained his

⁵⁵ Ferdinando, "Jesus the Theological Educator."

⁵⁶ *Ibid*, 15.

disciples, and immediate obedience to his example was his primary means for training them. Ferdinando's research and ideas have greatly influenced this dissertation. If Jesus' model serves as the most effective way to train those entering into Christian ministry, then surely Christians God specifically calls to be missionaries or church planters would greatly benefit from Jesus' model of theological education. This article supports the idea of movement as the ideal context for training apostolic leaders. Finally, Ferdinando asserts community provides the context of theological education, which also informed this dissertation. A foundational aspect of apostolic leaders' training occurs as they train and labor on teams, or apostolic bands, rather than alone.

While "Jesus, the Theological Educator" examines the pattern of training Jesus used with his disciples, Ferdinando does not seek to determine whether Paul, or other leaders after him used a similar leadership training methodology. Discerning a similar pattern in the lives of theological educators following Jesus will strengthen Ferdinando's argument. This dissertation will elaborate on Ferdinando's thesis, but it will also expand the scope to examine methods Paul and other movement leaders used to train apostolic leaders. Additionally, this dissertation will examine the training of Baptist and Methodist apostolic leaders God used to catalyze movements in North America. This article does not address the specific problems and needs that exist in North America due to the current system of theological training. Thus, this dissertation is distinct from Ferdinando's work and charts new territories in research and writing.

Mission and Theological Education

In “Mission and Theological Education,”⁵⁷ Bernhard Ott proposes a framework of mission integrated theological education. Ott believes the framework may serve as criteria as we engage in developing new models and structures of theological training.⁵⁸ Ott begins by examining the historical role of mission in theological education. Historically, mission has served as a component of practical theology, primarily concerned with the “how-to-dos.” Ott argues a mission integrated theological education includes a clear understanding of the following: God as a missionary God, the church in mission, mission and the task of theology, the task of theological education, a transformation of curriculum design, a mission compatible pedagogy, epistemological shifts, and mission-minded teachers. Ott believes both pitfalls and advantages exist to both open-access education and institutionalized theological education. He ultimately proposes a partnership between churches and institutions, so long as missions becomes the framework for the various means of theological education. With such partnership, the result of theological education will become more practical and transformative for the student.

“Mission and Theological Education” informs and connects with this dissertation in several ways. First, Ott’s historical examination of mission and theological education proved very informative in understanding reasons theological institutions have the structure they do. Ott asserts that “the traditional western paradigm of Protestant theological education is rooted in an epoch in which mission was marginal to the church’s identity.”⁵⁹ Due to this reality, missional thinking did not become an integral part of theology and theological education. Ott believes this

⁵⁷ Bernhard Ott, “Mission and Theological Education,” *Transformation* 182, Globalization and Theological Education (April 2001).

⁵⁸ *Ibid*, 87.

⁵⁹ *Ibid*.

directly relates to the legacy of Christendom of the Constantinian era. European churches from this era largely focused on maintenance rather than mission. He adds, “Even the Reformers did not recapture the NT vision of a missionary church.”⁶⁰ These key insights relate to this dissertation’s goal of understanding how theological education changed so dramatically from the models Jesus and Paul displayed. Furthermore, formal theological education has trained many missionaries over the centuries. As a result, questions emerge regarding the efficacy and biblical faithfulness of this approach to missionary training.

“Mission and Theological Education” focuses on theological education as a whole, while this dissertation will focus more specifically on the training of apostolic leaders. While Ott’s assertion that mission must shape all theological education proves very helpful, this work will focus on the impact the institutionalized system of theological education has had on local and global missionaries. Whether an institution trains missionaries via a classroom setting or via distance learning in the field, this dissertation will focus on the need for mentoring as missionaries engage in the CMT. Both in-house and distance-learning approaches to theological education must consider these key biblical principles for training missionaries. Therefore, this dissertation is distinct from this work and charts new territories in research and writing.

⁶⁰ Ibid.

To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions

In “To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions,”⁶¹ Jesse Snodgrass argues the Western paradigm of theological education does not effectively prepare leaders for ministry in pioneer contexts. In this work, his primary concern aims to effectively provide theological education in unreached contexts. By examining the apostolic world and work during the life of Paul, Snodgrass concludes that no examples of formal theological education occurred during the time. Snodgrass proposes an apostolic theological education, which mostly consists of church-based training and mentoring by various apostolic leaders. Snodgrass devotes much of this work to tracing the development and global diffusion of Western theological education and the effectiveness of such training in pioneer mission contexts. He also includes a survey of NT apostleship.

“To Teach Others Also” informs and connects with this dissertation in several ways. Snodgrass’s assertion that a Western model of theological education has proven ineffective on the pioneer mission field has greatly influenced this dissertation. Although not the first to propose this idea, Snodgrass is the first to offer an alternative approach based upon the apostolic example of Paul. The idea that this training was informal and included both knowledge and practice has informed this dissertation as well. His thorough survey of Western theological education helps one understand reasons North American missionaries receive the training they receive today. Finally, Snodgrass’s informative survey of NT apostleship and bibliography prove great assets

Snodgrass’s primarily focuses on theological education on the pioneer mission field in “To Teach Others Also.” Snodgrass admits his work may have far-reaching implications for the

⁶¹ Snodgrass, “To Teach Others Also.”

West due to the changing nature of Christendom although such implications are outside the scope of his work. If Western ideals have pervasively influenced missions and theological education, examining North American churches' engagement in the CMT at home and its training of missionaries who go and influence environments similar to the one from which Snodgrass writes proves valuable. The call for churches to release and train apostolic leaders within North America is unique to this dissertation. While some overlap will occur in the examination of the work of Paul Snodgrass does not include the theological education model Jesus used throughout the course of his ministry in his work. Therefore, this dissertation is distinct from this work and charts new territories in research and writing.

The Master Plan of Evangelism

In *The Master Plan of Evangelism*, Robert Coleman proposes a pattern of evangelism training Jesus modeled by Jesus and passed on to present-day Christians through his disciples. While this work certainly applies to all believers, it also effectively examines how Jesus trained leaders to take the gospel to the ends of the earth. Coleman describes his work as “an effort to see controlling principles governing the movements of the Master in the hope that our own labors might be conformed to a similar pattern”⁶²... He continues, “What we sometimes fail to realize is that the revelation of that life in Christ includes the way he lived and taught others to live.”⁶³ He admits the gospels primarily intend to teach Jesus as the Son of God, and by faith, humanity can have life in his name (John 20:31); however, he also believes Jesus' actions, specifically in regards to training the twelve, deserve more scholastic attention.

⁶² Coleman, *The Master Plan of Evangelism*, 14.

⁶³ Ibid, 16.

Coleman believes Jesus intended his disciples to follow a pattern: that involves selection, association, consecration, impartation, demonstration, delegation, supervision, and reproduction. These principles clearly extend beyond training all Christians to evangelize. Considering Jesus did not train all people labeled “disciples” this way, a valuable question considers whether or not this serves as a pattern for developing leaders to continue his apostolic mission to the ends of the earth. While such principles may be the ideal for all Christians, they must become the minimum requirements for training missionaries. This work will consider Coleman’s principles in the context of missionary training in America.

Statement of Methodology

Research Type

This dissertation utilizes a mixed methods methodology, including both a bibliographic and qualitative approach. First, this work employs a bibliographic methodology, which includes biblical, theological, historical, and practical examination of relevant literature pertaining to the topic. A bibliographic methodology proved necessary for this dissertation in order to build support for the thesis from the example of Jesus in the Scriptures. The rest of the NT, along with other works, will serve to support the key principles arising from Jesus’ missionary training strategy. The early church, in addition to several examples from church history, will help illustrate successful missionary sending locally and globally resulted from employing Jesus’ pattern and principles for missionary training . In this work, bibliographical research combine with a qualitative methodology, which examines the current state of missionary training in the American context.

Church leaders, seminary professors, and employees of mission organizations responsible

for training missionaries were interviewed for this work. The qualitative approach will present a collective case study⁶⁴, which begins with a particular focus or issue and analyzes several cases in order to draw conclusions pertaining to the research focus. A qualitative case study proves necessary for this dissertation for several reasons. First, a case study serves as an empirical examination of a bounded event, issue, or problem that is current or ongoing within its context.⁶⁵ It has a specific start and end date and includes observation of a particular case through interviews, videos, documents, archives, and other forms of research that gives the researcher a detailed in-depth understanding of the specific case identified. Specifically, a collective case study examines one issue across several different locations.⁶⁶ The collective case study seeks to help the researcher identify key themes pertaining to a particular case to help the researcher analyze and answer key questions pertaining to the focus of the dissertation. Helpful considerations may address reasons events happened the way that they did and identify procedures and practices to continue, start, or stop based on the themes identified in the research.

⁶⁴ Qualitative case study is a research methodology that helps in exploration of a phenomenon within some particular context through various data sources, and it undertakes the exploration through variety of lenses in order to reveal multiple facets of the phenomenon. In case study, a real-time phenomenon is explored within its naturally occurring context, with the consideration that context will create a difference.

Yasir Rashid, Ammar Rashid, and Muhammad Akib Warraich, "Case Study Method: A Step-by-Step Guide for Business Researchers," *International Journal of Qualitative Methods* 18 (July 24, 2019), <https://journals.sagepub.com/doi/full/10.1177/1609406919862424>.

⁶⁵ *Lecture: Case Study Research* (Columbia, SC: Columbia International University, n.d.), https://ciuonline.instructure.com/courses/2453/pages/lecture-case-study-research-video-tutorial?module_item_id=38160 (accessed November 2, 2018).

⁶⁶Ibid.

Research Design

In order to understand the current state of missionary training, two methods were employed. First, the researcher sent a simple survey with basic questions regarding missionary training to over one thousand individuals responsible for training missionaries in churches, seminaries, and mission organizations. The researcher created surveys using Google Forms, and the criteria for selecting the recipients mostly connected to those entities who had trained and sent the most missionaries. Finding these entities required its own research through information available on the Internet and through personal connections. From those who received the initial survey, just over one hundred completed the survey.

Second, from those who responded to the first survey, forty-seven expressed willingness to conduct an in-depth interview regarding missionary training today. Most of these interviews occurred via Zoom and lasted from thirty minutes to an hour. Interviewees included pastors, missions professors, and employees of mission organizations tasked with training missionaries. Those interviewed represented a variety of denominational backgrounds.

This research had a twofold goal. First, the researcher sought to listen and learn from these leaders concerning best practices in missionary training in the U.S. Second, the researcher sought to find existing gaps or obstacles in missionary training today across various contexts. Obtaining a general understanding of types of missionary training currently taking place proved necessary to determine whether changes are necessary.

Plan for Interpretation of Data and Reporting the Findings

The researcher interpreted the results of this collective case study thematically. Key themes from the bibliographical research helped formulate key questions, included in Appendix B, that helped determine the current state of missionary training. This dissertation utilized a triangulation approach in order to validate the research results that led to the final conclusions. First, the researcher validated the findings from literature. The bibliographic section, which examines the biblical, historical, and current importance of apostolic influence, accomplished this validation. Next, the collective case study allowed other experts and leaders in the field today to weigh in to the discussion on missionary training in America. Finally, repeated themes and principles from each of these sections led to final conclusions God could use to increase missionary influence in America, increase the number of missionaries sent, and to decrease the attrition rate of missionaries currently serving. The case study interviews also provided ideas for practical applications in regard to missionary training.

Chapter Summary

Chapter one (Introduction) explains the purpose, rationale, and need for this work. It also presents the research problem, clarifies limitations, defines key terms, introduces influential sources, and provides an explanation of the research methodology utilized.

Chapter two first provides a biblical and theological foundation for apostles and their work. It examines who apostles are and what they do according to the NT, while arguing for the continuation of the apostolic role. A lack of understanding and acceptance of the apostolic role makes it difficult to follow Jesus' pattern and principles of missionary training. Next, this chapter seeks to provide a biblical and theological foundation for Jesus' missionary training. It examines

key principles, patterns, and practices for missionary training modeled by Jesus in the Gospels. This chapter strives to answer four primary questions regarding Jesus' training. First, what was the function, or goal, of Jesus' missionary residency? Second, what was the context of Jesus' residency? Third, what content, or skills did Jesus prioritize during his residency? Finally, what form of teaching did Jesus prioritize during his residency?

Chapter three demonstrates that Jesus intended his model of missionary training to reproduce through his disciples. In this chapter three historical models of missionary training are examined. This chapter concludes with an examination of the apostle Paul's missionary training.

Chapter four presents findings from research conducted in 2019 and 2020, with the goal of gaining a better understanding of the state of missionary training in America today as compared to. The chapter clarifies the participants, goal, research strategy, and specific findings from the surveys and interviews conducted. First, findings from the surveys are presented. Second, findings from the in-depth interviews are presented. And finally, observations concerning key ways Jesus' strategy is being neglected and reproduced are made.

Chapter five provides a summary of key findings and a way forward for those tasked with training missionaries. One possible example of a missionary residency will be proposed. Finally, chapter six includes the conclusion and suggestions for additional research.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS OF MISSIONARY TRAINING

Part One - Apostles and Their Work

Movements of multiplying disciples and indigenous churches in any context ultimately result from the work of the Holy Spirit, but throughout the history of the church, God has used his people to start and sustain these movements. Presently, America desperately needs such movements. Sam Metcalf believes, “As Western culture continues to slide towards secularism, not just the messages of many of our local churches but their very fabric and structure are increasingly sidelined and out of touch. . . . Despite our numbers, our wealth, and our institutions, our influence continues its precipitous decline.”⁶⁷ The church in the United States (US) spends over seventy billion dollars every decade on church plants and resources, and decline in membership continues at an unprecedented rate.⁶⁸ Lifeway Research shows that only four percent of Southern Baptist churches in the US will plant a daughter church.⁶⁹ These statistics lead to questions regarding America’s desperate struggle to fulfill the Great Commission in its own back yard and the large gap between the church’s resources and its effectiveness.

When the church in any context elevates human traditions above biblical commands, principles, examples, and patterns, barriers emerge that hinder the growth of the church in a particular context. In the NT, apostles, or pioneer gospel workers, were a key factor in the exponential growth of the early church, yet few believers in the modern American church

⁶⁷ Sam Metcalf, *Beyond the Local Church: How Apostolic Movements Can Change the World* (Downers Grove, IL: IVP Books, 2015), 20-21.

⁶⁸ Alan Hirsch and Tim Catchim, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*, 1st ed. (San Francisco, CA: Jossey-Bass, 2012), 247.

⁶⁹ “Church Openings Outpace Closings, but Support For Church Plants Lacking,” *Lifeway Research*, April 21, 2010, accessed February 5, 2021, <https://lifewayresearch.com/2010/04/21/lifeway-research-finds-church-openings-outpace-closings-but-support-for-church-plants-lacking/>.

recognize, validate, support, or affirmed their calling and identity as gospel workers. Many leaders tasked with training missionaries must resist the temptation to confine Jesus' and Paul's model of apostolic ministry to the NT.⁷⁰ Don Dent believes that while these individuals claim Scripture as the ultimate authority for life and practice, a disconnect exists between NT teachings and missions methodology for today.⁷¹ Steve Addison adds, "If the church is to recover its vision and zeal for mission, a key to that recovery is the recognition that God continually calls and empowers individuals to carry on apostolic ministry in our midst. It is not the only ministry of the body of Christ, but it is a strategic one for the renewal and expansion of the Christian movement."⁷² Addison continues, "The gift of apostle has been given for the church's strengthening and equipping in its mission. Individuals with an apostolic ministry should be recognized and released to that function if the church is to be true to its calling in the world."⁷³ Daniel Sinclair believes "what was true in the first century is just as true in the twenty-first century: without apostolic ministry the gospel does not break new ground. With regard to pioneer work, apostleship is everything."⁷⁴ The diminishing recognition and role of apostles in

⁷⁰ Chris Ross, "Apostles Then and Now," *GMJ* 4.14 (July 2017): 184, <http://ojs.globalmissiology.org/index.php/english/issue/view/> (accessed December 31, 2020).

⁷¹ Don Dent, *The Ongoing Role of Apostles in Missions: The Forgotten Foundation*, Apple Books. (Bloomington, IN: Westbow Press, 2019), 15.

⁷² Stephen B Addison, "The Continuing Ministry of the Apostle in the Church's Mission" (Dissertation, Fuller Theological Seminary, 1995), 3, <https://static1.squarespace.com/static/588ada483a0411af1ab3e7ca/t/58b5abafc534a5d38a869233/1488300978139/Addison%2C+Stephen%2C+The+Continuing+Ministry+of+the+Apostle+in+the+Church%27s+Mission.pdf>, (accessed November 2, 2018).

⁷³ *Ibid.*, 7.

⁷⁴ Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams* (Waynesboro, GA: Authentic Media, 2012), 3.

the American church has left the church without an effective missionary strategy and practice in a culture rapidly becoming less Christian.

Although this work focuses on effectively training apostolic leaders in the US, examining the apostles' identity, actions, and common barriers to their full functioning and thriving in the US proves necessary. If the church, theological institutions, and sending organizations desire to effectively train apostolic leaders, they must first learn more about believers God has gifted to help the church and its leaders effectively multiply disciples and churches in every context.

Who are Apostles? Recognizing Apostles Today

Two primary barriers prevent churches and leaders from recognizing apostles today. First, many believe apostles do not exist today in any sense of the word. Second, the role of apostles is often ambiguous and vague, leading to fear and abuse of the role in the church. Don Overstreet, commenting on the confusion surrounding apostles in the church today writes, "Satan, the great deceiver, is at the heart of all darkness and ignorance, and his attempts to cloud the issue have been deliberate. The apostle may well represent the single greatest human threat in existence to the work of Satan."⁷⁵ Ross adds, "The enemy has clouded the issue for far too long. Thus, in order to regain the missionary heartbeat of the early church, believers desperately need to get back to a healthy understanding of the biblical teaching concerning who apostles are and how they should function within the Body of Christ."⁷⁶ The following section will examine the

⁷⁵ Don Overstreet, *Sent Out: The Calling, the Character, and the Challenge of the Apostle-Missionary* (Arlington, TX: Touch Publishing, 2009), 23.

⁷⁶ Ross, "Apostles Then and Now," 1–2.

Scriptures to determine the nature of the role of the apostle. If the role of the apostle is ongoing, clarifying the role of the apostle proves necessary.

The Word ἀπόστολος (*Apostolos*) in the NT

Many pastors and theologians believe apostles do not exist today. Others have never confronted this topic in their education and ministry experience. This section will examine the biblical basis for apostles today and their continuing role in the kingdom of God.

Building a case for apostles today necessitates a brief examination of one particular Greek noun. The word ἀπόστολος (*apostolos*), comes from the verb ἀποστέλλω (*apostellō*), meaning “sent out.” The verb form, ἀποστέλλω, commonly occurred in secular Greek, but the NT more frequently used the noun to describe an agent sent on a mission.⁷⁷ *Apostolos*, occurs around eighty times in the NT.⁷⁸ The writers of the Gospels use the word ten times Luke uses it twenty-eight times in the Book of Acts, the writers of the epistles use it thirty-eights times, and John uses it three times in Revelation.⁷⁹ In the NT, an ἀπόστολος literally denotes “one sent out from a higher authority to accomplish a particular task, representing that higher authority and speaking for him in the process.”⁸⁰ The word describes an “envoy,” as a courier sent by a church (2 Cor 8:23; Phil 2:25)⁸¹, a “messenger of Christ (Jesus)” as designation of a task (1 Cor 1:1; 2

⁷⁷ Harold E. Dollar, “Apostle, Apostles,” ed. Scott A. Moreau, *EDWM* (Grand Rapids, MI: Baker, 2000), 56–59.

⁷⁸ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *TDNT* (Grand Rapids, MI: Eerdmans, 1964), 421.

⁷⁹ Everett Harrison F., *Apostle, Apostleship in The EDT*, ed. Walter Elwell, Third. (Grand Rapids, MI: Baker, 1984), 70.

⁸⁰ Sinclair, *A Vision of the Possible*, 251, 255.

⁸¹ Unless otherwise noted, all biblical passages referenced are in the *English Standard Version* (Wheaton, IL: Crossway, 2008).

Cor 1:1; Eph 1:1; Col 1:1; 1 Thess 2:7; 1 Tim 1:1), as designation of an office (Rom 1:1; Gal 1:1; 1 Tim 2:7), a class of early Christian leaders (1 Cor 12:28–29), a numerically limited group sometimes identified with the twelve (Matt 10:2; Luke 6:13; 9:1; 22:14; Rev 21:14), the twelve (Matt 10:2; Mark 3:14; 6:30; Luke 6:13; 9:10; 17:5; 22:14), and a wider group of Jesus’ followers (Luke 11:49; 24:10).⁸² While Walter Bauer and William Danker affirm these various uses of *ἀπόστολος*, they clearly state the NT predominantly uses the word to describe a group of highly honored believers with a special function as God’s envoys.⁸³ They also note the word was not limited to Paul or the twelve and that the primary role of these individuals was the proclamation of the gospel.⁸⁴ Ultimately, the NT did not limit the word “apostle” to refer only to the twelve and Paul.

Apostles and Missionaries

Traditionally Protestants have comfortably used the word “missionary” but not “apostle.” Initially, the Latin word *mitto* (send) was used to translate the Greek verb *apostellō*.⁸⁵ The English language adopted the word “apostle” around A.D. 1200.⁸⁶ This word group also included missions and mission, which described Augustine’s sending to the British Isles in 596.⁸⁷ For some time, “mission” primarily denoted a theological term to describe the sending of the Son by

⁸² Schnabel, *ECM: Jesus and the Twelve*, 283.

⁸³ Walter Bauer, *BDAG*, ed. Frederick William Danker, 3rd ed. (Chicago, IL: The University of Chicago Press, 2001), 122.

⁸⁴ *Ibid.*

⁸⁵ Dent, *The Ongoing Role of Apostles in Missions*, 30.

⁸⁶ Robert K. Barnhart, “Missionary,” *The Barnhart Dictionary of Etymology* (USA: H.W. Wilson, 1988), 667.

⁸⁷ David William Taylor, “Missionary,” *EDWM* (Grand Rapids, MI: Baker, 2000), 644.

the Father and of the Holy Spirit by the Father and the Son.⁸⁸ Dent observes, “Like the original Greek meaning of *apostellō*, that usage of *missio* included both the task shared by the Trinity as well as the authority to accomplish it.”⁸⁹ The word “mission” appeared in English by 1598 and the word “missionary” by 1656.⁹⁰ The inclusion of both “apostle” and “missionary” into the English language has caused much of the confusion associated with the word “apostle.” Dent labels this a “quirk of linguistic history” and notes:

In common usage today neither carries the full meaning of the original concept. The common use of ‘apostle’ emphasizes authority, while the common use of missionary emphasizes task; however, both words originally described someone who had both an assigned task and the authority to accomplish it.” Few English Bible translations use the word ‘missionary,’ so many Christians see little connection between contemporary missionaries and the mission practice of the apostles in the NT.”⁹¹

Thus, despite the fact that the English word “missionary” and the Greek word *ἀπόστολος* serve as parallels, many scholars define them differently. Defining the words differently theologians and church leaders to conveniently dismiss the ongoing role of the apostle.

Jesus’ Commission is for Every Disciple

The sending of the disciples to pursue the CMT among all nations does not mean that these commissions only apply to missionaries. Alan Cole points out that “While Jesus’ words about sending his disciples as the Father sent him applied primarily to the twelve (Mark 3:13–19), there is a sense in which all believers are privileged to share in this commission in so far as

⁸⁸ David Bosch, *Transforming Mission* (Maryknoll, NY: Orbis Books, 1991), 390.

⁸⁹ Dent, *The Ongoing Role of Apostles in Missions*, 30.

⁹⁰ Barnhart, “Missionary,” 667.

⁹¹ Dent, *The Ongoing Role of Apostles in Missions*, 31.

they all are recipients of the Spirit whom he bequeathed to his disciples (see 20:22). With the particular enabling that the Spirit provides, each plays a part in continuing the work and witness of Jesus.”⁹² Jesus calls every follower to make disciples where he or she lives and works and to play a role in reaching those who have never heard the gospel. Coleman believes, “The Great Commission is not a special calling or a gift of the Spirit; it is a command – an obligation incumbent upon the whole community of faith. There are no exceptions.”⁹³ It will prove helpful at this point to briefly examine each component of the CMT and ask, “Who has authority to do each part?” and “Who is expected to do each part?”

Engaging and Sharing With Those Far From God

In 1 Pet 2: 9–10, Peter reminds the elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia of their identity when he writes “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” In Exod 19:5–6, Israel forsook their identity as a kingdom of priests in favor of being a kingdom with priests. Peter clearly states Jesus has restored the priesthood to Christians and that the primary function of all priests is to “proclaim the excellencies” of Jesus. The NT commands all followers of Christ to witness (Matt 5:14–16, 2 Cor 5:17–20, Phil 2:14–16, Col 4:5–6, 1 Pet 3:15). In Acts 1:8, Jesus says, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” John Stott

⁹² Alan Cole, *Mark: An Introduction and Commentary*, ed. Leon Morris, TCS 4 (Downers Grove, IL: InterVarsity Press, 2008), 375.

⁹³ Robert E. Coleman, *The Master Plan of Discipleship* (Grand Rapids, MI: Revell, 2020), 12.

believes, “We can no more restrict the command to witness than we can restrict the promise of the Spirit.”⁹⁴

Throughout the Gospels, Acts, and the Epistles, believers own this priesthood by proclaiming the gospel to those far from God (John 4, Acts 8:4, 1 Thess 1:8). Kenneth Scott Latourette comments, “The chief agents in the expansion of Christianity appear not to have been those who made it a profession or a major part of their occupation, but men and women who earned their livelihood in some purely secular manner and spoke of their faith to those whom they met in this natural fashion.”⁹⁵ Clearly, every believer can and should share the gospel.

Discipleship

Jesus’ clearest command to “make disciples” occurs in Matt 28:16–20.⁹⁶ While attempting to highlight the significance of this command for the church, John MacArthur describes this passage as, “The climax and major focal point not only of this gospel but of the entire NT.”⁹⁷ Until William Carey wrote his essay entitled, “An Enquiry into the Obligation for Christians to Use Means for the Conversion of the Heathen,” many churches largely ignored the Great Commission. This essay, combined with the example of Carey’s own life as a pioneer missionary to India, helped launch the Modern Missions Movement. In Carey’s day, many still

⁹⁴ John R. W. Stott, *Our Guilty Silence: The Church, the Gospel and the World* (Grand Rapids, MI: Eerdmans, 1980) 58.

⁹⁵ Kenneth Scott Latourette, *A History of Christianity*, vol. 1 (New York, NY: Harper and Row, 1975) 116.

⁹⁶ Justin White, “A Blended Church Model: The Way Forward for the American Church,” *GMJ* 1.13 (February 10, 2015), 5, <http://ojs.globalmissiology.org/index.php/english/article/view/1821>, (accessed January 29, 2019).

⁹⁷ John MacArthur, *Matthew 24–28.*, The MacArthur NT Commentary Series (Chicago, IL: Moody, 1987), 329.

influenced by the views of the Reformers believed the Great Commission only applied to the first century apostles. Carey's Enquiry intended to discredit this interpretation of Jesus' final command and call the church to fulfill its calling to make disciples among all peoples.⁹⁸ From this text alone, one can determine God commands and grants authority to all believers to make disciples.

Though Jesus gave the command to the eleven disciples, he told them to teach new disciples to observe/obey all he had commanded, which includes this final command to make disciples. If like the Reformers and those in Carey's day, the Great Commission alone does not convince believers of the expectation and authority of every disciple to make disciples, the church must understand Jesus did not detach the Great Commission from God's unfolding plan of redemption revealed throughout Scripture. George Robinson writes:

Though many in the West now believe, at least in theory, the Great Commission is binding upon all Christ-followers, few understand that the mission to 'make disciples of all nations' is actually grounded in God's original 'Creation Order.' Disciple making is grounded in the gospel's redeeming and sanctifying work to reconcile God's fallen image bearers to Himself and to make them new through empowering the reordering of their worship. In addition, the mandate to these redeemed image bearers to make disciples of all nations is the means by which God is accomplishing His original purpose of filling the earth with worshipers (Genesis 1:26–28) who are rightly related to Him and living for His glory.⁹⁹

The echoes in the Great Commission of Genesis 1:26–28 are clear. God created humanity in his image for the purpose of reflecting his triune nature throughout the whole creation. Wrapped up in this mission was authority (Gen 1:26) over all other created things and the multiplication of his image bearers/worshippers throughout the earth (Gen 1:28). Therefore, God commanded and

⁹⁸ George G. Robinson, "Grounding Disciple-Making in God's Creation Order: Filling the Earth with the Image of God," *GMJ* 1.13 (February 10, 2015), 1, <http://ojs.globalmissiology.org/index.php/english/article/view/1817>, (accessed January 29, 2019).

⁹⁹ *Ibid.*, 2.

invited his people from the very beginning to join God in his mission. The author of Genesis clearly sees his participation in this mission as vital to God blessing them and all of his creation through them.

If God's people do not participate in his mission, then they cannot fully partake of God's blessing, which is himself. Chris Wright believes the OT provided the foundation of the Great Commission for Jesus. He says:

The Great Commission was not something Jesus thought up as an afterthought—something for the disciples to be getting on with while he went back to heaven. It was not just something that rested solely on His own authority as the risen Lord (though, of course, it is fully warranted by that, as Matthew's version makes clear). It was the inevitable outcome of the story as the Scriptures told it—leading up to the Messiah and leading on to mission to the nations."¹⁰⁰

Jesus' last words to his disciples reveals the importance he placed on them. These words also reveal the Father's heart, which since the Fall has sought to redeem worshipers/disciples from every tribe tongue and nation to himself.

The Great Commission not only teaches that discipleship is the heartbeat of the church, but also defines biblical disciple making. Three participles surround the command to “make disciples” in verse 19: going, baptizing, and teaching.¹⁰¹ Some scholars use these participles to diminish the urgency and intentionality of going. In response to this Leon Morris writes, “From this fact some have drawn the conclusion that Jesus did not command his followers to go; all they were to do was make disciples of such people as they happened to encounter. But where a participle is linked in this way with an imperative, it shares in the imperatival force.”¹⁰² D.A.

¹⁰⁰ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010), 39.

¹⁰¹ David Platt, *Exalting Jesus in Matthew*, Christ-Centered Exposition Commentary (Nashville, TN: B&H Publishing, 2013), 375–376.

¹⁰² Leon Morris, *The Gospel According to Matthew*, PNTC 1 (Grand Rapids, MI: Eerdmans, 1992), 746.

Carson adds, “While it remains true to say that the main imperatival force rests with ‘make disciples,’ not with ‘go,’ in a context that demands that this ministry extend to ‘all nations,’ it is difficult to believe that ‘go’ has no imperatival force.”¹⁰³ David Platt, in his commentary on this text, notes these participles describe the non-negotiable facets of disciple making.¹⁰⁴ These participles clearly reveal that disciple making first requires that believers intentionally share the gospel with all people.¹⁰⁵ A 2012 Lifeway study revealed that 61 percent of Christians have not shared the gospel with anyone in the past six months.¹⁰⁶ If church members are not sharing their faith, then discipleship is not taking place.

The second part of disciple making requires Christians to live out the Scriptures. For new believers, baptism begins this journey, which continues to include walking through life together as a community of faith. Discipleship involves showing new believers how to pray, study God’s word, grow in Christ, and to lead others to Christ.¹⁰⁷ Specifically, Jesus commands all disciples to be baptized and to baptize those who respond to their witness. Mike Shipman points out that “throughout the Roman Empire, when those who spoke the Greek language either read or heard Christ’s baptismal command, they heard, ‘Immerse them’.”¹⁰⁸ Therefore all of Jesus’ disciples

¹⁰³ D. A. Carson, *Matthew*, ed. Tremper Longman III and David E. Garland, vol. 9, The Expositor’s Bible Commentary Revised Edition, ed. (Grand Rapids, MI: Zondervan, 2010), 666.

¹⁰⁴ Platt, *Exalting Jesus in Matthew*, 375.

¹⁰⁵ Ibid.

¹⁰⁶ “Churchgoers Believe in Sharing Faith, Most Never Do,” *LifeWay Research*, last modified August 13, 2012, <https://lifewayresearch.com/2012/08/13/churchgoers-believe-in-sharing-faith-most-never-do/> (accessed March 29, 2019).

¹⁰⁷ Platt, *Exalting Jesus in Matthew*, 376.

¹⁰⁸ For a helpful discovery on baptism from the Book of Acts read: Acts 2:38, 41; 8:36–38; 9:17–18; 10:44–48; 11:17–18; 16:31–33; 19:5. Also look at John 4:1–2 and 1 Cor 1:14–17 and ask: Who was baptized? When were they baptized? Who baptized them? (This discovery is from the *Four Fields of Kingdom Growth*, 129–131.)

have authority to immerse new believers in the name of the Father, Son, and Holy Spirit. Nathan Shank believes, “Baptism is the first act of obedience in the life of the new believer. Its sets a precedent. It begins a habit of obedience that should rule the believer’s life. When we send laborers into the field to sow the seed, yet restrict their authority to baptize, the habit of obedience is starved among the harvest. The first sign of growth is choked in the life of the new believer.”¹⁰⁹ Churches must not be guilty of giving disciples Jesus’ instructions/commands but not the authority to carry them out.

Third, discipleship includes teaching new believers to obey the word.¹¹⁰ If new believers do not know and obey Christ’s commands in the word concerning holiness and mission, discipleship is not taking place. Churches must determine success by whether or not its members are walking with Jesus and reproducing themselves. Platt comments, “We may come to a worship service, participate in the life of the church, serve in the church, and give regularly, all the while neglecting to make disciples. The church is filled with people who have been Christians for 5,10, 15, or even 50 years, who have never led someone outside of their family to be a reproducing disciple. We have missed our mission.”¹¹¹ The struggle to multiply disciples in America possibly connects to the absence of release and equipping to make disciples? God has gifted apostles to do and equip others to do such things.

Church Formation

In Matt 16:18, Jesus tells his disciples, “I will build my church and the gates of hell shall not prevail against it.” While Jesus is clearly building his church, the Bible does not show a

¹⁰⁹ Shank and Shank, *Four Fields*, 131.

¹¹⁰ Platt, *Exalting Jesus in Matthew*, 376.

¹¹¹ *Ibid*, 374.

single instance of Jesus commanding his followers to start local churches. Churches in the NT always started after disciples were made. J.D. Payne believes biblical church planting is, “Evangelism that results in new disciples, who then gather together and self-identify as the local expression of the universal church.”¹¹² New churches require sowers (every believer), seed (the gospel), soil (prepared hearts of the hearer), sickle (someone to gather the new believers), and the Spirit to empower the believer and open the heart of the hearer. A quick survey of the NT reveals that a Christian does not have to be a pastor, have a seminary degree, or be sent from another local church in order to be a church planter.

The prayers and proclamation of the 120 after Pentecost birthed the Jerusalem church (Acts 1:9–2:41). In Antioch (Acts 11:19–30, 13:1–3), ordinary believers fleeing persecution in Jerusalem started the church after speaking the word of God to Hellenists and seeing a great number of them believe and turn to the Lord. Elbert Smith agrees “Church planting, in the book of Acts, is not just for missionaries or pastors. Church planting is for any Christian.”¹¹³ After serving the Antioch church for one year, the Holy Spirit set apart Paul and Barnabas to take the gospel throughout the province of Galatia. Luke never states they were elders in Antioch when they left; he only referred to them as apostles sent out to engage in the CMT. Their broad seed sowing and discipleship in this region birthed the churches in Pisidian Antioch (Acts 13:13–52), Iconium (Acts 14:1–23), and Lystra (Acts 14:8–28). After returning to Antioch and a trip to Jerusalem, Barnabas took John Mark to Cyprus, and Paul set out with Silas to strengthen the churches in Syria and Cilicia. Several years after his conversion, Paul went home to Tarsus in Cilicia (Acts 9:30). While he was there, he sowed the gospel and made disciples that resulted in

¹¹² J.D. Payne, *Apostolic Church Planting: Birthing New Churches from New Believers* (Downers Grove, Illinois: IVP Books, 2015), 17–18.

¹¹³ Smith, *Church Planting by the Book*, 53.

churches. During this time, Paul had no leadership position within any church. He was an apostle and a follower of Jesus who was planting churches.

On this second missionary journey, Paul and Silas picked up Timothy to join their team. Later Luke joined the team in Troas. These men helped Paul start churches in Philippi (Acts 15:36–16:34) and Thessalonica (Acts 17:1–15). In Corinth (Acts 18:1–22), Paul stayed for eighteen months with Aquila and Priscilla who helped him plant the church there. Smith points out, “While Aquila and Priscilla are never called missionaries or apostles, we see that wherever this couple went they started (or at least hosted) churches in their home.”¹¹⁴ In Ephesus, Aquila and Priscilla helped Paul establish the church as well. Through the church in Ephesus all of Asia Minor heard the gospel resulting in the planting of the seven churches listed in Revelation.

This brief summary of the main church plants in the NT shows that Paul, who was an apostle, played a key role in starting many of these churches, but other ordinary believers played an important role as well. Church planting is the fruit of both intentional apostolic work and faithful disciples resolved to share the gospel and make disciples.

Three Views On the Ongoing Role Of the Apostle

The Cessationist View

Skye Jethani describes several opposing views held by those from various theological streams and ecclesiastical traditions.¹¹⁵ First, Cessationists believe God limited the gift to the twelve disciples or to those ministering during the foundational era of the church, rendering it

¹¹⁴ Ibid, 131.

¹¹⁵ Skye Jethani, “Apostles Today?,” *CT Pastors*, 1–2, <https://www.christianitytoday.com/pastors/2008/spring/15.37.html>, (accessed March 1, 2019).

longer active today. They believe the original apostles played an matchless role in providing the inspired NT. Because they accept the Bible as their unequaled authority, they view any talk of an ongoing role for apostles as a threat to this foundational premise of the Christian faith.¹¹⁶ Dent criticizes this view writing:

In regards to the original Apostles, Protestant theologians have usually focused on two related issues: 1) the rejection of apostolic succession in regard to church government, and 2) an affirmation of the Apostle's unique role in providing us with an inspired NT. These are important theological truths, but both issues focus on the Apostle's authority, with less attention from theologians to the task given them by Jesus. Theology written from the perspective of the established church often reinforces this tendency to de-emphasize the apostles' missionary task.¹¹⁷

The following section includes interaction with several authors who hold the cessationist view.

In Eph 2:20, Paul writes the church is “built on the foundation of the apostles and prophets.” Tom Schreiner comments, “I conclude that all we need to know for salvation and sanctification has been given to us through the teaching of the apostles and prophets, and that this teaching is now found in the Scriptures.” He continues, “To put it another way, we don't have apostles like Paul and Peter and John anymore. They gave us the authoritative teaching by which the church continues to live to this day, and that is the only teaching we will need until Jesus returns.”¹¹⁸ While Schreiner and other Cessationists assert no additional apostles exist who walked with Jesus throughout his ministry, witnessed his resurrection, and have authority equal to those who wrote the NT, their definition of apostle fails to address the wide range of meanings pointed out by Schnabel in the NT. This is evident when Schreiner writes, “There is no warrant, then, for saying there are still apostles today. Indeed, if anyone claims to be an apostle today, we

¹¹⁶ Dent, *The Ongoing Role of Apostles in Missions*, 54.

¹¹⁷ Ibid.

¹¹⁸ Thomas Schreiner, “Why I Am a Cessationist,” *The Gospel Coalition*, n.d., accessed March 1, 2019, <https://www.thegospelcoalition.org/article/cessationist/>, 1–2.

should be concerned, for such a claim opens the door to false teaching and to abuse of authority.”¹¹⁹ This view has historically constituted a response to those who dangerously claim authority equal to that of the NT apostles.

The twelve apostles clearly played a unique role in the history of the church. In Acts 1:21–26, Luke reports that the apostles looked to replace Judas with an individual who had “accompanied us during all the time that the Lord went among us, beginning from the baptism of John until the day when he was taken up from us — one of these men must become with us a witness to his resurrection” (Acts 21–22). This definition of apostle would certainly disqualify Paul from apostleship. John Stott believes that in Eph 4:11, Paul is describing “apostles of Christ” as a very distinctive group consisting of the twelve, Paul, James the Lord’s brother, and one or two others. He writes, “It must be in this sense that Paul is using the word ‘apostles’ here, for he puts them at the top of his list, as he does also in 1 Cor 12:28, and this is how he has used the word in his letter, referring to himself (1:1) and to his fellow apostles as the foundation of the church and the organs of revelation (2:20; 3:26).”¹²⁰ While rejecting the idea of apostles today, he believes people with apostolic ministries of a different kind exist today, including pioneer missionary work, church planting, and itinerant leadership.¹²¹

A growing number of commentators and authors have challenged this interpretation of Eph 4:11 in recent years. They believe Paul does not refer to “apostles of Christ” in Eph 4:11 but instead to believers who should use their gifts to pioneer new work and equip the church to engage and reach those far from God. Ken Caruthers, in a *9Marks Journal* review of Sam

¹¹⁹ *Ibid.*

¹²⁰ John Stott, *The Message of Ephesians*, ed. John Stott, BST (Downers Grove, IL: InterVarsity Press, 1979), 160.

¹²¹ *Ibid.*, 160.

Metcalf's "Beyond the Local Church," comments that those who affirm the modern role of apostles have a "hermeneutical problem." He refers to the modern age as a "post-apostolic" era writing, "The individuals Metcalf describes as modern-day apostles seem more akin to influential, charismatic, and highly entrepreneurial (if not troublesome) individuals than the faith-filled, humble, life-giving apostles in the Bible who performed signs and wonders, wrote Scripture, and advanced the gospel into areas in the face of great hardship."¹²² A number of modern commentators agree with Schreiner, Stott, and Caruthers and believe the apostles and prophets had passed from the scene by the time Paul wrote Ephesians.

The Authoritative View

Second, Roman Catholic and charismatic traditions believe modern apostles exist and emphasize their authority rather than the CMT. Catholics believe the original apostles pass down their authority through popes and bishops, while many Charismatics believe that the ability to perform miracles and receive special revelation give them the highest authoritative role in the church. Dent believes Peter Wagner has been one of the greatest influences on charismatics in regards to the role of apostles. His concern with Wagner and others charismatic authors¹²³ works is that they "have often failed to connect the Great Commission authority with the Great Commission task."¹²⁴ Wagner believes the primary quality of an apostle is "exceptional authority," expressed in a governmental role akin to a bishop.¹²⁵ Wagner bases his view on Eph

¹²² Ken Caruthers, "Book Review: Beyond the Local Church, by Sam Metcalf," *9Marks*, last modified March 15, 2016, accessed November 24, 2018, <https://www.9marks.org/review/book-review-beyond-the-local-church-by-sam-metcalf/>.

¹²³ John Eckhardt, Barney Coombs, and Bill Scheidler.

¹²⁴ Dent, *The Ongoing Role of Apostles in Missions*, 59-60.

¹²⁵ C. Peter Wagner, *Apostles Today* (Ventura, CA: Regal Books, 2000), 6-9.

3:7, in which Paul describes his calling as apostle to the gentiles.¹²⁶ Dent argues that Wagner fails to make a strong biblical case for the apostle as the leader over churches he did not plant. He goes on to comment, “Wagner’s position is biblically indefensible, missiologically confusing, and tragically influential.”¹²⁷ The NT does not appear to assign apostles (the broad use of the term) to an office in the local church.

Commenting on the role of apostles, prophets, and evangelists, Benjamin Merkle writes, “The reason most Christian congregations do not use these titles (perhaps with the exception of ‘evangelist’) is that these offices were not tied or limited to a single congregation.”¹²⁸ He goes on to clarify the offices of the local church adding, “One of the offices was variously called ‘elders,’ ‘overseers,’ or ‘pastors’ (all three of these terms refer to the same group and were used interchangeably in the NT). These leaders were charged to lead, shepherd, teach, and equip the flock entrusted to them. The other office, that of deacon, was intended to serve the needs of the flock and to enable the elders to carry out their responsibilities.”¹²⁹ While this view does not diminish the role of apostles in the church, it does provide a healthy corrective to Wagner’s view.

While Wagner did succeed in bringing the topic to the forefront of theological discussion, his theology has resulted in much confusion and abuse in churches throughout the developing world and has caused Cessationists to further entrench themselves in their position against the ongoing role of the apostle. Terry King, a pastor in Hagerstown, Maryland believes the “aversion

¹²⁶ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Glendale, CA: Regal Books, 1979), 208.

¹²⁷ Dent, *The Ongoing Role of Apostles in Missions*, 59.

¹²⁸ Benjamin L. Merkle, “The Organization of the Church,” *The Gospel Coalition*, n.d., accessed December 31, 2020, <https://www.thegospelcoalition.org/essay/the-organization-of-the-church/>, 2.

¹²⁹ Ibid.

to using any form of the word ‘apostle’ is a holdover from the Reformation. For hundreds of years Protestant churches have tried hard to not be Roman Catholic in terms of hierarchy and structure.”¹³⁰ Presently, some pentecostal teaching and practice have attempted to grant authority to certain leaders equal to that of the NT apostles, which has served to influence the view of many no apostles exist today.

The Missional Leadership View

Third, moderate scholars affirm the gift’s activity today in a generic sense, acknowledging the difference between being gifted as an apostle and possessing the authority of a NT apostle.¹³¹ Those who hold this view do not use the term in the traditional sense (only referring to the twelve), nor do they see apostles as authoritative church leaders. Dent comments, “These writers make it clear that they see apostle as a good, biblical word for those who God raises up, not to govern established churches, but to lead out in establishing new ministries and churches.”¹³² When discussing apostleship, interpretation of Eph 4:11 and 1 Cor 12:28–29 will greatly influence one’s view of the existence of apostles today. Concerning these texts it is important to determine whether or not Paul was teaching that missionary apostles are an ongoing gift to the church, or whether he meant the unique ministry of eyewitness apostles of Christ?¹³³

¹³⁰ Jethani, “Apostles Today?”, 3.”

¹³¹ Ibid.

¹³² Dent, *The Ongoing Role of Apostles in Missions*, 64.

¹³³ Ibid, 104.

Traditional theologians have argued “*apostolos*” refers to a small number of eyewitnesses to the resurrected Christ, so an ongoing gift would be impossible.¹³⁴ A number of scholars point out several problems with this interpretation.¹³⁵ They argue the context of the passages suggests the continuation of these gifts to the church to equip the whole body. The list of gifts in 1 Cor 12 emphasizes the diversity of gifts, and how the Body of Christ is incomplete without them. If Paul did not believe apostles were an ongoing gift to the church, then the main thrust of his teaching in this chapter is weakened.¹³⁶

A similar argument can be made with the gifts that Paul lists in Ephesians 4 because these gifts are given for equipping and building up the church. Dent argues based on the context of the passage, that these five gifts will continue until Christ returns.¹³⁷ He adds, “Most interpreters assume that both passages point to a universal pattern that is expressed in local churches, except when we interpret “*apostolos*” as a one-generation phenomenon.”¹³⁸ Alan Hirsch believes many interpreters of Eph 4:1–16 break apart these gifts, arguing that only two (shepherd and teacher) are relevant for the church today. He argues that by doing this, “The church has damaged its God-given capacity to heal and perfect itself.”¹³⁹ Hirsch believes that due to the structure of Eph 4, these gifts must come as a unit. Hirsch writes, “We cannot arbitrarily select two and edit the other three out without doing extreme violence to the grammar, as well as the intrinsic logic of

¹³⁴ Several commentaries include: C. K. Barrett’s, *The First Epistle to the Corinthians*, 293; F.W. Grosheide, *Commentary on the First Epistle to the Corinthians*, 298; and David Garland, *1 Corinthians*, 598-9.

¹³⁵ Dent, *The Ongoing Role of Apostles in Missions*, 104.

¹³⁶ Craig S. Keener, *Gift and Giver* (Grand Rapids, MI: Baker Books, 2001), 105.

¹³⁷ Dent, *The Ongoing Role of Apostles in Missions*, 105.

¹³⁸ *Ibid.*

¹³⁹ Alan Hirsch, *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*, 1st ed. (Columbia: 100 Movements, 2017), 14.

the entire text. Neither the grammar nor the theology allows us to qualify the text to suit our less dynamic, more institutional, preferences... Without [all five gifts], the church will not grow in maturity and cripple its missional capacity.”¹⁴⁰ In order to strengthen the argument for the ongoing apostolic gift it will be necessary to consider NT examples of apostles.

Examples of Apostles In the NT

Any discussion on apostles in the NT must first begin with Jesus (Heb 3:1). In the Gospel of John, Jesus refers to himself as sent from the Father forty-one times. Addison notes, “There is no other mission than that of Jesus Christ, God’s Son sent to save a lost world through his sacrifice and resurrection. Through the Holy Spirit the exalted Lord Jesus leads the way. To the degree an apostolic ministry continues today, its origin, nature and authority are derived from Jesus Christ. It reflects his mission, his character, and his heart.”¹⁴¹ At the time of Jesus’ ministry, nearly three hundred cities or villages in Judea had populations of at least fifteen thousand.¹⁴² The region as a whole would have had at least three million inhabitants. Jesus traveled to these cities and villages throughout his ministry preaching the gospel, teaching and healing those who were sick (Matt 9:35). As Jesus traveled throughout Judea, he also trained apostles in the process, increasing his immediate kingdom production as well as its future capacity for production more than tenfold.¹⁴³

¹⁴⁰ Ibid., 7.

¹⁴¹ Addison and Ferguson, *Pioneering Movements*, 39.

¹⁴² C.C. McCown, “The Density of Population in Ancient Palestine,” *Journal of Biblical Literature* 66, no. 4 (December 1947): 425–426.

¹⁴³ Neil Cole, *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* (Carol Stream, IL: Tyndale Momentum, 2014) 19.

The twelve played a unique and sacred role in salvation history.¹⁴⁴ They were unique because they were with Jesus from the start of his ministry, and they witnessed his resurrection firsthand. Several passages such as 2 Pet 3:2 and Rev 18:20 refer to the prophets and apostles as the key foundation layers of the OT and NT eras.¹⁴⁵ Sinclair writes, “Of course, the twelve did not just sit around being pillars or foundations. They began with many bold efforts to expand the church among the Jews. Later history also records several examples of these men taking the gospel to the nations.”¹⁴⁶ Often the pastoral role of Jesus’ disciples emphasized more than the apostolic role that each of them eventually fulfilled.

Luke describes the twelve in Acts 6:1–4 as devoted to “prayer and to the ministry of the word.” This was an apostolic, rather than pastoral focus. Almost every sermon recorded in Acts presents an evangelistic message in a missionary setting.¹⁴⁷ The apostles were not devoted to preaching to the faithful gathering in local churches but were passionately following the example of Jesus who preached the kingdom to the lost, blind, and needy. Likewise, the examples of prayer that Luke gives in Acts specifically aimed to advance the gospel in the face of persecution (4:23–30).¹⁴⁸ Concerning Peter, who Luke provides more information about than the other disciples, Addison points out how God never confined Peter’s ministry to one location. Through his apostolic ministry, churches spread throughout Jerusalem, Judea, Galilee, Samaria, Lydda, Joppa, Caesarea, Ptolemais, and maybe Ashdod.¹⁴⁹ He continues, “Peter’s limited role as a leader

¹⁴⁴ Sinclair, *A Vision of the Possible* 253.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Addison and Ferguson, *Pioneering Movements*, 54.

¹⁴⁸ Ibid., 54.

¹⁴⁹ Ibid., 55.

in the Jerusalem church caused him to soon exchange it for a life of missionary work. Peter and the twelve did not primarily organize the work of the church but served as movement pioneers who gave their lives to multiply disciples, churches, and leaders among peoples and in places where the gospel had yet to penetrate.”¹⁵⁰ In addition to the twelve, others in the NT are referred to as “apostles.”

Harold Hoehner observes “There were people in addition to the original twelve who had not been with Jesus in his ministry and did not witness his resurrection but who are listed as apostles throughout the rest of the NT.”¹⁵¹ The NT lists twenty-five confirmed apostles and five who clearly fulfilled the role of apostle but were not directly given this description.¹⁵² Beyond the twelve, the NT gives Paul the title “apostle to the gentiles (Acts 9:15; Rom 11:13; Gal 2:8; Eph 3:1; 1 Tim 2:7).” Although not one of the twelve because he did not meet either of the qualifications stated in Acts 1:21–22, Paul had an apostolic, foundation-building authority like the twelve evident in passages like Eph 2:19–20. Paul appears to serve as a bridge between the twelve and a broader group of apostles that continues today. While he possessed broad foundational authority evidenced by his writing of much of the NT, most references to his apostleship occur in the context of his calling to take the gospel to the gentiles¹⁵³ Most of the

¹⁵⁰ Ibid., 56–57

¹⁵¹ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, n.d.), 541–42.

¹⁵² Peace Apostolic Ministries, “How Many Apostles Are Mentioned In the Bible?,” *Peace Apostolic Ministries*, 2019, accessed October 13, 2020, <https://www.peace.org.au/apostolic/the-apostolic-revelation/how-many-apostles-are-mentioned-in-the-bible>.

¹⁵³ Sinclair, *A Vision of the Possible*, 254–255.

time when Paul uses “*apostolos*” in the NT he is referring to the missionary role of church planting.¹⁵⁴

J.B. Lightfoot, in his commentary on Galatians, argued over one hundred years ago that neither Scripture nor the early Christian writings indicate limiting apostleship to the twelve.¹⁵⁵ The NT gives the title to a number of other pioneer gospel workers including: James, the brother of Jesus (1 Cor 15:7, Gal 1:19), Barnabas (Acts 14:4, 14), Apollos (1 Cor 4:6–9), Andronicus and Junias (Rom 16:7), Epaphroditus (Phil 2:25), Silas and Timothy (1 Thess 1:1;2:6) and “brethren” who accompanied Paul (2 Cor 8:23). Paul and John also referred to “false apostles” (2 Cor 11:13, Rev 2:2) and Paul labeled his opponents at Corinth as “super apostles” (2 Cor 11:5; 12:11). Paul was not opposed to these individuals referring to themselves as apostles but rather condemned them for proclaiming a false gospel.¹⁵⁶ Importantly, however, many in the NT who teamed with these apostles in the work of multiplying disciples and churches were not apostles. Therefore, individuals can serve on an apostolic team and engage in apostolic work without the label of “apostle.”

In conclusion, the best interpretation of Eph 4:11 reveals that God has given apostles to the church to help lead pioneer work among the least reached, whether overseas or in the context of the local church. C.K. Barrett believes “The prevailing sense of “*apostolos*” [in the NT] is missionary.”¹⁵⁷ The Scriptures do not indicate that apostles in this sense ceased to exist after the

¹⁵⁴ See: Kenneth Berding’s *What Are Spiritual Gifts? Rethinking the Conventional View*, 206-207; Holger Mosbech’s *Apostolos in the NT*, 167; Andrew Kirk’s *Apostleship Since Rengstorf: Towards a Synthesis*, 249-64; and Johannes Munck’s *Paul, the Apostles, and the Twelve*, 96-110.

¹⁵⁵ J.B. Lightfoot, *The Epistle of St. Paul to the Galatians: With Introductions, Notes and Dissertations* (Grand Rapids, MI: Zondervan, 1957), 95.

¹⁵⁶ Addison and Ferguson, *Pioneering Movements*, 42.

¹⁵⁷ C. K. Barrett, *Shaliach and Apostle*, Donum Gentilicium (London, England: Oxford University Press, 1978), 99.

first century. H.V. Campenhausen states, “For (Paul) ‘the apostles’ —and he is deliberately using an existing term — are the foundation-laying preachers of the gospel, missionaries and church founders possessing the full authority of Christ and belong to a bigger circle in no way confined to the twelve.”¹⁵⁸ Although opposition to the ongoing role of apostles remains, the majority of pastors, professors, and employees of mission organizations affirmed the ongoing role of apostles as responsibly defined from the Scriptures¹⁵⁹ This growing affirmation is encouraging for the American church.

What Do Apostles Do? (The Role of Apostles Today)

The Christian missionary movement Jesus started was unlike anything the world had ever seen. Addison comments, “Outside of the faith of Israel, no one believed in one universal religion or one true God. There were no missionaries and no conversions. In a world over which many gods ruled, new gods did not replace old ones; they were just added to them.”¹⁶⁰ By A.D. 300, however, Christians made up around ten percent of the population throughout the Roman Empire. Scholars estimate the total number of Jesus’ followers averaged between five and nine million.¹⁶¹ Since then, the movement has continued to grow and multiply, even in places where being a Christian can lead to certain death. As the movement has grown, three noticeable phases

¹⁵⁸ *The New International Dictionary of NT Theology*, “Apostle,” vol. 1 (Grand Rapids, MI: Zondervan, 1980), 129.

¹⁵⁹ Of the 46 in-depth interviews conducted, only six individuals denied the ongoing role of the apostle. Notably, all of the seminary professors affirmed the apostle’s role in the church today.

¹⁶⁰ Steve Addison, *What Jesus Started: Joining the Movement, Changing the World* (Downers Grove, IL: InterVarsity Press, 2012), 15.

¹⁶¹ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, NJ: Princeton University Press, 1996), 3.

of it emerge, as it reproduces and grows in various contexts: Multiplication (Phase 1), Long-Term Discipleship (Phase 2), and Doctrinal Development (Phase 3).¹⁶²

In the multiplication phase of movement, multiplication of the gospel, disciples, and churches must occur. The multiplication of churches is the prerequisite to the other phases of movement.¹⁶³ In a pioneer context, one must find the first followers and equip them with simple tools in order to multiply generationally. In contexts like America, the catalyst will find and equip both first followers and existing disciples desiring to reach those far from God. Typically, apostles, prophets, and evangelists excel in both pursuing these activities and equipping others to do the same.

The second phase of movement, Long-Term Discipleship, includes pastoral education and development. As current disciples make new disciples and churches form, a need will emerge to ensure the health of these disciples and churches. Gifted shepherds in the church, whether they are elders or not, will thrive in this phase of movement. A good grasp of the OT and NT and simple lessons in hermeneutics that allow for self-discovery are necessary components of this phase. Disciples should grow deeper in their knowledge and obedience to the word and in their ability to train others to do the same.

Finally, the Doctrinal Development phase of movement emphasizes contextualized theology and formulating statements of faith. These churches need to discover their theology from the Scriptures and not from human tradition. In this phase, of movement, gifted teachers will use their gifts to bless disciples and churches and equip others to answer relevant questions pertaining to the Christian life.

¹⁶² Chase Tozer, "The Three Phases of Movements," *Mission Frontiers*, accessed September 19, 2019, <https://www.missionfrontiers.org/issue/article/the-three-phases-of-movements>, 1.

¹⁶³ *Ibid.*

God has gifted apostles to lay foundations for and catalyze the multiplication phase of movements. They are needed in pioneer contexts as well as in contexts where the gap between the existing church and the lost continues to widen. Don Dent believes, “Apostles, now commonly called missionaries, are God’s ongoing gift for the initial planting phase of the church among every people, to the end of the age. They are called, sent, and empowered by God for the specific task of spreading the gospel and planting multiple, reproducing churches where he is not known.”¹⁶⁴ This means apostles are vital in almost every context to the spread and renewal of the Christian movement.

Jesus and the CMT

Jesus, the perfect apostle, modeled perfectly the apostolic task, and the early church and Paul followed this model. Concerning the role of the missionary, Eckhard Schnabel concludes “Missionaries establish contact with non-Christians, they proclaim the news of Jesus the Messiah and Savior (proclaiming, preaching, teaching, instruction), they lead people to faith in Jesus Christ (conversion, baptism), and they integrate the new believers into the local community of the followers of Jesus (Lord’s Supper, transformation of social and moral behavior, charity).”¹⁶⁵ The Gospels display a clear pattern in the life and ministry of Jesus, which includes five essential parts evident in Matt 9:35–10:1. As a transitional paragraph, these verses serve both as a summary of Jesus’ ministry depicted in chapters 5–9 and as an introduction to the theme of mission which follows.¹⁶⁶ Up until this point, Jesus assumed responsibility for the mission, but

¹⁶⁴ Dent, *The Ongoing Role of Apostles in Missions*, 17.

¹⁶⁵ Eckhard J. Schnabel, *Paul the Missionary: Realities, Strategies and Methods* (Downers Grove, Ill: IVP Academic, 2008), 29.

¹⁶⁶ R.T. France, *The Gospel of Matthew*, ed. Gordon Fee, F.F. Bruce, and Ned B. Stonehouse, *The New International Commentary on the NT* (Grand Rapids, MI: Eerdmans, 2007), 371.

the time came for his disciples to labor in the harvest with him. Matthew clearly defines their focus.

First, Jesus went throughout all of the cities and villages of Galilee. He was committed to entering new harvest fields and engaging those far from God. Next, as Jesus went to these towns and villages, he proclaimed the gospel of the kingdom and healed every disease and affliction. He was committed to proclaiming the gospel in word and deed to those far from God. Third, Jesus taught in the synagogues and cared for these people as a shepherd cares for his sheep. He longed for them to respond to his message and to grow as his disciples. The Greek verb *σπλαγχνίζομαι* denotes a strongly emotional term, which describes Jesus' compassion, pity, and sympathy for his lost sheep. In other words, "his heart went out" for them, and this deep emotional response led him to action.¹⁶⁷ Fourth, Jesus gathered twelve disciples to himself as a close-knit community on mission. Finally, Jesus clearly stated that the barrier to kingdom growth is not primarily those far from God in the harvest but a shortage of willing laborers to go to them as he had done. Jesus clearly developed the twelve into leaders who could go and reproduce this mission after he had departed. The secret to Jesus' mission, however, was his deep, abiding relationship with the Father. As Jesus pursued the apostolic task, he constantly communed with the Father to remind himself of his identity, vision, and mission.

Nathan Shank affirms this pattern in Jesus' ministry. He writes: "Jesus' kingdom agenda can be summarized within a few broad categories. Jesus entered and engaged new fields. He sowed the seed of the kingdom, depended on the Spirit to give the increase, nurtured new growth and cut and bundled the harvest into communities. Finally, Jesus reproduced his agenda through

¹⁶⁷ Ibid, 373.

faithful leaders entrusted to follow his example.”¹⁶⁸ Jesus also modeled exit and partnership as part of leadership development when he ascended to heaven and sent the Spirit at Pentecost. N.T. Wright believes Jesus introduced his followers to a new kingdom “praxis” (process by which a theory, skill or lesson is enacted.)¹⁶⁹ Jesus intended his disciples to reproduce this apostolic pattern as the means through which kingdom expansion would occur once he was gone.

The Early Church and the CMT

In Acts 1:8, before Jesus ascended to the Father, he promised his disciples they would receive power from the Holy Spirit and then promised/commanded them to be his witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. As soon as the Spirit had filled “all of them,” they left the upper room and began to all speak in “other tongues” to those in Jerusalem for Pentecost. Peter boldly preached the gospel to the crowd, and 3000 repent, believe, and are baptized. These new followers of Jesus immediately engaged in evangelism, disciple making, and church planting.¹⁷⁰ Despite persecution, the Jerusalem church experienced amazing growth.

God’s heart was that this movement expand beyond Jerusalem, to Judea, Samaria, and to the ends of the earth (Acts 1:8). Until Stephen’s stoning and the great persecution that followed, nobody seemed to leave Jerusalem. God used intense persecution in Jerusalem to scatter disciples throughout the regions of Judea and Samaria. While the church correctly enacted the first four parts of Jesus’ mission (entry, gospel, discipleship, gathering), they neglected to send leaders to new people and places outside of Jerusalem.

¹⁶⁸ Shank and Shank, *Four Fields of Kingdom Growth*, 17.

¹⁶⁹ N.T. Wright, *Jesus and the Victory of God (Christian Origins and the Question of God, Volume 2)*: (Fortress Press, 1996), 277.

¹⁷⁰ Smith, *Church Planting by the Book*, 33–39.

Acts 11:19–30 presents another clear example of Jesus’ disciples following the pattern for kingdom expansion he had modeled so perfectly. This time the apostles did not start the church but unnamed disciples fleeing persecution in Jerusalem. As these faithful disciples proclaimed the gospel to the Hellenists, Luke records a great number turned to the Lord because the hand of the Lord was with them. When the Jerusalem church heard about God’s work in Antioch, they sent Barnabas to observe and to encourage the new believers. Barnabas saw a great need for discipleship and went to Tarsus to find Paul to help him disciple the church. Barnabas and Paul met with the church for the next year, encouraging and teaching them how to follow Jesus.

Peter C. Wagner in his commentary on Acts believes Barnabas brought Paul to Antioch to help him train leaders. He writes, “In any people movement, training leaders is the major key to long-term success or failure.”¹⁷¹ In Acts 13:1–3, the Antioch church, directed by the Holy Spirit, released Barnabas and Paul to engage in a special and specific “work.” While the exact nature of this labor seems unclear at this point in the narrative, it most assuredly refers to the missionary work they jointly undertook in the cities of Cyprus and southern Galatia as described in the next two chapters.¹⁷² Darrell Bock notes, “The Spirit is directing this call. The work is for the Spirit and represents God. Here the Spirit (not the church or a mission organization) is directing the mission. The church, in the context of worship and prayer, simply affirmed Paul and Barnabas’s call and gifting and released them to pursue the mission for which God had set

¹⁷¹ C. Peter Wagner and Ralph Winter, *The Book of Acts: A Commentary*, Kindle. (Minneapolis, MN: Chosen Books, 2008).

¹⁷² Eckhard J. Schnabel, *Acts*, ed. Clinton E. Arnold, ECNT (Grand Rapids, MI: Zondervan, 2012), 555.

them apart.”¹⁷³ As God sent these leaders out to new people and places, once again the early church faithfully joined Jesus on his mission and followed the clear path he had modeled.

Paul and the CMT

By the end of the first missionary journey, Luke makes it clear what God had set Paul and Barnabas apart to do. In Acts 14:26, Luke writes, “And from there they sailed to Antioch where they had been commended to the grace of God for the work that they had fulfilled.” Every event between the inclusion in Acts 13:2 and 14:26 constitutes “the work” the Antioch church supported and the Holy Spirit set Paul and Barnabas to do. Acts 14:21–23 provides a concise summary of the apostolic work. After being stoned and left for dead, Paul went with Barnabas to Derbe. Luke writes, “When they had preached the gospel to that city and had made many disciples, they returned to Lystra (where Paul had been stoned) and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith. . . . And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.” Once again, the clear pattern continued to reproduce throughout generations of disciples and churches exactly as Jesus originally modeled it. The success of the apostolic work in a particular context ultimately hinges on local ownership of the CMT. Paul continued to visit and write to these churches, but seemingly local ownership of the work throughout Galatia resulted from this first missionary journey. Paul’s ministry defines true apostles.¹⁷⁴ From his example, Addison concludes apostles “Preach the gospel, plant new churches, strengthen the newly planted churches, lead an apostolic band (team), pray for the new

¹⁷³ Darrell L. Bock, *Acts*, ed. Robert W. Yarbrough and Robert H. Stein, BEC (Grand Rapids, MI: Baker Academic, 2007).

¹⁷⁴ Addison, “The Continuing Ministry of the Apostle in the Church’s Mission.” 75–94.

churches, discipline the new churches, appoint local leadership for the new churches, equip the body for ministry, develop emerging apostolic leaders, partner with churches in mission and develop inter-church relationships that helps fuel partnership and mission between churches.”¹⁷⁵ From the ministries of Jesus, his disciples, the early church, and Paul it is clear that the work of apostles is the CMT.

Conclusion

The American church desperately needs more individuals with apostolic gifting and apostolic passion to be recognized, equipped, empowered, and released into local and international harvest fields. Metcalf longs to see waves of individuals with apostolic gifting and apostolic passion released into the harvest fields of the world and the fresh, authentic movements that will inevitably result. He fears too many Christians are sitting on the sidelines with an overwhelming amount of untapped talent, unfulfilled gifts, and underused skills.¹⁷⁶ As church leaders recognize the Holy Spirit continues to call and gift people for apostolic ministry, Metcalf’s vision will likely come to pass.¹⁷⁷ As apostles in the church are recognized, the need for training will be increase. The following section will examine key principles and patterns for missionary training from Jesus’ ministry.

¹⁷⁵ Ibid.

¹⁷⁶ Metcalf, *Beyond the Local Church*, 23.

¹⁷⁷ Addison, “The Continuing Ministry of the Apostle in the Church’s Mission,” 112.

Part Two — Principles and Patterns for Missionary Training from Jesus

This section will examine how Jesus trained missionaries who continued his mission. First, an important topic to discuss evaluates if Jesus' pattern, or example, of missionary training is prescriptive or descriptive for the church today. A second important topic determines whether or not Jesus intentionally trained missionaries. Third, Jesus' time with the twelve appears similar to a residency that modern medical doctors must complete before launching out to practice medicine on their own. This section will highlight this concept as displayed in each of the Gospels. Fourth, an in-depth examination of the characteristics of this residency will occur. Specific questions emerge regarding Jesus' function or goal of his training residency, the context in which he conducted the residency, the specific content he included in this residency, and finally, Jesus' preferred form of education for his training.

Jesus' Example: Prescriptive or Descriptive?

In order to discern how to best train missionaries, this work contends the necessity of returning to the pattern, or example, set forth by Jesus with his disciples. It seeks to discern principles, practices, and patterns Jesus modeled in order to determine how to most faithfully follow his example today. Coleman comments, "While structures and methodologies may change, principles remain constant in every age and culture. If we can see these foundational truths in embryonic form, despite nineteen hundred years of cultural change, some basic guidelines can be established for the contemporary church."¹⁷⁸ He continues, "In fact, since movements tend to drift from their moorings with the passing of years, it is imperative that

¹⁷⁸ Coleman, *The Master Plan of Discipleship*, 15.

religious traditions and institutions continually be measured by the original pattern.”¹⁷⁹ Some may argue, however, that Jesus’ example of missionary training is not prescriptive for the same endeavor today. This section will examine whether those training missionaries today should follow Jesus’ example.

Millard Erickson believes that for a practice in the NT to be prescriptive, it must connect to explicit “didactic material.” He also believes that a “unitary pattern” could represent a prescriptive practice, but it does not necessitate one.¹⁸⁰ While all that Jesus did to prepare his disciples for missionary service was not prescriptive, he clearly intended believers to reproduce the principles behind his in contextually relevant ways. Bobby Jamieson argues, “If we are confronted with a consistent pattern, we should think twice about jettisoning it because of the lack of prescriptive material. It is clear from the NT that, in general, apostolic practices functioned as a binding precedent for all churches (1 Cor 11:16).”¹⁸¹ This is especially true of Jesus practices because they formed the practice of the early church. Concerning the principles, practices, and patterns of missionary training, three compelling reasons emerge to treat them as prescriptive today.

Jesus’ Example Reflected the Trinitarian Community

Jesus based his missionary training on the reality that God created humanity in his image. Timothy Tennent defines the *immanent Trinity* as that which “refers to the inner life of the Trinity within God’s own self—the ontology or aseity of God, apart from His actions in relation

¹⁷⁹Ibid.

¹⁸⁰ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 1094–5.

¹⁸¹ Bobby Jamieson, “Why NT Polity Is Prescriptive,” *9 Marks*, July 16, 2013, accessed January 25, 2021, <https://www.9marks.org/article/journalall-churches-saints-why-new-testament-polity-prescriptive/>, 3.

to human history.”¹⁸² He goes on to define the *economic Trinity* as that which “refers to the various ways the Triune God acts in history and interacts with humanity.”¹⁸³ Jesus rooted his missionary training in the *immanent Trinity* and made it known through the *economic Trinity*. His effectiveness as a teacher/trainer of missionaries stemmed from his intimate knowledge of the Trinity and the attributes and actions God intended humanity to reflect. Jesus’ followers, however, cannot replicate certain aspects of his example. These include ways God did not intend for humans to bear his image, such as his omniscience and omnipotence. Whenever Jesus’ training reflected divine attributes such as these, it cannot be prescriptive.

However, other aspects of his training pertaining to its function, context, content, and form were prescriptive, primarily because he knew the disciples and the purpose for which they were created better than anyone else. Jesus did not simply seek to pass a teaching down to his disciples. He was the perfect example of a life of worship and obedience to God. Coleman comments, “Limited our faculties of perception may be, we know that in the Master we have a perfect Teacher.”¹⁸⁴ If missionary training was an aspect of Jesus’ teaching, then the church in every age must regard his example presented the Gospels with utmost importance.

Jesus Intended for His Example to Be Followed

Jesus clearly states in John 13:15 that he intended his disciples to obey his words and his example. Speaking to his disciples he says, “I have given you an example, that you also should do just as I have done to you.” Klink comments, “The term ‘example’ (*ὑπόδειγμα*) can also be

¹⁸² Timothy Tennent, *Invitation to World Missions: A Trinitarian Missiology for the 21st Century* (Grand Rapids, MI: Kregel, 2010), 12.

¹⁸³ Ibid.

¹⁸⁴ Coleman, *The Master Plan of Evangelism*, 17.

translated as ‘model’ or ‘pattern.’ In this context the term should not be understood too narrowly but as ‘a rule of life.’”¹⁸⁵ While this passage applies to all Christians, Jesus spoke specifically to the men whom he was about to send out to the ends of the earth as missionaries. He meant for them to reproduce his words and his actions. In 1 John 2:4–6, John again teaches the importance of Jesus’ example writing, “Whoever says, ‘I know him’ but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.” John believes Christians cannot follow the teachings of Jesus without following his example.

Paul (1 Tim 1:16) and Peter (1 Pet 2:21) encourage their readers to follow the example of Jesus as well. Concerning the importance of Jesus’ example in the Gospels, Coleman asserts, “The Gospels were written primarily to show us Christ, the Son of God, and that by faith we can have life in his name (John 20:31). But what we sometimes fail to realize is that the revelation of that life in Christ includes the way he lived and taught others to live.”¹⁸⁶ The church in every age must take seriously Jesus’ example in all things, except for such attributes that uniquely reflect his divinity. While methods and practices may change with time, principles and patterns must not.

The Early Church Followed Jesus’ Example

Jesus’ earliest disciples compelled themselves to both follow Jesus’ example and train their disciples to do the same. Paul says this clearly when he tells the Corinthian church to “Be

¹⁸⁵ Edward W. III Klink, *John*, Zondervan ECNT (Grand Rapids, MI: Zondervan, 2016), 864, Kindle edition.

¹⁸⁶ Coleman, *The Master Plan of Evangelism*, 16.

imitators of me as I am of Christ” (1 Cor 11:1). He also encourages the Philippian church (Phil 3:17) and the Thessalonian church (2 Thess 3:7,9) to do the same. He admonishes Timothy to provide a Christ-like example to the church in Ephesus (1 Tim 4:12). The early church valued both the words and example of Jesus. Mike Shipman believes, “The ageless worldwide discipleship plan was disclosed by Christ about 2,000 years ago. It was demonstrated by first century believers in Acts and described throughout the NT, resulting in receptive peoples of the first-century world being discipled. And it still works today—if we apply the original plan!”¹⁸⁷ Shipman continues, “The historical event of Acts cannot be replicated, however, the distinctives of the discipleship pattern of Acts should shape and correct our modern mission strategies.”¹⁸⁸ The early church followed Jesus’ example in life and mission. Chapter three will examine specifically how those who followed Jesus followed his example of training missionaries.

The first phase of Jesus’ missionary training strategy was training them to be disciples. As a disciple follows, or obeys, Jesus’ words and example, he or she begins to build a solid foundation for missionary service. While the Bible contains no specific commands to train missionaries, missionaries must strive to obey all of the prescriptive commands of Jesus, which apply to every believer. The absence of specific commands regarding methods and practice, however, does not diminish the importance of Jesus’ example as the greatest trainer of missionaries to ever live.

¹⁸⁷ Mike Shipman, *Plan A: Abide in Christ, Disciple the World!* (Mount Vernon, WA: The Mission Network, 2019), 9, Kindle edition.

¹⁸⁸ Ibid.

A Narrative Hermeneutic

At this point, one might argue against such a narrative hermeneutical approach to the Gospels and question the possibility of receiving directives from narratives. This subject is worthy of an entire dissertation, and proving the necessity of a narrative hermeneutic is beyond the scope of this work. David Clark's view on this topic proves helpful. Clark warns Americans of their "cultural proclivity toward the abstract principles."¹⁸⁹ He believes Americans' temptation is to "invest supreme authority in theological propositions or principles that we think we are deriving from the Bible, not in the Bible itself. This temptation arises because we have a greater, culturally grounded sense of comfort with propositional forms of communication."¹⁹⁰ Clark believes that narrative theology provides a partial corrective to this oversight. He writes, "While certain versions of narrativism make other mistakes, narrativism is right to take seriously not just the content of the Bible but its narrative character."¹⁹¹

Clark argues for a both/and approach concluding, "It is indeed of great value that God inspired a revelation that is diverse in literary form."¹⁹² By focusing only on one form of interpretation, believers risk missing part of what God wants to reveal through his word. Therefore, believers should pay close attention to Jesus' words and actions in the Gospels and should use the same approach when interpreting Acts and the Epistles. The following section will seek to identify the purpose and pattern that Jesus prioritized, taught, and modeled in his

¹⁸⁹ David K. Clark, *To Know and Love God: Method for Theology*, Foundations of Evangelical Theology (Wheaton, IL: Crossway Books, 2003), 96.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

¹⁹² Ibid, 97.

earthly ministry, as he sought to train leaders through whom he birthed a movement of multiplying disciples throughout the entire earth.

Three Levels of Authority

When determining best practices in the church, George Patterson taught leaders in Central America to discern three levels of authority. First, the NT commands, “Carry all the authority of heaven. They include the commands of Jesus' and inspired apostles in the Epistles, which apply only to baptized, more mature Christians who are already members of a church. We do not vote on them nor argue about doing them. They always take precedence over any human organization's rules.”¹⁹³ Second, the church should not enforce apostolic practices (patterns/examples) as laws because Christ alone has authority to make laws for his own church. On the other hand, the church cannot prohibit these practices because they have apostolic precedent. Third, are human customs (traditions) the NT does not mention, which have only the authority of a group's voluntary agreement.¹⁹⁴ Problems arise when the church elevates levels two and three above level one. Problems also arise when the church elevates human traditions, even historically good and helpful ones, above examples and patterns repeated in the NT. Schnabel writes, “The only direct sources that we possess for a description of the early Christian mission are the writings of the NT, in most cases written (in my opinion) before A.D. 70, in many cases written by authors who were directly involved in the missionary outreach of the early

¹⁹³ Lee Purgason, “Patterson’s Principles,” *Mission Frontiers*, no. March-April 2003, The Scandal & Promise of Global Christian Education (March 1, 2003): 1–3.

¹⁹⁴ *Ibid.*

church.”¹⁹⁵ This chapter will focus on principles and patterns found in Jesus’ ministry concerning missionary training.

Jesus’ teachings have the utmost importance in the life of the Christian and in the life of the church, but too often as Christians read the words of the Bible, they fail to notice specific actions the Savior did. If Christians fail to notice where Jesus went, with whom he spent his time, and what activities he repeatedly prioritized, then they risk missing out on many truths the gospel writers wanted them to learn about Jesus and give their lives to. If Jesus prioritized certain things in his ministry, the church should prioritize the same things.

Table 1: George Pattern’s Three Levels of Authority¹⁹⁶

Level 1: NT Commands of Jesus	Level 2: Jesus and the Early Church’s Example	Level 3: Human Traditions
Repent, believe, and receive the Holy Spirit.	Baptizing immediately	Non-biblical requirements for ordination, officiating communion, baptism, church membership.
Be baptized	Using one cup in the Lord’s Supper	Sunday School
Break bread	Fasting	The Pulpit
Love God, neighbor, fellow disciples, and enemies	Worshipping on Sunday	Church buildings
Pray	Speaking in tongues	Alter calls
Give	Plurality of elders	Monologue sermons
Make Disciples (evangelism, care, and teach to obey)	Church in homes	Prohibition against using wine in moderation
Meet regularly as church	APEST gifts in churches	Democratic process in church business meeting

¹⁹⁵ Eckhard J. Schnabel, *Early Christian Mission: Jesus and the Twelve*, vol. One, Two vols. (Downers Grove, IL: InterVarsity Press, 2004), 21.

¹⁹⁶ Purgason, “Patterson’s Principles,” 1–3.

Jesus' Example of Missionary Training

Jesus came to die on the cross as a sin sacrifice for all who believe in him. His crucifixion and resurrection provided the only pathway for sinful men's restoration to the Father. If this was his purpose for stepping into the world he created, questions emerge regarding the nearly three years he engaged in full-time ministry. While Jesus' three years of ministry had many purposes, his overarching purpose seems to be personally showing and proclaiming the kingdom of God to the world and investing in those who would continue this purpose once he returned to be with the Father. Jesus knew his kingdom agenda would not continue once he returned heaven if only he performed such works. The ultimate purpose of his ministry was training a small group to pursue the apostolic mission and eventually grow the movement he had birthed. Keith Ferdinando describes Jesus' three years with his disciples as "a period of theological apprenticeship whose purpose was the continuation of Jesus' own mission once he had gone. . . . It was an educational program with a specifically vocational intent. . . . Jesus trained missionaries, and he did so from the very beginning of his ministry."¹⁹⁷ A.B. Bruce adds, "The great Founder of the faith desired not only to have disciples, but to have about him men whom he might train to make disciples of others: to cast the net of divine truth into the sea of the world, and to land on the shores of the divine kingdom a great multitude of believing souls. Both from His words and from His actions we can see that he attached supreme importance to that part of His work which consisted in training the twelve."¹⁹⁸ For Jesus, missionary training was of utmost importance.

¹⁹⁷ Ferdinando, "Jesus the Theological Educator," 361.

¹⁹⁸ A.B. Bruce, *The Training of the Twelve: How Jesus Christ Found and Taught the 12 Apostles; A Book of NT Biography*, 2nd ed. (Location: Pantianos Classics, 1871), 352., eBook Edition.

Jesus Finished Training His Disciples — John 17:4

This ultimate purpose is clear in John 17:1–25 as Jesus summarizes and explains through his prayer the purpose and effects of his earthly ministry. Specifically, Jesus prays in verse 4, “I glorified you on earth, having accomplished the *work* that you gave me to do.” The work Jesus completed here seems vague. D.A. Carson admits, “The difficult point of this verse is the uncertainty as to whether the work that Jesus has completed refers to everything he has done up to this point, or proleptically includes his obedience unto death, the death that lies immediately ahead. Either interpretation can be made to ‘fit’ the passage.”¹⁹⁹ Carson believes that “It makes best sense if Verse 4 includes all the work by which Jesus brings glory to his Father.”²⁰⁰ In his view, this certainly includes his own death, resurrection, and exaltation, but could also include the fruit of his earthly ministry as well.²⁰¹ John Stott believes the finished work includes the coming work of his cross and resurrection but also applies to the disciples who will be sent into the world on mission. He writes, “The disciples are the tangible expression of the completion of his work.”²⁰² Scholars have several reasons to believe the missionary training of the twelve constitutes the finished work of Jesus.

First, in John 19:30, Jesus speaks his final words from the cross saying, “It is finished.” He is clearly talking about the cross, but John 17:4 is not as clear. One commentator notes, “The Greek in John 17:4 is in an unqualified past tense called the aorist, which does not refer to the

¹⁹⁹ D. A. Carson, *The Gospel According to John*, PNTC (Grand Rapids, MI: Eerdmans, 1991), 557.

²⁰⁰ Ibid.

²⁰¹ Ibid.

²⁰² Bruce Milne, *The Message of John: Here Is Your King!*, ed. John Stott, BST (Downers Grove, IL: InterVarsity Press, 1993), 241–243.

duration or completion of the action. The Greek of John 19:30, however, is in the perfect tense: it is something that has definite, present results...Also, slightly different Greek verbs are used. The verb in John 17:4 is *τελειόω*, while John 19:30 uses *τελέω*. Both have as their root the word *τελος*, meaning ‘end’, but *τελέω* carries an additional shade of meaning, perhaps, of accomplishment or fulfillment.” While Jesus’ finished work on the cross completely finished the necessary work for salvation, the training of the twelve, though it reached the end of one phase, continued through the Holy Spirit. They were ready enough for Jesus to leave, but their training continued until the day they died. This understanding of the Greek words used suggests Jesus was talking about the completion of an important part of his disciple’s training, rather than the cross.

Next, the context of John 17:4 presents Jesus teaching and praying for those to whom he soon entrusted his mission. One commentator notes, “The work is a reference to those he (Jesus) spent most of his time with: the apostles. We know this because of what is said after 17:4.”²⁰³ The immediate focus of Jesus prayer in verses 6–8 is on “those whom you gave me out of the world” and who “have believe that you (the Father) have sent me.” The immediate context presents a compelling case for the completed work being the finished work of finding and forming leaders to spread the kingdom to the ends of the earth. In addition to the immediate context, the theme of the entire “upper room discourses” in chapters 13–17 support this interpretation as well. While scholars often interpret these chapters only “in terms of the intimate communion between Jesus and the disciples prior to his departure from them,” they often neglect

²⁰³ “Stack Exchange for Biblical Hermeneutics,” *Which Work Did Jesus Mean in John 17:4 About Already Finishing the Work That God Gave Him?*, February 28, 2017, accessed August 23, 2019, <https://hermeneutics.stackexchange.com/questions/27188/which-work-did-jesus-mean-in-john-174-about-already-finishing-the-work-that-god>.

their real context, the impending mission of the disciples to the nations.²⁰⁴ Bruce Milne

comments:

Those addressed are not just disciples but apostles (lit. = ‘sent ones’). The analogy for these chapters is not a final farewell meeting between Jesus and his friends before his being snatched away from them by death, a kind of spiritual deathbed scene with all the pathos engendered by such associations. Rather the analogy is that of a commanding officer giving his troops final instructions and encouragement on the eve of a most dangerous mission in which he will lead them.”²⁰⁵

Jesus found, formed, and was on the verge of freeing (at Pentecost) his leaders to pursue the CMT to which he had devoted his earthly ministry. Jesus was starting a movement, and he knew exactly the type of leaders he needed to lay a foundation to multiply throughout the world for generations.

Jesus knew the key role leadership played in sustaining his movement. The disciples soon deserted him and hardly understood the fullness of his identity and the work he was preparing them to do. Many leaders today would likely feel discouraged to have these twelve as the only members of their ministry. They would likely not desire to pour their hearts in prayer for them or in belief that such twelve would lead people from every tribe, nation, and tongue to God’s throne. David Watson writes, “A lot of disciple-makers feel successful when they have a large crowd of people listening to their teaching and following their lead. Catalyzing Disciple-Making Movements (DMM), however, requires disciple-makers to give up the spotlight.”²⁰⁶ He goes on to say, “Disciple-makers change their perception of success. They measure the number of leaders they train, the number of leaders those leaders identify and train, the number of tribes they

²⁰⁴Milne, *The Message of John*, 221.

²⁰⁵ Ibid.

²⁰⁶ David Watson and Paul Watson, *Contagious Disciple Making: Leading Others on a Journey of Discovery: David Watson, Paul Watson*: (Nashville, TN: Thomas Nelson, 2014), 112.

engage, the number of groups they start, the number of groups that replicate, and the number of groups that come to Christ and are baptized.”²⁰⁷ Watson clearly defines success, not by leaders’ actions but by disciple’s actions.

This section has argued that Jesus prioritized missionary training in his earthly ministry and that Jesus finished his training of the twelve. An examination, therefore, of how Jesus trained his disciples for missionary work proves necessary. While the disciple’s training was a life-long endeavor, the following section will propose Jesus called his disciples into a training resembling a medical residency.

The Concept of “Residency” Defined

The Cambridge Dictionary defines a residency as “a period of work, usually in a hospital, for a doctor to get practical experience and training in a special area of medicine.”²⁰⁸ While other types of residencies exist, the word primarily refers to medical residencies in which future doctors receive the necessary knowledge, practice, and experience necessary to successfully fulfill their calling. Prior to a two to three-year residency, an aspiring medical student spends most of his or her time in a classrooms and labs. If a residency was not required, doctors would lack a huge component in their training experience. Patients would likely struggle to consider a doctor qualified without this real experience under the watch and care of other experienced doctors. Doctors meet one of the most vital needs of society, and the intensity of their training reflects this. In order for a doctor to practice medicine, he or she must have experience being a

²⁰⁷ Ibid, 113.

²⁰⁸ “Definition of Residency.”

doctor through residency. In a medical residency, the goal is to produce doctors. Likewise, Jesus' residency intended to produce missionaries.

Most missionary training lacks a residency component. Training programs often send individuals out with lots of book knowledge and lab experience but have not challenged missionaries to live as missionaries in their home contexts before sending them out to a foreign field. This neglect impacts both America and the foreign field and represents a foundational flaw in the training of missionaries in many churches, seminaries, and mission organizations today. Those tasked with training missionaries must commit to training them the way Jesus trained his disciples, which looks very different from many current methods and models.

The Principle of “Residency” in Jesus’ Training

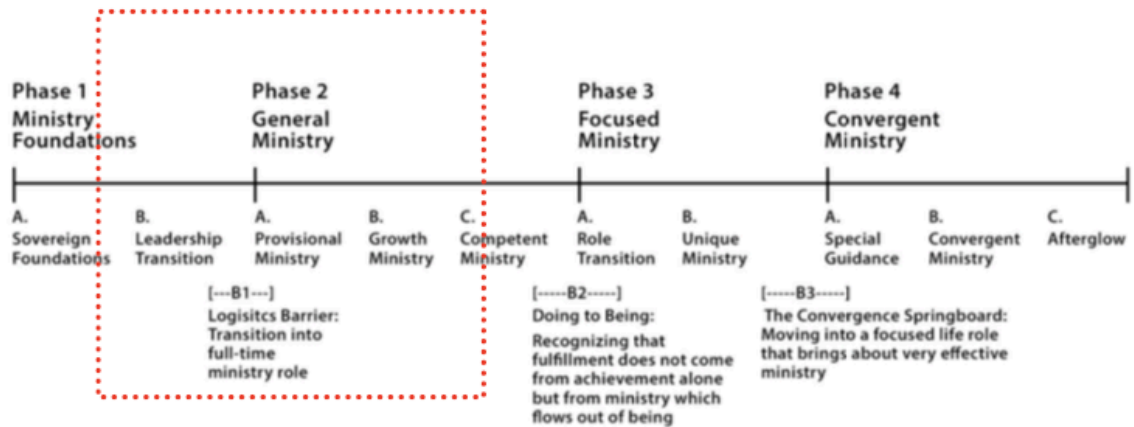
Jesus knew his time with his disciples was vital for their future emergence as missionary or apostolic leaders, who continued the movement he started. In spite of the importance of this time, Jesus recognized that it was only part of a lifelong development process. Robert Clinton has identified six phases of leadership development over the course of a leader's entire life, which includes sovereign foundations, inner-life growth, ministry maturing, life maturing, convergence, and afterglow.²⁰⁹ Clinton distinguishes between “leadership emergence” and

²⁰⁹ Robert Clinton's Six Phases of Leadership Development from *The Making of a Leader*

1. Sovereign Foundations: In this phase God is developing the leader by laying foundations in his life. This operation is sovereign. The potential leader has little control over what happens in this phase. His primary lesson is to learn to respond positively and take advantage of what God has laid in these foundations. (37)
2. Inner-Life Growth: In this phase the leader seeks to know God in a more personal and intimate way as he learns the importance of praying and hearing from God. Leadership potential is identified as God uses testing experiences to develop character. The growing leader invariably gets involved in some form of ministry in this phase. (38)
3. Ministry Maturing: In this phase the emerging leader reaches out to others and begins experimenting with spiritual gifts and skills. The growing leader may seek training to be more effective in ministry (38).
4. Life Maturing: In this phase the leader has identified and is using his spiritual gifts in a ministry that is satisfying. He gains a sense of priorities concerning the best use of his gifts and understands

“leadership training,” asserting that emergence includes all of life’s process, not just formal training. Deliberate training and experience, therefore, shape leaders. Leadership emergence denotes a much broader term, while leadership training refers to a narrow part of the overall process focusing primarily on learning skills.²¹⁰

Figure A: The Timing of Jesus’ Residency on Clinton’s Leadership Continuum



Jesus’ residency was a leadership training tool that served as one component of the disciple’s overall emergence as movement leaders. According to Clinton’s life cycle, their training straddled the Inner-Life Growth and Ministry Maturing phases. During Jesus’ time with the disciples, he focused on developing their character by helping them grow in their

that learning what not to do is as important as learning what to do. A mature fruitfulness is the result. (39)

5. Convergence: In this phase the leader moves into a role that matches his gift-mix and experience so that ministry is maximized. The leader uses the best he has to offer and is freed from ministry for which he is not gifted or suited. (39)
6. Afterglow: In this phase, experienced by only a few, the fruit of a lifetime of ministry and growth culminates in an era of recognition and indirect influence at broad levels. (40)

²¹⁰ Clinton, *The Making of a Leader*, 10.

understanding, love for, and dependence on him. He also, through practical ministry experience, helped them understand their spiritual gifts and equipped them with necessary skills required for the CMT. Describing these early phases of leadership development Clinton writes, “Ministry activity or fruitfulness is not the focus of Phases I, II, and III. God is working primarily in the leader, not through him. Many emerging leaders do not recognize this and become frustrated. They are constantly evaluating productivity and activities, while God is quietly evaluating their leadership potential. He wants to teach us that we minister out of who we are.”²¹¹ Jesus focused on this concept with the disciples while they were with him. He did not expect perfection, but he did place a high value on the development of their character, calling, confidence, and competency in the CMT. The remainder of this section will seek to identify this concept of residency in Jesus’ ministry, while the following section will discuss the function, context, form, and content of Jesus’ residency.

While neither Jesus nor the NT writers use the term residency, the basic components of residency are present in his ministry. Each of the gospel writers describes Jesus calling those whom he is training as missionaries to commit to follow him for a season. Such training had a clear beginning and end. Jesus, a missionary practitioner, led this residency, and he emphasized the development of the disciple’s character, calling, and ministry skill through spending time with him and engaging in mission work with him and one another. This rhythm of being with Jesus and going out to engage in the CMT with one another is the heart of Jesus’ residency. Such rhythm served to create the environment for effective missionary training. Jesus did not have a detailed syllabus for the disciples pre-determining everything they would do. Rather, he established key principles and patterns to facilitate training.

²¹¹ Ibid., 37-38.

Jesus Called the Twelve into a Residency Like Training

Throughout Jesus' ministry, he issued a number of calls. Jesus' calling of the apostles was progressive. General and simple in the beginning, their calling over time became specific and increasingly complex. A.B. Bruce believes that the disciple's training occurred in three stages He explains:

The twelve arrived at their final intimate relation to Jesus only by degrees, three stages in the history of their fellowship with Him being distinguishable... In the first stage they were simply believers in Him as the Christ, and His occasional companions at convenient, particularly festive, seasons In the second stage, fellowship with Christ assumed the form of an uninterrupted attendance on His person, involving entire, or at least habitual abandonment of secular occupations The twelve entered on the last and highest stage of discipleship when they were chosen by their Master from the mass of His followers, and formed into a select band, to be trained for the great work of the apostleship. There was a process, with a distinct beginning and ending to how Jesus was training them.²¹²

Bruce's distinction between stages helps highlight an intentional process Jesus had for his disciples. Separating the first two stages from one another in the Gospels, however, appears difficult. Tom Houston sees two distinct phases to Jesus' training of the Twelve. He believes Jesus' selection of the Twelve from the larger band of disciples marks a shift in his strategy. He notes, "In the earlier period Jesus worked single-handed. His deeds were confined for the most part to a limited geographical area, and his teaching was on incidental subjects. By the time the Twelve were chosen, the seeds of the kingdom had been spread so widely that he needed to pay attention to the future."²¹³ The disciple's first stage of training appeared to begin with their salvation and continue with their growth as disciples or fishers of men. This first calling (discipleship) was a necessary step in the Twelve's calling and training to become apostles. They

²¹² Bruce, *The Training of the Twelve*, 327–338.

²¹³ Tom Houston, "Theological Education through the Apostles," *Transformation* 18.1 (2001): 16.

had to be faithful disciples before Jesus could extend the second calling (apostleship) to them. Once he did this, he focused on them and their ability to continue the work he had started. The following section will focus on this key principle for training apostolic leaders.

Phase One of Residency Begins: Matt 4:18–22, Mark 1:16–20, Luke 5:1–11, John 1:35–51

Each of the synoptic writers describes the calling of Simon, Andrew, James, and John. This encounter, however, does not appear their first encounter with Jesus. John's Gospel (1:35–51) provides evidence of this as he describes how he, Andrew, Peter, Philip, and Nathaniel, met Jesus for the first time. These meetings happened during the first year of Jesus' ministry, and though the Gospels do not present the calling of the other disciples (except for Matthew in Mark 2:13–14, Matt 9:9, Luke 5:27–28), their callings likely occurred similarly to those recorded in the Gospels.²¹⁴ Each of the synoptic writers focus on Jesus' call to follow him (literally “come behind me”) and his promise to make the disciples fishers of men. While he surely chose the disciples with apostleship in mind, Jesus intended at this point to call them to do that which he asks of every disciple. R.T. France comments, “Jesus called Simon and Andrew to be fishers of men (17), and while the use of the metaphor in their particular case may have been suggested by their occupation at the time, yet this is a universal calling for every disciple of Jesus.”²¹⁵ The unique aspect to the call was Jesus' demand to leave their homes in order to join him in his itinerant ministry. Although Jesus' call did not require them to dispose of their homes and properties, or sever family ties, it did bring a complete disruption to their normal way of life.²¹⁶

²¹⁴ R.T. France, *Matthew: An Introduction and Commentary*, ed. Leon Morris, Accordance., vol. 1 (Downers Grove, IL: InterVarsity Press, 1985), 108.

²¹⁵ Ibid, 113.

²¹⁶ Ibid, 109.

In summary, this initial call into residency had several features. Jesus initiated this residency, which marked the beginning of a more intentional season together that disrupted their normal lives in various ways (it cost something), emphasized the normal Christian life of following Jesus and fishing for men, and served as a prerequisite to their future apostolic calling and mission. This residency may have included a larger number of faithful disciples, which may have included Mark, the seventy, his brother James, and a number of faithful women.²¹⁷ Donald English believes Christians are “[w]ise not to attach exclusive importance to the Twelve, as we sometimes tend to do. They are different from the other disciples in a specific vocation and privilege of being always with Jesus and later to bear witness to that time. But the faith and commitment expected of them is expected of all disciples.”²¹⁸ The following section addresses aspects that made the disciples different from the other disciples following Jesus.

Phase Two of Residency Begins: Mark 3:13–19, Luke 6:12–19

Concerning the calling of the Twelve in these texts, Robert Coleman believes, “As the company of followers around Jesus increased, it became necessary by the middle of his second year of ministry to narrow the select company to a more manageable number.” Mark and Luke call the disciples “apostles” at this point, which clearly indicates Jesus’ goal of this final season together. Jesus’ pursuit of the Twelve was unlike the normal practice of the day. George Robinson comments, “Jesus flipped the concept, however, by becoming the teacher who sought out disciples rather than the traditional approach of having qualified candidates apply to study

²¹⁷ Coleman, *The Master Plan of Evangelism*, 24.

²¹⁸ Donald English, *The Message of Mark: The Mystery of Faith*, BST (Downers Grove, IL: InterVarsity Press, 1992), 84.

under the teacher. This shift is significant because Jesus was not merely inviting his disciples to study his teachings, but moreover to become relationally and spiritually attached to his very life.”²¹⁹ For Jesus, apostleship meant first that the disciple would spend more time with him to learn to pattern their lives after his.²²⁰

Second, he sent them out to engage in the CMT in Galilee and Judea in the present and to the nations in the future.²²¹ At this point, Jesus still did not ask the disciples to do anything more than what he asks of every disciple. This balance of being with Jesus and going out to proclaim the gospel in word and deed to the lost constitutes the rhythm of discipleship. English points out, “The balance is not easy to keep in lively tension. Many Christians seem to spend much more time ‘being with Jesus’ (if that *is* what happens in our plethora of church meetings and fellowships, committees and services), and much less in proclaiming and casting out demons.”²²² Jesus knew obedience to this rhythm was necessary for all disciples to thrive and that the disciples could never fulfill their missionary callings without consistency in being with him and going out to bear witness about him.

The Residency Rhythm: Being With Jesus

In spite of the many mistakes the disciples made during their residency, their resolve to remain with Jesus stands as perhaps their greatest achievement. These men, though Jesus was preparing them for a future work, were his team for the present. They were his family, and he

²¹⁹ Robinson, “Grounding Disciple-Making in God’s Creation Order,” 2.

²²⁰ Alan Cole, *New Bible Commentary: Mark*, ed. D. A. Carson et al., (Downers Grove, IL: InterVarsity Press, 1994), 955.

²²¹ Ibid.

²²² English, *The Message of Mark*, 85.

loved them greatly. Jesus chose them, but they also chose to be with him even if it proved unpopular or costly. The disciple's choice to remain with Jesus when the crowds dismiss him and his word helps to reinforce the necessity of the rhythm introduced in Mark 3:14. Milne writes, "Being a true believer will mean following him loyally when his truth is hard to understand and even harder to apply, when his claims seem largely contradicted by tangible realities, and when the multitudes turn away from him and we find ourselves part of a small and ostracized minority."²²³ Jesus remarkably placed so much importance on this aspect. Coleman adds, "Jesus had no formal school, no seminaries, no outlined course of study, no periodic membership class in which he enrolled his followers. None of these highly organized procedures considered so necessary today entered into his ministry. Amazing as it may seem, all Jesus did to teach these men his ways was to draw them close to himself. He was his own school and curriculum."²²⁴ The eleven who remained faithful to Jesus for the remainder of their lives faced greater trials and temptations as they pursued missionary work among the nations. Jesus' commitment to ensure they understood the necessity of being with him led to their future perseverance and success.

The Residency Rhythm: Sent Out

In Matt 10:1–5, Mark 6:1, and Luke 9:1–2, Jesus sent the disciples out on a mission throughout Galilee in order to accelerate his work and assess their confidence and competency in the CMT. Luke specifically states he sent them out to proclaim the kingdom of God and to heal the sick, while Matthew highlights the authority he granted them over demons. After modeling these things for them, Jesus released them to engage in the other half of the discipleship rhythm

²²³ Milne, *The Message of John*, 115.

²²⁴ Coleman, *The Master Plan of Evangelism*, 37–38.

from Mark 3:14. In his instructions to them, he outlined explicitly what he had been teaching them implicitly to do since they met him.²²⁵ With this mission, Jesus began to delegate his mission to the disciples. As George Robinson observes, “Delegation requires patience and humility on the part of the mentor. Most often you may be able to do the task better. That was certainly the case with Jesus and his disciples. Yet doing it all by himself was never the plan. That’s why he called the disciples to be with him to begin with!”²²⁶ The disciples, along with all Christians, are sent men and women. Growing as a disciple maker (which includes evangelism) takes time and mentoring. The completion of these missions marks a significant step in the completion of the disciple’s residency.

In summary, in phase two of residency, Jesus invited a select few to spend more time with him. The disciples continually had a choice whether or not to continue with their commitment. Jesus’ goal was to send them out as missionaries to the ends of the earth. Jesus, however, was patient and asked them to commit to a rhythm of being with him and going out to proclaim the gospel in word and deed. Ferdinando writes, “Jesus constantly kept the goal of their training before them. Simply by following him, the purpose for which they had been called was at all times dynamically present in the form of his own ministry. Not only that, but the missionary expeditions on which he sent them were themselves exercises in ‘fishing for men’ which anticipated the final realization of their call in the commission they would receive from Jesus between his resurrection and ascension (Matt 28:18–20; Mark 16:15–18; Luke 24:44–49;

²²⁵ Ibid, 81.

²²⁶ George G. Robinson and Alvin L. Reid, *With: A Practical Guide to Informal Mentoring and Intentional Disciple Making* (www.RainerPublishing.com: Rainer Publishing, 2016), 58.

John 20:19–23; Acts 1:8).”²²⁷ The following section will focus on this commission, which marked the end of their residency.

Residency Ends (Matt 28:18–20, Mark 16:15–16, Luke 24:44–49, John 20:19–23, Acts 1:8)

Each Gospel, as well as Acts, includes a commissioning passage. These passages mark the end of one phase of the disciple’s training, and the start of another. Although the disciples continued to proclaim the gospel, baptize those who believe, and teach them to obey Jesus, some important differences occurred in this next phase. First, their mentor was no longer with them physically. Jesus sent the Holy Spirit to help them remain with him and accomplish their mission. Leon Morris explains, “The risen Jesus has the power to send the Spirit. His authority is not limited as it was during the days of his earthly ministry. . . . The disciples are not to attempt the task of evangelism with their own meagre resources, but are to await the coming of the Spirit.”²²⁸ Despite how unprepared they seem in the Gospel accounts, Jesus launched them out as missionaries to the nations.

Second, the context and target of their mission changed. During their time with Jesus, the disciples had focused primarily on the Jewish peoples (with a few exceptions) scattered throughout Galilee and Judea. After engaging in the CMT locally, Jesus sent them to do the same thing globally. France, commenting on Matthew’s commission writes, “The restriction of the disciple’s mission to Israel alone in 10:5–6 can now be lifted, for the kingdom of the Son of man as described in Daniel 7:14 requires *disciples of all nations (panta ta ethnē)*.”²²⁹ The Holy Spirit

²²⁷ Ferdinando, “Jesus the Theological Educator,” 361.

²²⁸ Leon Morris, *Luke: An Introduction and Commentary*, ed. Leon Morris, Accordance, vol. 3, TCS (Downers Grove, IL: InterVarsity Press, 2008), 362.

²²⁹ France, *Matthew*, 418.

then empowered and directed them to pursue the CMT among people from every tribe, tongue, and nations. They lacked so many elements missionary training often emphasizes today (contextualization, cross-cultural communication, language, systematic theology, etc.), yet Jesus confidently commissioned them and sent them out as missionaries to pursue the CMT until their lives ended. This precise call to spend their lives going, or actively seeking, those in distant lands who had yet to hear the gospel separated them from other disciples. This pioneering, foundation-laying, and equipping role constitutes a different calling than most disciples have.

Carson comments that Jesus' "initial summons (of the disciples), therefore, always had that final commissioning in mind. There is a straight line from this commission to the Great Commission."²³⁰ These passages, along with the passages about the disciple's initial calling, serve as bookends for Jesus' residency. Every event -between their calling and commissioning served as part of Jesus' residency. While examining everything Jesus did to train his disciples proves impossible (this subject deserves more work from future writers), the following section will return to the question of function, form, context, and content in order to present some of the most important components of Jesus' residency.

Characteristics of Jesus' Residency

In order to glean important principles for missionary training in the present day, four essential questions deserve attention: First, "What was Jesus' function, or goal, in the development, or emergence, of his disciples?" Second, "What was the context of Jesus'

²³⁰ D. A. Carson, *Matthew*, ed. Tremper Longman III and David E. Garland, *The Expositor's Bible Commentary* 9, rev. ed. (Grand Rapids, MI: Zondervan, 2010), 148.

missionary training?” Third, “What form of training did Jesus prefer with his disciples?” Fourth, “What content did he prioritize in his training of his disciples?”

One: Function (Goal)

Jesus’ goal was to send out apostolic leaders to continue his mission when he was gone (John 17:18). Successful missionary training for Jesus produced missionaries who are in a regular rhythm of abiding with him and faithfully pursuing the CMT. As the disciples committed to this rhythm, they developed particular character traits and motives that reflected those of Jesus. They also learned to embrace and understand their apostolic identity or calling. Third, they grew more confident and competent to pursue the CMT in whatever context they may find themselves. When this happens, missionaries will likely enjoy fruitful labor and longevity in whatever field to which the Holy Spirit might call them. Jesus’ disciples displayed fruitful labor and longevity, even in the midst of opposition, persecution, and death.

Jesus Formed Particular Character Traits in His Disciples

Character traits are “those qualities that characterize how a person sees the world, responds to varying circumstances, and is oriented to life.” Jesus sought to see his disciples grow in several character traits.²³¹ Craig Ott and Stephen Strauss list three primary character traits in which missionaries need to grow, including a genuine dependence on God, humility and teachability, and the fruit of the Spirit.²³²

²³¹ Ott and Strauss, *Encountering a Theology of Mission*, 175.

²³² *Ibid*, 176–177.

A Genuine Dependence on God

Dependence on God can be characterized by a “genuine attitude of submission to God’s sovereign oversight and a willingness to obey as he leads.”²³³ Jesus helped the disciples grow in their dependence on God in several ways. First, he taught them about their need for God and his ability to provide for their every need. He commanded them not to be anxious about anything, promising that if they seek first God’s kingdom, he provides everything else they need (Matt 7:25–34). The “I am” statements of John all speak to the neediness of humanity and to Jesus’ ability to provide for all needs. He calls himself the bread of life (eternal life and fulfillment), the light of the world (leads us out of darkness), I am (controlling our past, present, and future), the good shepherd (protection, provision, and direction), the resurrection and the life (victory over death), the way the truth and the life (the way to God), and the true vine (fruit in and from our lives).

Second, Jesus continually put the disciples in difficult circumstance they could not control. Whether a raging storm crossing the sea of Galilee (Matt 8:23–27), casting demons out of a gentile (Mark 5:1–20), sending them out as sheep among wolves to proclaim the gospel and promising persecution (Matt 10:5–25), asking them to feed 5000 without a solution (Luke 9:10–17)), confronting the traditions of the religious elite (Mark 7:1–13), ministry to the hated Samaritans (John 4), and ultimately his death (Matt 27:45–50), Jesus knew above all else his disciples had to grow in their dependence on him. In the Lord’s Prayer (Matt 6:9–13), Jesus taught his disciples to continually pray for provision, forgiveness, protection from the evil one, and direction. Dependency deepens as a disciple sits in the presence of Jesus and pursues his mission. In this rhythm and through the trials and struggles disciples face, dependency grows.

²³³ Ibid.

Humility and Teachability

Believers cannot depend on God without humility. Prideful men and women cannot and should not go out as missionaries. C.J. Mahaney defines humility as, “honestly assessing ourselves in light of God’s holiness and our sinfulness.”²³⁴ John Stott comments on the importance of humility in the life of all disciples when he says, “At every stage in our Christian development and in every sphere of our Christian discipleship, pride is the greatest enemy and humility our greatest friend.”²³⁵ He goes on to write, “Indeed, perhaps at no point does the gospel come into more violent collision with the world than in its insistence on humility as the paramount virtue. Pride, then, is more than the first of the seven deadly sins; it is itself the essence of all sin. . . . It is the attempt to dethrone God and enthrone ourselves. Sin is self-deification.”²³⁶ Jesus has obvious reasons for not allowing pride to rule the hearts and lives of any of his followers, much less those he sent out to lay the foundation for his church. Humility is ultimately the root of Christlikeness.²³⁷

Throughout their residency, the disciples struggled with humility, yet Jesus continued to patiently model it for them and correct them when pride influenced their minds and actions. Jesus lived as the perfect example of humility. He encourages his disciples in Matt 11:29 to “[t]ake my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls.” Paul encourages the Philippian church to “[d]o nothing out of selfish ambition or vain conceit, but in humility to consider others better than yourselves” (2:3). He goes

²³⁴ C.J. Mahaney, *Humility: True Greatness* (Location: Multnomah Books, 2005), 22.

²³⁵ John Stott, “Pride, Humility & God,” *Sovereign Grace Online*, October 2000, 2–3.

²³⁶ *Ibid*, 1–2.

²³⁷ Andrew Murray, *Humility* (Orlando, FL: Bridge-Logos, 2006), 3.

on to portray Jesus as the ultimate example of humility through his incarnation and death on the cross.²³⁸ Andrew Murray, writing on Jesus' humility comments, "This life of entire self-abnegation, of absolute submission and dependence upon the Father's will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. ... His humility was simply the surrender of Himself to God, to allow Him to do in Him what He pleased, whatever men around might say of Him or do to Him."²³⁹ As he modeled humility perfectly for the disciples, Jesus taught them about it as well (Matt 11:29, 18:3–4, 20:27–28, 23:11; Luke 9:46–48, 14:1–11, 18:14, 22:26; John 13:14).

Luke 9:46–48, clearly records the disciple's struggle with humility. As an argument broke out over which of them was the greatest, Jesus challenged them saying, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great." This incident ironically followed their inability to cast out a demon (9:40–41) and their inability to understand Jesus' second warning of his coming death and resurrection (9:43–45). On the eve of Jesus' arrest, the disciples clearly had not yet learned their lesson. Once again, a dispute arose among them as to which of them was the greatest. Jesus did not change his response stating, "Rather, let the greatest among you become as the youngest, and the leader as one who serves. For who is greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves" (22:26–27). The disciples had to realize that "[p]osition in Christ's kingdom is not position over other people but among them as servants."²⁴⁰ Jesus obviously did not choose the

²³⁸ Philippians 2:1–11 proves helpful for understanding the humility of Jesus.

²³⁹ Murray, *Humility*, 17.

²⁴⁰ Jonathan Paul Brenneman, *I Am Persuaded: Christian Leadership As Taught by Jesus*, 1st edi. (Lancaster, PA: Propiv Press, 2014), 9.

Twelve because of their humility. He knew if they remained committed to him and his mission, their humility would deepen. Murray comments on Jesus' power to grow humility in his followers writing, "My one need is humility. And let us believe that what he shows, he gives; what he is, he imparts. As the meek and lowly One, he will come in and dwell in the longing heart."²⁴¹

Jesus had several reasons for prioritizing growing humility in the disciples. John MacArthur offers helpful insight into this question when he writes, "God chooses the humble, the lowly, the meek, and the weak so that there's never a question about the source of power when their lives change the world. It's not the man; it's the truth of God and the power of God in the man."²⁴² God is the author of all of life and salvation. Since the Fall, humanity has sought to "make a name for ourselves" (Gen 11:4). Both Christians engaged in God's mission and those not following Jesus have a tendency toward pride. God often mysteriously allows Christian leaders to build "Babel" before destroying it because either he did not command them to do so in his word, or they become filled with pride.

Tragically, pride in missionaries has often been exported to churches they have started, and leaders they have developed internationally.²⁴³ Frank Viola asserts, "We break the Scripture just as much by burying it under a mountain of human tradition as by ignoring its principles."²⁴⁴ Apostolic leaders must continually grow in Christ-like humility because they constantly face the

²⁴¹ Ibid, 26.

²⁴² John MacArthur, *Twelve Ordinary Men: How the Master Shaped His Disciples for Greatness, and What He Wants to Do with You* (Nashville, TN: Nelson Books, 2002), 11.

²⁴³ Chan's book *Letters To the Church* and Frank Viola and George Barna's *Pagan Christianity* offer more on how the American Church has elevated tradition over God's commandments.

²⁴⁴ Frank Viola and George Barna, *Pagan Christianity: Exploring the Roots of Our Church Practices*, rev. ed. (Carol Stream, IL: Tyndale House, 2012), xxii.

temptation to build their own kingdoms and to measure success by human standards rather than God's.

Cultivating humility in his disciples was one of Jesus' greatest priorities during his years with them. Though it looked uncertain for most of his ministry, Jesus' training in humility eventually paid off. Peter, writing to persecuted and scattered believers in Pontus, Galatia, Cappadocia, Asia, and Bithynia calls them to "be holy in all of your conduct" (1 Pet 1:1,16). He later writes, "Clothe yourself, all of you, with humility toward one another, for 'God opposes the proud but gives grace to the humble.' Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you" (1 Pet 5:5-6). The disciples, except for Judas, eventually learned the necessity of humility in accomplishing the task of making disciples among all peoples. Without humility and a growing desire to increase in it, their labor would be futile.

Humility is also essential because it creates a learning posture in the apostolic leader, allowing him or her to learn from a variety of sources and circumstances. A learning posture is the most important antidote to plateauing in ministry.²⁴⁵ Without this humble learning posture, difficult circumstances or failure may threaten a missionary's patience and perseverance. As churches and mission organizations seek to train missionaries today, they must value humility above all other gifts and qualifications. They should question if potential missionaries fully have committed to following Christ's example of submitting to the Father's will, leading by serving others, and posturing themselves as a life-long learner from God and others. Commenting on the importance of character development in missionaries George Miley writes:

²⁴⁵ Robert Clinton and Richard Clinton, *Life Cycle of a Leader: God's Shaping of a Leader Towards an Ephesians 2:10 Life* (Altadena, CA: Barnabas Publishers, 1995), 4.

God is eager to speak, but he seldom wastes words on un-hearing or distracted ears. Absolutely nothing is more critical to the completion of God's purpose on earth than the formation of the inner person before God. No human enthusiasm, will power, or strategy can substitute. Thousands have been sent into the world with the gospel who have returned wounded, disillusioned, and defeated. Many were unprepared in the inner person. This is not God's design.²⁴⁶

This inevitably requires extensive time with these individuals in the home and in the field in some type of missionary residency.

The Fruit of the Spirit

To increase in the fruit of the Spirit is to become conformed into the image of Christ. As a disciple abides with and obeys Jesus, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control will become more evident in his or her life (Gal 5:22–33). Jesus not only perfectly modeled these character traits for his disciple but also expected them to gradually grow in each of them. In the upper room discourses (John 13–17), Jesus speaks a great deal about his disciples bearing fruit. First, he promises that whoever abides in him will bear much fruit (15:5). Second, he commands them to “go and bear fruit” (15:16). While the fruit he references clearly refers to the fruit of new disciples, he also has the fruit of the Spirit in mind. Milne comments, “While more ‘subjective’ aspects are not entirely absent (Jesus’ references to ‘love’ and ‘obedience’ to his commands; 10, 12, 17), the primary focus remains bracingly objective and missionary.”²⁴⁷ Love is a dominant theme through the discourses. In John 13:31–35 and 15:12–13, Jesus commands the disciples to love one another the way in which he has loved them. In John 14, he connects their ability to love to the Holy Spirit and clearly states

²⁴⁶ George Miley, *Loving the Church . . . Blessing the Nations: Pursuing the Role of Local Churches in Global Mission*, (Waynesboro, Georgia: Authentic Media, 2005), 87.

²⁴⁷ Milne, *The Message of John*, 220.

keeping his commandments is evidence of this love (15–17). In 17:26, Jesus asks the Father to fill the disciples with the very love within the trinitarian community.

Tribulation and persecution is also central to Jesus' teaching throughout these chapters. In light of this, Jesus promises his disciples his peace (14:27). In addition to peace, Jesus promises that faithfulness to obey his commandments will result in the fullness of joy for his disciples (15:11). In 17:13, he prays that they experience his joy as they pursue his mission in the world. As Jesus teaches them about the coming Spirit, he implies they will need much patience as they endure the trying days between his crucifixion and Pentecost (14:26). Jesus continually modeled and taught these fruits of the Spirit for his disciples. While the disciples were far from perfect, Jesus knew that as they remained close to him and obedient to his commands, the Spirit would increase these fruits within them. Ferdinando states, "Teachers always model: their lives communicate to their students, whether intentionally or not, and thereby shape their student's character one way or another."²⁴⁸ This is how Jesus shaped his disciples character. Those tasked with training missionaries must spend time together with them, abiding with Jesus and fishing for men. During this season together, trials will arise, which will help the trainer determine the individual's readiness to pursue the CMT internationally.

Jesus Helped His Disciples Understand Their Identity

Another goal of Jesus' residency centered on the development of his disciple's identity. Jesus wanted the Twelve to know who he was calling them to be and what he was calling them to do. They needed such knowledge for their endurance, focus, and perseverance in God's mission. Such knowledge also provided the staying power when they faced confusion,

²⁴⁸ Ferdinando, "Jesus the Theological Educator," 365.

discouragement, and difficulty. Similarly, without clarity of calling, today's missionaries may view their role vocationally or geographically causing them to return home or quit when circumstances get tough, or when they are no longer able to work with a particular people group. With certainty of identity, apostolic leaders realize they can never quit pursuing the CMT, even if circumstances force them home or decrease their capacity for the work. Confidence in identity and a clarity of calling, produces great freedom because only death can remove an apostolic leader from his or her calling. Clarified calling focuses more on one's identity rather than one's actions. While a follower of Jesus has a multifaceted identity, three aspects of the disciple's identity laid the foundation for the disciple's training.

A Follower of Jesus

Jesus clearly calls the disciples to conversion in John 1:35–51, which presents Andrew, John, Peter, Philip, and Nathaniel, already followers of John the Baptist, as they encountered Jesus personally for the first time.²⁴⁹ Although the synoptic Gospel writers' accounts of the disciple's first call (Matt 4:17–22, Mark 1:14–20, and Luke 4:43–5:11) come after John's chronologically, each account assumes the disciples, along with many others, had responded to Jesus' general call for all people to repent and believe the gospel in order to enter the kingdom (Matt 4:17; Mark 1:15; Luke 4:43). In Mark 1:15–16, Jesus makes a general call for hearers to “repent and believe the gospel” if they desire to enter into the kingdom of God. Strauss writes, “These are two sides of the same coin: repudiating a life focused on self and reorienting toward God and his purpose for the world.”²⁵⁰ Simon, Andrew, James, and John had heard Jesus' general call and had responded to it.

²⁴⁹ MacArthur, *Twelve Ordinary Men*, 3.

²⁵⁰ Mark L. Strauss, *Mark*, ECNT (Grand Rapids, MI: Zondervan, 2014), 116.

Jesus immediately pursued them by the Sea of Galilee while they were working and called them to follow him (Mark 1:17). The phrase, “Follow me” (δεῦτε ὀπίσω μου), simply meant that they should walk with or come after him. Mark Strauss notes, “This is a call to discipleship, a relationship of learning from a master teacher. Discipleship was common among the rabbis of the first century, although Jesus’ manner of calling was unusual.”²⁵¹ In Mark 3:14, as Jesus called the Twelve into apostolic training, he reemphasized being with him as a foundational piece of their training. As these men followed Jesus over the next few years, he helped them understand that following him was not just an action but their identity. The action (follow) had become their identity(follower), and understanding this was necessary for them to become missionaries.

Missionaries in training must learn to follow Jesus and embrace their identity as his followers. This typically happens as trainees spend abundant time alone with Jesus, their team, and with their mentor. Mentors must model and teach missionaries in training spiritual disciplines that help maintain closeness with Jesus such as study of the Bible, memorization, meditation, prayer, worship, fasting, and solitude. Such discipline best develops in informal or non-formal settings.²⁵² Strauss comments, “Jesus knew that the best way to train disciples was, first, to model his life before them, and second, to send them out to do it for themselves. People learn best not by reading manuals or hearing lectures, but by watching someone do something and then practicing it themselves. Hands-on training is key.”²⁵³ This hands-on training is the second aspect of the disciple’s identity Jesus sought to instill.

²⁵¹ Ibid, 117.

²⁵² Ott and Strauss, *Encountering a Theology of Mission*, 178.

²⁵³ Strauss, *Mark*, 230.

A Fisher of Men

Next Jesus called those who responded to the gospel message to follow him in a ministry of fishing for men. In Mark 1:17 (also Matt 4:19, Luke 5:11) Jesus promised all who commit to follow him: “I will make you fish for people (*ποιήσω ὑμᾶς ἁ. ἀνθρώπων*).” In order to better understand the task to which Jesus called his disciples, one must connect it to image of fishing for people found in the OT. In the OT, the saying occurs in the context of impending judgment (Jer 16:16; Ezek 29:4–5; 38:4; Amos 4:2; Hab 1:14–17).²⁵⁴ Wilhelm Wuellner writes, “Jesus reverses this image to one of salvation. Instead of seeing this as a metaphor for hunting and killing, the word *zōgrōn* (“taking alive”) that Luke chooses to use emphasizes the instilling of new lives. To fish for people is to rescue them from sin and death by calling them into God’s kingdom.”²⁵⁵ Ferdinando believes fishing for men implies “seeking, calling, winning men and women—in short, following the pattern that they would see repeatedly demonstrated in Jesus’ own ministry. [The disciples] learned to fish not only by watching the great fisherman at his work but also by fishing themselves.”²⁵⁶ One cannot rightly follow Jesus and not become a fisher of men.

Again, in Mark 3:14, as Jesus called the disciples out from the crowd into apostolic training, he reminds the Twelve of the second great goal of their training: to be sent out. Peter, Andrew, James, and John gave up their identity as fishermen and gradually embraced a new identity of fishing for people. Others, however, successfully fished for people while remaining in their community and occupation. Luke describes others, including Mary Magdalene, Joanna,

²⁵⁴ Ibid, 117-118.

²⁵⁵ Wilhelm H. Wuellner, *The Meaning of “Fishers of Men”* (Philadelphia, PA: The Westminster Press, 1967), 237–238.

²⁵⁶ Ferdinando, “Jesus the Theological Educator”, 360–361.

Susanna (Luke 8:2–3), Barsabbas, and Matthias (Acts 1:21–23), who also spent time walking with Jesus and ministering with him. Others like the Samaritan woman (John 4), the Demoniac (Mark 5, Luke 8), and John the Baptist engaged in significant fishing ministries but did not physically walk with Jesus. All followers of Jesus must embrace their identity as fishers of men, even if they continue in the vocation God has called them to. Being certain of this identity proves important for all followers of Jesus, but apostolically gifted individuals must own their identity and begin living it out before they can progress in their training.

An Apostle

Third, Jesus called the Twelve to apostleship. Embracing the foundational identities of follower and fisher laid the foundation for the disciples to eventually embrace their identity as apostles. Chapter two previously noted the uniqueness of the Twelve’s call to apostleship, which ended with them. This section focuses on the aspects of their apostleship Jesus expected them to reproduce in apostles who would come after them. At this phase, Jesus called them into focused apostolic training. MacArthur notes, “The apostles began with a kind of internship.... Throughout this phase of their training, the Lord Himself stuck closely with them. ... They were always checking back with him, reporting on how things were going.”²⁵⁷ Jesus sent them out in teams on several missionary journeys (Luke 9:1–10, 10:1–24), but always brought them back to himself for teaching, encouraging, and correcting. Addison believes, “Identity is at the heart of the rise and fall of movements.”²⁵⁸ He notes key components of Jesus’ identity including

²⁵⁷ Ibid.

²⁵⁸ Steve Addison, *The Rise and Fall of Movements: A Roadmap for Leaders* (www.100mpublishing.com: 100 Movements, 2019), 39.

obedience to the word, dependence on the Holy Spirit, and faithfulness to the CMT.²⁵⁹ The CMT then, cannot be separated from Jesus' identity.²⁶⁰ This is true for the apostles that he trained as well.

The priority of this task in the disciple's lives became immediately evident at Pentecost. Schnabel comments, "The first Christian missionary was not Paul, but Peter, and Peter would not have preached a 'missionary' sermon at Pentecost if he had not been a student of Jesus for three years."²⁶¹ He goes on to write, "No other religious community or cult was engaged in deliberate and active 'missionary' expansion, not even the Jews, and no other religious group had such clear strategic goals with result-oriented tactical implementation as the first Christians had. Jesus had called the disciples to be 'fishers of people.'"²⁶² "His call produced not only followers, students but also "fishers of people," missionaries." As missionaries, the disciple's primary task aimed to recruit more people to accept Jesus' message and become members of the movement he set in motion.²⁶³ While apostles may use their various gifts, talents, passions, and creativity in many different ways, they will do every action through the lens of the CMT. The path of embracing one's identity as an apostle contains three obstacles apostles which need to be address.

²⁵⁹ Ibid, 40–45.

²⁶⁰ Rudolf Pesch, "Voraussetzungen Und Anfänge Der Urchristlichen Mission," *In Kertelge* (1982): 11–70.

²⁶¹ Schnabel, *ECM: Jesus and the Twelve*, 3.

²⁶² Ibid, 4–5.

²⁶³ John Meier, *A Marginal Jew: Rethinking the Historical Jesus.*, vol. 3 (New York: Doubleday, 2001), 161.

Obstacle One: Wrong Motives

David Joannes distinguishes between extrinsic and intrinsic missionary motives that compel individuals to pursue missionary service. He believes reward acquisition or punishment avoidance are extrinsic motivators that can cause short-term motivation and eventually wear off.²⁶⁴ Extrinsic motives may include desires to improve a civilization, institute an ideology, travel abroad, gain experience for future job opportunities, or alleviate Western guilt by serving those less fortunate.²⁶⁵ These motives, when primarily true, make embracing apostolic identity difficult or impossible. As Jesus trained the disciples for missionary service, their extrinsic motives became evident. The disciples recorded their struggles with fleshly motives throughout the Gospel accounts. W.H. Reilly comments, “They were far from being faultless: in nothing is the candor of the Evangelists more striking than in the clear view they give us of the Apostles’ failings, such as their ambition, their lack of spiritual-mindedness.”²⁶⁶ Their present and earthly motives are evident throughout the Gospels and even up until Acts 1:6. They cannot help believing that their following and fishing might somehow result in the final establishment of God’s kingdom on earth and that their loyalty to Jesus would result in particular privileges and rewards for them. Such motives resulted in them returning to their occupation of fishing, desertion and denial of Jesus, and Judas’s betrayal of Jesus. While reading about the disciple’s struggles can be painful at times, missionaries in training can find comfort in their struggles. Jesus’ residency exposed and addressed extrinsic motives. All missionaries will struggle with selfish motives. Walking through a season of training will expose many of these motives and

²⁶⁴ David Joannes, *The Mind of a Missionary: What Global Kingdom Workers Tell Us About Thriving On Mission Today* (Prescott, AZ: Within Reach Global, 2018), 9.

²⁶⁵ Ibid, 9-11.

²⁶⁶ W.S. Reilly, “The Training of the Twelve According to St. Mark,” *CBQ* 2.1 (January 1, 1940): 10.

teach them to replace them with intrinsic motives from the Holy Spirit.

Joannes describes intrinsically motivated people as those who have “embraced a Spirit-led, [k]ingdom-focused perspective that ultimately surpassed the promise of worldly rewards.”²⁶⁷ Eventually, Joannas writes, “Jesus’ compassion for the crowds that clamored for his attention transplanted into their spirits; his Great Commission call permeated their being.”²⁶⁸ Eventually, Jesus instilled his passion for God’s glory and a hope of heaven in his disciples. Jesus’ ultimate motive sought the glory of the Father (John 11:28). In John 17:24, he prays, “Father, I desire that they also, whom you have given me, may be with me where I am (heaven), to see my glory that you have given me because you loved me before the foundation of the world.” John Piper asserts, “Worship, therefore, is the fuel and goal of missions. It’s the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God’s glory. The goal of missions is the gladness of the peoples in the greatness of God.”²⁶⁹ For the apostle, God’s heart stirs passion, provides motivation, sets clear direction, and translates into purpose for their lives.²⁷⁰ Daniel H. Pink has observed, “The most deeply motivated people – not to mention those who are most productive and satisfied — hitch their desires to a cause larger than themselves.”²⁷¹ Apostles give their lives to pursuing God’s vision and calling and equipping many others to join them. This desire for God’s glory must undergird the missionary’s compassion for the lost and

²⁶⁷ Joannes, *The Mind of a Missionary*, 1.

²⁶⁸ Ibid.

²⁶⁹ John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*, Second. (Grand Rapids, MI: Baker Academic, 2003), 17.

²⁷⁰ Joannes, *The Mind of a Missionary*, 9-12.

²⁷¹ Daniel H. Pink, *Drive: The Surprising Truth About What Motivates Us* (New York, NY: Penguin Publishing Group, 2011), 133.

obedience to Jesus' commands. When God's glory among the nations becomes the missionary's deepest transcendent motive, he or she will likely enjoy a lengthy and fruitful missionary life.

Obstacle Two: Controlling Instead of Serving

When apostles do not root their identity in God's glory and being with Jesus, they may feel tempted to place themselves in positional authority over others, controlling or manipulating them, in order to accomplish the task at hand. These individuals use their apostolic gifting for popularity and people-pleasing. Ken Blanchard observes, "In all kinds of organizations and institutions, the rewards of money, recognition, and power increase as you move up the hierarchy. Self-promotion (pride) and self-protections (fear) are the reigning motivations that dominate the leadership landscape."²⁷² In 2 Cor 11:5–15, Paul warns the Corinthians of "super apostles" who taught the truth deceitfully and who claimed apostolic authority in order to influence and control others. He calls these men "false apostles" with a "boasted mission" who are "deceitful workmen, disguising themselves as apostles of Christ."

In his work *I am Persuaded: Christian Leadership as Taught by Jesus*, Jonathan Brenneman distinguishes between a hierarchical and Jesus' paradigms of leadership. He defines the hierarchical paradigm as one that institutionalizes the respecting of persons and authority.²⁷³ Both parents in the home with their children and secular leadership appropriate this type of leadership, he argues, but has no place in Christian leadership. He writes, "Christ gave authority to his disciples to preach the gospel, cast out demons, and heal disease. But he prohibited them from exercising authority over each other as gentiles do." Brenneman believes in Jesus'

²⁷² Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, TN: Thomas Nelson, 2009), 3.

²⁷³ Brenneman, *I Am Persuaded*, 23–24.

leadership paradigm, “We are on the same level, but those who are esteemed among us lower themselves, in order to support and serve others.”²⁷⁴ While temporary hierarchical authority may exist in the church for accomplishing administrative tasks, Brenneman believes rigid positional roles demanding submission to authority and assuming heavy-handed control over people have no place in the church. Christian leaders should earn authority in God’s kingdom through trust, confidence, persuasion, and love.

In 1 Corinthians 4, Paul gives the best job description for apostles in the Bible. In this chapter, Paul seems to use the phrase “us apostles” in the widest sense, including not only Peter and himself but also Apollos (1:12) and other prominent Christian workers associated with the apostles.²⁷⁵ Paul writes in 4:1–2, “This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of steward that they be found faithful.” Leon Morris observes, “The word that Paul uses for “servants” here is not the word that he typically uses (*diakonos*).²⁷⁶ Instead, he uses the word *hypēretēs*, which originally meant “an ‘under-rower’, i.e. one who rowed in the lower part of a large ship. From this it came to signify service in general, though generally service of a lowly kind, and subject to direction.”²⁷⁷ Paul describes apostles as the lowliest of servants. Their task, as master builders, was to lay the foundation of the kingdom by pursuing the CMT, recognizing that once established, others will build on it (1 Cor 3:10–12). One concerned with titles, positional authority, and their “own” fruit

²⁷⁴ Ibid.

²⁷⁵ W. Harold Mare, *1 Corinthians*, ed. Frank E. Gaebelin, vol. 10 The Expositor’s Bible Commentary rev. ed. (Grand Rapids, MI: Zondervan, 1976), 213.

²⁷⁶ Leon Morris, *1 Corinthians: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1985), 75.

²⁷⁷ Ibid.

cannot be an apostle. Paul goes on to describe apostles as the least of all, like men sentenced to death.

Paul pictures members of this apostolic band as condemned men and women, tortured and exposed to the wild animals in the colosseum.²⁷⁸ He says they are fools for Christ's sake, weak and dishonored by most men. While he was writing he says, "We hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled we bless; when persecuted we endure; when slandered we retreat. We have become, and are still like scum of the world, the refuse of all things" (1 Cor 4:9–13). God had clearly not placed the apostles in a reigning position.²⁷⁹ By accepting their identity as suffering servants and fulfilling the thankless role God called them to fulfill, they were simply following in the footsteps of Jesus. Jesus told his disciples in Luke 10:3 that he was sending them out as lambs in the midst of wolves. In John 15:18, he promises them the world will hate them just as it has hated him. He reminds them in verse 20 that a servant is not greater than his master. If they persecuted me, they will also persecute you. In 16:33, he assures them they will have tribulation. Many churches or mission agencies likely do not use these verses as the job description when recruiting new missionaries. Too often the job description is romanticized and incomplete. Jesus knew that few Christians both were gifted and willing to assume this identity and calling as apostles.²⁸⁰

²⁷⁸ Mare, *1 Corinthians*, 213.

²⁷⁹ Ibid.

²⁸⁰ Brenneman, *I Am Persuaded*, 23-24.

Obstacle Three: Paralyzed By the Fear of Man

Apostles may fear others so much they become paralyzed to lead and influence others. Timothy apparently had such struggles, which Paul addresses in 2 Tim 1:6–7 when he writes, “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control.” While the super apostles did not fear God rightly, Timothy wrestled with fear of man. Someone who struggles with the fear of man feels uncertain of his calling and becomes paralyzed by criticism or disagreement in his actions. Brenneman again comments, “The fear of the Lord enables a leader to hear criticism with humility and teach-ability. It will allow him or her to be unmoved in the face of unfounded criticism, accusations, and curses, continuing to love and be secure in the Lord, not being hardened in heart or becoming bitterly defensive.”²⁸¹ Paul understood this, telling the Corinthians, “But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself... It is the Lord who judges me” (4:3–4). Paul feared the Lord and intended to fulfill his calling and live out his identity despite those who disagreed or opposed him.

Jesus wanted the disciples to learn to follow the internal guidance of the Holy Spirit rather than continuing to depend on his external guidance and presence with them (John 16:6–7).²⁸² Apostles will continually grow in their ownership of this identity and calling, but a season of training, learning from a mentor how to follow Jesus and fish for people, most effectively shapes and assesses their identity and calling.

²⁸¹ Ibid.

²⁸² Ibid., 92.

Two: The Context of Jesus' Residency

The context of Jesus' missionary training had two aspects. First, Jesus trained his disciples in the context of community. Second, Jesus primarily trained his disciples in a familiar local context before sending them to the nations.

Community on Mission

Jesus trained a community of disciples rather than individual men. He called the Twelve to be members of a community with himself.²⁸³ Sylvia Collinson believes, "This communal dimension was an intentional and not just an incidental element of the disciple's training as fishers of men: 'the discipling relationships' that were formed between Jesus and others in the Gospels were rarely one-to-one encounters."²⁸⁴ By calling his disciples to learn in community, he taught them the necessity of unity and love required to faithfully pursue the CMT. Ferdinando observes:

They were a mixed group—fishermen, a tax collector, a zealot, and so on—who had not chosen one another. Only the call of Jesus united them, and as they followed him they were obliged to learn to live and work with those from whom they might have kept their distance, whether for personal, social, economic, or political reasons. The fellowship no doubt widened their horizons, as well as molding their characters as they rubbed up against one another. It was an enriching experience and a preparation for the realities of their future ministries which would embrace men and women of every ethnicity and social class.

²⁸³ Robert Banks, *Re-nsioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999), 99.

²⁸⁴ Sylvia Wilkey Collinson, *Making Disciples: The Significance of Jesus' Educational Methods for Today's Church* (Eugene, Or.: Wipf & Stock Pub, 2007), 102.

By calling the disciples into a missional community, Jesus laid the DNA for the churches his disciples would start after Pentecost. As they lived and ministered together, Jesus taught them vital lessons about the church and mission.

While many theologians, such as Millard Erickson, believe Pentecost birthed the church, Jesus appears to place a high value on community during his ministry.²⁸⁵ Erickson argues the church does not begin until Pentecost because Luke does not use the word *ekklesia* in his Gospel but uses it twenty-four times in Acts.²⁸⁶ Wayne Grudem disagrees writing, “The reason Luke did not use the word “church” to speak of the people of God during Jesus’ earthly ministry is probably because there was no clearly defined or visible group to which it could refer during Jesus’ earthly ministry. The Universal Church did exist in the sense that it consisted of all true believers in Israel during that time.”²⁸⁷ Grudem believes on the day of Pentecost, the church simply came into a clearer visible expression.²⁸⁸ Jesus’ disciples (with the exception of Judas) would have surely been included as true believers in Israel at that time. John Stott agrees with Grudem stating, “Of course the church did not begin that day, and it is incorrect to call the Day of Pentecost ‘the birthday of the church’. For the church as the people of God goes back at least 4,000 years to Abraham. What happened at Pentecost was that the remnant of God’s people became the Spirit-filled body of Christ. Jesus surrounded himself with a mobile community that

²⁸⁵ Millard J. Erickson, *Christian Theology*, Second. (Grand Rapids, MI: Baker Academic, 2005), 1058.

²⁸⁶ Ibid.

²⁸⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: InterVarsity Press, 1994), 854–855.

²⁸⁸ Ibid, 855.

largely functioned as church for him and his disciples.”²⁸⁹ Jesus’ missionary training residency required the disciples to commit to one another as his called-out ones.

In the NT, the Greek word used for church is “*ekklesia*.” John Hammett, commenting on this word, writes, “In designating themselves as *ekklesia*, the early Christians were taking a word already used by Greek-speaking Jews to refer to the people of God in the OT (*qahal*), and thus making a claim to some degree of historical connections to that earlier people; they were also using a word that reinforced the idea that the church is made up of those summoned or called by God.”²⁹⁰ *Ekklesia* occurs 114 times in the NT, and 109 of those uses refers specifically to the NT church. Although the majority of uses of *ekklesia* occur in Acts and the Epistles, Jesus does use the word in Matt 16:18 and 18:17.²⁹¹ In addition to the word “church,” Luke also refers to Jesus’ followers as saints, disciples, Christians, the people of God, believers, and brothers (includes males and females), and those who belong to the Way.²⁹² Concerning the use of “church” (*ekklesia*) in the NT, Kevin Giles observes three uses of the term including: “1. All Christians in the world. 2. All Christians in one geographical location. 3. The Christians who meet each week in a home, never a congregation of say sixty or more people.”²⁹³ He comments, “What this means is that when we see the word ‘church’ in the [NT] we must not understand this word as it

²⁸⁹ John Stott, *The Message of Acts: To the Ends of the Earth*, Accordance., BST (Downers Grove, IL: InterVarsity Press, 1990), 81.

²⁹⁰ John S. Hammett, *Biblical Foundations for Baptist Churches: A Contemporary Ecclesiology* (Grand Rapids, MI: Kregel, 2005), 69–70.

²⁹¹ *Ibid.*

²⁹² Addison, *What Jesus Started*, 92.

²⁹³ Kevin Giles, *Patterns of Ministry Among the First Christians*, Kindle. (Eugene, OR.: Wipf & Stock Pub, 2017), 1.

is generally understood today.²⁹⁴ Therefore, as Jesus called the Twelve into apostolic training, he simultaneously called them to be church.

George Patterson defines church as “A group of believers in Christ who are committed to obey his commands.”²⁹⁵ This definition reflects both the meaning of *ekklesia* as well as those things Jesus taught and expected his disciples to do. For many, Patterson’s definition will seem too simplistic. Jonathan Leeman defines the church as, “A group of Christians who regularly gather in Christ’s name to officially affirm and oversee one another’s membership in Jesus Christ and his kingdom through gospel preaching and gospel ordinances.”²⁹⁶ Leeman’s definition adds to the predominant definition held by Protestants since the Reformation. This definition includes right preaching of the word and the administration of the ordinances. Since that time, some have added church discipline as a necessary mark of the church.²⁹⁷ Leeman’s definition seems to add a lot to the community Jesus modeled for his disciples as well as to the church they reproduced. J.D. Payne believes the church is God’s people who “share a common call initiated by God, a common confession of the person and work of Jesus, a common commitment to obey Christ’s commandments and pursue holiness, a common community committed to one another, and a common commission to go and make disciples of all nations.”²⁹⁸ Jesus’ mobile band of disciples evidenced these characteristics.

²⁹⁴ Ibid.

²⁹⁵ George Patterson and Richard Scoggins, *Church Multiplication Guide Revised: The Miracle of Church Reproduction* (Pasadena, CA: William Carey Library, 2002), 24.

²⁹⁶ Jonathan Leeman, “What Is a Local Church?,” *9 Marks*, August 22, 2014, accessed January 12, 2021, <https://www.9marks.org/article/what-is-a-local-church/>, 1.

²⁹⁷ Mark Dever, *Nine Marks of a Health Church*, Third. (Wheaton, IL: Crossway Books, 2013), 27.

²⁹⁸ Ibid, 43-46.

Concerning Jesus' role in starting the church, Giles argues, "Jesus constituted (founded, established) a theologically defined community in his lifetime made up of all who confessed him to be the Messiah and the Son of God."²⁹⁹ At Pentecost this community became the Spirit-empowered people of God with a mission to proclaim the gospel. He continues, "From the Gospels we learn that Jesus did not institute the church as we know it, nor prescribe how it should be led."³⁰⁰ Acts 2:42–47 provides an excellent example of the work the Jerusalem church committed to doing from the start. While the NT shows the church doing other things, this description of the first church presents a great picture of a healthy church. The church Jesus' disciples started was first a learning church because they were "devoted to the apostles teaching (2:42)."³⁰¹ Second, the church was a loving church, as evidenced in their fellowship (2:42) and sacrificial giving (2:44-45).³⁰² Third, the Jerusalem church was a worshipping church.³⁰³ They praised God by regularly gathering together for prayer and the breaking bread (2:42,47). Finally, the church was an evangelistic church.³⁰⁴ On this point, Stott adds, "Those first Jerusalem Christians were not so preoccupied with learning, sharing and worshipping, that they forgot about witnessing. For the Holy Spirit is a missionary Spirit who created a missionary church."³⁰⁵ The Jerusalem church focused on Jesus, one another, and the lost world around them. Chan observes, "Rather than busying themselves with countless endeavors, the early followers devoted

²⁹⁹ Giles, *Patterns of Ministry Among the First Christians*, 19.

³⁰⁰ Ibid, 24.

³⁰¹ Stott, *The Message of Acts*, 82.

³⁰² Ibid, 83.

³⁰³ Ibid, 84.

³⁰⁴ Ibid, 85.

³⁰⁵ Ibid.

themselves to a few. And it changed the world.”³⁰⁶ At this point consideration of how this first church knew what to do proves beneficial.

Jesus’ disciples knew what to do in Acts 2 because they had lived it during their time with Jesus. Patterson notes, “The new church, which was a cluster of house churches... was obeying all of Jesus’ commands in their embryonic form. Such obedience did not occur by chance. The apostles taught the converts from the very beginning to obey Jesus’ commands. This provides our model for basic discipling. The activities in Acts as well as the commands in the Epistles built on these basic commands of our risen Lord.”³⁰⁷

During the course of their residency, Jesus trained the disciples to repent, believe the gospel, and receive the Holy Spirit (Mark 1:15; Luke 24:46–48; John 3:16, 20:21–23). He taught them: make disciples (Matt 28:18–20; Mark 1:17, 16:15; Luke 24:46–47; John 20:21); baptize new believers (Matt 3:13–17, 28:19; Mark 16:15–16; John 4:1–2); devote themselves to Jesus’ teaching (Matt 5:17–20, 7:24–27, 28:20; Luke 8:19–21; John 15:1–17, 17:8 & 14); fellowship with one another (Matt 22:36–40; Mark 12:28–34; John 13:34–35, 14:15–24); the breaking of bread (Matt 26:26–29; Mark 14:22–25; Luke 22:14–20); prayer (Matt 6:9–13, 26:36–46; Mark 1:35; Luke 10:2, 11:9; John 17); worship (Matt 4:8, 5:1–9, 11–12, 26:30; John 4:20–23); giving (Matt 6:1–4; Mark 12:41–44; Luke 6:38); and gathering together (Matt 20:17, 26:20–29; Mark 1:27–39, 3:13–19, 4:10–12, 9:35, 14:32–38; Luke 8:50–56, 18:31). Jesus also taught and modeled leadership for them while they struggled with leadership dynamics among themselves (Mark 1:11–13, 15–17, 19, 23–25, 40–45; Luke 9:46–48; John 13:1–20). Beyond showing the

³⁰⁶ Chan, *Letters To the Church*, 56.

³⁰⁷ Patterson and Scoggins, *Church Multiplication Guide Revised*, 24.

disciples a vision of a healthy church, Jesus had other reasons for gathering his disciples into community.

Community on Mission Reflects God's Image

First, as a healthy community the disciples successfully engaged in God's mission more effectively. Stanley Grenz has described sin as a "disruption of community that God desires for us."³⁰⁸ Humanity's original purpose was to reflect God's image, and God is by nature a triune community. This means that "the divine image emerges in its ultimate sense, therefore, as humans show forth community— as we enjoy fellowship with God, with each other, and with the creation around us."³⁰⁹ Sin then, in essence, represents a failure to live in community with God, one another, and the natural environment.³¹⁰ God's mission to redeem humanity, restore community with him, one another, and the world proceeds from the eternal community of the Father, Son, and Holy Spirit. The Triune community's inner life of love, joy, peace, submission, order, and unity would have remained a mystery to humanity if God did not have a missionary nature.³¹¹ God has modeled from the beginning that mission proceeds from a loving and unified community. Lesslie Newbigin highlights the importance of this when he writes, "The new reality that he introduced into history was to be continued through history in the form of a community, not in the form of a book. All this language bears witness to the fact that there is a society in which the life of the crucified and risen Jesus lives on and his mission continues, not only as the

³⁰⁸ Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: Eerdmans, 1994), 187.

³⁰⁹ Ibid.

³¹⁰ Ibid.

³¹¹ Justin White, "Trinitarian Ecclesiology: A Model for Mission," *GMJ* 1, no. 9 (April 10, 2011), accessed January 29, 2019, <http://ojs.globalmissiology.org/index.php/english/article/view/680>, 5.

proclamation of the kingdom but as the presence of the kingdom in the form of death and resurrection.”³¹² So, the church is by nature a community called together to faithfully reflect God’s triune nature. At its core, the church is a missionary community birthed through the cross and filled with the Spirit to reflect the Trinity to the world so that disciples will be made among all the nations.”³¹³

In John 13:35, Jesus tells his disciples, “By this all people will know that you are my disciples, if you have love for one another.” Grenz comments, “The church reflects God’s character in that it lives as a genuine community — lives in love—for as the community of love the church shows the nature of the triune God.”³¹⁴ In John 17:20–23, Jesus prays, “I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.” Concerning this prayer, Enoch Wan has pointed out that the disciple’s unity would “provide a convincing testimony, a believable platform upon which the gospel might be preached so that the world would believe that the Father sent the Son.”³¹⁵ He goes on to say, “Except for the Great Commission itself this is one of the strongest comments Jesus made on missions. He hinged the credibility of our message on our oneness in Him.”³¹⁶ The apostle John, in the second half of his Gospel, emphasizes Jesus’ vision of a loving, unified,

³¹² Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: Eerdmans, 1995), 52.

³¹³ White, “Trinitarian Ecclesiology, 10.”

³¹⁴ Grenz, *Theology for the Community of God*, 483.

³³⁰ Enoch Wan and Geoff Baggett, “A Theology of Partnership: Implications for Implementation by a Local Church,” *GMJ* 3.7 (April 2010): 5–6.

³¹⁶ *Ibid.*, 5-6.

suffering, and witnessing community of believers through which he will continue to carry out his mission through the Spirit.³¹⁷

Christians on mission together not only display God's character to those far from God but also help them understand the type of community they have the privilege of entering into if they choose to follow Jesus and the future culmination of God's mission when Jesus returns. Timothy Tennent comments, "Missions is about extending the claims and realities of the new creation into the present order. ... Missions summons people not merely to 'make a decision' to follow Christ but also to enter the community of the faithful, the church, and to live out the realities of the future in the present before the eyes of the world in real space-time history."³¹⁸ Though no churches existed as Jesus traveled with his disciples throughout Galilee, they displayed the triune love and unity as they traveled as a community. The attractiveness of this community was evident from the beginning through the Jerusalem church. Schnabel comments, "Their fellowship, practiced in the private homes of believers had missionary consequences. The meetings of the believers in the temple and in their homes were so attractive that unbelievers started to attend."³¹⁹ Jesus called apostolic leaders into a community, or church, on mission. Although trials and circumstances tested their love and unity toward one another, their commitment to Jesus, his mission, and to one another allowed them to effectively labor together after Jesus ascended.

³¹⁷ Andreas Köstenberger and P.T. O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, (Downers Grove, IL: IVP Academic, 2001), 203.

³¹⁸ Tennent, 488.

³¹⁹ Eckhard J. Schnabel, *Acts*, ed. Clinton E. Arnold, ECNT (Grand Rapids, MI: Zondervan, 2012), 260.

Community on Mission Provides Encouragement and Accountability

Second, the disciples received encouragement and accountability³²⁰ in community. In community, Jesus taught them how to handle both failure and success. The work Jesus called the disciples to do was hard. They left their families, homes, and jobs to follow Jesus. They traveled long distances, worked long hours, and often faced uncertainty about where they would stay or where they would get their next meal. At key moments throughout their residency, they likely wanted to quit. The disciples constantly faced battle and discouragement: the windstorm on the lake (Luke 8:22–25); the feeding of the five thousand (Luke 9:10–17) and the four thousand (Matt 15:32–39); their inability to cast the demon out of a boy (Luke 9:37–43); their inability to understand Jesus’ prophetic teaching about his death and resurrection, which eventually led to a stern rebuke of Peter (Matt 16:21–23, Luke 9:45); their rejection in a Samaritan village (Luke 9:51–56); their own recognition of their small faith (Luke 17:5); their haste to prevent the children from coming to Jesus (18:15–17); the death of John the Baptist (Mark 6: 14–29); the growing animosity with Israel’s leaders (11:16, 45–57); Jesus’ promise of future persecution, and trials, and suffering (Matt 10:16–25); the unrepentant cities of Chorazin and Bethsaida (Matt 11:20–24 Luke 21:10–19); Judas’s betrayal (Luke 22:47–53); their inability to stay awake in Gethsemane (Matt 26:40–46); Peter’s denial (Luke 22:54–62); their disappearance following Jesus’ arrest (Mark 14:50); and ultimately Jesus’ crucifixion and death (Luke 23:44–49). In these critical moments, Jesus rebuked, corrected, strengthened, and encouraged them. He knew their needs and the timing of their needs because of his growing relationship with them, cultivated mostly by the amount of time they spent together.

³²⁰ See Appendix D for Iron on Iron accountability tool.

In the midst of these struggles and failures, the disciple proved faithful, available, and teachable. Their obedience to Jesus' commands enabled Jesus to continually balance challenge and comfort in his dealings with them. Examples of Jesus doing this abound, but John 21:1–19 provides one of the best examples of this in the Gospels. In this text, after two previous resurrection appearances, seven of the disciples traveled from Jerusalem to Galilee, and were fishing on the Sea of Tiberias (Or Lake Galilee). Commentators continue to debate these circumstances and question if the disciples were simply hungry or so confused and discouraged that went back to their old occupations and away from Jesus' call. Carson believes the truth lies somewhere in the middle. He believes the disciples had gone to Galilee in obedience to Jesus' command (Mark 14:28; 16:7). He writes, "But if Peter and his friends have neither apostatized nor sunk into despair, this fishing expedition and the dialogue that ensues do not read like the lives of men on a Spirit-empowered mission. ... There is neither joy nor assurance, not to mention the sense of mission and the spirit of unity, that characterize the church when freshly endowed with the promised Spirit."³²¹ In addition to this, Peter certainly still harbored guilt for denying Jesus three times. Jesus knew his leaders needed comfort and a challenge, so he appeared to them and called them to join him for breakfast on the shore.

John does not record the conversation at breakfast, but he does describe in detail Jesus' conversation with Peter. Jesus immediately challenges Peter concerning his love and devotion to him. By the third repetition of this challenge, Peter felt grieved. Jesus challenged Peter's character first, seeming to question if the apostle truly repented and still remained committed to Jesus. After Peter's affirmation of his love for Jesus, Jesus reaffirmed Peter's identity and purpose by commanding him, "Feed my sheep." He assured Peter that nothing changed in his

³²¹Carson, *The Gospel According to John*, 669-670.

purpose and calling. He clearly stated that following him would cost Peter his life, but Jesus gently restored and encouraged Peter to follow him in continuing the work he had originally called him to.

All apostles in training need this balance between comfort and challenge. Peter had learned his lesson; the residency was about to end. Jesus soon ascended to be with the Father. He sent his Spirit into his disciples and sent them to the ends of the earth to continue the mission he had started. Even after receiving the Comforter, the disciples continued to challenge and comfort one another in community, just as Jesus taught them to do.³²² Apostles in training today need to have this pattern of challenge and comfort modeled for them in a residency as they pursue the CMT together. Community is the perfect bridge between identity and action. Community not only shapes character and strengthens identity but also sharpens skills required to do the CMT.

Community On Mission Sharpens Strategy and Skills Necessary For Missionaries

Finally, community created space for the development of strategy and skills. Peter could not feed Jesus' sheep if Jesus had not shown him how to do that for three years. The apostles could not train other believers to share the gospel, disciple new believers, start new churches, and develop new leaders, if they had not already gained these skills from Jesus. Jesus modeled church for his disciples, which became the key to their training. George Patterson believes, "If you model church, you model everything! We cannot learn church multiplication skills in a classroom where only the gifts of teaching are in operation. We acquire them within an obedient congregation."³²³ He goes on to say, "The value of church-centered training becomes clear as you do it. You not only learn

³²² Acts 4:23–5:11 provides a good example of both challenge and comfort happening in the church.

³²³ Patterson and Scoggins, *Church Multiplication Guide Revised*, 14.

the skills for church reproduction but also experience that dynamic church life that sustains the cycle of normal reproduction.”³²⁴ Within a community on mission, apostolic leaders obtain the necessary skills to enable them to accomplish the CMT. Enoch Wan and Mark Hedinger believe, “Our calling in mission is relational and training for mission also needs to be relational.”³²⁵ When training does not occur within the context of relationship, it will be less likely to prepare an individual to successfully pursue the CMT.

This section intended to argue that a commitment to community on mission is a vital element in the development of apostolic leaders. Jesus did not call the disciples just as individuals; rather, he called them into community. Darren Cronshaw writes, “Community is essential for discipleship and mission. And learning at its best is not just an individual but a communal exercise. . . . Jesus and Paul trained their disciples in community and did that while ministering to others. Jesus’ band of disciples and Paul’s teams were learning and ministering communities (e.g., Luke 9:1–10:42; Acts 13:1–4; Phil 2:19–30).”³²⁶ Missionary training must occur within the context of a community on mission. Ferdinando adds, “The theological education that Jesus engaged in was thus carried out both *through* and *for* community. Community (and the relationships implicit in that concept) was an absolutely fundamental value in Jesus’ approach to formation and one that should be recognized in any enterprise of Christian theological education.”³²⁷ Now that it has been established that a healthy community on mission

³²⁴ Ibid, 15.

³²⁵ Wan and Hedinger, *Relational Missionary Training*, 17.

³²⁶ Darren Cronshaw, “Re-envisioning Theological Education, Mission and the Local Church,” *JIAMS* 28 (2011): 94.

³²⁷ Ferdinando, “Jesus the Theological Educator,” 370.

is the ideal context for missionary training, it is now necessary to consider the geographical context of these training communities.

Local Mission Precedes Global Mission

The fact that Jesus started training the Twelve in their local context is a significant characteristic of his overall training strategy. Galilee's strategic and familiar nature allowed Jesus to focus on their character, calling, and confidence and competency without overwhelming them with a heavy degree of language and cross-cultural barriers, though their experience did contain such challenges. If the disciples could not emerge as apostolic leaders in a familiar context, then he was unwilling to send them to the nations. Also, a missionary who does not love his own people has no business going to the far reaches of the earth to reach peoples who have never heard the gospel. Missionaries best learn the basic strategies necessary for fulfilling the CMT in their homes or local contexts where they are insiders. In the local context, Christians are more naturally able to engage those far from God, share the gospel, disciple new believers, and gather them into new churches. This section will explore the context of Jesus' training more thoroughly.

Ministry In Galilee

Jesus' ministry and his training of the Twelve occurred primarily locally, where most of his disciples were insiders. He focused on a local geographical area (Galilee), and a local people (the Jews). Milne writes, "Jesus' whole career was confined within the boundaries of central Palestine. He never saw Rome, or Athens, or Alexandria, to say nothing of the further flung lands of the globe."³²⁸ While Jesus left Galilee and pursued gentiles on several occasions, he

³²⁸Milne, *The Message of John*, 215.

undeniably spent the majority of his time and energy targeting the lost children of Israel spread throughout the region of Galilee. Jesus' training environment was contextually suited for those he was training. The disciples had familiarity with the place in which their training took place and the people whom Jesus initially tasked them to reach. This section will seek to examine the reason such familiarity was important for the disciples.

Jesus spent most of his time preaching and healing in Galilee, but he also worked in Judea and on occasion in the regions east of the Jordan River.³²⁹ Galilee was the perfect context for Jesus to pursue the lost sheep of Israel and train his disciples, while subtly preparing them for the future gentile mission. Matthew, Mark, and Luke all report that Jesus visited all of the cities and villages of Galilee (Matt 9:35, 11:1, 14:13; Mark 1:38, 6:56; Luke. 4:43, 9:6). From north to south, Galilee spanned thirty-two miles, and from east to west, it spanned twenty-five miles. One could cross it in a two-to-three-day journey by foot. Galilee was considered the "territory of the Jews" along with Samaria and Judea.³³⁰ Lower Galilee contained approximately 120 towns and villages, and upper Galilee contained fifty-five towns and villages, for a total of 175. Scholars estimate between 150,000 and 300,000 inhabitants lived in Galilee during the ministry of Jesus.³³¹ Therefore, Jesus spent most of his time in one of the most densely populated areas in the Middle East.³³²

³²⁹ Schnabel, *ECM: Jesus and the Twelve*, 207.

³³⁰ *Ibid.*, 178.

³³¹ *Ibid.*

³³² Michael Green, *The Message of Matthew: The Kingdom of Heaven*, ed. John Stott, BST (Downers Grove, IL: InterVarsity Press, 1988), 85.

Stuart Blanch describes Galilee as “the center of a humming political and commercial life. It stood at the crossroads of the nations of the ancient world, through which the armies and the traders and the diplomats passed. It was the home of a thoroughly cosmopolitan population: Greek, Hebrew, and Aramaic would all be heard in the markets; Syrian, Jew, Roman and Parthian mixed freely.”³³³ Galileans were “fond of innovation, by nature disposed to change, and always ready for sedition. They were tough and courageous, and thus formed a marvelous seedbed for the gospel.”³³⁴ The Jews in Jerusalem greatly despised Galileans, however, as Galilee had been in pagan hands for centuries, and the Greek language, pagan customs, and non-Jewish influences continued to dominate the landscape. For all of these reasons, Galilee was the most strategic region of the world for Jesus to minister and train his disciples. Donald English warns, “We must resist the temptation to picture the beginning of Jesus’ ministry as being centered in some gentle, quiet backwater (of the kind we often create in our churches!). He began at a place of conflict, threat, racial mixture and busy activity.”³³⁵ In addition to Galilee’s strategic nature, it served as a familiar context for Jesus’ disciples.

The only Galilean towns mentioned in the Gospels are Nazareth, Capernaum, Chorazin, Nain, Cana, Bethsaida, Gennesaret, and Magdala.³³⁶ Galilee had two cities, Sephoris and Tiberias, although the Gospels give no record of Jesus visiting them.³³⁷ Nazareth was Mary’s hometown and therefore the hometown of Jesus. According to Luke (4:16–27), Jesus began his

³³³ Stuart Blanch, *Encounters With Jesus* (London, England: Hodder & Stoughton, 1988), 31.

³³⁴ Green, *The Message of Matthew*, 85.

³³⁵ English, *The Message of Mark*, 49.

³³⁶ Schnabel, *ECM: Jesus and the Twelve*, 183.

³³⁷ *Ibid.*

public ministry in the synagogue in Nazareth. Matthew and Mark also mention Jesus' time teaching in his hometown. Jesus' teaching about God's kingdom, his own Messianic identity, and ultimately the inclusion of gentiles into the Kingdom quickly caused violent opposition and attempted persecution and forced Jesus to leave Nazareth. Capernaum, located on the northwestern shore of the Sea of Galilee, was the center, or hub, of Jesus' public ministry throughout Galilee (Matt 4:13–17; John 2:12).³³⁸ Schnabel describes it as "his own town," his base of operations when he traveled throughout the towns and villages of Galilee.³³⁹ He spent extensive time teaching and healing there and returned there after repeated trips to the towns and cities throughout Galilee.

Peter and Andrew came from Bethsaida (John 1:44), a town on the northern shore of the Sea of Galilee, but their family had a home in Capernaum (Mark 1:21), which Jesus often used for healing, teaching, and time with his disciples. James, John, and Philip were from Bethsaida as well. Bartholomew, or Nathaniel, may have been from Cana (John 21:2) although this is not certain. Scholars remain unsure of exactly where Matthew, or Levi, was from, but he lived and worked in Capernaum when Jesus called him as a disciple (Matt 9:9). The Gospels do not clearly state the homes of Thomas, James (son of Alphaeus), Thaddaeus, Simon (the Zealot), and Judas Iscariot, although for whatever reason, they each found themselves in Galilee as Jesus began his ministry. Galilee therefore, was either the home of, or familiar to, Jesus' disciples. The principle is simple. If the disciples could not emerge as apostolic leaders in a familiar context, Jesus was unwilling to send them to the nations. Jesus' focus primarily on the Jewish people evidences the same principle.

³³⁸ Ibid, 230.

³³⁹ Ibid.

Ministry To Their Own People

Jesus primarily targeted his own people during his earthly ministry: the people of Israel. Matthew 10:5–6 and 15:24 illustrate this focus. R.T. France explains, “The emphasis of the saying lies not primarily on the prohibition of a wider mission, but on the priority of the mission to Israel. To call Israel to repentance was the primary focus of Jesus’ ministry; the call was urgent and demanded total concentration.”³⁴⁰ Israel was God’s treasured possession (Exod 19:5); therefore, Jesus prioritizes them in his and as the disciple’s outreach. The force of which Jesus expressed his Jewish mission have led some scholars to believe he envisioned no mission beyond Israel. Goerner and Runn state, “But careful consideration of all His words and actions reveals that it was a question of strategy: As Paul later expressed it, His mission was ‘to the Jew first, and also to the Greek’ (Rom 1:16, 2:10).”³⁴¹ Matthew himself clearly reveals the gentile mission of Jesus after the resurrection (28:19–20; cf. 24:14). He also includes sayings of Jesus, which include other nations in God’s plan of salvation (8:11–12; 21:43; 25:32), and includes verses that highlight the significance of Jesus for the gentiles (2:1–12; 4:14–16, 24–25).³⁴² Jesus did, however, specifically send the disciples, the seventy and the Twelve, out to reach their own

³⁴⁰ France, *Matthew: An Introduction and Commentary*, vol. 1, 182.

³⁴¹ Henry Cornell Goerner and Carrie Runn, “Did Jesus Come to Reach the Gentiles?,” *Cru*, 2001, accessed February 19, 2020, <https://www.cru.org/us/en/train-and-grow/share-the-gospel/evangelism-principles/jesus-and-the-gentiles.html>.

³⁴² France, *Matthew: An Introduction and Commentary*, 182.

people (Matt 10:5-6; Luke 10:1). While a number of biblical and theological reasons exist³⁴³ for this initial Jewish emphasis, this strategy was also an important component of the disciple's training.³⁴⁴ Jesus trained the disciples to be missionaries in a context as insiders before sending them to the nations. If they did not show commitment and successfully reach their own people, Jesus would never send them to the nations. Furthermore, Jesus loved all people, but he wept for the salvation of his own people (Luke 19:41–44).

Jesus set a DNA in his disciples, which caused them to initially pursue movement, or the multiplication of disciples, churches, and leaders in their local context, before mobilizing to the nations. This “movement to mobilization” principle helps the church ensure they send the right individuals and the apostolic gifting exists within their home context to help them stay focused on reaching the lost around them. Today, several mission organizations refer to these contexts as “home hubs.”³⁴⁵ As organizations train disciples at home to pursue the MT, they will become better equipped to work in a foreign context. E3 Partners use the phrase The “Great Commission Pipeline (GCP)” to describe the connection between home hubs and field hubs that allows

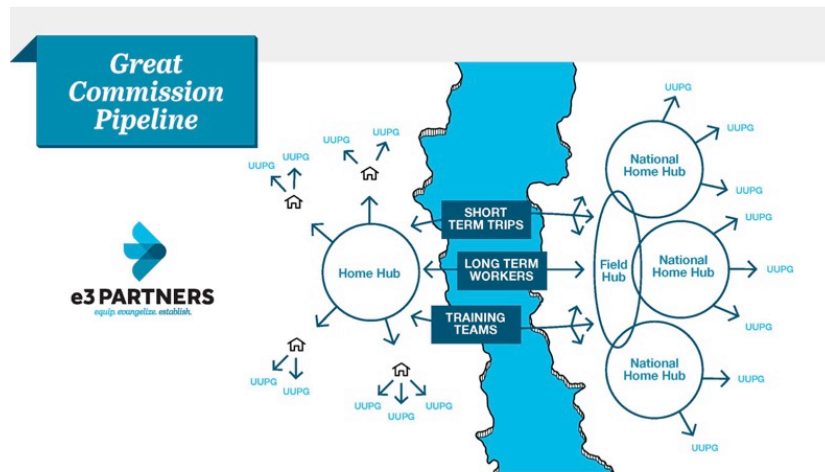
³⁴³ John Piper suggests: 1. The Jews have a priority over gentiles as the chosen people of God. 2. The Jews have a priority over gentiles as the guardians of God's special revelation, the OT Scriptures. 3. The Jews have a priority over the gentiles in that the Messiah himself, Jesus Christ, came first as a Jew to the Jews. 4. The Jews have a priority over the gentiles in that salvation is from the Jews. 5. The Jews have a priority over the gentiles in that Paul evangelized Jews first when he brought the gospel to a new place. 6. The Jews have a priority over the gentiles in final judgment and final blessing. He adds: 1. The Jews do not have priority in righteousness or merit. 2. The Jews do not have priority in how they are saved. 3. The Jews do not have priority in participation in God's covenant blessings.

³⁴⁴ John Piper, “To the Jew First, and Also to the Greek,” *Desiring God*, July 5, 1998, accessed February 19, 2020, <https://www.desiringgod.org/messages/to-the-jew-first-and-also-to-the-greek>.

³⁴⁵ E3 Partners definition: “Taking place where a person lives, a City Coalition (Teams and churches working together under the same vision and clear path) that is getting to local movement and mobilizing missionaries from that movement to Field (International) Hubs.” https://docs.google.com/spreadsheets/d/1JTAXZZwLGF10ImcOJ2VcZDvsrdMf0iio-gBFk_mSuVY/edit?ts=5a4e3bc2#gid=0

leaders serving in home hub movements to mobilize to international field hubs using the same vision, strategy, and many of the same tools.³⁴⁶ Field hubs will raise up teams to target UPG/UUPG's.

Figure B: The Great Commission Pipeline: What God is Doing as American Based Missionaries Pursue the CMT Locally.³⁴⁷



Capernaum was Jesus' home hub, and from this hub, he trained his disciples as they pursued movement in Galilee. Bruce observes that Jesus' "ultimate aim was the conquest of the world; but in order to do that, he deemed it necessary first to secure a strong base of operations in the Holy Land and among the chosen people."³⁴⁸ He proposes that Jesus knew his disciple's hearts were not prepared for the gentile mission.³⁴⁹ If missionaries have not pursued the CMT in

³⁴⁶ E3, "Field Ministry Glossary."

³⁴⁷ "E3 PARTNERS," *E3 PARTNERS*, accessed November 24, 2018, <https://e3partners.org/>.

³⁴⁸ Bruce, *The Training of the Twelve*, 1626.

³⁴⁹ Ibid.

their home context, then they have no business being sent as missionaries to the nations.

Therefore, the ideal community for training apostles releases them to pursue the fullness of the CMT in their local context.

Three: The Content of Jesus' Residency

Hospitals and medical practices have various tools and processes to help doctors do their job. Residents in a medical residency must become proficient in these processes and tools before they complete their training. Virtually every profession requires one to master certain tools and processes before he or she is fully capable of doing the job. The apostles' job of multiplying disciples and churches is no different. David Garrison comments, "What is required of missionaries in a church planting movement is not a new role, but rather a return to an old role.... The Pauline (and Jesus') missionary role raises up local indigenous leadership and then moves on to places where the gospel has not yet been sown."³⁵⁰ If Jesus expected his followers to do the actual work that he did, then he would need to practically teach them how to do it. This section will introduce a number of practices that Jesus equipped the Twelve with during their training.

Entry Skills

In order to equip his disciples to enter new fields, Jesus had to give them some simple tools. Jesus gave his disciples several tools to accomplish this part of the CMT: prayer, person of peace, and house of peace. This section will provide more explanation of these tools.

³⁵⁰ David Garrison, *Church Planting Movements: How God Is Redeeming A Lost World*, 6th ed. (Midlothian, VA: WIGTake Resources LLC, 2004), 268.

Prayer is Foundational

Prayer was the first part of Jesus' strategy. He constantly slipped away to pray to the Father, showing his disciples the foundation of his strategy (Matt 14:23, 26:36–39; Mark 6:46, 14:32–39; Luke 5:16, 6:12, 10:2, 11:1; John 17:1–25). Jesus spent time with the Father when he needed refreshment, affirmation, and assurance of his identity. He prayed before big decisions, like choosing the Twelve and deciding where to go next. He prayed for his leaders' protection and perseverance. He prayed for more laborers. He prayed when circumstances were going well and when circumstances were hard. He showed them how to pray and encouraged corporate prayer for the work. He taught them to prioritize kingdom advancement in their prayers, and his disciples took note.

In the book of Acts, the disciples and churches they started committed themselves to prayer (Acts 2:1, 4:42, 4:23–31, 6:4). Acts 1:9–14 clearly shows prayer birthed the Jerusalem church. It served as the foundation to all they did. People who prayed led the church, which was characterized by prayer.³⁵¹ Their prayers were kingdom-focused and often resulted in the explosive growth of the church (Acts 2:41, 47, 5:14, 6:7, 10:9, 12:12). As the gospel began to spread out of Jerusalem, prayers for boldness, the filling of the Spirit, direction, and the expansion of the gospel spread as well. Paul faithfully followed Jesus' pattern of prayer as well. His prayers almost always centered on mission (Acts 13:1–3, 14:23, 16:6–10, 18:9, 20:36; Eph 1:15–23; Phil 1:3–11; Col 1:9–14).

³⁵¹ Smith, *Church Planting by the Book*, 17.

Steve Smith has documented over six hundred modern Acts-like movements of multiplying disciples and churches around the world.³⁵² Spirit-filled men and women devoting themselves to prayer and fasting are at the root of all of them.³⁵³ David Garrison affirms the centrality of prayer in kingdom movements writing, “prayer has become the first priority of every CPM strategist. As soon as a missionary senses the gravity of his calling he immediately falls to his knees and prays, ‘Oh God, only You can make this happen.’” He lists seven roles of prayer in these movements including: prayer for the missionaries sent out, prayer for the lost people group they are going to work with, prayer modeled by the missionaries and church planters, prayer for the new believers, prayer by the new believers, prayer between partners, and prayer for more workers.³⁵⁴ Jesus’ simple and reproducible prayer strategy continues to multiply today, just as it did with the first century church. In his residency during their years together, Jesus trained his disciples on the importance of prayer and on how to pray. He expects all of his followers to pray and fast, but apostolic leaders must make abiding in this way the foundation of their work.

Be the Person of Peace

Next, Jesus trained his disciples to enter new fields and engage those far from God. In the entry phase, missionaries engage only two types of people: those they know, and those they do

³⁵² Steve Smith, *Spirit Walk: The Extraordinary Power of Acts for Ordinary People* (Kingwood, TX: 2414 Ventures, 2018), xxxix.

³⁵³ Ibid.

³⁵⁴ Garrison, *Church Planting Movements*, 173–176.

not know. Jesus' strategy for reaching people he knew simply denotes an "*oikos*" *Oikos* is a Greek word describing all the persons forming one family, a household.³⁵⁵

Jesus committed himself to being a person of peace and reaching those with whom he had an existing relationship or those with whom he had a relationship. As previously noted, Andrew, Peter, Philip, Nathaniel, and probably John were disciples of Jesus' cousin (Luke 1:36), John the Baptist. John showed great faith and humility when he encouraged them to leave him and follow Jesus as their teacher (John 1:35–37). Jesus' relationship with John allowed him to find five of his twelve disciples. Jesus likely conducted his first miracle at the wedding in Cana among people he knew. Nathaniel was from Cana, less than four miles from Nazareth. This also explains the reason Mary, Jesus, and his disciples were invited (John 2:1–2). Jesus also returned to his hometown of Nazareth early in his ministry to teach in the synagogue (Luke 4:14–30). On several occasions, Jesus engaged with his brothers and sisters (John 7:5, Mark 3:31–35). After calling Matthew (Levi) to follow him, Jesus went home with him to eat a great feast and share with his friends who were tax collectors and sinners (Luke 5:27–32). Jesus focused his work in Galilee geographically on the *oikos* of his disciples —Capernaum, Bethsaida, and Cana. In a broader sense, Jesus' priority of reaching Israel during his earthly ministry could be considered him reaching his *oikos* as well.

Jesus not only targeted his and disciple's *oikos* but also on several occasions, he healed the sick, preached the gospel, engaged in some more teaching, and then left those who believed to reach their *oikos*. Examples of this include the healing in Peter's mother-in-law's home (Mark 1), the Samaritan woman (John 4), the demoniac (Mark 4), and Mary and Martha (John 11:27, 45; 12:10). Because these individuals met Jesus, many more in their cities heard the good news.

³⁵⁵ Bauer, *BDAG*, 699.

By spending so much time and energy on his own relational network, Jesus instilled the *oikos* principle in his disciples so that it continued to reproduce after he ascended.

While the exact methodology may differ, Acts clearly shows how Jesus' disciples reproduced this principle. Acts 9:26–30 presents one important example when the apostles in Jerusalem send Paul to his home (Tarsus) due to persecution from the Hellenists. The disciples followed Jesus' pattern in Acts 3 when Peter and John heal a lame beggar on their way to the temple. The temple was Jesus, and the disciple's *oikos*. Paul would also prioritize Jesus' synagogue strategy whenever he entered into a new city.

Find the House, or Man, of Peace

The second principle Jesus taught his disciples helped them engage new people in new places in which they did not have any contacts. Matthew and Luke write about Jesus sending the Twelve out two-by-two on a missionary journey to villages where he intended to go (Matt 10:5–15, Luke 9:1–6). Luke 10:1–11 clearly shows the success of these missionary journeys, as Jesus sends out seventy-two laborers to perform a similar task. Jesus' urgent task to reach all of the towns and villages of Galilee in a three-year period required him to mobilize his disciples to go out and find the places and people in whom the Spirit was already at work.

Some scholars have criticized this principle. Steve Jennings writes, “The ‘person of peace’ approach appeals to Luke 10 as the model for kingdom expansion. Again, no one mentions the other commands in the text: to hurry, to take no clothes, and to eat only what is served. Why aren't those as binding as the ‘find a person of peace’ command? Other methods that were also used greatly by God in Acts—such as sermons to large crowds (Acts 2)—are also

ignored.”³⁵⁶ Though Jesus did command his disciples to look for houses of peace, he did not teach this concept as the only way to enter into new places. Jesus modeled preaching evangelistic sermons for the disciples as well. The principles behind these commands and how missionaries contextually implement them matter most.

Nathan Shank suggests Jesus may have prioritized his travels based on the disciple’s reports.³⁵⁷ Concerning this strategy he writes, “Jesus did not send his outsiders to become insiders; rather he sent them to seek out those locals whom the Spirit had prepared to receive the message. In this way after its initial acceptance, within the house of peace, the spread of the gospel carried potential to be movement driven by local believers. The door the Spirit opened became a gateway which others could respond within their own social structure.”³⁵⁸ Shank concludes, “The importance of ‘house of peace’ can be fully appreciated when the entire church planting process is in view. The fulfilled goal of entry strategy, the house of peace, proves an efficient venue for evangelism, discipleship and church formation. An entry that opens homes provides a seamless transition to house church starts.”³⁵⁹ Not surprisingly, most of the churches in the NT met in homes. Schnabel comments, “It is undisputed that private houses played a major role in the missionary activity of the early church.”³⁶⁰ Missionaries who do not understand

³⁵⁶ Steve Jennings, “The Foolish Quest for a ‘Silver Bullet’ in Global Missions,” *9 Marks*, March 2, 2018, accessed January 12, 2021, <https://www.9marks.org/article/the-foolish-quest-for-a-silver-bullet-in-global-missions/>, 2.

³⁵⁷ Shank and Shank, *Four Fields*, 38.

³⁵⁸ *Ibid.*

³⁵⁹ *Ibid.*, 39.

³⁶⁰ Schnabel, *ECM: Jesus and the Twelve*, 298.

the house of peace principle may find it more difficult starting churches in homes like the early church did.

The principles behind “hurry, take no clothes, and eat only what is served” prove equally valid today as well. Concerning “eating only what its served,” Leon Morris comments, “When the preachers are welcomed they are to accept hospitality, eating what is put in front of them. In the area beyond Jordan to which they were apparently going there were many gentiles and the food offered might not always satisfy the rigorist for ceremonial purity. They were not to be sidetracked into fussiness about food and food laws.”³⁶¹ Also, the hospitality of the home signified a true house of peace. Jesus told them to not carry provisions (clothes and money) but rather trust in God to provide for their needs. Refraining from greeting anyone on the road served a reminder of their urgent business and that they should not to delay it with small talk on the road. Morris points out Eastern salutations can be elaborate and time-consuming.³⁶² Brad Buser asserts that “nowhere do we see the apostles in the book of Acts, as the gospel moves out from a Jewish only audience, seeking a person of peace to initiate their efforts.”³⁶³ He believes the implementation of this principle forces the missionary to “work through the person of peace which commonly means the missionary is working through an unbeliever to communicate Biblical truths; sometimes with the missionary present, sometimes not. ... Scripture is stretched beyond its context and ‘proof’ is there for a new, faster, less painful method to be implemented.”³⁶⁴ While the phrase “house of peace,” does not appear in Acts, the

³⁶¹ Morris, *Luke*, 120.

³⁶² Ibid.

³⁶³ Brad Buser, “Does the NT Actually Teach the ‘Man of Peace’ Method?,” *Radius International*, February 2, 2018, accessed January 12, 2021, <https://www.radiusinternational.org/new-testament-actually-teach-man-peace-method/>, 2.

³⁶⁴ Ibid.

principle does. Examples of houses of peace in Acts include: Cornelius (Acts 10:34–48), Lydia (Acts 16:11–15), the Philippian jailer (Acts 16:25–34), Crispus (Acts 18:5–17), and Priscilla and Aquila in Ephesus (Acts 18:24–28). For the disciples, houses of peace received the gospel and willingly volunteered their homes to serve as an outpost for Christian community and mission. Schnabel, describing these short-term missionary tours through Galilean villages, believes Jesus intended their imminent mission as a paradigm of permanent mission in the future.³⁶⁵ The ultimate goal of these missionary tours was to find houses of peace through whom God would use as a kingdom outpost (or church) once the disciples had departed.

Gospel Skills

Jesus constantly proclaimed the gospel, or the kingdom, to crowds and to individuals. He told the disciples such proclamation was the reason he came (Mark 1:38–39). Jesus proclaimed the gospel in synagogues throughout Galilee. In the synagogues, he taught the gospel by showing how the OT pointed to him as the Messiah. Outside of the synagogue, he told simple stories, or parables, to gauge spiritual interest from his crowds. Sometimes he did not share the whole gospel with uninterested hearers. Jesus also used questions to share the gospel. Whether Jesus shared a story to search for the spiritually interested or the gospel message, he called people to a decision. One could not encounter Jesus and remain neutral about him. Shank defines a gospel presentation as “presenting Jesus as the Savior and calling people to a decision.”³⁶⁶ Jesus spoke hard words to the religious elite and to self-righteous and judgmental people. He spoke more

³⁶⁵ Ibid, 293.

³⁶⁶ Shank and Shank, *Four Fields*, 52.

gently to those who knew they were sinners. His gospel presentations were straightforward and simple for most people. He was the greatest evangelist in history, yet his greatness did not lie only in his ability to evangelize.

Immediate Empowerment of New Believers

As Jesus shared the gospel, he had both the hearer and those he was training in mind.

Summing up Jesus' evangelistic ministry, Addison writes:

Jesus crafted his message and its delivery so that it was readily understood, remembered and passed on to others. He trained his disciples to follow his example. He expected the newest believers to immediately begin sharing what he had taught them and what God had done for them." The principle of training a new believer in a simple, reproducible gospel tool and releasing them to use it is perhaps the most powerful of the principles of evangelism found in the gospels.³⁶⁷

While Jesus did not expect his disciples to become expert evangelists overnight, he did expect them to attempt to share with others what they knew about him. This principle seems consistent throughout Jesus' ministry with a few exceptions when the individuals sharing might prematurely accelerate persecution from the Jewish leaders. In the beginning, Jesus seemed to value the new believers' faithfulness to share more than what they shared. Many of those sharing in the Gospels did so out of joy, yet often their presentation was incomplete. The Samaritan woman (John 4) shared her short story and all she knew about Jesus (though very incomplete). Jesus followed up with the man born blind (John 9) after he faced persecution from the Pharisees for sharing about Jesus, in order to help the man understand Jesus' identity more fully. Jesus could not possibly train every new believer in evangelism, so he focused on his disciples, trusting that they would equip others.

³⁶⁷ Addison, *What Jesus Started*, 84.

Observation, Practice, Celebration, and Accountability

Most of the time, Jesus shared the gospel in front of his disciples. He wanted them to be with him in the field to observe not only his technique but also things more difficult to teach in a classroom. Coleman writes, “Practically everything that Jesus said and did had some relevance to their work of evangelism, either by explaining a spiritual truth or revealing to them how they should deal with people. He did not have to work up teaching situations, but merely took advantage of those about him, and thus his teaching seemed perfectly realistic.”³⁶⁸ This was masterful on Jesus’ part. He seemed to allow the disciples to observe him as long as they needed to before sending them out on their own to proclaim the gospel. As the disciples observed Jesus’ evangelism, they were absorbed his techniques without realizing he was training them.³⁶⁹

A time came (Luke 9:1–6) in which Jesus knew they were ready to go out on their own. Although he told them only to “proclaim the kingdom of God,” Jesus clearly stated what he expected the disciples to do. He did not want them to copy all of his techniques but simplified the mission for them. They would have enough to worry about, so he was simple and direct. The crowds in Bethsaida seemingly cut short their debrief after this first mission (9:10), but whatever outcome, Jesus had intended to gather them for a time of debrief and accountability. Soon, Jesus sent them out again with seventy-two others. Perhaps these seventy-two were the fruit of their first mission. After this mission, Jesus conducted another debrief, and after a number of failures on the disciple’s part (9:46–56), they experienced a great deal of success on this mission (10:17–20). This debrief became an important part of their training. Jesus “would not let them rest in

³⁶⁸ Coleman, *The Master Plan of Evangelism*, 74–75.

³⁶⁹ Ibid.

success or in failure. No matter what they did, there was always more to do and to learn.”³⁷⁰ This account also shows Jesus teaching the importance of repetition. The instructions given for these two missions are almost identical. He wanted them to have confidence with one entry strategy (House of Peace) and one gospel strategy before asking more of them.

The Book of Acts evidences the success of Jesus’ training. Edward McDowell comments, “It is proper to assume, of course, that the drama in Acts is the flowering of the story in the Gospels, and that the evangelism we discover in Acts has its origins in the life and teaching of Jesus.”³⁷¹ As the story of Acts unfolds, many others besides the apostles were sharing their faith boldly and immediately. Evangelism does not require exceptional people. “It is the message they carry, and the driving power that carries them, which are exceptional.”³⁷² Evangelism training today seems prone two mistakes. First, preachers often preach the need to evangelize from the pulpit without giving church members practical tools and directives to actually use. Second, when church members learn strategies and tools, they often do not have the opportunity for observation and practice. This can result in an individual gaining knowledge in evangelism without actually doing evangelism. From Jesus’ example, therefore, one learns the importance of observation, practice, directives, accountability, and celebration for ensuring the gospel spreads.

³⁷⁰ Ibid, 96.

³⁷¹ Edward A. McDowell, “NT Evangelism,” *Review and Expositor* 42.1 (January 1, 1945): 16–25, 1.

³⁷² Michael Wilcock, *The Message of Luke: The Savior of the World*, Accordance., BST (Downers Grove, IL: InterVarsity Press, 1979), 120.

Discipleship Skills

For Jesus, discipleship began with evangelism. He never disconnected the two. The call to salvation was also a call to discipleship. McDowell asserts, “By now we should realize that the failure to teach converts to Christ the requirements and demands of the way of Jesus has been the greatest weakness in our evangelism. . . . [I]t is important to show that instruction of new converts was definitely a part of the process of [NT] evangelism.”³⁷³ For Jesus, his relationship with his disciples served as the context of discipleship. George Robinson comments, “The disciple’s worldviews were transformed by virtue of their close association with Jesus. It was their association with Jesus in both the monumental and mundane that made the difference.”³⁷⁴ While Jesus was with the disciples, he intentionally emphasized certain principles.

Jesus balanced knowing, being, and doing as essential elements of his discipleship strategy. Jesus was an excellent teacher and was constantly teaching his disciples. As his disciples spent time with him and attempted to obey his teachings, they grew. Zane Pratt comments on this balance writing, “Biblical discipleship therefore involves knowing, being and doing in an inseparable union. All must equally be stressed. To leave any out, or to stress any above the others, is to inflict serious damage on the whole.”³⁷⁵ Stressing one component of discipleship over the other is indeed dangerous because they are all necessary ingredients for growth.

³⁷³ McDowell, “NT Evangelism”, 23.

³⁷⁴ Robinson and Reid, *With*, 49.

³⁷⁵ Zane Pratt, “Obedience-Based Discipleship,” *GMJ* (n.d.), accessed January 4, 2020, <http://ojs.globalmissiology.org/index.php/english/article/viewFile/1811/4017>, 9.

Know

Jesus taught his disciples many things in many different ways. All along the way, he helped them to grow in their knowledge of God and of the kingdom. Pratt rightly states, “The basis of discipleship is the gospel of salvation in Jesus Christ, which itself necessarily includes the full teaching of the Bible in all of its doctrinal categories.”³⁷⁶ Jesus employed a diverse method of delivering the information he needed the disciples to know. He did not teach systematically, and a neat outline cannot categorize and present his teachings. Tom Houston observes that Jesus “taught about attitudes and behavior, standards and discipline, laws and customs. He had new things to say about marriage and the family, and about social behavior. He spoke of the world of the spirit and dealt with love and faith and fear and hypocrisy. He let them discover who he was and made it clear why he had come and how he would die. But he would rise again and he told how the world would end.”³⁷⁷ Jesus taught by example, in context, by parables, by overheard dialogue and debate, by stages, and by experience.³⁷⁸ Conversational or discovery-based, teaching creates space to practice truth.

While sermons and lectures had a place in Jesus’ training, his preferred method of teaching was conversational. Many times monologue sermons and lectures serve as the primary means of discipleship in the lives of church members and students. Mark Dever argues expositional preaching as the most important indicator of a healthy church with healthy disciples.³⁷⁹ Dever defines expositional preaching as “preaching that takes for the point of a

³⁷⁶ Ibid.

³⁷⁷ Houston, “Theological Education through the Apostles”, 17–18.

³⁷⁸ Ibid, 18–19.

³⁷⁹ Dever, *Nine Marks of a Health Church*, 42–43.

sermon the point of a particular passage of Scripture.”³⁸⁰ He goes on to explain the reason expositional preaching serves as the most effective tool for discipleship is the need for the Bible to be the center of a Christian’s life and a church’s life.³⁸¹ While expositional preaching, or sermons in general, are a great tool for discipleship, no biblical precedent elevates preaching as the most important element in the life of a disciple and a church. Ironically, in Dever’s chapter on expositional preaching, he fails to show expositional preaching in Jesus’ ministry as well as in the early church’s, as the primary means of discipleship. He devotes a great deal of time discussing the necessity of believers placing the Bible at the center of their lives, but then makes a jump to assume that listening to a sermon is the best way to accomplish this. Preachers and teachers could benefit from going back and studying how Jesus taught his disciples, instead of mystically assuming spiritual growth happens during a sermon.

Parker Palmer believes emulating Jesus’ teaching methodology of creating a learning space is necessary for true learning to take place and that to “[s]tudy with a teacher who not only speaks but listens, who not only gives answers but asks questions and welcomes our insights, who provides information and theories that do not close doors but open new ones, who encourages students to help each other learn- to study with such a teacher is to know the power of a learning space.”³⁸² Disciples trained with a conversational model of teaching more likely adopt healthy approaches to leadership and change that invite input from their students. They will more likely come alongside seekers and engage them in spiritual conversations.³⁸³ In

³⁸⁰ Ibid, 44.

³⁸¹ Ibid, 46.

³⁸² Parker Palmer J., *To Know as We Are Known: A Spirituality of Education* (San Francisco, CA: Harper and Row, 1983), 70–71.

³⁸³ Cronshaw, “Reenvisioning Theological Education, Mission and the Local Church,” 97–98.

summary, Jesus modeled the importance of teaching Bible knowledge in discipleship, but Christian leaders must carefully consider his method of teaching.

Do

The American church has suffered for some time with an imbalanced definition of discipleship. Too often, discipleship includes teaching with rarely any obedience or even the expectation of obedience. Steve Smith writes, “In some Christian ministry, we assess how mature a believer is based on how much he knows. But the [NT] assesses the maturity of the believer based on how much he obeys.”³⁸⁴ Without time with Jesus, his teaching, and immediate obedience to that teaching, Jesus’ disciples would not have progressed as his disciples. He intentionally built obedience into his residency. Addison defines discipleship as “a lifestyle of obedience that results from a living relationship with Jesus.”³⁸⁵ Jesus clearly commanded in Matthew 28:18–20 that disciples must teach existing and new disciples to obey his commands.

Jesus did not teach his disciples everything they needed to know all at once. Instead, he taught them to obey. If anyone refused to obey Jesus’ teachings, he or she could not be a disciple of Jesus. In Luke 8:15–21, after Jesus shared the parable of the sower, he described good soil to his disciples as “those who, hearing the word, hold fast in an honest assessment and good heart (stick with him), and bear fruit with patience (obedience).” Fruit can surely mean the fruit of the Spirit (Gal 5:22–23), but it also means the fruit of new disciples (John 15:16). In Luke 8:18, Jesus warns his disciples, “Take care how you hear.” He did not explain the parable to those in

³⁸⁴ Steve Smith and Ying Kai, *T4T: A Discipleship Re-Revolution: The Story Behind the World’s Fastest Growing Church Planting Movement and How It Can Happen in Your Community!*, 1st ed. (Monument, CO: WIGTake Resources, 2011), 79.

³⁸⁵ Addison, *What Jesus Started*, 85.

the crowd, because they had no interest in learning the meaning and obeying it. In verse 21, Jesus says, “My mother and brothers are those who hear the word of God and do it.” Commenting on this passage Morris adds, “The stress is on doing. Those who are near to Jesus are those who take seriously their duty to God.”³⁸⁶ In John 3:36 Jesus says, “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.” In Matthew 7:24–27, Jesus teaches the difference between a wise and foolish man: The foolish man hears and does not obey, while the wise man hears and obeys. This major theme occurs in the Book of Proverbs. Wisdom is knowing God and keeping his commandments (Prov 3:1–2). Jesus fully expected his disciples to do something with his teachings. As long as they were willing to take small steps, Jesus patiently invested in them.

Jesus taught his followers to obey his commands. While this includes the entire Bible, he began with basic commands such as: baptize new believers in the name of the Father, Son, and Holy Spirit (Matt 28:19), love God and one another (Matt 22:37–39), give generously of your time, talent and treasure (Matt 6:1–4), pray (Matt 6:5–15), take the Lord’s supper (Matt 26:26–28), follow me (Luke 9:23), and make disciples (Matt 28:18–20).³⁸⁷ George Patterson believes these commands provide our model for basic discipleship, and the Epistles build on them. He writes, “We obey Jesus command when we observe his apostle’s commands. They spoke and wrote with the inspired authority of Christ. The commands in the letters, however are not basic. They are not the foundation or ‘basement floor’ of the building; they belong to the second story and up, for leaders and believers already baptized and under a church’s care.”³⁸⁸ Paul wrote some

³⁸⁶ Morris, *Luke*, 172.

³⁸⁷ Patterson and Scoggins, *Church Multiplication Guide Revised*, 22.

³⁸⁸ *Ibid.*

of his letters, which contained “second story” content, to young believers and churches, so the early church leaders seemed to teach and obey Jesus’ foundational commands immediately.

Zane Pratt notes two issues with Patterson’s emphasis on the commands of Jesus. First, he believes that Patterson wrongly elevates the commands of Jesus over the rest of the NT. Second, Pratt asserts Patterson stresses obedience above theological knowledge.³⁸⁹ Shank describes Patterson’s “basement floor” as short-term discipleship, in which the first one to three months prioritize setting a pattern of obedience, giving spiritual milk (setting DNA), and depending upon a mentor.³⁹⁰ These practices lay a good foundation for the new disciple. The repetition of these basic commands in Jesus’ teaching, and the example of the early church’s prioritization of them in Acts 2 provide a strong argument for prioritizing them with new believers today. The “second floor” is long-term discipleship, which generally runs one to three years. During these years, disciples prioritize taking every thought captive, consuming spiritual meat (self-feeding), and having accountability to a mentor.³⁹¹ As disciples grow through their obedience to these simple commands of Jesus, a mentor can intentionally introduce them to deeper teachings as long as obedience remains a priority. As a disciple learns to self-feed on God’s word, he or she will inevitably grow in their theological knowledge. Therefore, assisting disciples in balancing knowledge and obedience will bring continued spiritual growth through the power of the Holy Spirit. .

³⁸⁹ Pratt, “Obedience-Based Discipleship,” 2–3.

³⁹⁰ Shank and Shank, *Four Fields*, 59–60.

³⁹¹ *Ibid.*

Be

Growth in God's kingdom (salvation and sanctification) ultimately come through the gracious work of the Holy Spirit (Mark 4:26–29). One's relationship with Jesus, through the Holy Spirit, ultimately brings spiritual growth as the disciple increases in knowledge and obedience. Jeremiah anticipated the Holy Spirit filling God's people (Jer 31:31–35). He speaks of a day when God will put his law in the hearts of his people. He writes, "And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord." Jesus, teaching on the Spirit in John 14:15–17, tells his disciples the moment Jeremiah prophesied about was close. The Helper would come, and he would instruct them in truth (knowledge) and help them to obey his commandments (obedience). Edward Klink believes that truth, for Jesus, is "something to be received and obeyed, which is exactly the kind of help the Paraclete intends to offer the disciple."³⁹² He continues, "The obedience God requires goes beyond human achievement, so Jesus promises the believer divine assistance."³⁹³ This divine assistance has such significance in John 14:12, Jesus tells the disciples they will do greater works than he did. Jesus fully expected his disciples to see more missions success than he did because of the Helper's presence within

³⁹² Klink, *John*, 941.

³⁹³ *Ibid*, 935.

them.³⁹⁴ Klink helps guard against comparison between the works of Jesus and his disciples when he writes, “Thus the comparison was never between the works of Jesus and the works of the disciples, but between the pre-glorification works of Jesus and the post-glorification works of Jesus, with the disciples simply participating in the works of the risen and exalted Lord.”³⁹⁵ Jesus fully believed as his disciples progressed in their knowledge of him and obedience to him, the Spirit would grow them as disciples. Understanding this balance between knowing, doing, and being is necessary for true discipleship to occur.

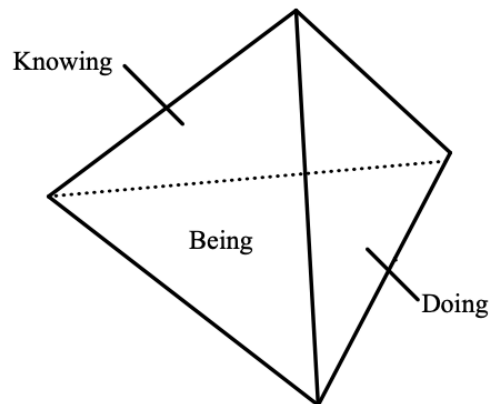
Jesus practically balanced knowing, being, and doing during his training of the apostles. Steve Smith and Ying Kai have observed a pattern in Jesus’ ministry, which consisted of seven parts. First, Jesus cared for his disciples as a shepherd cares for his sheep (John 10:1–18). Second, he taught them to worship God in Spirit and truth (John 4:20–24). Third, he lovingly held them accountable as they followed him and fished for men (Mark 6:30; Luke 10:17). Fourth, he continually kept the vision of the reason he had come, the Jewish mission they were presently on, and the future gentile mission before them (Luke 19:10, Matthew 20:26–28). Fifth, he gave them new teaching in a variety of ways but typically asked questions, which helped them to discover key insights on their own (Luke 24:15, Mark 8:27–30). Sixth, Jesus had them practice and repeat certain ministry skills in which they lacked confidence or competence. Seventh, Jesus helped them make plans to obey what he was training and he prayed for the Spirit to help them, commissioning them to go and do what he had asked them to do. Smith and Kai

³⁹⁴Milne, *The Message of John*, 215.

³⁹⁵ Klink, *John*, 921.

have packaged these principles in a discipleship meeting format that has benefited disciples all over the world, called “Three Thirds.”³⁹⁶ The figure below illustrates a balance of knowing, doing, and being in discipleship.

Figure C: Three Dimensions of Balanced Learning³⁹⁷



Gathering Skills

The essence of Jesus’ church strategy simply modeled healthy church and stressed the importance of community in godliness and mission. The section discussing the disciple’s commitment to community has already made this point. The best strategy for teaching someone how to start healthy churches is being a healthy church with them. Also, an effective discipleship strategy that sets good DNA in disciples will inevitably lead to healthy churches. Jesus modeled a gospel-centered, healthy, small, low-cost, focused, participatory, decentralized, multiplying church for his disciples. For Jesus, the church was people. Size, resources, great preaching,

³⁹⁶ Smith and Kai, *T4T*, 124.

³⁹⁷ Ferris, *Establishing Ministry Training*, 72.

emotional worship, or longevity did not define success in regards to church for Jesus. Healthy, obedient, reproducing disciples were the litmus test of success for Jesus. As disciples abide with Jesus and obey his commands, they will start new churches, and existing churches will grow. In Acts, Jesus' disciples produced this exact type of churches.³⁹⁸ Jesus' disciples learned a lot about church from Jesus.

As previously stated, an overemphasis on knowledge in discipleship can stunt a disciple's growth. This same truth applies to a church community or small group. Many today rely heavily on knowledge as the primary means of disciple and church health. In Dever's book, *Nine Marks of a Healthy Church*, he clearly emphasizes knowledge as the primary means for spiritual growth and maturity of a church. He believes spiritual growth (discipleship) happens best through expositional preaching, biblical theology, and a right understanding of the gospel, conversion, evangelism, church membership, church discipline, and church leadership.³⁹⁹ Dever writes, "God's word is what we need if we are to grow. ... We grow as we understand more of the truth about God and about us. ... When we begin to understand more of what the Bible teaches about evangelism, we will begin to trust God in helping us to spread the good news."⁴⁰⁰ While Dever is correct that believers need to understand more of God's word and more about God, Jesus' ministry shows understanding alone will not necessarily bring health. An emphasis on knowledge departs from how Jesus trained his disciples. Church leaders must teach their people to obey, which may necessitate scaling back the delivery of knowledge and modeling obedience with a few.

³⁹⁸ Jerusalem, Antioch, Pisidian Antioch, Iconium, Lystra, Philippi, Thessalonica, Corinth, Ephesus, and others.

³⁹⁹ Dever, *Nine Marks of a Health Church*, 216–222.

⁴⁰⁰ Ibid.

Leadership Development Skills

As previously written, Jesus placed great importance on leadership development. This section will focus on some of the key principles in his development of the Twelve as leaders. The Gospels frequently refer to Jesus as “teacher” or “rabbi.” Jesus confirms this assessment saying, “You call me ‘Teacher’ and ‘Lord,’” and rightly so, for that is what I am” (John 13:13). The title “teacher” in the church in America today conjures up thoughts of seminary or Sunday school classrooms, professors, lectures, tests, grades, pastors, pulpits, and the increase of knowledge.

Keith Ferdinando believes:

There is a breadth and depth in the “theological education” he (Jesus) carried out. ... [E]mbracing as it does not only the mind, but also character, relationships, ministry, the whole of life. Its distinctive features—the dynamic and informal didactic approach, communal character, missional goal, and most important of all, the transparent integrity of Jesus’ own life at its very heart—must surely challenge our own rather anemic efforts in Christian training. ... The purpose for which he calls the disciples—fishing for men—shapes the methods he uses to train them as well as the communal context in which the training takes place while Jesus himself embodies all that he seeks to foster in his followers.⁴⁰¹

Perhaps describing Jesus as a mentor and coach of the Twelve proves helpful. His role certainly included teaching but was holistic and complete leadership development. Jesus sought to train his disciples in key principles to pass on to those they would coach after he was gone.

Jesus’ successful coaching relationship primarily results from his willingness to give his disciples his most valuable resource: his time. Jesus knew a deep, trusting relationship with his disciples was the key to a successful residency. The Gospels mention only a few instances of the Twelve, and especially Peter, James, and John, not with Jesus. Tom Steffen believes building deep relationships are essential to fulfilling the CMT. He writes, “Jesus spent significant time getting to know his disciples. They lived, ate, prayed, learned, laughed, cried, traveled, and

⁴⁰¹ Ferdinando, “Jesus the Theological Educator”, 360-361.

ministered together. Jesus built solid, ongoing relationships with his disciples.”⁴⁰² Jesus ultimately laid down his life for his disciples. Training apostolic leaders cannot occur without a deep relationship, which can only come through spending time together. Ori Brafman and Rod Beckstrom describe a catalyst as “Someone who every time they have a conversation with someone they’re actively thinking, how can I help this person? Who can I introduce this person to? I just want to help this person, I just want to make this person better.”⁴⁰³ They conclude, “A catalyst’s most important relationships are based on trust and understanding.”⁴⁰⁴ Jesus, a great catalyst, understood the importance of deepening his relationship with a few to impact the many.

Model, Assist, Watch, Leave

At the heart of Jesus’ coaching and equipping strategy was a process where Jesus would model a task he wanted his disciples to do; assist them in reproducing it; watch them attempt it on their own providing feedback, encouragement and correction; and ultimately phase out his role, leaving them to accomplish the task on their own.⁴⁰⁵ The acronym *MAWL* is used by some missiologists to refer to this process. The effectiveness of Jesus’ missionary residency hinged on the day-to-day example he provided for his disciples, his willingness to help them do what he had modeled for them, and his expectation they would do what he had done on their own in the future. Jesus modeled many things for his disciples during their residency. This section

⁴⁰² Tom A. Steffen, *Passing the Baton: Church Planting That Empowers*, rev. ed. (La Habra, Calif.: Center for Organization & Ministry, 1997), 217.

⁴⁰³ Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*, repr. ed. (New York: Portfolio, 2008), 118.

⁴⁰⁴ *Ibid*, 113.

⁴⁰⁵ Chuck Wood and Carter Cox, “Equipping and Coaching Across the No Place Left Coalition,” *GMJ* 1, no. 14 (October 2016): 3.

examining the content of Jesus' residency has already emphasized several practices Jesus modeled for his disciples with regards to the CMT.

A clear example of Jesus assisting the disciples occurs in 9:13–17, when upon returning from their missionary journey, their debrief gets interrupted by over five thousand people in Bethsaida who desired to hear more about the kingdom of God. After challenging the disciples to feed the crowd, they struggled to come up with a solution. Jesus then proceeded to miraculously multiply five loaves of bread and two fish but carefully allowed the disciples to organize the people and distribute the food. He patiently assisted them and helped them to work through a large ministry obstacle. Another example of Jesus assisting the disciples occurs in 9:37–43. In this passage, a number of the disciples could not cast out an unclean spirit in a boy. While Jesus does assist by casting out the unclean spirit, he does not extend the same gentle patience as before. He apparently sensed their growing pride and selfishness (9:46–47), which severely hindered their growth.

The sending out of the Twelve in 9:1–6 and 10:1–11 are examples of watching. Jesus gave the apostles power and authority and sent them out to preach the gospel and heal everywhere. He is very direct in his instructions in both accounts but does release them to do what they had been watching and helping him do. After modeling and assisting the disciples, Jesus immediately empowered and entrusted them with the work.

Often missionaries trained in America do not fully engage in the very CMT they will eventually do in a foreign context. Perhaps church leaders tasked with training missionaries fear they might fail if released to practice in their “Jerusalem.” Steffen believes, “Genuine growth comes best through responsibility, participation, repetition, and dialogue. . . . Genuine growth also comes through making mistakes. People who take risks tend to make mistakes.

Developmental growth involves multiple mistakes over time.”⁴⁰⁶ Robert Clinton agrees that taking risks and failing is a necessary part of ministry. He comments, “While I must always seek to discern the directing of God’s Spirit, there will be times when he remains silent or purposely unclear. In times like these, I must invoke my gift of faith and continue to press forward, even at the risk of personal failure... I must remember at all times that God is in control.”⁴⁰⁷ A key component to the process is continually bringing missionaries back for an honest assessment of their efforts. This assessment enables leaders to fully release missionaries in training to pursue the CMT. Without modeling, assisting, and watching individuals engage in the CMT, development will remain incomplete, and leaving, or sending, cannot take place.

Finally, when Jesus felt the disciples training was complete, he physically left them and ascended to be with the Father. Coleman writes, “While Jesus left the disciples geographically, he did not leave them relationally (John 16:16).”⁴⁰⁸ Jesus left the disciples with an end vision of people from every tribe, tongue, and nation worshipping God. He also left them with a clear strategy, or process, for accomplishing this goal. Jesus left the disciples with practices to help them accomplish each phase of the strategy. Just like Jesus, a day will come for the residency to end. Although necessary, those developing missionaries must strive to maintain a relationship with those they send out.

Healthy release proceeds from a healthy mentoring relationship and significant time together. Steffen believes keys to the successful release of apostolic leaders include building deep relationships, ensuring ownership of the vision, modeling ministry before requiring it, organizing

⁴⁰⁶ Steffen, *Passing the Baton*, 217.

⁴⁰⁷ Clinton, *The Making of a Leader*, 173.

⁴⁰⁸ *Ibid*, 218.

roles and ministry activities to disperse power, calling for ministry involvement immediately, expecting mistakes, believing in the new leaders, announcing departure plans discretely, and planning programmed absences before leaving completely.⁴⁰⁹ These keys are evident in Jesus' training of the Twelve. George Miley lists six qualities for apostolic release observed from the ministry of Paul after leaving Antioch. Miley notes: "Paul's calling and gifting had been expressed and seasoned over years of ministry. His calling was confirmed by other godly leaders. The timing of Paul's release was confirmed by other godly leaders. His release came in the context of a local church. His release came in the context of a team. And the organizational structure that was the vehicle for Paul's release was different than the organizational structure of the local church."⁴¹⁰ When apostolic leaders are released too late, frustration and bitterness can arise. When apostolic leaders are released too soon, a risk arises that they will quit when things get difficult or spend years pursuing ineffective ministry.

From Jesus' model one can conclude apostolic leaders need apostolic mentoring. In America, many new Christians, included gifted apostles, have often been negatively mentored. Shank commenting on this type of mentorship writes, "That which is observed as typical Christian behavior constitutes the social norms of this community. Over time these 'norms' create equilibrium or balance as believers tend to take on prescribed roles and/or attitudes within body life. Sadly, for many, this process constitutes a 'cooling off' of initial excitement and zeal for the Lord's work."⁴¹¹ This discussion reveals a need for apostolic leaders who have experience

⁴⁰⁹ Steffen, *Passing the Baton*, 217–218.

⁴¹⁰ Miley, *Loving the Church . . . Blessing the Nations*, 135–139.

⁴¹¹ *Ibid*, 101.

and are actively pursuing the CMT to mentor/coach emerging apostolic leaders. Jesus clearly intended this leadership principle to become an integral part of missionary training.

The Form of Jesus' Residency

While many missionaries in American go through formal missionary training, Jesus did not train missionaries this way. An artificial classroom environment alone cannot train apostles. Robinson explains, "Developing leaders (apostolic) with a vision and skills to kindle or spread a CPM is a multi-faceted task. Leaders are not developed through courses or seminars alone, but through a combination of teaching buttressed with much practical experience."⁴¹² He goes on to compare this type of balanced training with a science lab: "If a person only sits through lectures and never applies what they have learned, every-thing remains theoretical and advancement is prohibited for lack of practice. But if a person goes directly to the lab and fails to get the background for the subject through lecture, the results can be disastrous! Learning is balanced when students attend lecture and then apply what they heard through laboratory exercises."⁴¹³ Jesus' development of the Twelve was a truly holistic approach to leadership training. Clinton notes, "Leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purposes for the group. This is contrary to the popular notion that a leader must have a formal position, a formal title, or formal training."⁴¹⁴ While necessary at times, formal training must supplement the overall training experience rather than becoming the primary training methodology.

⁴¹² George G. Robinson, *Striking the Match: How God Is Using Ordinary People to Change the World Through Short-Term Missions* (Location: Publisher, 2007), 96.

⁴¹³ Ibid.

⁴¹⁴ Clinton, *The Making of a Leader*, 174.

Summing up Jesus' model of education, Levi DeCarvalho points out, "Education goes beyond information and character formation. It is a blend of the two plus the indispensable bestowal of power of the Holy Spirit so that disciples can effect change in the world around them and thus cooperate with God in the expansion of the Kingdom."⁴¹⁵ DeCarvalho observes ten characteristics of Jesus training environment including: a mentor with a godly character; a mentor with a perfect blend of word and deed in the power of the Spirit; a mentor with a mission (seen as a magnetic personality); a core of disciples, personally chosen by the master; discipleship through common living; participation in the mission of the master; short projects (without the master's presence) in the context of discipleship; subsequent correction by the master; a plan for the future-the true mission; and power from on high-obedience in the absence of the master.⁴¹⁶ Each of these elements enhanced the effectiveness of Jesus' training environment and blend non-formal and informal training methodologies.

The Effectiveness of Formal Missionary Training

From the example of Jesus and his disciples, one has a difficult time arguing for the necessity of formal training for missionaries. Jeff Reed describes the Western paradigm⁴¹⁷ of theological training as formal and scholastic in nature, "...a constellation of beliefs filled with rules about professors, students, courses, classrooms, testing, degrees, and the very powerful

⁴¹⁵ Levi DeCarvalho, "Jesus' Model of Education," *Mission Frontiers*, March-April 2003, The Scandal & Promise of Global Christian Education (March 1, 2003): 1.

⁴¹⁶ Ibid, 1-2.

⁴¹⁷ According to Kuhn, a "paradigm" is "[T]he entire constellation of beliefs, values, techniques, and so on shared by the members of a given community." Thomas Kuhn, *The Structure of Scientific Revolutions: 50th Anniversary Edition* (Chicago, IL: University of Chicago Press, 2012), 174.

accrediting associations.”⁴¹⁸ Jesse Snodgrass questions whether the Western paradigm of pastoral and missionary training is the appropriate model of theological education for those pursuing the CMT in unreached contexts. He argues this “Western paradigm of TE— for a variety of reasons—is ill-suited to prepare leaders for ministry in pioneer missions contexts.”⁴¹⁹ Despite its’ inadequacies, Snodgrass believes, “Historically, Western involvement in [theological education] in the Majority World has tended to follow the Western paradigm of theological schools, degree programs, and specialized curricula.”⁴²⁰ A 2009 global survey conducted by the Programme on Theological Education of the World Council of Churches supports this assertion stating:

[T]he missionary movement of the 19th and 20th century while initiating and demanding (for) several indigenous models of theological education in its beginnings has predominantly globalized a western pattern, methodology and framework of theological education which only gradually (and partially) became challenged and critically enlarged (or replaced) by contextualized patterns of theological education after the 70s and 80s in the last century.⁴²¹

Other scholars share similar concern regarding the Western paradigm of theological education and its’ effectiveness. Sherwood Lingenfelter writes:

I have concluded that formal education is ill suited and cannot effectively equip evangelists, church planters, and apostolic leaders for ministry The skills and work of the evangelist, church planter, and apostolic foundation-layer can be understood and mastered only through practice, through experiential learning. Some formal study may be helpful, but it cannot take up the larger time frame of the student. Students who spend most of their time in formal theological education become teachers and scholars, which is precisely what the educational program is designed to produce.⁴

⁴¹⁸ Jeff Reed, “Church-Based Ministry Training Which Is Truly Church Based” (Presented at the ACCESS 30th Annual Conference, Moody Bible Institute, 2001), 2.
https://www.bild.org/download/paradigmPapers/Truly_Church_Based.pdf

⁴¹⁹ Snodgrass, “To Teach Others Also,” 2.

⁴²⁰ Ibid, 5.

⁴²¹ International Study Group on Theological Education, “Challenges and Opportunities in Theological Education in the 21st Century: Pointers for a New International Debate on Theological Education” (Presented at the ETE/WCC Programme on Theological Education of the World Council of Churches, Edinburgh, 2009), 17.

In his dissertation Snodgrass seeks to construct a viable alternative to the Western paradigm for theological education in pioneer contexts. He does this primarily by examining the apostolic training ministry of Paul in the NT.

While Snodgrass, and others, passionately seek to reform theological education in unreached contexts, one questions whether this is possible without ultimately challenging the Western paradigm itself. Western missionaries will likely continue going to UPG's in the days ahead. This dissertation, not only questions whether the Western paradigm is most effective for indigenous apostolic leaders, but whether or not it is the most biblically faithful model for training Western missionaries? Following Jesus' model of missionary training will influence the West, as well as the Majority world.

Formal education has its purpose in Christendom, but it is not the most effective and biblically faithful paradigm for initially training missionaries. J. Brennan observes, "Seminary education can be an enriching piece in a larger picture of missionary training. The most important point, though, is to think biblically about preparation and training for missionary work. Sometimes our predilections about what constitutes proper ministry education (some type of formal education, most often in a seminary) can keep us from seeing a more straightforward picture of what training looked like in the early church."⁴²² Neither Jesus nor Paul utilized formal education as their primary means of training missionaries. Brennan further writes, "Workers were trained 'on the way' in the midst of preaching and discipling new believers into churches. Training in the Bible took place in the midst of the same types of service the workers would be

⁴²² J. Brennan, "Do Missionaries Need Seminary?," *IMB.Org*, December 14, 2017, accessed January 25, 2021, <https://www.google.com/search?client=safari&rls=en&q=Do+Missionaries+Need+Seminary%3F+brennan&ie=UTF-8&oe=UTF-8>, 1.

doing themselves.”⁴²³ The view of Brennan and others who do not believe formal seminary training is necessary for missionaries disturbs Jackson Wu. Wu argues, “One cannot use the Bible to argue against the ‘necessity’ of seminary training when seminary education did not exist in the early church.”⁴²⁴ Wu also believes the informal training methodology of Jesus and Paul parallels rigorous theological studies. Wu also believes while theological training on the field is ideal, it rarely happens due to the many challenges missionaries face upon arrival to the field.⁴²⁵

Contemporary scholastic/seminary models of education have Greek origins. These schools were an important Hellenistic institution for the training of children and adults in Jesus’ day.⁴²⁶ Allan Harkness writes, “The primary focus was very much on intellectual development and acquisition of knowledge. ... Thus it was an obvious precursor of the later very book-oriented, classroom-based emphasis on recitation which was to influence not only approaches to compulsory education but also learning styles in universities and seminaries”⁴²⁷ Ted Ward writes, “Jesus deliberately chose not to adopt the Greek concepts of knowledge and learning. He built no school, put himself in no high-status lectureships, and raised no funds to perpetuate his teachings through an endowed institution. He could have done so; among the elite of that day, such practices were more acceptable than what he chose to do. He selected a handful of

⁴²³ Ibid.

⁴²⁴ Jackson Wu, “Is Theological Education ‘Necessary’ for Missionaries,” *Doing Theology, Thinking Mission*, March 14, 2018, accessed January 21, 2021, <https://www.patheos.com/blogs/jacksonwu/2018/03/14/theological-education-missionaries-necessary/>, 2.

⁴²⁵ Ibid, 3.

⁴²⁶ Allan G. Harkness, “De-Schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Formation,” *JTTR* 4.3 (2001): 144.

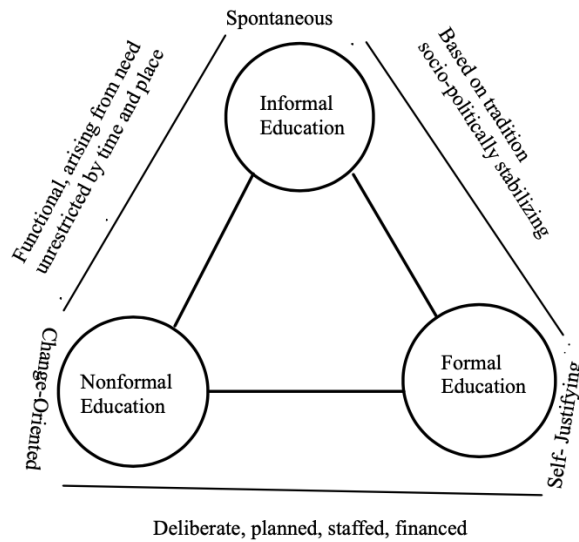
⁴²⁷ Ibid.

candidates and lived among them, an itinerant community of friends."⁴²⁸ Jesus was well aware of an educational style that greatly influenced modern theological training, yet he rejected it. While Hebrew training sought to integrate knowledge and experience, or learning and doing, even this methodology appeared to be too formal for Jesus. Harkness argues, "Jesus' approach to the formation of his disciples was significantly different than the educational status quo in a number of ways." He believes Jesus had four models available to him in his day including the philosopher, sage, prophet (or seer), and interpreter of Jewish law (scribe, pharisee, and rabbi). Instead of choosing one, Jesus incorporated aspects of each and created his own unique style of training. Harkness continues, "Of special note in his historical-cultural setting is his choice not to establish a rabbinic-style school to which his disciples would come, but instead to utilize an itinerating context which generally took him away from the synagogues and school buildings (where a rabbi would have tended to stay), and he persuaded his disciples to join him in his itinerations, thus creating a learning community on the move."⁴²⁹ Paul too, was a product of this more formal rabbinic training, yet after his conversion, he departed from this methodology for an approach similar to Jesus'. Despite Wu's argument it appears NT missionary training moved from formal to non-formal and informal training. The following figure provides a comparison of the three forms of education.

⁴²⁸ Ted W. Ward, "Facing Educational Issues." ' In *A Reader in Christian Education: Foundations and Basic Perspectives*, ed. E.S. Gibbs (Grand Rapids, MI: Baker Books, 1977), 345.

⁴²⁹ Harkness, "De-Schooling the Theological Seminary," 148.

Figure D: Approaches to Education⁴³⁰



Filtering Through Non Formal and Informal Training

Throughout the Bible, God has happily used a few faithful people to accomplish great things. Whether Abraham, Moses, Joseph, Gideon’s army of three hundred, Esther, David, Jesus, the Twelve, the one hundred and twenty, the Antioch church, or Paul’s missionary bands, God loves to glorify himself by doing the unthinkable through the right individuals or small groups of people. Apostolic training is ultimately about finding the right people, which always takes time. Of the Twelve, only Judas fell short. Jesus, however, chose Judas, gave him time, and allowed him access to the same leadership development environment as the other eleven. Although tragic, the story of Judas does provide some comfort and freedom for those tasked with training apostolic leaders. Success in the eternally important task of missionary training is simply

⁴³⁰ Ferris W., *Establishing Ministry Training*, 55.

faithfulness to following the pattern modeled by Jesus in the Gospels. Disappointments will certainly occur along the way that will tempt capitulation to cleaner, institutionalized, and programmatic training strategies. Often these strategies lower the bar, resulting in more missionaries being sent but can have unforeseen long-term consequences. Judas experienced most of what the other disciples experienced. He listened to Jesus' teaching, watched his miracles, and went out on missionary journeys to preach the kingdom and heal the sick. Through his time with Judas in this context, Jesus realized that Judas was not the right person. If Jesus had not exposed Judas's unbelief and greed or if Judas had gone out with the other disciples after Jesus had departed, the work would have quickly exposed his true nature. In one sense, Jesus' residency worked as a filter for Judas.

While Judas is an extreme example, the same principle holds true today. Without some form of missionary training modeled after Jesus' residency, a greater risk emerges of sending individuals to pursue the CMT who may not last long on the field or who may do long-term damage to a work in a particular field. Clinton believes, "Effective leaders view leadership selection and development as a priority function in their ministry."⁴³¹ Metcalf asserts those in the West have great difficulty embracing this filtering principle because of the extreme individualistic and egalitarian society. He comments, "To embrace a principle like selectivity goes against the grain of much of what we value, because selectivity means that choices must be made. Value must be placed on relationships. And when choices about people are made, the choices may not seem fair."⁴³² While formal training has the ability to filter for teachers and scholars, it is unable to effectively filter for missionaries.

⁴³¹ Robert Clinton, *1 and 2 Timothy: Apostolic Leadership: Picking up the Mantle*, Clinton's Biblical Leadership Commentary Series (Pasadena, CA: Barnabas Publishers, 2006), 171–176.

⁴³² Metcalf, *Beyond the Local Church*, 136.

Ralph Winter believes the biggest problem facing pastoral training schools worldwide is that 90 percent of the students enrolled in them should not be there.⁴³³ He writes, “Both in U.S. seminaries and in some four or five thousand overseas Bible Schools, Bible Institutes, Theological Colleges, etc. the vast majority of students will never be effective pastors, no matter when or how or where they are taught, simply because they lack pastoral gifts... and a necessary level of maturity.”⁴³⁴ While supporting this formal education for called and mature pastors, he argues that without practical training in the church, discerning someone’s maturity level and gifting for pastoral work proves impossible. Winter continues, “The most extensive, pervasive strategic error in the Christian tradition lies squarely in our coveted and generously supported, but unquestioned, concept of years of ‘schooling’ as the way for leaders to develop and be trained. ...In this country and abroad every church movement which has come to depend solely upon residential school products for its ministry is dying.”⁴³⁵ While Winter acknowledges the benefits of formal education for certain leaders, he clearly opposes selecting leaders on the basis of the formal education level they have attained or through a formal education process, which many churches and mission sending organizations tend to do.⁴³⁶

Many missionaries go to the international field with knowledge and degrees but with little real experience pursuing the CMT in their local context with an experienced mentor and a team. Brennan believes, “The types of skills needed to flourish on the mission field may not

⁴³³ Ralph D. Winter, “What’s Wrong with 4,000 Pastoral Training Schools Worldwide,” *Mission Frontiers*, March–April 2003, *The Scandal & Promise of Global Christian Education* (March 1, 2003): 1.

⁴³⁴ Ibid.

⁴³⁵ Ralph D. Winter, “Editorial Comment,” *Mission Frontiers*, *The Scandal & Promise of Global Christian Education* (April 2003): 4–5.

⁴³⁶ Metcalf, *Beyond the Local Church*, 136.

make the list of learning outcomes for a seminary class.”⁴³⁷ Purgason adds, “Classroom instruction is appropriate and helpful for mature believers. But teaching heavy theology before one learns loving, childlike obedience is dangerous. It leaves a person assuming that Christianity is merely having scriptural doctrine. He becomes a passive learner of the [w]ord rather than an active disciple.”⁴³⁸ For missionary training to follow Jesus’ model, such filtering should happen more at home and less on the international field. The next section will consider how Jesus used non-formal and informal training as a filter.

Jesus’ Filtering Strategy

As Jesus selected and developed those to whom he would entrust his mission when he was gone, an evaluation of how he found the right leaders is important. Jesus was constantly with people. First, large crowds of people followed Jesus (Matt 14:13–21, 15:29–39). When he was with crowds, he proclaimed the gospel of the kingdom in a variety of ways, met different types of felt needs, and freed people from demonic oppression. Nathan Shank observes that Jesus did not build his kingdom on crowds.⁴³⁹ Compassion motivated him, and he engaged the crowds on a macro level with the message of the kingdom. In many cases, however, the crowds were not prepared to receive the implications of truths he was sowing.⁴⁴⁰ He knew the fickle nature of

⁴³⁷ ⁴³⁷ J. Brennan, “Do Missionaries Need Seminary?,” *IMB.Org*, December 14, 2017, accessed January 25, 2021, <https://www.google.com/search?client=safari&rls=en&q=Do+Missionaries+Need+Seminary%3F+brennan&ie=UTF-8&oe=UTF-8>, 4.

⁴³⁸ Purgason, “Patterson’s Principles,” 1.

⁴³⁹ Shank commends the following verses in Mark for further study regarding the crowds: 1:33, 2:2, 13, 3:7, 20, 32, 4:1, 36, 5:21, 24, 6:31, 44, 7:14, 8:1, 9, 34, 9:14, 25, 10:1, 13, 11:8, 18.

⁴⁴⁰ Shank and Shank, *Four Fields*, 17–18.

crowds and that when following him cost them something, they would leave. Jesus did not spend extended time with the crowds for this reason.

Next, Jesus spent more time with followers, or disciples, like the five hundred who saw him after the resurrection (1 Cor 15:6), the one hundred and twenty gathered in the upper room awaiting the Holy Spirit (Acts 1:15), and the seventy-two sent out to proclaim the kingdom in cities to which Jesus intended to travel (Luke 10:1–11). Luke also reports that a number of women were included in this group (Luke 8:1–3, Acts 1:14). Jesus gave more time to these followers than he did the crowds. The exact amount of time they were with him remains unclear, but they seemingly had an open invite to join him in his ministry, except for when he was alone with the Father or desired to be only with the Twelve or the three. Many of these followers faithfully followed Jesus, and even supported his needs and his ministry out of their own resources. There were, however, too many of them for Jesus to invest deeply in so he called a small group to himself from this larger group.

Finally, Jesus spent most of his time with twelve disciples, and even more time with Peter, James, and John (Mark 3:13–19, 5:37, 14:33; Matt 17:1). Shank writes, “Throughout the gospels, Jesus can be seen pursuing specific relationships with those whom the Father had given him. In the midst of a very public preaching ministry, Jesus’ deep investment came in the private times with the few.”⁴⁴¹ Many times the West defines success in ministry by broad influence and large numbers of followers. Shank writes, “True kingdom influence may be more accurately measured by a depth of investment which multiplies through our disciples. It was not Jesus’ public ministry that changed the world. . . . Rather, it was the private ministry of Jesus that turned

⁴⁴¹ Shank and Shank, *Four Fields*, 108.

the world upside down!”⁴⁴² Considering how much time he spent with those in whom he would entrust his future mission should challenge the modern church. Jesus’ greatest resource during his earthly ministry was his time; therefore, he was strategic with the way that he spent it. Typically, in formal training, little opportunity arises to filter from the many to the few. To do so would constitute a failure on the teacher and the institution’s part.

Parables, Hard Sayings, and a Call to Lordship

Next, Jesus’ “filtering” strategy has great importance for consideration. As Jesus interacted with the crowds, he shared stories, or parables, with them to discern spiritual hunger (Matt 13:3–17; Mark 4:1–12, 32–38.) The majority of those he taught in public eventually became disinterested when Jesus stopped meeting their physical needs. These parables helped Jesus know to whom the Father was revealing himself. The disciples repeatedly asked follow-up questions when they failed to understand a parable. Repentance and faith (even if they did not fully understand his identity and mission) were a necessary requirement for greater access and time with Jesus. Next, Jesus spoke hard sayings to the crowds as a filter (Matt 10:32–38, 12:46–50; John 3:1–15, 6:52–67). He spoke of hating family members whom potential followers were tempted to love more than God, and he called the crowds to eat his flesh and drink his blood, without initially offering much an explanation. Commenting on John 6:22-71, Bruce states, “The sermon on the bread of life produced decisive effects. It converted popular enthusiasm for Jesus into disgust; like a fan, it separated true from false disciples; and like a winnowing breeze, it blew the chaff away, leaving a small residuum of wheat behind.”⁴⁴³ Such sayings caused many to

⁴⁴² Ibid.

⁴⁴³ Bruce, *The Training of the Twelve*, 2312.

turn back and stop following him. Finally, Jesus called his followers to obey him and submit to his authority, which originated from the Father. He demanded to be Lord of their lives, and anyone who held back any part of their lives from him could not be his disciple (Matt 7:21–23, Mark 10:17–23, Luke 9:23–27, 9:57–10:1; John 12:24–26, 36–37; 14:15).

Those who passed through these filters were far from perfect. They often lacked understanding, disobeyed him, and became discouraged when he spoke difficult words to them. Certain elements separated them from the others. On one hand, Jesus had chosen them. On the other hand, they gave him their hearts, lives, and their time. The disciples believed he was God’s anointed Messiah, and because of that, they kept coming back to him. Jesus’ focus and urgency regarding the Father’s agenda prevented him from spending large amounts of time with unfaithful individuals. Shank observe, “Filtering ensures time is given to those disciples who are moving forward. This was the key to Jesus’ missionary training.”⁴⁴⁴ Jesus ultimately required his disciples be faithful to him and his mission, available, teachable, and willing to freely give others what he had given to them (reproducing).⁴⁴⁵ He was willing to be patient, waiting and watching the disciples for nearly a year before calling them out of the large pool of followers. Any strategy for training apostolic leaders must include filters for discerning their commitment to Jesus and his mission.

In conclusion, filtering is biblical, wise, and necessary for training missionaries. Perhaps the greatest lesson Jesus modeled pertaining to selecting apostolic leaders comes in Luke 6:12–16. In this passage, Jesus spends the whole night in prayer with the Father before choosing the Twelve. Just as Jesus sought the Father’s direction in selecting those to whom he would devote

⁴⁴⁴ Shank and Shank, *Four Fields*, 109.

⁴⁴⁵ Metcalf, *Beyond the Local Church*, 138.

most of his time on earth, so too must those tasked with training missionaries desperately seek the Father for discernment and direction. Jesus selected apostolic leaders in obedience to and with the help of the Father. Metcalf writes, “Exercising sanctified selectivity is an acknowledgment that not everyone has the gifts and calling to be the object of such intense leadership training and individualized development. . . . And if we do it right, selectivity is a means to a greater end. It’s not elitism. Rather, it is essential for the sustainability of any movement.”⁴⁴⁶ Jesus’ break from traditional, and more formal, means of education gave him the freedom to filter for the right people.

Positions, Degrees, and Titles

Jesus cast a compelling vision to make his disciples into fishers of men from the start. He did not promise them a degree, position, or title as a result of their commitment. J Mark Dever believes Biblical church leadership has four aspects including, boss, out front, supply, and serve.⁴⁴⁷ While Jesus trained the disciples to lead by example (out front), to equip others for the work of the ministry (supply), and to serve, the Bible does not record Jesus training his leaders to be a CEO-type boss. Jesus launched a movement characterized by a decentralized network, which sought to have minimal positional hierarchy and to value team leadership. This differed greatly from the centralized, formal Jewish government and religious system surrounding them.

Ori Brafman and Rod Beckstrom have spent time researching and observing decentralized networks of various kinds.⁴⁴⁸ Many of the characteristics they observed in these networks is

⁴⁴⁶ Ibid, 141.

⁴⁴⁷ Dever, *Nine Marks of a Health Church*, 251–253.

⁴⁴⁸ Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*, Reprint edition. (New York: Portfolio, 2008), 35.

evident in the early church. First, no one person was in charge. The network had no CEO or positional leadership authority. The apostles certainly had great influence as they wrote Scripture and were looked to for leadership in the early church, but the movement had no Pope or one person ruling it. The same truth applies to the churches started in cities and in homes. Although interrelated and dependent on one another for direction and even support, the churches were essentially autonomous. The Jerusalem church definitely played a significant role in settling theological disputes but did not serve as the head of all the other churches. Second, no central headquarters existed. The movement multiplied on the streets, hillsides, and in the homes of Jesus' followers.

Third, when the Jewish and Roman leaders killed Jesus, the movement did not die; rather, it spread like wildfire. Fourth, Jesus did not leave his followers with a clear division of roles. Instead, he encouraged an environment where anyone could do anything despite their social class, education, or gender. He repeatedly reminded them of the mission, modeled it for them, and released all of his disciples to follow in his footsteps. Fifth, after Jesus had gone to be with the Father, he sent the Holy Spirit, giving knowledge, authority, and power to all believers, not just a few. Disciples and churches who followed Jesus were also flexible. They were constantly spreading, growing, shrinking, mutating, dying off, and reemerging. Sixth, after persecution scattered the movement from Jerusalem, the movement had innumerable participants. Although Luke presents numbers at various instances in the book of Acts, counting all of the Christians and churches beyond Jerusalem proved impossible. Seventh, Jesus' followers and the churches they formed funded themselves. They did not have a central account to house all of the funds. In fact, the newer churches often gave to the mother churches in the NT. Finally, Jesus' followers communicated directly with one another and not through designated intermediaries. Paul had

very little interaction with the apostles in Jerusalem for many years, yet that did not stop him from teaching and starting new churches.

This is significant because highly centralized churches and mission organizations, whose leaders are likely a product of formal education, shape much of the missionary training in America . While a centralized or formal model of training has advantages, it does create several challenges. These environments often prioritize teaching/lecturing over coaching/mentoring. Too often, the primary filter is the ability to complete a degree program or other organizational requirements. Successful completion of these formal requirements often leads to new positions, pay, and responsibilities without Jesus' filters ever challenging the student. This approach simply will not do when training missionaries.

Missionaries Train Missionaries

Jesus pioneered missionary training through a three-year, non-formal residency. During these years, he served as the disciple's guide, coach, and friend. He was not their paid professor, pastor, or director. For Jesus to succeed with the training of his disciples, he had to be both a player and a coach. Jesus did not ask his disciples to do anything he was not already doing. He knew he could not develop missionaries without being one himself. Jesus provided the perfect example for his disciples. He displayed the perfect character he desired them to possess. He showed them what he was calling them to be. From Jesus' example, emerges this principle: missionaries actively engaged in the CMT are the most effective and capable at identifying and developing apostles. Robert Coleman asserts, "All the disciples had to teach them was a teacher who practiced with them what he expected them to learn. ... It is good to tell people what we mean, but it is infinitely better to show them. People are looking for a demonstration, not an

explanation.”⁴⁴⁹ Bruce believes, “In the training of the Twelve for the work of the apostleship, hearing and seeing the words and works of Christ necessarily occupied an important place. Eye and ear witnessing of the facts of an unparalleled life was an indispensable preparation for future witness-bearing.”⁴⁵⁰

In a medical residency, practicing, experienced medical doctors are responsible for training new doctors. Engineers, professional athletes, and history professors do not train new doctors. This same principle must apply to missionary training. While past experience, books, lectures, and assignments serve a purpose, field mentorship cannot replace a more mature missionary. The disciples “did not understand the principles on which the new practice was based, but simply did as they were directed. But in Jesus they had a friend who did understand those principles, and who was ever ready to assign good reasons for all he did himself, and for all he taught his followers to do.”⁴⁵¹ Apostolically gifted individuals naturally understand the principles they need to transfer while training new apostolic leaders. Such principles are often difficult for others to teach and model.

⁴⁴⁹ Robert Coleman, *The Master Plan of Evangelism*, 75–77.

⁴⁵⁰ Bruce, *The Training of the Twelve*, 770.

⁴⁵¹ Ibid.

Conclusion

From the early stages of Jesus' ministry, he clearly focused on and purposefully trained a small band of apostolic leaders who, after receiving the Holy Spirit, carried the gospel to the ends of the world. Through them, he sparked a movement of multiplying disciples and churches that continues to thrive today. Jesus called his disciples into a residency-like training environment, where he used non-formal and informal training methodologies, Christian community, their local context, and a number of transferable principles and contextual tools and processes to accomplish his goal. Luke 6:40 illustrates this when Jesus tells them, "A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher" (Luke 6:40). Ferdinando writes, "Jesus trained his disciples by having them accompany him and observe his own life and ministry."⁴⁵² His character and lifestyle were central in their training. Unlike the rabbinic schools, where the primary task was learning the Torah, Jesus' disciple's primary task was to learn him.⁴⁵³ Jesus explicitly intended to train his disciples to be like him.

By the end, although circumstances seemed to prove otherwise, Jesus was confident in the success of his training. He was confident he had fulfilled the work the Father had given him to do in training up his replacements (John 17:4). Each Gospel, as well as Acts, records a sending passage, where Jesus acknowledges his disciple's readiness to pursue the world-wide mission of disciple making (Matt 28:18–20; Mark 16:15–18; Luke 24:45–49; John 20:21–23; Acts 1:8). Bruce comments, "The fishermen of Galilee did become fishers of men on a most extensive scale, and, by the help of God, gathered many souls into the church of such as should be saved... [And] in a sense they are casting their nets into the sea of the world still." This chapter has

⁴⁵² Ferdinando, "Jesus the Theological Educator," 362.

⁴⁵³ Ibid.

attempted to draw timeless principles from this rhythm to inform and challenge the way missionary training occurs in America. The chart below is a summary of key principles observed from Jesus' residency. Observation follows of whether or not these principles and the concept of a home based "residency" passed down to those who followed in Jesus' footsteps.

CHAPTER THREE: HISTORICAL ANALYSIS: MISSIONARY TRAINING AFTER JESUS

Introduction: Three Models

While a thorough study of the history of missionary training, especially of those who have successfully reproduced Jesus' missionary training strategy, must be left for other researchers, briefly examining changes in missionary training since Jesus' ministry proves important. Robert Banks believes that through the centuries the church has experienced three models of theological and missionary training: First, a model based on apprenticeship (found in the Bible); second, a model based within monasticism (from the fourth century onward); and finally the university model (during the early modern period).⁴⁵⁴ The first model (apprenticeship) is Jesus' training residency in the NT, which chapter two examined. The second model (monasticism) is an attempt by a few to return to Jesus' model of training. The third model represents a divergence from Jesus' residency model. The chapter will briefly examine each of these models and hopefully open the door for additional research.

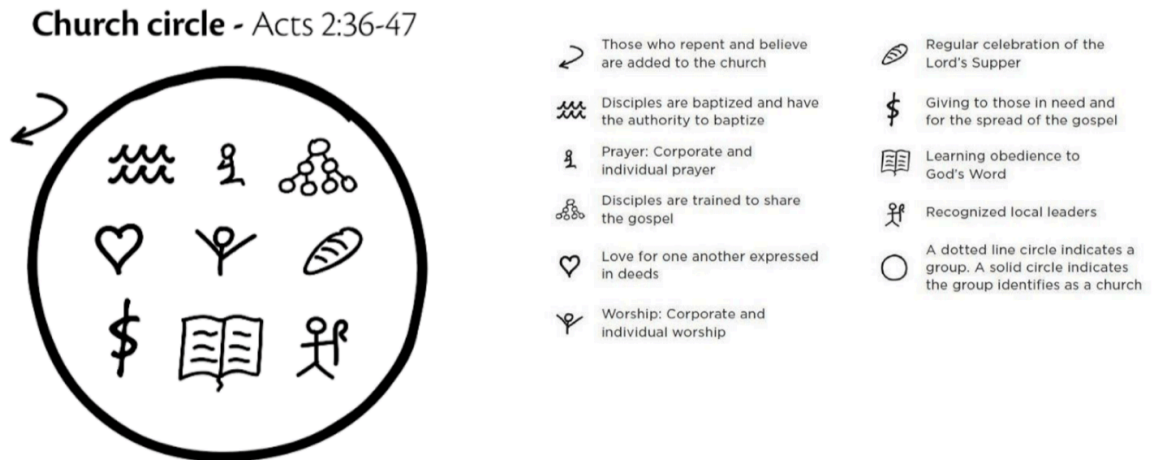
Model 1: The NT and Pre-Constantine Model

The first model, the focus of this work, was the dominant model during the first few centuries of the church. After Pentecost, God expected the disciples to train their disciples to follow Jesus and fish for men. Coleman, commenting on the Jerusalem Church, writes, "This fellowship of kindred spirits became the primary means by which disciples were trained. Just as Jesus had lived closely with his followers, so now the gathered community of believers formed

⁴⁵⁴ Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999), 135.

an ongoing communion with the Spirit.”⁴⁵⁵ Immediately in Acts 2:36–47, as the church in Jerusalem began to gather, they clearly devoted themselves to obeying the basic commandments of Jesus together. As the disciples taught Jesus’ commands to new believers in Jerusalem and helped them obey these commands, the church flourished. The figure below illustrates commands the early church prioritized from the beginning. Notably, this diagram includes all seven of Patterson’s Basic Commandments of Jesus.⁴⁵⁶

Figure E: The Church Circle: What the Early Church Prioritized⁴⁵⁷



The Twelve’s commitment to make disciples in Jerusalem eventually led to an increase of apostolic leaders. Addison observes, “There were no parallels in the ancient world for an

⁴⁵⁵ Coleman, *The Master Plan of Discipleship*, 51.

⁴⁵⁶ Patterson’s Basic Commandments of Jesus:
 Command 1: Repent, Believe, & Receive the Holy Spirit, Luke 19:1–10 (Mark 1:15)
 Command 2: Baptize New Believers, Acts 8:26–39, (Matt 28:19)
 Command 3: Pray, Matt 6:5–15 (Matt 6:9–13)
 Command 4: Go Make Disciples, John 4:4–42, (Matt 28:19–20)
 Command 5: Love Sacrificially, Luke 10:25–37 (Matt 22:37–39)
 Command 6: Take the Lord’s Supper, Luke 22:7–20 (Luke 22:19–20, 1 Cor 11:23–29)
 Command 7: Give Time, Talents, & Treasures, Mark 12:41–44 (Matt 6:1–4)

⁴⁵⁷ No Place Left, “Homepage.”

international missionary movement. Jesus was the disciple's model. As he had trained his first disciples, they trained and released others."⁴⁵⁸ He adds, "The Christian movement spread through the efforts of countless unidentified believers. No formal schools had to be established. Workers were trained in the field."⁴⁵⁹ Within forty years, the Christian missionaries had planted churches in Syria-Cilicia, Cyprus, Galatia, Asia, Mysia, Macedonia, Achaia, Cappadocia and Pontus-Bithnia. They also performed significant work in Italy, in Dalmatia, on Crete, and possibly in Illyricum and Egypt. They planted churches in the major cities of the Roman Empire—Jerusalem, Damascus, Caesarea, Antioch, Rome, Corinth, Alexandria, and Ephesus.⁴⁶⁰ The NT identifies at least forty individuals as full-time mobile missionaries who proclaimed the gospel, started churches, appointed leaders, and trained other missionaries to follow this pattern among unreached peoples and places.⁴⁶¹

The missionary-sending movement, which began with Jesus, now continued through his disciples after they received the Holy Spirit. While no record of formal missionary training exists, the disciples seemingly passed on Jesus' training to those who went out from Jerusalem. Several stories provide evidence of Jesus' training passing from the disciples to others in the early church. After the martyrdom of Stephen, Jesus' disciples remained in Jerusalem for some time. They all eventually launched out as missionaries to other places. Persecution forced the first missionaries to leave Jerusalem. Philip, whom the apostles recognized and chose to serve

⁴⁵⁸ Addison, *What Jesus Started*, 103.

⁴⁵⁹ Ibid.

⁴⁶⁰ Eckhard J. Schnabel, *Mission, Early Non-Pauline*, ed. Ralph P. Martin and Peter H. Davids, *Dictionary of the Later NT and Its Developments* (Downers Grove, IL: IVP Academic, 1997), 757.

⁴⁶¹ Ibid.

the Hellenist widows (Acts 6:1–7) in Jerusalem, catalyzed work in Samaria after fleeing persecution.

During these early centuries as the church experienced exponential growth, formal programs of study for pastors or missionaries did not exist.⁴⁶² The church owned much of the missionary activity in these centuries, and as Edward Smither points out, such activity “was accomplished through a deliberate house-to-house approach and the *oikos* structure facilitated an organic church, especially during periods of time when Christians were unable to exist as a legitimate organization.”⁴⁶³ This significant fact affirms that missionary training during these first centuries happened locally in missional house churches who had the ability to foster mentoring relationships and to model and assess character, calling, and competency in the CMT. The Antioch missionaries serve as great illustration of this system.

The Antioch Missionaries

In Acts 11:19–30, Luke tells the story of the founding of the Antioch church. These Jerusalem believers were diaspora Jews who originally came from Cyprus and from Cyrene, a Roman province in North Africa that had thriving Jewish communities.⁴⁶⁴ As they fled persecution, they brought the gospel to the Syrian cities of Damascus (Acts 9:2, 10, 19) and Antioch (Acts 11:20–21). Their story serves as a great example of how Jesus’ missionary training reproduced through his disciples in Jerusalem. Martin Hengel comments, “The Hellenistic Jewish Christians who were forced to flee from Jerusalem were significantly

⁴⁶² Justo L. Gonzalez, *The History of Theological Education* (Nashville, TN: Abington Press, 2015), 6.

⁴⁶³ Edward L. Smither, *Missionary Monks: An Introduction to the History and Theology of Missionary Monasticism* (Eugene, Or.: Cascade Books, 2016), 13, Kindle edition.

⁴⁶⁴ Schnabel, *Acts*, 767.

instrumental in taking the missionary outreach of the early church to new levels, in both theological and geographical terms.⁴⁶⁵ The unnamed Antioch missionaries had a remarkable impact indeed.

After the Lord brought a great harvest from their evangelistic efforts, Barnabas, Paul, and perhaps others who proclaimed the gospel strengthened, encouraged, and disciplined new believers. Luke also records how this teaching took place in the newly formed church in Antioch. The church probably consisted of a number of house churches in the city.⁴⁶⁶ From Acts 13:1–4, the Antioch church appointed leaders who were fasting and worshiping God together when the Spirit set apart Paul and Barnabas to send them out. The CMT seemed to be the DNA of these unnamed disciples. The Jerusalem church did not commission and send them, although the apostles in Jerusalem quickly supported their work by sending Barnabas to Antioch.⁴⁶⁷ The relationship between the first generation of apostles and the second was strong. The strong relationship between the church in Antioch and Jerusalem led them to trust the accuracy of Agabus the prophet's prediction of a great famine and send relief to Jerusalem by Paul and Barnabas.

Persecution increased the Antioch missionary's confidence and accelerated their training. The local field of Jerusalem became the perfect training environment for them. The original disciples understood, like Jesus, their limited influence. They could never expand the kingdom to Judea, Samaria, and the ends of the earth, unless they continued to train the whole church to walk with Jesus and make disciples locally, while also investing in the next generation of sent ones to

⁴⁶⁵ Martin Hengel, "Die Ursprünge Der Christlichen Mission," *NTS* 18 (1972 1971): 24-30.

⁴⁶⁶ Schnabel, *Early Christian Mission: Jesus and the Twelve*, 791.

⁴⁶⁷ Addison, *What Jesus Started*, 103.

help extend the gospel to the ends of the earth. With the Antioch missionaries, Jesus' training passed through his disciples to the next generation of apostles.

Model 2: Monasticism

Before discussing missionary training within monasticism, a discussion of the mainstream church from the middle of the second to the fifth century should occur. Ray Anderson believes there “was an increasing focus on the internal affairs of the church at the expense of mission, with the result that the praxis of the Spirit became subordinate to the ecclesial office and teaching.”⁴⁶⁸ Fourth century monasticism arose from theological reflection and practice that developed as the church's status began to change within society. Ultimately, Constantinian Christendom influenced the rise of monasticism.⁴⁶⁹ James Goehring writes, “The origin of the Christian monastic life is instead found in the transformation of the eschatological communion of saints brought on by the delay of the second coming of Christ and the increasing success of Christianity.”⁴⁷⁰ In the Roman Empire, the martyr became the ultimate expression of Christian commitment, while under Constantine, the monk became the true embodiment of Christian commitment as he fled from worldly pleasures and comforts that had begun to infiltrate the church.⁴⁷¹

⁴⁶⁸ Ray S. Anderson, *Ministry on the Fireline: Revisioning the Church's Life and Mission* (Downers Grove, IL: InterVarsity Press, 1993), 200.

⁴⁶⁹ James E. Goehring, “Monasticism,” ed. Everett Ferguson, *Encyclopedia of Early Christianity* (London, England: Routledge, 1999), 769.

⁴⁷⁰ Ibid.

⁴⁷¹ Smither, *Missionary Monks*, 15.

Many Christians picture monks as those who have withdrawn from society in order to live an isolated life devoted prayer, fasting, meditation, Scripture reading, celibacy, and rejection of family and wealth. Smither cautions against viewing all Christian monks in the same light, and notes the diversity in the world of early Christian monasticism.⁴⁷² He goes on to describe the two extremes within monasticism as the fully solitary monk and the fully communal monk. For the fully solitary monk, “spiritual growth happened best through *anachoresis* (withdrawal),” while *coenobitic*, or communal monks preferred to live together under a common monastic rule believing in the necessity of a community of other monks for spiritual growth.⁴⁷³ Still, few suspect monks have much to contribute to a discussion on missionary training, but the Celtic monastic movements contain significant continuity with the way Jesus and the early church trained missionaries. Smither argues, “If we don’t have monks in this period (AD 500–1500), then we really have little to talk about in the way of Christian mission.”⁴⁷⁴ Monasticism preserved key principles of Jesus’ missionary training.

Basil of Caesarea

Before the Celtic movement, Basil of Caesarea helped balance monasticism focusing only on inward ascetic living to also focusing on mission. Basil saw the city as both an environment for monastic living and Christian mission.⁴⁷⁵ For Basil, community was at the heart of his missionary strategy. Basil believed life spent in company with those of the same mind has

⁴⁷² Ibid.

⁴⁷³ Ibid.

⁴⁷⁴ Ibid, 1.

⁴⁷⁵ Ibid, 111.

a greater advantage in many ways than a life spent in isolation.⁴⁷⁶ Smither writes, “Basil also regarded the community as a key vehicle for mission because, as the body of Christ, they possessed many gifts—far more than what one monk or Christian leader had.”⁴⁷⁷ While Basil did not necessarily intend to train and mobilize missionaries, several aspects of his strategy seem reminiscent of the way Jesus trained his disciples and perhaps influenced other monastic missionary movements.

Like Jesus, Basil passionately proclaimed the kingdom in word and deed to those around him. Smither comments, “For Basil, an important element of his pastoral ministry was preaching in order to train believers and to reach non-believers with the gospel.”⁴⁷⁸ Smither continues, “Basil was a missionary monk bishop who was quite engaged with his context. Prioritizing the ministries of preaching and evangelism, he also ministered courageously to the needs of the poor in Caesarea.”⁴⁷⁹ Basil also valued the missional power of community. Brian Patrick McGuire notes, “Basil is the first monastic writer in the East to be totally convinced that a common life provided the best way of bringing individual men to God.”⁴⁸⁰ Basil’s significantly influenced monks who followed his missionary example.

⁴⁷⁶ Stephen Hildebrand M, *Basil of Caesarea (The Early Church Fathers)*, 1st ed. (New York, NY: Routledge, 2018), 127.

⁴⁷⁷ Smither, *Missionary Monk*, 40.

⁴⁷⁸ *Ibid*, 33.

⁴⁷⁹ *Ibid*, 41.

⁴⁸⁰ Brian Patrick McGuire, *Friendship and Community: The Monastic Experience, 350–1250* (Ithaca, NY: Cornell University Press, 2010), 173.

Patrick of Ireland

Any discussion on the Celtic missionary movement begins with Patrick of Ireland. According to *The Confessions of St. Patrick*, he was born in AD 389 and was likely from the Roman province of Britannia (modern England and Wales) and not from Ireland. Patrick grew up in a Christian home but did not accept his family's faith until a band of Irish raiders captured him at age sixteen.⁴⁸¹ Philip Freeman believes Patrick grew spiritually during his six years in slavery on an Irish farm. During these years, God drew Patrick to himself and prepared him for his future mission to the Irish people. Patrick grew in his understanding of the Celtic people and their language, issues, and ways.⁴⁸²

Years after escaping from slavery and returning home, God gave Patrick a vision and called him to return to his captors as a missionary.⁴⁸³ Reflecting on this missionary calling, Patrick wrote, "The one and only purpose I had in going back to the people from whom I had earlier escaped was the gospel and the promises of God."⁴⁸⁴ Patrick did not immediately return to Ireland to pursue his mission.⁴⁸⁵ He committed to a season of training, although scholars do not know much about this training. Patrick, an apostle, had a God-given vision and passion to reach the whole world, and he considered Ireland as the ends of the earth. For him, the Irish mission was simply part of Jesus' commission to "make disciples of all nations (Matt 28:19–20)."⁴⁸⁶

⁴⁸¹ St. Patrick, *The Confessions of St. Patrick*, (Amazon.com, 2010), 1, Kindle..

⁴⁸² Philip Freeman, *St. Patrick of Ireland: A Biography*, (New York, NY: Simon & Schuster, 2004), 28–29, Kindle..

⁴⁸³ George C. Hunter, *The Celtic Way of Evangelism: How Christianity Can Reach the West... Again* (Nashville, TN: Abington Press, 2000), 17.

⁴⁸⁴ Ibid, 61.

⁴⁸⁵ Ibid, 15.

⁴⁸⁶ Smither, *Missionary Monks*, 56-57.

Patrick likely stands as the earliest Christian leader or missionary to take seriously the task of completing the Lord's "Great Commission."⁴⁸⁷

Patrick and his disciples suffered many hardships and persecution from those to whom they took the gospel and from the established church.⁴⁸⁸ Patrick, along with a team (or apostolic band), engaged people far from God, shared the gospel in a variety of ways, baptized those who believed, gathered them into new churches, and raised up indigenous leaders for these churches who became part of his network of co-laborers in Ireland.⁴⁸⁹ Hunter believes Patrick would arrive at a tribal settlement with a team consisting of priests, seminarians, and two or three women. After engaging with the king and other leaders, Patrick's team would "meet people, engage them in conversation and in ministry, and look for people who appeared receptive. They would pray for sick people and for possessed people, and they would counsel people and mediate conflicts."⁴⁹⁰ Next, Hunter believes the apostolic band would:

Welcome responsive people into their group fellowship to worship with them, and pray with them, minister to them, converse with them, and break bread together. One band member or another would probably join with each responsive person to reach out to relatives and friends. The mission team typically spent weeks, or even months, as a ministering community of faith within the tribe. The church that emerged within the tribe would have been astonishingly indigenous.⁴⁹¹

In each tribal settlement, Patrick sought to establish a church, and in some instances, he and his apostolic band planted more than one church in the same settlement.⁴⁹² In addition to churches,

⁴⁸⁷ Dana L. Robert, *Christian Mission: How Christianity Became a World Religion*, First. (West Sussex, United Kingdom: Wiley-Blackwell, 2009), 150.

⁴⁸⁸ Patrick, *Confessions*, 37–46.

⁴⁸⁹ Smither, *Missionary Monks*, 59–60.

⁴⁹⁰ Hunter, *The Celtic Way of Evangelism*, 23 .

⁴⁹¹ Ibid.

⁴⁹² Ibid.

Patrick started missionary monasteries where his students studied the Scriptures, worked, and engaged in missionary work among the local population. These monasteries “offered an outlet to native talent and energy toward missionary adventure by which Ireland was to make its great medieval contribution to the Christian West.” In other words, Patrick catalyzed multiplying movements locally and used his missionary monasteries as a training ground for local missionaries who eventually mobilized to reach new people and places where the gospel had yet to take root.

Patrick and his partners launched a movement that saw thousands (maybe tens of thousands) baptized, planted hundreds of churches, ordained perhaps one thousand priests, and saw at least thirty to forty of Ireland’s one hundred and fifty tribes become largely Christian.⁴⁹³ Robinson comments, “Keep in mind that these [Celtic] missionaries were neither trained professionals, nor did they typically plant themselves in any one location for a length of time. They were traders and nomads sharing the transforming message of the Gospel in obedience to the Great Commission. They were quite successful amateurs who seem to have used a hybrid approach to mission incorporating both STM [short-term missions] and LTM [long-term missions].”⁴⁹⁴ Patrick was an apostle who wholeheartedly pursued the CMT and trained other disciples to as well.

⁴⁹³ Ibid, 23.

⁴⁹⁴ Robinson, *Striking the Match*, 38–39.

Columba

Patrick's influence lasted for many years, as Celtic missionary monks traveled throughout Europe between the sixth and ninth centuries. These traveling monks (or *peregrine*) "facilitated one of the most remarkable missionary movements in the region."⁴⁹⁵ An Irish monk named Columba, born in A.D. 521, serves a great example of how Patrick's vision and strategy passed on to the next generation of missionary monks. After establishing over forty monasteries in Ireland, an argument with his mentor led to Columba's expulsion.⁴⁹⁶ Like with Patrick, however, God used a seeming setback to expand Columba's influence by engaging unreached peoples throughout Europe.

Columba had a great deal of success with the Pictish people of Scotland. Columba followed Patrick's example of first engaging the king, or important leader, and in the case of the Picts, this action led to King Brute warmly receiving him. Some scholars believe after Columba turned many Picts to faith in Jesus, King Brute gave him the island of Iona in order to establish a monastery there.⁴⁹⁷ In 563, Columba sailed to Iona, a small island off the coast of Scotland, with twelve of his disciples.⁴⁹⁸ At the monastery, monks lived, studied, worked (usually supporting needs of the community), worshiped, fasted, and rested together.⁴⁹⁹ Following Patrick's example, the Iona monks engaged in an intentional evangelistic mission to the Picts of Scotland.⁵⁰⁰

⁴⁹⁵ Smither, *Missionary Monks*, 64.

⁴⁹⁶ McCarthy, "Hearts and Minds Aflame for Christ: Irish Monks-A Model for Making All Things New in the 21st Century," *In Pursuit of Truth - A Journal of Christian Scholarship* (September 2007), 3.

⁴⁹⁷ Bede, *The Ecclesiastical History of the English People*, trans. Judith McClure and Roger Collins, 1st ed. (Oxford, UK: Oxford University Press, 2009), 115.

⁴⁹⁸ McCarthy, "Hearts and Minds Aflame for Christ," 3.

⁴⁹⁹ McNeill, *The Celtic Churches*, First. (Chicago, IL: University of Chicago Press, 1974), 92-94.

⁵⁰⁰ Smither, *Missionary Monks*, 66.

Columba and his missionary monks shared the gospel abundantly in word and deed and baptized those who responded into communities for discipleship and church.

Columba's Celtic missionaries were committed to multiplying disciples, churches, and leaders as teams.⁵⁰¹ Columba's monastery served as a training center for other missionary monks. Bede notes that from the Iona community "sprang very many monasteries which were established by his disciples in Britain and Ireland."⁵⁰² By the time Columba died, he and his disciples established an estimated twenty-three monasteries in Scotland and thirty-eight in Britain.⁵⁰³ Scholars consider Iona the birthplace of the church in Scotland and northern England, and monks from Iona were instrumental in the conversion of many across Scotland and Britain.⁵⁰⁴ The movement that Columba catalyzed ensured the substantial Christianization of the Picts within a century.⁵⁰⁵

Aiden, a monk from Iona, followed in Columba's footsteps and extended the work among the Britons, Picts, Irish, and the English.⁵⁰⁶ Smither notes Aiden, too, was "committed to training and setting apart other missionary monks and church leaders through the monastery he founded at Lindisfarne (a tidal island off the coast of northeast England)."⁵⁰⁷ This community proved nearly as important as the one that birthed it in Iona. Aiden and his teams intentionally

⁵⁰¹ Hunter, *The Celtic Way of Evangelism*, 36.

⁵⁰² Bede, *The Ecclesiastical History of the English People*, 3–4.

⁵⁰³ H Zimmer, *The Irish Element in Medieval Culture*, trans. Jane Loring Edmands, repr. ed. (New York, NY: Putnam's Sons, 1969), 45–46.

⁵⁰⁴ McCarthy, "Hearts and Minds Aflame for Christ," 3.

⁵⁰⁵ Hunter, *The Celtic Way of Evangelism*, 36.

⁵⁰⁶ Bede, *The Ecclesiastical History of the English People*, 3–55.

⁵⁰⁷ Smither, *Missionary Monks*, 76.

engaged in cross-culture mission to the Germanic Anglo-Saxons.⁵⁰⁸ Commenting on Aiden and his people's strategy, Hunter notes they multiplied monastic communities and sent apostolic teams from monastic communities to reach settlements within the region through evangelizing, church planting, and the appointing of indigenous leaders.⁵⁰⁹ For Aiden's network, abbots and abbess led monastic communities, while bishops led evangelistic mission teams into the surrounding areas.⁵¹⁰ Columba and Aiden, like Patrick, were apostles who pursued the CMT and trained other disciples to as well.

Missionary Training Principles

The Celtic missionary movement launched by Patrick and extended by others like Columba and Aiden was remarkable. Its success directly relates to the Holy Spirit and a commitment to the pattern of kingdom advancement Jesus modeled so well. As previously stated, the broad and sustained success of Jesus and Paul centered on their commitment to train apostolic leaders. Patrick and other leaders understood this. The British church (patterned after the Roman institutional church) expected bishops to minister to the existing churches and care for faithful Christians. Local priests had similar responsibilities, which stressed the pastoral care of the local flock. Patrick's prioritization of "pagans," "sinners," and "barbarians" offended and infuriated the leaders of the British church. Even today, establishment Christians and church leaders criticize and marginalize individuals who believe the church should make outreach to the lost its main business and who may even prefer the company of those far from God. Hunter

⁵⁰⁸ Hunter, *The Celtic Way of Evangelism*, 37.

⁵⁰⁹ Ibid.

⁵¹⁰ Ibid.

believes, “No major denomination in the United States regards apostolic ministry to pre-Christian outsiders as its ‘priority’ or even as ‘normal’ ministry.”⁵¹¹ Apostolic training, as Jesus modeled, must emphasize reaching those far from God.

Patrick wisely reminded church leaders who opposed him that true “apostolic succession” must succeed the ancient apostles in the mission to pre-Christian populations.⁵¹² He believed the Bible provided him with a firm foundation for the necessity of apostolic gift and function in mission. Patrick recognized that those without apostolic gifting largely controlled the institutional Roman wing of the church and generally sought to control more indigenous movements within the denomination. Patrick, along with other Celtic leaders, were apostles whose big vision compelled them to sacrifice and suffer, train other leaders, and release and send them to do greater things than they had done. They spent great amounts of time with disciples and leaders in the monastic community and laboring in the local field in that community. They modeled abiding and deepening disciplines as well as engaging in the CMT. Monastic communities led to a far less individualistic form of Christianity and cultivated a more community-oriented approach to Christian life and mission.⁵¹³

For leaders sent out as apostolic teams to new people and places, Patrick’s training served as an intense residency preparing their head, heart, and hands in order to thrive in a foreign field. A commitment to the CMT locally taught the future leader to contextualize evangelism, discipleship, and the planting of new churches. Patrick committed himself to indigenizing Christianity in Ireland, while those who followed him adopted his example and extended it.

⁵¹¹ Ibid, 24.

⁵¹² Ibid.

⁵¹³ Ibid, 30.

Patrick preferred to raise up lay leaders with only a handful of ordained priests in a monastic community that could have had over one thousand members.⁵¹⁴ While the Celtic monks, along with other individuals and groups⁵¹⁵ throughout church history, have sought to follow Jesus' pattern and principles of missionary training, other expressions of missionary training throughout church history have not had the same approach.

Model 3: Formal Missionary Training: The University Model

An important fact to note is that formal missionary training has largely been a subset within broader theological education aimed at equipping pastors and theologians. Regarding “theological education,” Stephen Bevans believes the term “is assumed to mean, first and foremost, education for pastoral ministry. Pastoral theology is conventionally regarded as the *sine qua non* of all ministerial education, whereas missiological or missional education is treated as an optional extra for the enthusiastic minority of intending religious professionals who have a peculiar leaning in that direction.”⁵¹⁶ Therefore, studies on formal missionary training will likely parallel a study on the history of theological education. In North America, theological education predominantly describes programs designed to prepare people for church-centered, “professional” ministry of one form or another.⁵¹⁷ Banks adds, “The professional school model

⁵¹⁴ Ibid, 28.

⁵¹⁵ For additional modern practitioners who follow this model, see the works of: Raymund Lull, Ignatius Loyola (the Jesuits), Count Zinzendorf (the Moravians), Hudson Taylor, Alessandro Valignano, John Wesley (the Methodists), John Nevius, and leaders of modern disciple making (DMM), and church planting movements (CPM) in China, India, and other countries throughout the world. Here the works of Steve Smith, David Watson, Ying Kai, David Garrison, and Steve Addison.

⁵¹⁶ Stephen Bevans et al., eds., *Reflecting on and Equipping for Christian Mission*, vol. 27, Regnum Edinburgh Centenary Series (Eugene, Or.: Wipf & Stock Pub, 2015), xiii.

⁵¹⁷ Ibid.

now dominates, and this continues to ignore the being of the student, to exalt professionalism over calling and vocation, and to broaden the gap between the formally trained person and the amateur in the pew.”⁵¹⁸ Notably, formal training of missionaries through the university model has recently expanded the context in which this training occurs to residential training (on campus), distance learning (online), and church-based training (in the church).⁵¹⁹

The idea of formal theological training gained significant traction in the thirteenth century according to Justo Gonzalez.⁵²⁰ These first organized efforts of theological education prioritized the intellectual and moral formation of students and neglected training for active service.⁵²¹ Commenting on the development of theological education Banks continues:

This model remained in force until the Middle Ages when, through figures like Thomas Aquinas, it began to include a more discursive analysis, comparison, and synthesis of beliefs. Efforts at the renewal of training for ministry by Protestants during the Reformation preserved much of this, but gave it a more biblical base and a more everyday cast. Though subsequent doctrinal conflicts among protestants and Catholics, resulted in more emphasis being placed on the content of right belief, among Protestants the study of doctrine was primarily to produce preachers and teachers who could build up the Christian community; and for Catholics, the earliest seminaries were primarily to train priests for overseas missions. . . . Though early Protestant colleges in North America maintained this emphasis, as well as the preparation of leaders for other institutions in society, there was an increasing preoccupation with students’ learning right doctrine.⁵²² Gonzalez agrees that “the nature itself of the Protestant Reformation and of the

opposition against it led the main leaders of Protestantism to stress the education of both clergy and laity. With the beginning of educational institutions, like The University of Wittenberg,

⁵¹⁸ Banks, *Re-envisioning Theological Education*, 135.

⁵¹⁹ Bevans et al., *Reflecting on and Equipping for Christian Mission*, 63.

⁵²⁰ Gonzalez, *The History of Theological Education*, 53.

⁵²¹ Banks, *Re-envisioning Theological Education*, 183.

⁵²² *Ibid.*, 183.

formal theological studies became the requirement for ordination — which had never been the case at any point in the history of the church.”⁵²³ Before continuing the discussion on the university model and theological education, brief discussion of the Reformation and mission proves necessary.

Protestant Christians should be incredibly grateful for the Protestant Reformation of the sixteenth century, which called the church back to its apostolic faith and eventually helped put the Bible into the hands of everyday Christians. Yet, in regard to the church’s apostolic mission the Reformers seemed largely content to leave the fulfillment of the apostolic mission to the church of Rome.⁵²⁴ At the height of Roman Catholic missions, Protestants made almost no attempt to spread the gospel beyond the borders of Europe.⁵²⁵ Some Reformers even argued the Great Commission ceased with the apostles, while others believed the ministry of apostolic pioneers ceased after the establishment of local churches.⁵²⁶ When commenting on the Great Commission, Luther and Calvin remain “[b]afflingly silent on the duty of present-day Christians to carry on the work of the apostles in bringing the gospel to ‘every creature.’”⁵²⁷ Calvin also believed the offices of apostle, prophet and evangelist, were “extraordinary.” He wrote, “They were not instituted in the church to be perpetual but only to endure so long as Churches were to

⁵²³ Gonzalez, *The History of Theological Education*, 77.

⁵²⁴ Charles Wesley Ranson, *That the World May Know* (New York, NY: Friendship Press, 2012) 65; quoted in Caldwell, "Apostleship," 107.

⁵²⁵ Kenneth Scott Latourette, *A History of the Expansion of Christianity: Reformation to Present*, vol. 2, 5 vols., Revised edition with Foreword and Supplemental Bibliographies by Ralph D. Winter (New York, NY: Harper & Row, 1975), 42.

⁵²⁶ Addison and Ferguson, *Pioneering Movements*, 67.

⁵²⁷ Paul D. L. Avis, *The Church in the Theology of the Reformers*, *New Foundations Theological Library*, ed. Peter Toon and Ralph P. Martin (Atlanta, GA: John Knox Press, 1981), 168.

be formed where none previously existed.”⁵²⁸ Calvin did not believe the ministry of missionaries operated as a normal part of the church’s ministry. Addison comments, “The Protestant Reformation restored apostolic doctrine to the church but adopted with it a settled view of the church as an institution of society and rejected the apostolic function of the church that had been kept alive in the monastic movement. The exception to this was the ‘radicals’.”⁵²⁹ Nearly 250 years later, “radicals” following the Reformation preserved the church’s mission, included the Anabaptists, Pietists, Moravians, and William Carey.⁵³⁰

Pietist leaders of the 18th century such as Count Zinzendorf and the Wesley brothers largely restored apostolic mission among their followers. Along with this, they attempted to restore the practical component within ministerial training; however, Gonzalez questions the success of their efforts stating, “the mere assertion that theological education must be practical does not necessarily make it so.”⁵³¹ The temptation to make this same assertion exists today as well. For evidence of this failure, one need only to look in modern day European and North American universities, or seminaries, where “the critical and scientific tended to eclipse the Pietistic impulse so that it became clear that the main criterion determining which were the best schools was not so much their relevance for the church and for its ministry as the prestige of the school itself and its teachers among their colleagues at the universities and other seminaries.”⁵³² Gonzalez concludes, “The church can exist, and indeed did exist for fifteen centuries without

⁵²⁸ John Calvin, *Institutes of the Christian Religion*, trans. H Beveridge, vol. 4, IV iii (London: James Clark & Co: 1953.) Quoted in Avis, 173.

⁵²⁹ Addison, “The Continuing Ministry of the Apostle in the Church’s Mission,” 169.

⁵³⁰ Ibid.

⁵³¹ Gonzalez, *The History of Theological Education*, 102-103.

⁵³² Ibid.

seminaries. Furthermore, it was only in the time of the Reformation, when seminaries were beginning to be founded, that churches, Catholic as well as Protestant, began to require specific studies for ordination.”⁵³³ Despite efforts to make theological training more practical, Christian leaders must admit “the traditional Protestant model has had an overwhelming emphasis on imparting information and knowledge so that the pastor may serve as teacher, communicating knowledge and wisdom through sermons, Bible studies and other classes.”⁵³⁴ This model prioritized the impartation of knowledge for the student and church members to the detriment of output or obedience. As a result, knowledge becomes an end in itself.

Whatever one’s view of formal theological education, believers cannot ignore the drastic decline of these institutions’ impact in America. Gonzalez boldly asserts that “their graduates are not succeeding.”⁵³⁵ Many of the denominations who have insisted on the necessity of seminary education in order to be a pastor or missionary are those whose membership is most rapidly declining. Denominational decline directly connects to the church’s inability to reach the rapidly changing world around it, and this must call into question the quality and method of missionary training in these institutions. The church in America is in rapid decline according to many researchers.⁵³⁶ ABWE International reports, “A century ago the church-to-population ratio in the US was one church for every 430 people. Today, that gap has grown fourteen times to one

⁵³³ Ibid.

⁵³⁴ Bevans et al., *Reflecting on and Equipping for Christian Mission*, 160.

⁵³⁵ Gonzalez, *The History of Theological Education*, 132.

⁵³⁶ Pew Research Center, *In U.S., Decline of Christianity Continues at Rapid Pace*, Religion and Public Life, October 17, 2019, accessed November 19, 2019, <https://www.pewforum.org/2019/10/17/in-u-s-decline-of-christianity-continues-at-rapid-pace/>.

church for every 6,194 people.”⁵³⁷ Pew Research reports the number of adults in the US who describe themselves as Christians dropped from 78.4 percent in 2007 to 70.6 percent in 2014.⁵³⁸ Nathan Venton writes, “In spite of the rise of ‘mega-churches,’ no county in America has a greater church population than it did ten years ago. This is probably because much of the growth in larger churches is from transfer growth, as less than 2% of Christians share their faith and 96% of church growth is from transfer growth or kids being born into the church.”⁵³⁹ Their growth represents minimal kingdom expansion growth and has minimal impact on lostness, especially in major urban centers. Venton concludes, “Christianity is not even close to keeping up with the population growth of America. What was once a Christian nation with a Christian culture has now become an unchurched nation.”⁵⁴⁰

One example of this decline exists within the Southern Baptist Convention (SBC). The SBC is America’s largest denomination with approximately fifteen million members and 47,544 churches.⁵⁴¹ In 2017, the SBC added 270 total churches, while worship attendance increased as well. A concerning statistic, however, reveals baptisms and church members have decreased rapidly over the past ten years.⁵⁴² Since 2006, Southern Baptist churches have lost about 1.3

⁵³⁷ ABWE International, *United States*, n.d., accessed November 19, 2019, <https://www.abwe.org/serve/countries/united-states>.

⁵³⁸ Pew Research, “America’s Changing Religious Landscape,” *Pew Research Center*, May 12, 2015, accessed September 15, 2018, <http://www.missionfrontiers.org/issue/article/church-planting-movements-glossary>.

⁵³⁹ Nathan Venton, *The Current State of America*, June 2017, accessed November 19, 2019, <https://www.missionfrontiers.org/issue/article/the-current-state-of-america>.

⁵⁴⁰ Ibid.

⁵⁴¹ “Worship Attendance Rises, Baptisms Decline in SBC,” *Facts & Trends*, last modified June 1, 2018, accessed November 9, 2018, <https://factsandtrends.net/2018/06/01/worship-attendance-rises-baptisms-decline-in-sbc/>, 1.

⁵⁴² Ibid, 1.

million members, and baptized one person for every fifty-nine members in 2017.⁵⁴³ The decrease of members in 2017 was the largest in 130 years, while the decline in baptisms is the greatest since 1946.⁵⁴⁴ For years Southern Baptists watched fellow Protestants in mainline denominations decline, hoping their conservative theology would sustain them, yet as Ed Stetzer notes, “Southern Baptists are shrinking faster than United Methodists.”⁵⁴⁵ According to a strategic task force report, “denominational leaders believe that the decline is connected to the reality that evangelism and discipleship are waning, and the denomination’s church planting strategy must be reexamined.”⁵⁴⁶ While offering a number of potential solutions, this report fails to recognize the need for apostolic leadership and strategy. God has spiritually gifted apostles to pursue church planting, while strengthening and equipping the entire body to reach those far from God.⁵⁴⁷ In short, the SBC, and the American church in general, lacks apostolic leadership, practice, and training. The remnants of the Reformers’ influence remains in the church today in regard to mission and the way it trains leaders for ministry. The church must not elevate the teachings and traditions of the Reformers regarding the apostolic mission over the teaching, examples, and patterns that appear in the Scriptures.

⁵⁴³ Ibid, 1.

⁵⁴⁴ Kate Shellnutt, “Hundreds of New Churches Not Enough to Satisfy Southern Baptists,” *News & Reporting*, accessed November 9, 2018, <https://www.christianitytoday.com/news/2017/june/southern-baptist-convention-churches-baptisms-sbc-acp.html>, 1.

⁵⁴⁵ Ibid, 1–2.

⁵⁴⁶ SBC Taskforce, “SBC Taskforce Report” (Southern Baptist Convention, June 13, 2018), accessed November 9, 2018, https://cdn.fsbx.com/v/t59.2708-21/36135674_10157765048044152_3527299465876602880_n.pdf/SBC-taskforce-report.pdf?_nc_cat=105&_nc_ht=cdn.fsbx.com&oh=a789c007229d24f971e0a74545a0db24&oe=5BE7AE27&dl=1.

⁵⁴⁷ Addison, “The Continuing Ministry of the Apostle in the Church’s Mission.” 73.

The problem with theological training proves even greater when considering American churches and seminaries send out many missionaries who have not successfully reached their own people and in some cases, have not even attempted to. As these hopeful missionaries land on the international field, the only tools they possess for discipleship, church planting, and leadership development are those acquired from the institutions who trained them. Steven Bevens believes, “While we can still speak of the distinctiveness of pastoral work, among people who have ceased practicing religion, and primary evangelization among peoples who have not yet accepted the Gospel, we can no longer divide up the world into places that are evangelized and places that are not. Every church exists in a missionary situation.”⁵⁴⁸ This inevitably requires Christians to reform both missionary training and strategy,⁵⁴⁹ and the best starting place for such reformation is Jesus’ model from over two-thousand years ago. Gonzalez believes:

⁵⁴⁸ Bevans et al., *Reflecting on and Equipping for Christian Mission*, 99.

⁵⁴⁹ Bevens statement not only has radical implications for missionary training, but it also challenges modern missionary strategy which prioritizes reaching UPG’s as defined by Joshua Project (% of evangelicals less than 2%). Kate Shellnutt notes, some missiologists “have begun to update their terminology for targeting the unevangelized, with some rethinking the ‘people groups’ idea all together.” She continues, “The complexity of the missions landscape, particularly with urbanization and globalization moving people to new contexts, has challenged whether one definition can capture the most urgent evangelical needs.” Kate Shellnutt, “Refocusing the Great Commission: Missionaries Are Rethinking How They Define Unreached People Groups,” *Christianity Today*, May 2019, 1–2.

David Platt expresses a number of concerns with a “people group” only strategy:

First, in light of further explanation below, I do not believe it is clear that “2 percent evangelical Christian” is the most helpful threshold for identifying a people group as unreached. Second, Scripture gives us reason to believe that the label *unreached* may be applied to places, and not just peoples. Therefore, in place of the above definition, I would propose the following definition of *unreached*: Unreached peoples and places are those among whom Christ is largely unknown and the church is relatively insufficient to make Christ known in its broader population without outside help. This definition adds *places* to our understanding of the unreached and removes the 2 percent designation. These differences may not seem significant at first glance, but I believe they have large implications for understanding the task of missions in the world today. David Platt, “Rethinking Unreached Peoples: Why Place Still Matters in Global Missions,” *Desiring God*, February 13, 2019, accessed February 11, 2021, <https://www.desiringgod.org/articles/rethinking-unreached-peoples>, 1–3.

The changing missions context of the world necessitates a strategy that is both biblical and contextual. For Jesus, it seemed, unreached peoples and places influenced his strategy. In his training of the twelve he modeled both a strategy focused on a particular unreached geographical area (Galilee), as well as unreached peoples and groups (He reached individuals like the Demonic and Syrophenician woman as well as people groups like the Samaritans. He

We must challenge the modern model in which theory precedes practice and make room for an action-reflection-action circular model similar to what Ambrose and Augustine had to follow when they were unexpectedly ordained. Ambrose knew little or no theology and had to learn it as he practiced ministry. Augustine was already an accomplished theologian, but the actual practice of ministry forced him to correct much of his theology.⁵⁵⁰

In conclusion, while the formal, or university model, of missionary training is the prevailing model in the modern day, Christian leaders must challenge and reform it.

Formal education can supplement Jesus' training model, but it should not replace it.

Residential or Residency? The Training of Paul

Christian leaders generally accept the necessity of some sort of formal residential training for aspiring missionaries. Gonzalez points out that the initial use of a seminary as a seedbed. He explains, "In a garden, the main purpose of a seedbed is to keep young plants in a protective environment in which it is easier to control weeds and insects, in order to transplant them to the place where they are to grow."⁵⁵¹ This model of training often provides missionaries in training with a pass regarding their practical pursuit of the CMT, while emphasizing knowledge and spiritual formation. Jesus greatly valued knowledge and spiritual formation, yet he never gave the disciples a pass regarding the pursuit of the CMT in their local context. They did not stay isolated in a bubble from the lost world around them. Instead, Jesus called them into a residency, which immediately tested their knowledge and spiritual development in field. This concept of seminary (or a seedbed) has several origins.

repeatedly cast vision the entire gentile world, which the disciples would target after Pentecost. His balanced modeling of these targets produced missionaries who prioritized unreached people and places.

⁵⁵⁰ Gonzalez, *The History of Theological Education*, 138.

⁵⁵¹ *Ibid*, 123.

One popular view is from the apostle Paul's training experience. After Paul's conversion, he became one of the greatest Christian missionaries of church history. Scholars often assume that after Paul's conversion, he disappeared for nearly fifteen years in Arabia where he lived like a monk before serving as an apprentice under Barnabas in Antioch.⁵⁵² This view often becomes justification for years of necessary spiritual preparation and theological studies before qualifying and sending out a missionary to do the CMT. The assumption believes that training the heart and head, will allow the missionary to obtain the hands, or practical skills, on the foreign field in the future. Since this model of missionary training tends to be the norm in America, a necessary determination questions whether or not Paul's training, as well as those he trained, indeed drastically detoured from Jesus' training of the Twelve. The following section will examine the environment for Paul's apostolic training by considering the function, context, content and form.

Function: Paul's Accomplishments and Character

The apostle Paul's influence and accomplishments are undeniable. Paul Barnett writes:

In his 30 years as a Christian believer, he established churches in a vast arc 'from Jerusalem and all the way around to Illyricum [modern-day Albania]' (Romans 15:19). In terms of land mass this represented a quarter of the Roman Empire. That north-eastern quadrant of the empire included its wealthiest and most heavily populated cities. In the following centuries the lands which Paul planted Christianity became the world center of Christianity, based around Constantinople, capital of the eastern Roman Empire."⁵⁵³

F.F. Bruce adds, "Paul was not the only preacher of Christianity in the gentile world of that day — there were some who preached it in sympathy with him and others who did so

⁵⁵² Raymond A. Martin, *Studies in the Life and Ministry of the Early Paul and Related Issues* (Lewiston, NY: Mellen Biblical Press, 1993), 114–115.

⁵⁵³ Paul Barnett, *Paul and His Friends in Leadership: How They Changed the World* (Abingdon, Oxford: The Bible Reading Fellowship, 2017), 9.

in rivalry to him — but he outstripped all others as a pioneer missionary and planter of churches, and nothing can detract from his achievement as the gentiles’ apostle *par excellence*.”⁵⁵⁴ Paul’s training produced a man who deeply loved Jesus and a missionary who zealously pursued the CMT until the day of his death. Paul had countless reasons to quit the work, yet he faithfully followed Jesus, fished for men, and fulfilled his apostolic calling.

The secret of Paul’s success directly correlates to his deep concern with loving and imitating Jesus. He told the Corinthian church, “Be imitators of me, as I am of Christ” (1 Cor 11:1). Paul clearly knew of his sin and desired to glorify Jesus in everything that he did (1 Cor 10:31). Paul’s conversion provides a beautiful picture of God’s radical love for sinners. Paul was a man filled with hate, seeking to stamp out the movement Jesus had catalyzed by intimidating, arresting, and killing Christians. A truly fascinating conversion, Paul went from hating Jesus and his followers to loving, imitating, and sacrificing his life to ensure others would do the same.

Jesus’ example in holiness and mission captivated and consumed Paul, and he fully expected the disciples he made, churches he started, and leaders he developed to follow Jesus through him. In 1 Cor 4:16–17, Paul writes, “I urge you, then, be imitators of me. That is why I sent Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.” The Corinthians had begun to follow guides who did not imitate Jesus. While in Ephesus, he sent Timothy, as one who imitated Paul and ultimately Jesus, to show them their forsaking of Jesus’ way. Their failure to imitate Jesus tragically damaged their witness in Corinth. In Phil 3:17, Paul urged the church to “[j]oin in imitating me and keep your eyes on those who walk according to the example you have in us.” In this verse,

⁵⁵⁴ F.F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: Eerdmans, 1977), 18.

he encourages not only the Philippian disciples but also those who have already followed his example of godliness and mission to imitate him. Paul longed to imitate Jesus in every way, and this certainly included his missionary work. Just as Jesus trained the Twelve, examining his training of Paul and analyzing the necessary environment for shaping Paul to fulfill God's calling on his life also prove important. The following section will examine Paul's missionary training and then examine how he passed that training on to those who he had the responsibility to train.

Paul's Calling and Understanding of His Identity

Like the Twelve, Paul's training began well before his conversion and continued until his death. George Miley observes a number of key "ingredients" God used to form Paul over decades of ministry.⁵⁵⁵ First, God sovereignly planned the circumstances of Paul's birth. Miley observes, "Paul was born a Jew with impeccable credentials (Phil 3:6). This gave him powerful inroads into Jewish society; he came from their world. [Also] Paul was born a Roman citizen in the Greek-speaking world (Acts 22:3). This gave him intimate knowledge of gentile language and culture; he also came from their world."⁵⁵⁶ God often builds these types of sovereign foundations in the lives of apostolic leaders before their conversion and calling. Second, God provided a solid biblical grounding (Acts 22:3) for Paul through Gamaliel, the most famous Jewish teacher of the day.⁵⁵⁷ The knowledge of the Scriptures helped Paul proclaim and defend the gospel (often beginning in the OT with Jews), as well as instruct and root new believers and churches in God's word. While Miley does not believe this fact necessitates apostolic leaders go

⁵⁵⁵ Miley, *Loving the Church . . . Blessing the Nations*, 125–134.

⁵⁵⁶ *Ibid*, 125.

⁵⁵⁷ *Ibid*, 126.

to seminary, it does mean that they “must be able to integrate truths that the Holy Spirit has entrusted to other Christian traditions into his or her biblical understanding. He or she must be able to develop solid biblical grounding on a wide range of matters that will confront any new church with little history in its own culture.”⁵⁵⁸ Any effective apostolic training environment will include a commitment to the Bible. Missionaries must allow the Bible to consume and saturate them. They must learn to rely on the Spirit and the word as their primary strategy for their own growth and the growth of their disciples.

Third, God used significant life-forming experiences⁵⁵⁹ to train Paul. Paul’s conversion and calling left Paul forever changed and gave him a radically different purpose than he had before. Luke recounts Paul’s conversion story three times in the book of Acts, highlighting the significance of this event in Christian history (Acts 9:1–19, Acts 22:1–21, Acts 26:12–29). These accounts detail not only Paul’s conversion from Judaism to Jesus but also his missionary calling from God, which appeared to coincide with his conversion.⁵⁶⁰ Schnabel affirms this stating, “In Paul’s case conversion and call to missionary service coincided When Paul speaks of his conversion and call, usually in polemical context, he emphasizes that God himself called and commissioned him directly in the encounter with Jesus.”⁵⁶¹ Paul, commenting on his own calling

⁵⁵⁸ Ibid.

⁵⁵⁹ Ibid.

⁵⁶⁰ “Go, for he is a chosen instrument of mine to carry my name before the gentiles and kings and the children of Israel. ¹⁶ For I will show him how much he must suffer for the sake of my name.” (Acts 9:15), “And he said, ‘The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; ¹⁵ for you will be a witness for him to everyone of what you have seen and heard.’” (Acts 22:14–15), “But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, ¹⁷ delivering you from your people and from the gentiles—to whom I am sending you ¹⁸ to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.” (Acts 26:16–18)

⁵⁶¹ Eckhard Schnabel, *ECM: Paul and the Early Church*, vol. 2 (Downers Grove, IL: InterVarsity Press, 2004), 933.

in his letters, affirms the divine origin of his calling as an apostle to the gentiles (Gal 1:15–16, Gal 2:7; 1 Cor 9:1–2; 2 Cor 10:13–16). Addison agrees that “Paul’s mission was not his idea. He wrote that on the Damascus road he was ‘captured’ (Phil 3:12). The apostles in Jerusalem did not commission him; he didn’t need their authorization. The call to take the gospel to the gentiles came directly from Jesus. Paul’s mission was an extension of the mission of Jesus.”⁵⁶²⁵⁶³

While not one of the original twelve disciples, Paul did play a unique role in the history of the church. Paul was not with Jesus during his ministry, but he did see the risen Christ on his way to Damascus. Through the inspiration of the Spirit, Paul wrote divine Scripture. Apostles today will not write Scripture, but they will, through evangelism and teaching obedience, ensure the truths the Holy Spirit inspired the original apostles to write get passed on to all the world and throughout each generation. Paul’s understanding of his apostolic call occurred remarkably quicker than the Twelve’s. Paul though, like the Twelve, continued to grow in his understanding of his apostolic calling as he followed Jesus and fished for men. Jesus ultimately calls all apostles; however, not every call will be as dramatic as Paul’s.

In addition to Jesus’ calling of Paul at conversion, other validations of his apostolic mission occurred, which Paul clearly valued. First, in Gal 2:7–9,⁵⁶⁴ Paul explains that while in Jerusalem, he received affirmation from the apostles (Peter, James, and John) of his calling to

⁵⁶² Addison, *What Jesus Started*, 117.

⁵⁶³ Schnabel provides a helpful list of other scriptures that depict various aspects of Paul’s progressing self-understanding as a missionary including: 1 Cor 3:5–15, 9:19–23, 15:1–11; 2 Cor 2:14–16, 4:7–15, 5:20; Rom 1:14, 10:14–21, 15:15–21; Col 1:24–29.

⁵⁶⁴ “On the contrary, when they saw that I had been entrusted with the gospel to the uncircumcised, just as Peter had been entrusted with the gospel to the circumcised ⁸ (for he who worked through Peter for his apostolic ministry to the circumcised worked also through me for mine to the gentiles), ⁹ and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the gentiles and they to the circumcised.”

preach the gospel among the gentiles. While he did not need their approval, he understood the importance of their unity. Second, in 1 Cor 9:1–2,⁵⁶⁵ Paul explains how the churches he had established were the “seal” of his apostleship. In other words, they provided proof that God had indeed called him into full time apostolic work. Third, Paul on several occasions, referenced the existing Hebrew Scriptures (OT), to explain his calling. In Acts 13:46–47⁵⁶⁶ Paul references Isa 49:6,⁵⁶⁷ portraying him and Barnabas as ambassadors who fulfill the commission of the Servant of God.⁵⁶⁸ In other words, Jesus continued his apostolic mission to the gentiles through them. In Acts 18:9–10,⁵⁶⁹ as Paul began to preach the gospel in Corinth, God comforted him in a dream with the words of Isa 41:10.⁵⁷⁰ Schnabel writes, “The allusion to Isa 41:10 makes the same assertion: (as 49:6), Paul will fulfill in Corinth the task of the Servant because God is with him.”⁵⁷¹ In Acts 26:16–18, in Paul’s speech before Festus, he once again described his commission in a way that alludes to the “Servant of Yahweh” in Isa 42:6–7, 16.⁵⁷² In 2 Cor 6:1–

⁵⁶⁵ “Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? ² If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.”

“And Paul and Barnabas spoke out boldly, saying, ‘It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the gentiles. ⁴⁷ For so the Lord has commanded us, saying, “I have made you a light for the gentiles, that you may bring salvation to the ends of the earth.”’”

⁵⁶⁷ “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you “as a light for the nations, that my salvation may reach to the end of the earth.”

⁵⁶⁸ Schnabel, *ECM: Paul and the Early Church*, 943.

⁵⁶⁹ “And the Lord said to Paul one night in a vision, ‘Do not be afraid, but go on speaking and do not be silent, ¹⁰ for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.’”

⁵⁷⁰ “fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.”

⁵⁷¹ Schnabel, *ECM: Paul and the Early Church*, 943.

⁵⁷² “I am the LORD; I have called you in righteousness; I will take you by the hand and keep you, I will give you as a covenant for the people, a light for the nations, ⁷ to open the eyes that are blind, to bring out the

2,⁵⁷³ Paul quotes Isa 49:8,⁵⁷⁴ revealing, once again, his understand of his calling as fulfilling the ministry of the Servant of the Lord by bringing salvation to the gentiles. Paul's knowledge of and meditation on the Scriptures helped him understand and embrace his identity and live out his apostolic calling.

Finally, while Paul did not have the completed Gospels to learn from, Jesus' teachings likely greatly influenced his understanding of the Christian life and the apostolic mission. This is evidenced by Paul's quoting of Jesus in some of his writing, while showing himself well acquainted with the substance of his teaching as well.⁵⁷⁵ Paul believed that he received the gospel from Jesus as direct revelation (Gal 1:12). He also spoke of the gospel as tradition "received" by him from those who were "in Christ" before him, which begins with the historical Jesus.⁵⁷⁶ In 1 Cor 15:3-11 Paul clearly connects himself to this tradition, or teaching that began with Jesus,

prisoners from the dungeon, from the prison those who sit in darkness. And I will lead the blind in a way that they do not know, in paths that they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I do, and I do not forsake them."

⁵⁷³ "Working together with him, then, we appeal to you not to receive the grace of God in vain. ² For he says, "In a favorable time, I listened to you, and in a day of salvation I have helped you." Behold, now is the favorable time; behold, now is the day of salvation."

⁵⁷⁴ "Thus, says the LORD: 'In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you ^band give you as a covenant to the people, to establish the land, to apportion the desolate heritages.'"

⁵⁷⁵F. Bruce in his book *Paul: Apostle of the Heart Set Free* provides a number of examples of how Jesus' teachings influenced Paul's: "The ethical section in Rom (12:1-15:7), where Paul sets out the practical implications of the gospel in the lives of believers, can be compared with the Sermon on the Mount. Elsewhere Paul's teaching was consistent with the character of Jesus portrayed in the Gospels for example: the meekness and gentleness of Christ (Matt 11:29 and 2 Cor 10:1), the self-denial of Jesus (Rom 15:3), to bear the infirmities of the weak and not to please ourselves (Rom 15:1), and to have the mind of Christ (Phil 2:5-7). He also sees connections between Paul's teaching on justification by faith and Jesus' parables. Specifically, the parable of the prodigal son (Luke 15:11-32) and the parable of the laborers in the vineyard (Matt 20:1-16). Jesus' influence can also be seen in Paul's teaching on divorce and remarriage (1 Cor 7:10, Mark 10:2), the laborer deserves his wages (1 Cor 9:14, Luke 10:7), eat what is set before you (1 Cor 10:27, Luke 10:8), and tribute to whom tribute is due (Rom 13:1-7, Mark 12:13)." F.F. Bruce, *Paul: Apostle of the Heart Set Free*, 96-110.

⁵⁷⁶ Bruce, *Paul: Apostle of the Heart Set Free*, 100. Bruce believes the Lord's Supper provides a great example of the gospel tradition passed from the disciples to Paul (1 Cor 11:23-25, Mark 14:22-25).

continued through his disciples, and now is being received and passed on by Paul. Barnett proposes that while the Gospels were not written until after Paul's death in AD65, Paul's ministry (AD34-65) coincided with the hidden process by which the disciples gathering and assembled the teachings of Jesus (AD29-33).⁵⁷⁷ Barnett points out that "Jesus was a skillful teacher who employed parables, memorable sayings, and poems that captured the memories of those who followed him. One or more of his disciples may have written down his teachings at the time." While Paul did not have the opportunity to physical follow Jesus, Jesus' teaching and example influence him greatly.

Paul also made at least four trips to Jerusalem during the years of his ministry.⁵⁷⁸ Paul almost certainly would have had great access to the teachings of Jesus through the Jerusalem-based apostles. Barnett continues, "These visits (and there may have been more of them) would have provided Paul with the opportunity to know about the teachings of Jesus that were part of the oral recollections of the apostles and that were also being collected in written form."⁵⁷⁹ Paul's first visit to Jerusalem, after escaping arrest in Damascus has particular importance. In Gal 1:18–24 Paul clearly states his purpose for going to Jerusalem as spending time with Peter and that he remained with him for fifteen days. He saw James as well, but spending time with Peter seems to be the purpose of the trip. In Acts 9:26–30, Luke adds that Barnabas served as a mediator between Paul and the apostles because of their fear of him. Martin Hengel and Anna Maria

⁵⁷⁷ Barnett, *Paul and His Friends in Leadership*, 130.

⁵⁷⁸ AD 36 Paul stays with Peter in Jerusalem.

AD 47 Paul visits James, Peter, and John in Jerusalem.

AD 49 Paul in Jerusalem for the council.

AD 52 Paul visits Jerusalem. (Barnett, *Paul and His Friends in Leadership*, 131.)

⁵⁷⁹ *Ibid*, 131.

Schwemer believe Paul spent the entire fifteen days as a guest in Peter's house.⁵⁸⁰ While hospitality shown to itinerant missionaries was normal, a stay of this amount of time in someone's home was not.

This visit served as an opportunity to demolish prejudices on both sides, while building a relationship of trust that eventually paid off at the Jerusalem Council nearly thirteen years later. Paul likely questioned Peter concerning Jesus' life, teaching, and ministry. Hengel believes, "Jesus above all would have stood at the center of the conversations — around six years after the Passover at which he died — the earthly and crucified, risen and exalted Jesus, who was now preached and was to come"⁵⁸¹ likely consumed Paul and Peter's time together in Jerusalem. Peter certainly wanted to hear of Paul's conversation and work in Arabia and Damascus over the past three years as well. During these first three years of Paul's life as a Christian, God used a revelation from Jesus, an intense trial, the Holy Spirit, Paul's existing knowledge of the Hebrew Scriptures, and the gospel tradition passed down through Peter and the other disciples in Jerusalem and Damascus to clarify both the gospel as well as his apostolic call as a missionary to the gentiles.

While Paul's experience uniquely applies to him, key principles from it apply to all called by God for the apostolic work. First, Jesus prepares, calls, and affirms apostolic workers today just like he did with Paul. The apostle's identity and mission rest on the authority of Jesus alone, and not in the authority of the local church, mission organization, or seminary. While Jesus may use each of these environments as part of his training, none of them are wholly sufficient for

⁵⁸⁰ Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years* (Louisville, KY: Westminster John Knox Press, 1997), 144–146.

⁵⁸¹ *Ibid*, 147.

equipping apostles. Also, while apostles seeking affirmation and support from other Christians (especially church leaders) seems like a generally good practice, apostles do not need to do so in every case. Circumstances may arise where church leaders, due to fear or ignorance, attempt to restrain the apostle from fulfilling his or her calling locally or globally. In this case, God's call must supersede the will of the church leader. Second, missionaries are always in training; therefore, like Paul, they must continue to learn. The Holy Spirit continually wants to teach them and help them grow in a deeper understanding of the gospel and their calling as a "sent one." Such growth often happens through their interactions with the word of God and other Christians, as well as through a variety of life experiences.

The Context, Form, and Content of Paul's Training

The primary sources available for considering the context, form, and content of Paul's training are significantly fewer than of the record of the Twelve's training in the Gospels. While Paul's training of the apostolic leaders after him has received a great deal of attention, Paul's actual training has received less attention. This section will examine Paul's training before his first missionary journey to Galatia. It will note key principles and patterns that align with Jesus' training of the Twelve.

Paul's Early Ministry: Damascus (Acts 9:19, 20, 22)

Ananias became Paul's first friend and mentor after his conversion around A.D. 33.⁵⁸²

Likely a Jewish believer in Damascus and not one of the Jerusalem refugees, Ananias obeyed

⁵⁸² Hengel & Schwemer as well as Bruce believe Paul's conversion was in A.D. 33, and his ministry in Damascus and Arabia was between A.D. 33–36. Schnabel dates Paul's conversion in A.D. 31 or 32, which moves the dates for his work in Arabia and trip to Jerusalem up as well.

God, despite the great risk to him and the disciples in Damascus, and went to the home in which Paul was staying. Ananias greeted Paul as “brother” and laid hands on him, prompting Paul’s healing and filling with the Holy Spirit. Ananias also taught Paul about God’s purpose for his life and likely baptized him as well. Ananias seemingly introduced Paul to the disciples in Damascus. After his conversion, Paul spent time with the disciples in Damascus. Bruce describes the formative impact this had on Paul saying, “The first company of people with whom one enjoys Christian fellowship is liable to leave a distinctive impression. It was with them that Paul first broke the memorial bread and first shared Bible study in the light of the coming of Christ.”⁵⁸³ Luke notably does not use the term *ekklesia* to describe the disciples in Damascus like he does those in Jerusalem, Antioch, and other cities in which Paul started churches. Hengel and Schwemer suggests that Luke intends to show the Christian community in Damascus had “not been firmly consolidated and was still in no way an organization independent from the synagogue communities. Presumably it met in one or more private houses as a kind of ‘messianic conventicle,’ but at the same time it presumably also attempted to exercise influence on those who went to the synagogues.”⁵⁸⁴ This community, regardless of their status as a church, significantly impacted Paul.

Luke clearly reports in Acts 9 that Paul “immediately proclaimed Jesus in the synagogues” (v. 20) of Damascus and “confounded the Jews who lived in Damascus by proving that Jesus was the Christ” (v. 22) Saul intended to go to Damascus to establish order in the synagogues and ensure that these disciples could no longer have influence in the Jewish synagogues and lead their members astray. The estimated Jewish male population in Damascus

⁵⁸⁴ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 81–82.

at the time Paul arrived totaled ten thousand; therefore, the city likely had several synagogue buildings.⁵⁸⁵ In the synagogues, however, Paul found not only Jews but also gentile sympathizers of Judaism as well.⁵⁸⁶ Saul's mission from Jerusalem presupposes the disciples in Damascus, Jerusalem refugees, continued preaching the gospel in these synagogues after fleeing the persecution Paul initiated in Jerusalem. These disciples likely introduced Paul to a community of faith, who modeled for Paul how to love Jesus and proclaim him in the synagogue. This surely helped form Paul's DNA and enabled him to immediately begin living out his missionary call. Miley believes these early ministry opportunities were the fourth way in which God trained Paul. "Though his actions were an immature response to his calling and gifting, they were essential to his development. Apostolic leaders need plenty of opportunities to engage in ministry early in their development. This is how they learn."⁵⁸⁷ This bold preaching to the Jews encouraged the disciples in Damascus and transformed Paul from their enemy to their friend.

Church leaders cannot recognize apostles until they begin to pursue the CMT where they are. Paul, like Jesus' disciples in Galilee, began living as a fisher of men locally, before going out cross-culturally. He did not spend years reading books, sitting in lectures, or obtaining great amounts of knowledge about Jesus before beginning the work God had called him to do. Addison writes, "Paul had very little instruction in his new faith. What he lacked in information, he made up for in obedience to his Lord's command (Acts 9:15–16)."⁵⁸⁸ Paul still needed to grow in his knowledge of Jesus, as evidenced by his two-week stay with Peter in Jerusalem, but

⁵⁸⁵ Ibid, 54.

⁵⁸⁶ Ibid, 82.

⁵⁸⁷ Miley, *Loving the Church . . . Blessing the Nations*, 126–127.

⁵⁸⁸ Addison, *What Jesus Started*, 117.

his lack of knowledge did not prevent him from proclaiming Jesus to Jews and gentiles in Damascus. During Paul's training, Jesus patiently revealed more and more of himself to Paul as Paul continued walking in obedience to Jesus' commands and to the call on his life. Like the disciples, Paul did not separate obeying Jesus from knowing him.

Arabia–Nabatea (Gal 1:17)

After preaching the gospel in Damascus, Paul traveled to Arabia. Hengel and Schwemer suggest that in Damascus Paul received the first of the five synagogue beatings, which he refers to in 2 Cor 11:24, and that he probably left the city because of this persecution.⁵⁸⁹ In Paul's day, a Jew understood that geographically, Arabia was the land visible from the tower Psephinus in the north-west corner of Jerusalem. If high enough in the tower at dawn, one could see to Arabia or to the mountains on the east shore of the Dead Sea.⁵⁹⁰ Paul likely knew about this land and its people from his days in Jerusalem as a pupil of Gamaliel. Arabia, for Paul, was near Jerusalem and on the doorstep of Damascus. Not all sand, Arabia included the area of the modern country of Jordan and served as home to the Nabatean kingdom, a flourishing civilization with cities, seaports, and farming land.⁵⁹¹ The Arab Nabatean's descended from Ishmael⁵⁹², the son of

⁵⁸⁹ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 93.

⁵⁹⁰ Flavius Josephus, *The Jewish War*, trans. William Whiston, vol. Book 5, Chapter 4, The Works of Flavius Josephus the Jewish Historian (London, England, 1737), <https://penelope.uchicago.edu/josephus/war-5.html>, 159–160.

⁵⁹¹ Addison, *What Jesus Started*, 116.

⁵⁹² “According to Josephus, the Nabataeans took their name from Nabaioth, the oldest son of Ishmael, so the whole area from the Euphrates to the Red Sea was called ‘Nabatene.’ The twelve sons of Ishmael gave the ‘people of the Arabs’ their name ‘because of their arete and the fame of Abrams.’ This ‘supranational’ Abraham tradition gave ‘Ishmael and his descendants the land of the Arabs, the descendants of Keturah the land of the Troglodytes in Arabia Felix and Eritrea, and Isaac Canaan. These neighbors, from the north-east to the Red Sea, thus had close ties of kindred through Abraham, the first proselyte, primal sage and ‘father of many nations,’ in contrast to the Phoenicians, Canaanites and Egyptians, who were descended from Ham. As in the synagogues of Damascus, people in the synagogues of Nabatean Arabia will have revered Abraham specially and will have attempted to

Abraham, and had the most political power of any Arab people in the immediate environment of Eretz Israel.⁵⁹³ Hengel and Schwemer conclude, “So the Nabatean Arabs remained not only the closest kinfolk (of the Jews who were still gentiles) but also geographically the nearest and most important ‘neighbors’ of Israel, to whom the threat and promise in Jer 12:14–17 to ‘my neighbor’ applied, namely that they were ‘to learn the ways of my people.’”⁵⁹⁴ Paul’s travels and personal encounters after leaving Damascus provide important clues to the reason Paul chose to go to Arabia.

Despite having few details about these years, much speculation has occurred on the reason Paul went to Arabia. Many of the authorities on the life of Paul conclude he spent two to three years directly after his conversion in Arabia in reflection. They suggest his conversion caused such a psychological upheaval resulting in chaos, or confusion, which forced him to withdraw into the Arabian desert to meditate more deeply on the events of the Damascus road.⁵⁹⁵ Raymond Martin suggests Paul spent fourteen to seventeen years in Arabia, Syria, and Cilicia “reflecting on the consequences of his new found faith for his theology.”⁵⁹⁶ This understanding of Paul’s years in Arabia as a monastic sojourn has contributed to the popular view that Paul only began to engage in independent missionary work after his ministry in Antioch (A.D. 44). Scholars often conclude then, that Paul needed twelve to fourteen years of training in the Christian faith before God released him to fulfill his call as a missionary to the gentiles.

introduce his authority to the Godfearing gentile ‘kinsfolk.’” (Hengel and Schwemer, *Paul Between Damascus and Antioch*, 116.)

⁵⁹³ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 110.

⁵⁹⁴ *Ibid*, 111.

⁵⁹⁵ C.W. Briggs, “The Apostle Paul in Arabia,” *The Biblical World* 41 4 (April 1913): 255.

⁵⁹⁶ Martin, *Studies in the Life and Ministry of the Early Paul and Related Issues*, 114–115.

Schnabel believes that this view ignores important evidence from Paul's own letters. He argues, "The NT sources provide sufficient evidence for us to reconstruct, at least in broad outlines, his activity during this period."⁵⁹⁷ This evidence strongly suggests "Paul engaged in the missionary activity in Arabia."⁵⁹⁸ Addison adds, "There is no evidence for the popular belief that Paul spent three years in quiet contemplation in the Arabian desert."⁵⁹⁹ F.F. Bruce, in his commentary on Acts asserts:

It is commonly supposed that Paul's sojourn in Arabia had the nature of a religious retreat: that he sought the solitude of the desert—perhaps even going to Mount Horeb as Moses and Elijah had done—in order to commune with God and think out all the implications of his new life, without disturbance. But the context in which he tells of his going to Arabia, immediately after receiving his commission to proclaim Christ to the gentiles, suggests that he went there to preach the gospel.⁶⁰⁰

Schnabel bases his conclusion that Paul engaged in missionary work during these years on several considerations: First, Paul states in Gal 1:17 that he obeyed God's call after his conversion on the road to Damascus, that he preached the gospel without first conferring with the apostles in Jerusalem, and that he went to Arabia. Paul apparently acted immediately in obedience to the divine commission to missionary service he had received in Damascus and

⁵⁹⁷ Schnabel, *ECM: Paul and the Early Church*, 1031.

From Paul's letters Schnabel believes that the following seven stages emerge: 1. Paul began to speak about Jesus the Messiah in synagogues in Damascus right after his conversion (Acts 9:19, 20, 22). 2. Paul initiated missionary work in Arabia-Nabatea, based in Damascus (Gal 1:17). 3. Paul returned to Damascus, where he continued to preach the gospel (Gal 1:17). 4. Paul evidently was so successful in his missionary activity in Damascus and Arabia that the local Jews sought to eliminate him (Acts 9:23–24). 5. The Jews of Damascus succeeded in winning the support of the ethnarch of the Nabatean king for plans to arrest Paul (2 Cor 11:32). 6. Paul managed to evade capture by escaping over the city walls (Acts 9:25; 2 Cor 11:33). 7. Paul went to Jerusalem—his first visit since his conversion three years earlier (Gal 1:18). Schnabel, *ECM*, 1032.

⁵⁹⁸ Schnabel, *ECM: Paul and the Early Church*, 1032.

⁵⁹⁹ Addison, *What Jesus Started*, 116.

⁶⁰⁰ Bruce, *The Book of Acts*, 191–192.

preached the gospel “among the gentiles” in the region close to Damascus and distant enough from Jerusalem. While Paul may have focused primarily on God-fearers and sympathizers with the Jewish faith whom he could reach with the gospel in the Nabatean cities, the reaction of the Nabatean officials suggests he reached pagan Nabateans as well. Cities such as Petra had synagogues where Paul could meet fellow Jews and local gentiles attracted to the God of Israel.⁶⁰¹ Paul’s choice to go to Arabia, therefore, shows his desire to fulfill his call to preach the gospel to the gentiles. He logically began with the Nabataeans because of their Abrahamic origin.

Paul’s decision was practical, strategic, and theologically rooted in the Hebrew Scriptures. The ends of the earth, for Paul, began at the doorstep of Eretz Israel and specifically Damascus. His faithfulness to the CMT among his gentile “kinsman” prepared him for the future expansion of his work in the years to come. Jesus, the disciples in Damascus, and perhaps others not mentioned in the Scriptures trained Paul in the field, who pursued his call within a strategic vision and mission to reach the Arab Nabateans. Although details of this season of Paul’s life do not exist, this time apparently served as a type of residency for him.

Second, Paul reports in connection with a review of his sufferings and toils as an apostle that the ethnarch of King Aretas in Damascus wanted to arrest him (2 Cor 11:32–33, Acts 9:23–25). The fact that the Nabatean ethnarch intended to arrest Paul makes sense only if Nabatean officials regarded Paul and his activities as provocative and threatening to public safety. When Paul arrived around A.D. 33, tensions were high between Aretas and Jews.⁶⁰² Hengel and Schwemer believe, “Paul’s mission in Nabatean Arabia was hindered and perhaps even ended by

⁶⁰¹ Addison, *What Jesus Started*, 116.

⁶⁰² Murphy-O’Connor, “Paul in Arabia,” *CBQ* 55. 4 (October 1993): 735–736.

political tensions between Aretas and Antipas as the only Jewish ruler still ruling, and that therefore the apostle returned to Damascus where he had brothers in the faith whom he knew and who trusted him.”⁶⁰³ Jerome Murphy-O’Connor comments, “It was certainly not a propitious moment for a Jew to begin preaching what to an outsider was but a new variety of Judaism. To those Nabataeans who were the objects of his ministry, it could only appear as an attempt to infiltrate, divide, and weaken them. What they saw as an invitation to betrayal would have prompted an immediate and violent reaction.”⁶⁰⁴ Due to the hostilities Paul faced, Murphy-O’Connor believes Paul did not likely penetrate very deep into Arabia and that his silence on this experience suggests his very short duration (Gal 1:18).⁶⁰⁵

Arabia may have been attractive to Paul because the Nabatean cities were islands of Hellenistic language and culture in the midst of the Semitic population.⁶⁰⁶ Briggs adds, “The success of his mission to the Arabian Dispersion appears to have been nil. There are no records of churches planted, nor did any fellow workers from there accompany him on his western tours, unless it possibly be true that Silas was an ‘Arabian.’”⁶⁰⁷ Similar to Capernaum for Jesus, Paul used Damascus as a mission hub for work in Arabia throughout these three years until the opposition from Damascus and from Arabia both caught up with him there making it impossible to continue his missionary work in that region. Both Schnabel and Bruce agree the account in Acts 9:23–25 of the disciples in Damascus lowering Paul from the city wall in a basket in order

⁶⁰³ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 112.

⁶⁰⁴ Murphy-O’Connor, “Paul in Arabia,” 736–737.

⁶⁰⁵ *Ibid.*, 737.

⁶⁰⁶ Schnabel, *ECM: Paul and the Early Church*, 1035–1045.

⁶⁰⁷ Briggs, “The Apostle Paul in Arabia,” 259.

to escape the Jews' plot to kill him happened three years after his conversion, at the end of his ministry in Arabia and before his trip to Jerusalem.⁶⁰⁸

Finally, Paul sojourning in Arabia was highly unlikely because of his temperament and personality. Briggs comments:

Paul was a man of action, and not a recluse. The better part of three years of secluded reflection in Arabia is an incredible anomaly in the early days of the first love, and new-found joy of a converted Paul. . . . Was Paul the man who must first go and 'bury the dead' of his former theology? Would Paul, having once seen the Lord and hear his command, turn from the plow for three years? Had Paul been such a personality we should never have heard of him. Had the impetuous and passion-impelled Paul been capable of becoming a recluse for the first three years of his Christian joy, neither Jews nor Romans would have ever found it necessary to persecute him, for he would never have become the most efficient of those who turned the world upside down.⁶⁰⁹

This does not mean that Paul did not have extended times during his ministry of silence, solitude, and reflection. He inevitably spent great amounts of time traveling by foot or by boat. He spent three days alone in Damascus after his conversion, fifteen days in Peter's home in Jerusalem, and a great deal of unplanned days in prison. The fifth way God trains apostles, according to Miley, is through desert seasons or periods of reduced activity.⁶¹⁰ These necessary periods produce deeper inner growth, vision, and direction. Apostolic leaders remain highly motivated to pursue the CMT wherever they are. If one does not wrestle with this internal struggle to run faster and go further, then God likely has not called him or her as an apostle. Over time the temptation to neglect the inner life increases and the ability to achieve more can outstrip the maturation of the soul.⁶¹¹ God often gives seasons of solitude to reflect on successes and failures in life and

⁶⁰⁸ Ibid, 192.

⁶⁰⁹ Briggs, "The Apostle Paul in Arabia," 256.

⁶¹⁰ Miley, *Loving the Church . . . Blessing the Nations*, 129.

⁶¹¹ Ibid, 129.

ministry. Solitude “gives us space to know ourselves — our thoughts, emotions, motivations, hurts, and intentions. Solitude is healing. It brings focus. It brings into contact with our souls.”⁶¹² Paul took time to reflect on God, the gospel, and his mission by writing letters to the churches he started and to some of the disciples he made. While these times of writing bore immediate fruit for Paul, his co-laborers who helped write and deliver many of the letters, and the churches who received them, they continue to disciple and influence the church today.

Describing the importance of Paul’s tireless pursuit of the CMT and his seasons of writing, Hengel and Schwemer add, “In reality preaching and letters, missionary and author shape each other. Without this specially, indeed uniquely, successful missionary and his charismatic-apostolic ‘authority’ as preacher and pastor, the letters would not have been collected, and without the letters the missionary would ultimately have been forgotten and Paul would not have become the first teacher of the church.”⁶¹³ God trained Paul, the “scholar and theologian,” as referred to by pastors and professors, both on the field and in the prayer closet. Paul’s work and seasons of reflection shaped his theology. This reflects Jesus’ pattern in Mark 3:14. He called Paul to commune with him and to send Paul out. Jesus trained the apostle the same way he trained his disciples.

Syria and Cilicia

Paul’s bold preaching of Jesus among the Hellenists cut short his important visit with Peter (and in some capacity with James as well) in Jerusalem around A.D. 35/36. On this trip to Jerusalem, Barnabas, acting true to his name and character, acted as Paul’s sponsor and

⁶¹² Ibid, 131.

⁶¹³ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 2.

encouraged the apostles to receive him.⁶¹⁴ Bruce believes, “It is possible that Barnabas was already acquainted with Saul, knew his integrity of character, and was convinced of the genuineness of his conversion.”⁶¹⁵ Despite the fact Paul seemingly became mostly a “solitary missionary” during these unknown years, which does not reflect Jesus’ practice of sending his disciples out in pair, Paul had mentors, who played an important roles in his training. These mentors are the sixth way, Miley contends, Jesus trained Paul. Ananias, Barnabas, Peter, and James all influenced Paul and played important roles in his early training.

Concerning the role of mentors, Miley writes, “Apostolic leaders need significant mentors. Their gifting and energies are strong. But during the years (decades) in which wisdom is being honed, this energy can be misapplied, and the results can wound the leader and damage his ministry. . . . From the base of a strong relationship, a mentor needs to steer, guide, and protect without condemning, blocking, or controlling.”⁶¹⁶ These exact events seemingly occurred in Jerusalem during Paul’s visit. As opposition arose, Paul realized clearly he could neither stay in Jerusalem nor go back to Damascus. The apostles appear to have reached a consensus to send Paul to his home town of Tarsus. All parties were clearly in unity concerning this decision due to the fact that they accompanied Paul to Caesarea, ensuring his safety, before sending him to Tarsus.

Paul, in Gal 1:21, tells the Galatians of his trip to “Syria and Cilicia.” Once again, like in Arabia, the reason Paul chose to go to Tarsus and spend twelve to thirteen years in the region of Syria and Cilicia becomes of great importance for a study on Paul’s training. Similar to Arabia, a

⁶¹⁴ Bruce, *The Book of Acts*, 193.

⁶¹⁵ Ibid.

⁶¹⁶ Miley, *Loving the Church . . . Blessing the Nations*, 132.

number of authors believe these years served as a retreat, or break, from missionary work where Paul could rest and retreat at home, possibly taking up the trait of tent-making.⁶¹⁷ They suggest this time served as a kind of holiday before the great work that awaited him on the first missionary journey.⁶¹⁸ Although Luke does not make any further comments on Paul's mission to Tarsus, Acts 15:23, 41 clearly shows the Jerusalem Council addressed a letter to the churches of the gentiles in Antioch, Syria, and Cilicia. Paul and Silas visited these churches and delivered the letter on his second missionary journey. Since Antioch was the origin of their journey, Luke's comment must refer to further churches in Syria and to churches in Cilicia.⁶¹⁹ Galatians 1:21-23 explains the origin of these churches: Paul himself clearly shows he spent those years sharing the gospel and making disciples. Bruce believes, "This was the period the Judean churches heard reports of their former persecutor "now preaching the faith he once tried to destroy."⁶²⁰ Paul had important reason for spending this length of time in Tarsus.

Paul went to Tarsus for extremely strategic reasons. Schnabel believes Paul chose to establish a mission hub in that city for five compelling reasons.⁶²¹ First, Tarsus was his hometown Paul had not only had relatives, friends, and family there to share Jesus with but also accommodations and resources which served as a base to return to when he traveled. Paul certainly felt burdened to reach those closest to him with the gospel. While Scripture does not reveal whether he won his family to Christ or not, his extended stay in this region suggests that

⁶¹⁷ Hengel and Schwemer (156) highlight this as the view of authors such as Klaus Haacker (*Paulus: Der Werdegang eines Apostles*, 919–921), Alfred Loisy (*Actes*, 425), and Ernst Haenchen (*The Acts of the Apostles*, 333).

⁶¹⁸ Ernst Haenchen, *The Acts of the Apostles: A Commentary*, English. (Blackwell, 1982), 333.

⁶¹⁹ Schnabel, *ECM: Paul and the Early Church*, 1047.

⁶²⁰ Bruce, *Paul: Apostle of the Heart Set Free*, 127.

⁶²¹ Schnabel, *ECM: Paul and the Early Church*, 1058.

they were not hostile towards his message. Paul, like Jesus, showed commitment to reaching his *oikos*. Second, his Tarsian citizenship offered him a level of protection and security after three tumultuous years in Damascus and Arabia.⁶²² Tarsus came under Roman control in B.C. 64, but it retained its autonomy as a free city.⁶²³ Paul needed a season of stability, with which he could grow as a missionary and follower of Jesus.

Third, Tarsus was not the only metropolis in the greater region of Cilicia and Syria but also the second most important city behind Antioch, politically, culturally and economically.⁶²⁴ Paul knew successful ministry in Tarsus had the potential to spread throughout the region. Fourth, Tarsus had a significant Jewish community. It allowed him to further extend his gentile mission, while continuing to reach the many Jews in the Synagogues. Fifth, Tarsus, located on the Mediterranean and on the main road across the Tarsus Mountains, made it an ideal base for missionary activity not only in Syria and Cilicia but also for the regions to the north and the west. While no records prove Paul planted the churches in Tyre and Sidon, both cities within this region, Acts 21:3 and 27:3 show he had a good relationship with each of them. These churches could have been the result of his years laboring in this region. Schnabel summarizes his view saying, “I conclude, therefore, that Paul engaged in missionary work in Syria and in Cilicia after his return from Arabia and the departure from Jerusalem.”⁶²⁵ Paul then, learned to be a missionary pursuing the CMT at home among his own people. Like the Twelve, he did not limit his work only to this context during his training, but he did spend significant time in Tarsus.

⁶²² Riesner, Rainer, *Paul's Early Period: Chronology, Mission Strategy, Theology*, English. (Grand Rapids, MI: Eerdmans, 1998), 236.

⁶²³ Bruce, *The Book of Acts*, 195.

⁶²⁴ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 159.

⁶²⁵ Schnabel, *ECM: Paul and the Early Church*, 1047.

While not much information on these years exists, they became the foundation for Paul's three missionary journeys and the success he had in the years to come. Briggs adds:

Modern students will do well to remember that in his process of inner readjustment he (Paul) did not need to consult a long list of precedents, nor to digest bookcases full of authorities in many languages. Such readjusting as was needed could most healthily be done in action. Paul was not the man to seek to learn to swim by reading books about the subject, but by plunging into deep water. ... In Arabia (and Syria and Cilicia) he would more likely follow Jesus' precedent of a peripatetic school and ministry combined.⁶²⁶

For Paul, discipleship meant immediate hands-on training, which included biblical/theological reflection on the road. Paul's growth in knowledge (head), coincided with his growth in the skills necessary to be a missionary (hands) as well as his transformation into the image of Jesus (heart).

Paul's Missionary Journeys

By the time Barnabas traveled from Antioch⁶²⁷ to Tarsus to recruit Paul (Acts 11:25) to help consolidate the church there, Paul potentially engaged in twelve to thirteen years of missionary work. Perhaps Paul felt his work in Tarsus, and other cities in Cilicia and Syria, could continue independently without him, and the prospect of establishing a mission hub in the largest and most influential city in the region was an opportunity he could not pass up.⁶²⁸ Luke does not underestimate the importance and influence of Barnabas in Antioch and in Paul's life. The way Luke speaks of him and listing Paul's name first among the leaders in Acts 13:1 highlight the importance of Paul's gifts and leadership. While Paul probably involved himself in church life in Tarsus and Damascus, his year in Antioch was a season of intimate involvement in the life and

⁶²⁶ Briggs, "The Apostle Paul in Arabia, 257."

⁶²⁷ Sometime between A.D. 40–42.

⁶²⁸ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 218.

ministry of a church community with Barnabas and other leaders. Paul submitted to Barnabas' request to join the leadership team in Antioch and in a sense, submitted himself to the other leaders there as well.

Some scholars point out that prior to his time in Antioch, Paul appeared to have worked alone as a missionary in Arabia, Syria, and Cilicia, when Jesus and the early church sent out apostles and missionaries in pairs.⁶²⁹ Schnabel, however, points out, "Paul always traveled with a team of coworkers after A.D. 45. Since neither Paul nor Luke reports the tactical details of Paul's missionary activity between A.D. 32 and 44, the suggestion that he worked initially as a 'solitary missionary' remains hypothetical."⁶³⁰ Regardless, from Antioch forward, Paul highly valued the local church community in the cities in which he labored and in the dynamic, mobile, communities of his traveling companions. In Antioch, commitment to the local body meant continuing to be who God had called him to by engaging in the CMT and equipping the existing church in Antioch. Schnabel points out in Acts 11:26, the term "teach" may refer to missionary teaching in the synagogues of Antioch, but it may also refer to the instruction of new converts and the existing believers in the church. The same could be true for the phrase "a great number of people." This could refer to both the lost and those in the church.⁶³¹ Luke's intentional ambiguity speaks of those in the church and outside of it.

Notably, Paul continued to serve as a missionary in Antioch, where a great number of believers already existed. By the time Paul arrived there, Antioch was no longer a pioneer context (like Corinth or Ephesus), yet Barnabas recognized a need for Paul's gifts of equipping

⁶²⁹ Ibid, 109.

⁶³⁰ Schnabel, *ECM: Paul and the Early Church*, 1069.

⁶³¹ Ibid, 1070.

and teaching. As Robinson points out, Barnabas may have wanted the church to see God's gifting of Paul, as he had already discovered. He writes, "Barnabas put his own reputation on the line by associating with, endorsing, and co-laboring with Paul. Paul may have remained an unmined gem without Barnabas' investment. Not only would the church at Antioch have suffered without Paul, but every church since by virtue of the lack of letters he eventually wrote."⁶³² Key to the teaming and partnership of the leaders in Antioch, Paul respected the other leaders of the church, while the leaders appeared to fully release and not limit Paul in any way.

Often in the US, churches expect missionaries in training and missionaries returning from the international field to fold into the existing ministries and programs of the established church. Such opportunities tend to not be apostolic in nature and often stifle apostles and their development. Serving within the four walls of the church limits the missionaries' training, instead of training and releasing them to pursue the CMT locally, while equipping the church to do the same. Miley believes this relationship between the apostolic leaders and local church leaders is critical to successfully planting churches among unreached peoples. He admits this relationship often becomes awkward and stress-filled because apostolic leaders can be "self-willed, prideful, and non-submissive," while church leaders can be "authoritative, controlling, and narrow-minded."⁶³³ Miley continues, "Another reason the relationship can become awkward is that local churches often have leaders who are gifted in very different ways from leaders who are gifted apostolically. Gifts of teaching, pastoring, and administrating may predominate. It is crucial that each leader understands his or her own gifting, the gifting of other leaders with

⁶³² Robinson and Reid, *With*, 88–89.

⁶³³ Miley, *Loving the Church . . . Blessing the Nations*, 88.

whom he or she relates, and how they complement each other.”⁶³⁴ Antioch seemed to have unity between Paul, whom God had gifted apostolically, and the other leaders, whom God may not have gifted this way.

After about a year, Luke writes the Holy Spirit spoke saying, “Set apart for me Barnabas and Saul for the work to which I have called them.” (Acts 13:2) The Spirit determined who would go (Saul and Barnabas), when they would go, where they would go, and what they would do. The church and its leaders simply affirmed this. Wagner comments, “Keep in mind that Barnabas and Paul did not first become missionaries at this point. They were already missionaries, simply being reassigned.”⁶³⁵ As previously stated, the “work” (ἔργον) the Holy Spirit sent them to do throughout the Galatia region is the CMT. Luke summarizes the “work” best in an *inclusio*,⁶³⁶ beginning in Acts 13:2 and ending 14:26. Snodgrass believes:

Luke depicted the pattern of this “work”—broadly speaking—in Acts 13 and 14. Paul and Barnabas would travel to a new place, preach the gospel, gather new believers and teach them, and then travel to another new place to repeat the process. They followed this pattern of “work” in Pisidian Antioch (Acts 13:13–52), Iconium (Acts 14:1–7), Lystra (Acts 14:8–19), and Derbe (Acts 14:20–21); and concluded the work by having elders appointed in all those churches (Acts 14:23).⁶³⁷

⁶³⁴ Ibid, 88.

⁶³⁵ C. Peter Wagner and Ralph Winter, *The Book of Acts: A Commentary* (Minneapolis, MN: Chosen Books, 2008), 318, Kindle edition.

⁶³⁶ In biblical studies, *inclusio* is a literary device based on a concentric principle, also known as bracketing or an envelope structure, which consists of creating a frame by placing similar material at the beginning and end of a section, although whether this material should consist of a word or a phrase, or whether greater amounts of text also qualify, and of what length the frames section should be, are matters of some debate. *Inclusio* is found in various sources, both antique and new. The purpose of an *inclusio* may be structural — to alert the reader to a particularly important theme — or it may serve to show how the material within the *inclusio* relates to the *inclusio* itself. (<https://findwords.info/term/inclusio>)

⁶³⁷ Snodgrass, “To Teach Others Also,” 45.

In his commentary on Acts, Schnabel concludes, “Their ‘work,’ then, was that of the pioneer church planter.”⁶³⁸ Although missionaries may engage in many other worthwhile tasks, this pattern, which Paul learned from the Holy Spirit, Jesus’ disciples, and Barnabas is the essence of the task God has sent them out to do. Therefore, one key component of missionary training must ensure the trainees’ confidence and competence to engage in the CMT. For most people, this requires a mentor to intentionally MAWL (Model, Assist, Watch, Leave) them with the skills required to accomplish this task. Paul gave the rest of his life to raising up leaders who loved Jesus and could effectively pursue the CMT.

Paul Trained Missionaries

Like Jesus, Paul trained apostolic leaders. While little evidence exists of him intentionally doing this until the second missionary journey (unless Luke⁶³⁹ is fruit from Antioch, and Titus is fruit from his work in Syria and Cilicia), he undeniably and intentionally trained missionaries and raised up a network of co-workers. Schnabel comments:

A further goal of Paul’s missionary work was the training of new missionaries. The coworkers who accompanied Paul on his travels participated in his missionary activities and can thus be seen as trainees, much like Jesus’ disciples who had been chosen by Jesus to be with him (Mark 3:13-15) and to be trained as “fishers of people” (Mark 1:17). The NT sources do not state explicitly that Paul surrounded himself with a circle of coworkers for the express purpose of preparing them for missionary service. This is a plausible assumption, however, as they did not simply carry out menial tasks: they were involved in the same type of activities that Paul focused on.⁶⁴⁰

⁶³⁸ Schnabel, *Acts*, 615.

⁶³⁹ “Many scholars believe that Luke had been a member of the church in Antioch. They base this belief in the many references to that metropolis in the Acts of the Apostles. The author knows a lot more about this city and its church, suggesting that he had been a resident there...” When Luke first joins Paul’s traveling team, he is in Troas, potentially traveling there as a missionary from Antioch. (Paul and His Friends in Leadership, 51–53)

⁶⁴⁰ Schnabel, *Paul the Missionary*, 248–249.

In Rom 15:17–24, Paul claims that he had completed the work God gave him to do from Jerusalem to Illyricum. He told the Romans he no longer had any room to work in this vast region, which seems like a radical claim. Surely, millions had not heard the gospel in this region, and not every city had churches. Many scholars believe Paul wrote Romans on his third missionary journey during a three month stay in Corinth (Acts 20:2).⁶⁴¹

Snodgrass contends, “That Paul proclaims the gospel ‘fulfilled’ in the midst of recounting his missionary journeys is significant and points decisively to ‘the work’ as a defined set of activities that could, in a given geography, be considered complete.”⁶⁴² He goes on to argue these activities were the components of the CMT and not the ongoing work of the established church in a city.⁶⁴³ From Corinth, on his way to Jerusalem, Paul met with his key apostolic leaders in Troas (Acts 20:4–6). In Troas, Paul spent seven days with leaders from the regions of Galatia (Gaius and Timothy), Macedonia and Achaia (Sopater, Aristarchus, Secundus), Asia, Tychicus and Trophimus, and Syria (Luke). While Luke may have omitted other workers there, he clearly shows representation from every region of Paul’s three missionary journeys.

Paul knew he could leave because of the leaders he raised up to lead the work in those region. His anticipation of this meeting explains the reason he felt so confident to write that no place remained for him to work. Paul Barnett writes, “If we are looking for explanations for Paul’s establishment of the new faith in the north-eastern quadrant of the Roman empire, we must include his astonishing capacity to multiply his own effectiveness through these, and other

⁶⁴¹ Bruce, *The Pauline Circle*, 404.

⁶⁴² Snodgrass, “To Teach Others Also,” 46.

⁶⁴³ *Ibid.*

co-workers.”⁶⁴⁴ Acts and Paul’s letters associate almost one hundred names with Paul. While not all of them were mission colleagues, almost forty of them were.⁶⁴⁵ Most of Paul’s co-workers mentioned in the NT came from his work in the Aegean provinces of Macedonia, Achaia, and Asia.

Timothy’s Missionary Training: Phase One of Residency Begins⁶⁴⁶

Paul trained missionaries following a sequence of steps, including residency principles discovered in Jesus’ missionary training. Paul’s missionary training strategy is most evident in Acts as well as in the Pastoral Epistles.⁶⁴⁷ While examining how Paul trained each of his companions has value, this work will focus only on Timothy. Paul likely met and introduced Timothy and his mother to Jesus during his first missionary journey around A.D. 46–47 (Acts 14:6-20). Bruce adds, “That Timothy was a convert of Paul’s is further implied by his description as Paul’s ‘true-born child in the faith’ (1 Tim 1:2).”⁶⁴⁸ Timothy had familiarity with Paul from the first journey and likely watched or heard about Paul getting stoned for preaching the gospel in Lystra (14:19).

Nearly three years later, as Paul and Silas traveled back through Lystra, they found Timothy faithfully living as a disciple of Jesus. Before recruiting Timothy to join his team, Paul

⁶⁴⁴ Barnett, *Paul and His Friends in Leadership*, 12.

⁶⁴⁵ *Ibid*, 7.

⁶⁴⁶ Verses Timothy appears in: Acts 16:1–3, Acts 17:14, Acts 18:5, Acts 19:22, Acts 20:4, Rom 16:21, 1 Cor 4:17, 1 Cor 16:10, 2 Cor 1:1, 19, Phil 2:19–22, Col. 1:1, 1 & 2 Thess 1:1, 1 Thess 3:2, 1 Tim 1:2–4, 18, 1 Tim 3:14–4:16, 1 Tim 6:20.

⁶⁴⁷ Wan and Hedinger, *Relational Missionary Training*, 79.

⁶⁴⁸ Bruce, *The Pauline Circle*, 375.

evidently asked the church in Lystra and in the next city over (Iconium, about eighteen miles away) to vouch for Timothy's character and faithfulness (Acts 16:2). The church in each of these cities spoke well of Timothy. As a young man, Timothy likely participated in strengthening the churches in these cities and proclaiming the gospel in them as well. At a young age and after about three years of following Jesus, the church already viewed him as a leader. Timothy fully committed himself to following Jesus and fishing for men before Paul recruited him to join his mobile team. God clearly used his obedience where he lived to begin to shape Timothy's character, calling, competency in the CMT within the context of the local community on mission.

Phase Two of Residency: Training on the Go

Paul's invitation into a mentoring relationship, or residency, greatly cost Timothy. He had not only to leave his home, family, and friends but also to be circumcised before he could do so. After leaving home, Timothy was constantly with Paul.⁶⁴⁹ Wan and Hedinger note, "That Paul was intent on the development of missionaries alongside his direct evangelistic and discipleship ministries can be seen in numerous passages."⁶⁵⁰ After continuing to strengthen the churches in Galatia, the team eventually made its way to Troas because the Holy Spirit would not allow them to go to Asia (Acts 16:6–10). In Troas, as Paul was abiding with Jesus, a man from Macedonia appeared to Paul in a dream and asked them to come and help. Timothy, during these travels, likely watched Paul abide and rely on the Holy Spirit. In Philippi (Acts 16:11–40),

⁶⁴⁹ The places in bold denote where Timothy was with Paul. The others are places he labored on his own, or with another co-worker: **Lystra, Phrygia and Galatia Troas, (Macedonia) Philippi, Thessalonica, Berea, Berea, Corinth, Thessalonica, Corinth, Ephesus, Macedonia, Corinth, Macedonia, Corinth, Troas**, five years traveling and strengthening churches, Rome, Philippi, Ephesus.

⁶⁵⁰ Wan and Hedinger, *Relational Missionary Training*, 79.

Timothy watched and surely participated in the proclamation of the gospel and the baptism of new believers, encouraging and strengthening them through discipleship and gathering them into new churches (Lydia, the Jailer, and their households). In Philippi, Timothy surely witnessed Paul and Silas being beaten and thrown into prison.

Upon leaving Philippi, the team traveled to Thessalonica, where they again pursued the CMT before they encountered fierce opposition from the Jews (Acts 17:1–9). From there they moved on to Berea (Acts 17:10–15), although Timothy may have remained for some weeks. In Berea they once again committed to the same work. When opposition increased, Paul departed for Athens, leaving Timothy with Silas in Berea for a number of months. Paul modeled, assisted, watched, and left them, confident in their character and in their capacity to continue the CMT after his departure. Timothy and Silas eventually rejoined Paul in Athens. From there, Paul sent him fairly immediately back to Thessalonica. Eventually, they rejoined Paul in Corinth and seemed to remain with him there except for trips back to Macedonia to deliver 1 and 2 Thessalonians. In Corinth, Timothy had the ability to grow in skills necessary to strengthen, encourage, and help churches become healthy. Paul seemingly left Timothy in Corinth until asking him to join him in Ephesus during his third journey.

Residency Ends: From Trainee to Partner

Timothy and Paul's relationship continued until Paul's death in Rome around A.D. 65. By the end of the second journey, which lasted nearly three years, Timothy's residency seems to have ended. During the following years, Paul continued to invest in Timothy but began entrusting him with greater responsibilities and opportunities to work separate from Paul. During Paul's third journey, Timothy was with him in Ephesus and Macedonia/Achaia but also spent a

great amount of time apart from Paul. During Paul's imprisonment in Rome and even after Paul's death, Timothy continued to labor and lead the work around the Aegean Sea.⁶⁵¹ According to Heb 13:23, like Paul, Timothy also spent time in prison. Barnett comments, "This is the only reference to Timothy being in prison, but we assume it was in a major center like Corinth, Ephesus, or Philippi. Upon his release Timothy will accompany the author to meet with the readers. This reference suggests that Timothy was a leader in his own right."⁶⁵² Schnabel notes, "Timothy, as Paul's envoy, can speak directly for Paul because he knows him and his message, and because he teaches nothing that Paul would not teach himself. (1 Cor 4:17) The role of Timothy in Thessalonica and the role of Titus in Corinth is hardly a "weak substitute for Paul's presence. They perform important tasks that Paul will not or cannot perform himself at that particular time."⁶⁵³ Barnett continues, commenting on Paul and Timothy's relationship, "It would not be right to infer that mere chemistry explains the depth of their relationship. A more fundamental explanation is to be found in their common commitment to and love of the Lord whom they served. Whether the two men were side by side or separate, Paul was convinced that his friend was as committed, active and hardworking as Paul himself had been."⁶⁵⁴ Ultimately, Timothy's apostolic training proved successful. Though it did not look exactly the same, Paul followed Jesus' principles and pattern of missionary training.

⁶⁵¹ Barnett, *Paul and His Friends in Leadership*, 46.

⁶⁵² Ibid.

⁶⁵³ Schnabel, *Paul the Missionary*, 254.

⁶⁵⁴ Barnett, *Paul and His Friends in Leadership*, 50.

Principles for Missionary Training from Paul

This study of Paul’s missionary training has revealed that he reproduced number of key principles and pattern from Jesus’ missionary training. The chart below lists several of them, followed by a brief commentary on three particular ones.

Table 4. Jesus’ Residency Components of Paul’s Training

Function	Context	Content	Form
Many people, circumstances, and contexts trained Paul for life-long, fruitful pursuit of the CMT. His goal for his trainees was the same.	Although Paul’s teaming strategy was unclear in his early years, by the second journey Paul labored and trained with a team. (4)	Paul modeled prayer and abiding.	Jesus’ apostles influenced Paul. He also was a practitioner who mentored missionaries. (2)
Growing in Christ-like character was essential for Paul and those he trained.	God trained Paul to pursue the CMT in local contexts. Those he trained were often faithful at home before traveling with Paul.	Paul used MAWL to practically train his trainees to pursue the CMT. (1) ⁶⁵⁵	His training and the way he trained was non-formal/informal. (3)

⁶⁵⁵ Banks, *Re-envisioning Theological Education*, 114-124.

1. “The purpose of Paul’s groups was not increase in knowledge of their basic traditions, progress in moral or spiritual formation, or the development of skills associated with ministry or leadership. It was active service in mission in furthering the kingdom. Within that framework, however, spiritual growth and practical development, as well as substantial learning, also took place.... Paul saw them as partners and co-workers, not servants or apprentices. The purpose of the group was evangelism, church planting, congregational nurture, and networking.”
2. “For the core group, associating with Paul included living, learning, eating, and praying with him, that is, sharing in his total life. Paul was their apostolic mentor.”
3. “Such learning was often in-service and non-formal in character; at other times it was more extensive and systematic. Instruction touched on matters of conduct, belief, rituals, and mission. The point of departure for such instruction was often the life-situation of individual members, the group as a whole, or the context in which they were operating.”
4. “Paul almost always had others with him on his missionary travels. ... Paul the apostle, then, was essentially a team-worker. His roving little community of apostles was at once a training school, a miniature Church, and a mutual source of support in a very difficult vocation.”

Paul's calling was clarified as a follower, fisher, and apostle.	Paul began his training by reaching his own people.	Paul modeled skill necessary for entry, gospel, discipleship, church formation, and leadership development.	Paul and those he trained followed Jesus and fished for men from the beginning.
Paul intentionally trained apostles.	Paul learned and trained the rhythm of being with Jesus and being sent out.	Paul balanced knowledge and obedience in his own training and those he trained.	Paul created a training environment for trainees through relationship.

Local Pursuit of the CMT

Paul learned to be a missionary by pursuing the CMT in environments where he was more of an insider. In these early years of ministry, Paul pursued those far from God with similar worldviews, culture, and language. For most missionaries training to work in cultures unlike their own, they must be careful not skip this important stage of their training. While they may not have to limit their training to their hometown, they must try to reach family, friends, neighbors, and others within their own culture. An unwillingness to do this reveals character flaws and should call into question the genuineness of their call as “sent ones.” Following Paul’s example will inevitably lead missionaries in training to own a local vision and strategy. Paul surely thought about working in Rome and maybe even Spain during his years in Syria and Cilicia, yet he fully devoted himself to the vision God had given him in that region and faithfully saw it to fruition until Barnabas convinced him to go with him to Antioch. Paul was an apostle, and immediate pursuit of the CMT helped reinforce his calling. During these early years, Paul preached Jesus, made disciples, started churches, and equipped local leaders to shepherd those churches. He never pursued the CMT as a future goal for after God rightly equipped him. His immediate pursuit of the CMT was a pre-requisite to the expansion of his influence and work in other places.

Non-Formal and Informal Training Environments

Paul's missionary training was largely non-formal and informal. Jesus used a variety of people, circumstances, and contexts to train Paul. Through it all, the residency rhythm of being with Jesus and Jesus sending him out was evident. Paul's fourteen to fifteen years in Damascus, Arabia, Syria, and Cilicia did not make him famous. In fact, little evidence exists to show his accomplishments there. Paul's training did not come with a degree, title, salary, benefits, a retirement plan, or a promise of a future position in another field. Like the Twelve, Jesus simply promised him suffering and his own power and presence. Paul labored longer in these unknown and obscure years than he did during his years of harvest that Luke records in the book of Acts. Of these years, Hengel and Schwemer conclude, "In other words, in these thirteen to sixteen (they include the first missionary journey in these years) 'apprentice years' his theological thought, his missionary strategy, and his 'apostolic self-awareness' must have matured to such a degree that in the seven subsequent wide ranging 'years of wandering' he was able to harvest rich fruits."⁶⁵⁶ By the time Paul and Barnabas left for Galatia, Paul knew his God-given identity and calling. The Holy Spirit wrote his job description and title through the experience he gained during these years. Anyone who determines to follow Jesus on mission will face trials and suffering. Jesus needed two to three years with his disciples and even more with Paul to train them perseverance. Accelerated, classroom-based trainings, geared toward getting missionaries to "the field" as quickly as possible will usually fail to instill perseverance through trials in missionaries before they go. The disciples had three years of this type of non-formal/informal ministry experience with Jesus. Even after Pentecost, most of them based out of Jerusalem for some time before eventually extending their ministry to new contexts and cultures.

⁶⁵⁶ Hengel and Schwemer, *Paul Between Damascus and Antioch*, 12.

Apostolic Mentoring

Paul's letters to Timothy, and to other churches affirm the results of elements Paul valued most in his missionary training. From Paul's letters to Timothy and Titus, Wan and Hedinger list seven themes found in Paul's training of missionaries including: A focus on scriptural truth, the missionary as a person (activities and attitudes), the missionary as a teacher, the missionary as a developer of church leadership, the missionary as a defender against opposition, the missionary and specific relationships, and the missionary and spiritual warfare.⁶⁵⁷ Like Jesus, Paul taught and modeled these themes to Timothy within a missional relationship. These letters served to remind and reinforce the training he had previously received through his residency period with Paul. The success of Timothy's training is evident in his willingness to risk and sacrifice his comfort and time, his humble submission to authority, his solid reputation with outsiders, his trustworthiness, his encouragement, his teachable spirit, his commitment, his hardworking nature, his perseverance, his love for the church and the lost, and his obedience. In his letters, Paul continually affirms Timothy's character, his calling/identity, and his effectiveness in the CMT. Paul describes him as a beloved and faithful child in the Lord (1 Cor 4:17), brother (2 Cor 1:1) having a kindred spirit, selfless/humble, kingdom-minded, a worthy laborer, servant, partner, and God's fellow worker in the gospel (Phil 2:19–22). Paul entrusted Timothy to strengthen and encourage disciples and churches, deliver money and letters to churches, develop and appoint elders, empower and release leaders, and combat false teachers.

As Timothy's mentor, Paul spent lots of time with him in private and in the field. Timothy's training happened on mission and not in a classroom. Paul clearly called him into a mentoring relationship within a ministry context. He wrote letters to him and built him up by the

⁶⁵⁷ Wan and Hedinger, *Relational Missionary Training*, 85–87.

way he spoke of him through other letters. He modeled mission in community from the start with Silas, and when he could not be with him, he tried to send him with a partner to do the work. Timothy clearly understood the CMT and had the skills necessary to pursue it. Paul, like Jesus, was a missionary who pursued the CMT himself, thus making his training more effective. Paul did not offer Timothy a title or a salary but rather called Timothy to imitate him as he imitated Jesus. Paul trusted God to provide external circumstances to help create an effective training environment and to shape Timothy's heart.

Conclusion

This chapter began by examining three approaches to missionary training including the pre-Constantinian, monastic, and university models. Next, it examined Paul's missionary training. Paul's training, even with a lack of specific details in his most formative years, resembled Jesus' training of the Twelve in a number of ways. Finally, this chapter briefly discussed Paul's missionary training strategy. Although Paul trained many missionaries, this chapter primarily focused on Timothy.

The quantitative research presented in chapters two and three of this work enabled discovery of foundational principles, patterns, and practices of missionary training from Scripture. Chapter four will discuss findings from qualitative research seeking to determine how contemporary training compares with biblical principles. Presenting the results of this case study conducted between 2019 and 2020 will help determine a practical way forward for missionary training in America today.

CHAPTER FOUR: CASE STUDY: CURRENT ANALYSIS OF MISSIONARY TRAINING IN AMERICA

The Scope of the Study

This chapter will seek to present the findings from qualitative research conducted between March and July of 2020. In the United States, missionary training typically takes place in a number of contexts.⁶⁵⁸ First, missionary training takes place in homes or in other informal spaces. Second, missionary training takes place in local churches. Many feel that while sending organizations and seminaries can offer valuable supplemental training, the local church has primary responsibility for missionary training. Lois McKinney affirms this stating, “Education for missions belongs to churches. They nurture believers and develop spiritual gifts. They recognize vocations and send out missionaries. They care for missionaries at home or on the field. Mission agencies and training programs are servants of the churches and partners with them in training endeavors.”⁶⁵⁹ Third, missionary training takes place in sending organizations. Fourth, missionary training takes place in Bible colleges and seminaries.

For this research, leaders from local churches, missionary sending organizations, and seminaries received an initial survey to fill out and offered the option of conducting a more in-depth interview over video. The researcher sent over four hundred requests for participation with 102 participating in the survey. Forty-six individuals chose to participate in the in-depth interview which typically happened over Zoom and lasted anywhere from thirty minutes up to one hour. Of notable importance, this survey targeted the top sending evangelical churches and

⁶⁵⁸ Scott A. Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey*, Encountering Mission (Grand Rapids, MI: Baker Academic, 2004), 186–188.

⁶⁵⁹ *Ibid*, 187.

organizations in the United States. Participants received assurance that their feedback would remain anonymous, unless they granted permission connect their names with the case study.

The Goal of the Study

This research had three goals. First, the researcher sought to gain an accurate picture of missionary training among the top sending churches, organizations, and schools in America today. This study by no means represents all missionary training in America but does provide insights from some of the organizations sending out the most missionaries. Second, the researcher sought to listen and learn from these leaders concerning best practices and breakthroughs in missionary training in the US. Third, the researcher sought to find gaps or barriers existing in missionary training today that stem from a departure from Jesus' pattern of missionary training. Appendix B contains the particular questions asked in the digital survey as well as the in-depth survey.

The Landscape

Many churches in the US either do not send any missionaries or send fewer than they desire to send. With the exception of a few churches, most of the churches interviewed expressed a frustration with the number of missionaries they currently send and a desire to find ways to mobilize more of their people to the nations. The majority of those sending missionaries do not have an intentional training strategy. Many outsource this training to seminaries and sending organizations. The majority of the churches both sending missionaries and attempting to train them were willing to participate in the in-depth interview.

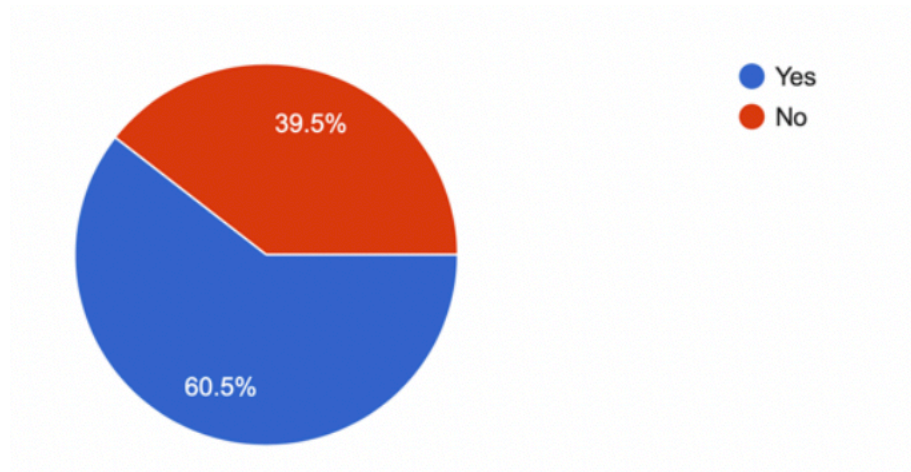
This study revealed an increasing desire in local churches to steward missionary training rather than outsource it but little development of effective missionary training strategies among

local churches. Many churches acknowledged other supplementary entities, but they also believed placing the primary responsibility for missionary training on such entities is irresponsible. While many of the churches interviewed had yet to build any kind of missionary training process, they recognized the need and expressed eagerness to learn from the best practices of others. Throughout this research process, participants repeated this theme, which seems to be something the Holy Spirit is doing in the present day.

The Surveys

The researcher sent surveys for this case study to individuals responsible for training missionaries in local churches, sending organizations, and seminaries. The churches who responded to this survey represent three categories: (1) churches with over four hundred members, (2) churches with less than four hundred members, and (3) home churches and networks representing multiple home churches, who identify with the *No Place Left* network. An encouraging aspect of the research revealed that whether churches had sent missionaries or not (about 20 percent of the churches had not sent missionaries over the past three years), all of the churches completing this survey desire to send their members to the nations. Ninety Five percent of these churches expressed eagerness to learn from one another about how to more effectively train missionaries. About 60 percent of the churches had an existing plan for training the missionaries they were sending.

Figure F: Does your church have a missionary training strategy?

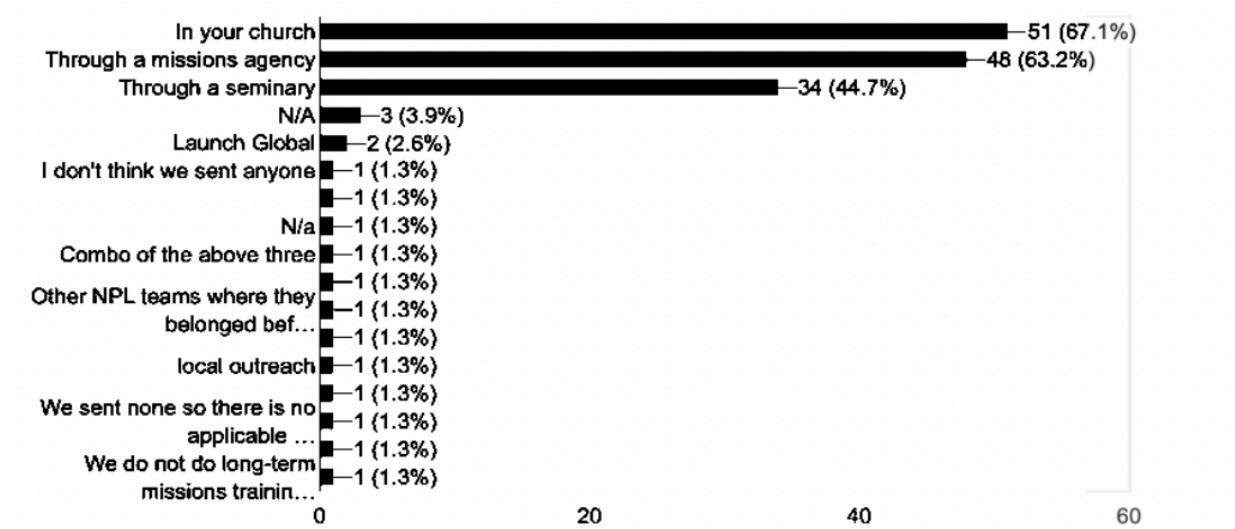


The larger churches sent 402 units⁶⁶⁰ over the past three years. In these churches, the sending ratio of missionaries to members was 1:436. The small churches sent 20 units over the past three years. Though the numbers are significantly lower, the ratio of sending totaled 1:187. The house churches sent out twenty-nine units as missionaries over the past three years. The sending ratio in these churches totaled 1:20, significantly better than any of the larger churches.

While many of the institutional churches had a plan for training missionaries, a good number of those who did not were trying to develop one at the time they answered this survey. Despite the church-based missionary training, institutional churches expected those that they were sending to receive formal training in seminaries and sending organizations in addition to training the church provided.

⁶⁶⁰ One unit is either a single individual, married couple, or a family.

G. Where did the training take place?



The churches with missionary training programs appeared to value field-based activities. While these activities did not necessarily include components of the missionary task, church leaders valuing hands-on ministry as a key characteristic of missionary training encouraged the researcher.

While many encouraging trends to celebrate emerged from this survey, importantly, many of the churches who returned the survey are some of the most effective sending churches in the country. The sending ratio in some of America’s fastest growing and most prolific sending churches does not reflect the type of missionary identity described in chapters two and three. Ultimately, too few members of these churches are willing to go to the nations. On the other hand, the sending ratio in CPM-focused house churches proved significantly better than the larger churches. Even the institutional church, which has sent the largest number of missionaries over the past three years with the best member to sending ratio (1:78), did not send as many missionaries per member as compared to the house churches in this survey (1:20). Overall, the excitement and enthusiasm for church-based sending shows God is stirring the hearts of many

church leaders today to send more well trained missionaries to the nations.

Second, the researcher also sent surveys for this study to a variety of sending organizations who prioritize sending out missionaries to engage in the CMT (or at least aspects of it), as opposed to those who focus on meeting physical needs. Some of the organizations prioritized CPM/DMM strategies, while others did not. Other organizations stated a commitment to training missionaries but did not actually send them. The organizations prioritizing CPM/DMM generally emphasized field-based training over classroom-based training, while the other organizations prioritized classroom-based training. Over half of the organizations interviewed believed the local church, seminaries, and sending organizations have a shared responsibility to train missionaries, while others believed the local church is primarily responsible to train missionaries. None of those who took the survey believed the sending organization was solely responsible for training. Sending organizations did, however, feel they could add value to church and seminary-based training by equipping missionaries to know and pursue the CMT, while adding valuable training dealing with cross-cultural readiness, security, and support raising. While the researcher sent out as many surveys to sending organizations as to local churches, the response proved significantly lower even after follow-up emails and phone calls.

Finally, the researcher sent surveys to evangelical seminaries with missions programs focused on training missionaries. While offering mostly classroom-based training, many of the seminaries are attempting to incorporate formal and informal practicums aimed at getting students hands-on ministry experience in order to supplement their time in the classroom. Several of the schools have programs designed to get students to the foreign field quickly while helping them complete their degree or training in their ministry context. Many of the professors

interviewed believed in the seminaries' role of providing students with the appropriate biblical, theological, historical, and anthropological knowledge, while also equipping students with practical skills for successfully engaging in the missionary task on the foreign field. One Bible college, in fact, effectively equips students with various vocational skills to allow them to pursue the CMT in restricted-access contexts.

In general, each of these surveys yielded encouraging information yet revealed several noticeable gaps. First, the lack of enthusiasm from some mission organizations was concerning. Perhaps many valid factors contribute to this, but they seemed comfortable with the way things have been and did not express any interest in learning from other organizations or changing their current procedures. Second, survey results revealed a lot of redundancy with little communication between the various parties attempting to train missionaries. This inevitably wastes valuable time of the trainers and the trainees. It can also cause confusion for missionaries in training as they receive conflicting strategies and methodologies regarding the CMT. Third, churches viewed as the most successful sending churches in America actually send very few missionaries when taking into consideration the size of their congregation. These churches may not be cultivating the missionary identity of their membership. Finally, many of those who claim to provide "field-based" training simply mean the missionaries in training are involved in some sort of local church-based ministry, rather than the CMT in their local context. This discrepancy surfaced through the in-depth interviews, which allowed a much better understanding of the nature of US-based missionary training. The remainder of this chapter will serve to present the findings from these interviews.

The Interviews

The questions asked during these interviews aimed to answer one primary question: “Does missionary training in America today reflect the principles and practices present in Jesus’ training of the first missionaries?” This section will present the findings and answer this question.

Celebration

The Goal Has Not Changed

For most of those interviewed, the goal of missionary training was longevity and effectiveness on the field. They desired to see those they are training thrive and persevere even when trials arise. During training, missionaries must learn to rely on the Holy Spirit and the word of God for direction and strategy, while immediately obeying the direction they receive. In order to achieve this goal, those interviewed believe effective missionary training must serve to grow the head (what they need to know), heart (who they need to be), and hands (what they need to do).

Answers to this question very much reflected the goal, or function, of Jesus’ training. While trainers largely agreed on the goal of missionary training, many questioned their churches, seminaries, and sending organizations’ actual accomplishment of this goal. In the past, a general understanding existed that assumed seminaries focused on developing the head, churches the heart, and sending organizations the hands. In recent years, a general distrust in the effectiveness of the other entities to fulfill their individual roles has arisen, leading each one to attempt to build training programs that develop the head, heart, and hands. This perception of ineffectiveness was typically rooted in a number of factors. First, the number of missionary

candidates to train and send out continues to shrink. Second, those sending and supervising many of the missionaries sent out do not feel the missionaries effectively pursue the entire CMT as they should. Third, too many of those sent out forsake their calling and return home after a relatively short time on the field. Although some have valid reasons for this attrition, others do not. The attempts by each of these entities to independently correct these problems have led to a number of good correctives, creative ideas, and breakthroughs.

Agreement Concerning the CMT

Concerning the definition of the CMT, a general consensus exists among the three entities that they send out their trainees to abide with Jesus, engage those far from God, share the gospel, disciple those who believe, start new churches with these new disciples, develop indigenous pastoral and apostolic leaders, and exit the work at the appropriate time. One seminary professor emphasized that the CMT is not the same as the pastoral task. God calls missionaries to push the edges of darkness regardless of location, not to settle down and pastor a congregation, which many missionaries end up doing. Others pointed out the accomplishment of the CMT will require the translation of Scripture into local languages, the development of oral teaching, and demonstrations of the gospel in word and deed. Each of these tasks, while not the all-encompassing CMT, often become necessary tasks to seeing the CMT accomplished in a particular context. This encouraging definition of the CMT faithfully reflects the task Jesus prepared his disciples to do.

The significance of the unity of those interviewed concerning the definition of the CMT should not be overlooked. Much confusion exists concerning a missionary's identity and task. Matthew Ellison and Denny Spitters have documented such confusion well stating, "We

are concerned that an uncritical use of the words, and in particular a lack of shared definition for the words mission, missions, missionary, and missional, has led to a distortion of Jesus' biblical mandate [and] ushered in an everything-is missions paradigm."⁶⁶¹ Many consider anything done in the name of Christianity the CMT and anyone participating in these activities a missionary. While broadening the definition of the CMT and missionary intended to increase participation God's mission, it may have brought about an unintended result: a serious decline in interest in and support for apostolic, pioneering missions activity.⁶⁶² If nothing else, this study revealed the evangelical entities who have sent the most missionaries over the past three years have great deal of unity concerning the goal of missionary training and the definition of the CMT.

Biblical Objectives

Next, an important examination of the key objectives that trainers emphasized in order to accomplish their stated goal of missionary training follows. The most commonly repeated objectives (those listed by at least 50 percent of those interviewed) denote "primary" objectives as listed below, while more infrequently mentioned objectives denote "secondary" objectives. The table below includes only secondary objectives participants repeated.

⁶⁶¹ Denny Spitters and Matthew Ellison, *When Everything Is Missions* (Pioneers-USA & Sixteen:Fifteen, 2017), Introduction.

⁶⁶² Ibid.

Table 3 : Primary and Secondary Objectives of Missionary Training

Primary Objectives	Secondary Objectives
Discerning and shaping motives/convictions: Missionaries must have a growing passion for the glory of God among the nations, a desire to obey Jesus' commands, and compassion for the lost.	Training in a specific evangelism, discipleship, and church planting strategy.
Discerning and shaping Christ-like character: In order to do this, emphasis was placed on cultivating spiritual disciplines (abiding with Christ) and obedience to Christ's commands.	To cultivate a proper view and response to failure, suffering, opposition, and persecution. Also an awareness and training in spiritual warfare.
Cultivating a growing dependence on the Holy Spirit and the word, as well as a willingness to receive correction and continue learning.	Cross-cultural living, communication, and ministry skills, and the ability to engage in effective contextualization. Preparation for culture shock.
To examine and affirm the calling and gifting of the missionary candidate. Finding the right people, not just large numbers of people. Discerning whether or not there is a clear call and conviction to the missionary task. It is who they are, not what they do.	Security training.
To equip the missionary candidate to confidently pursue the missionary task and to train others to pursue it. Pursue the missionary task locally.	The ability to develop prayer and financial partners and become financially responsible.
To form and work with a team/community. Being a healthy church member in a healthy church. Conflict management skills.	Physical and emotional health and socially competent.
Ensuring healthy marriages and families and partnership between the husband and wife regarding the missionary task. This includes sexual purity for married couples and singles.	Engagement in short-term trips to prospective future field and communication with leadership there.
Plan for their care and shepherding.	Know how to develop leaders through mentoring and coaching.

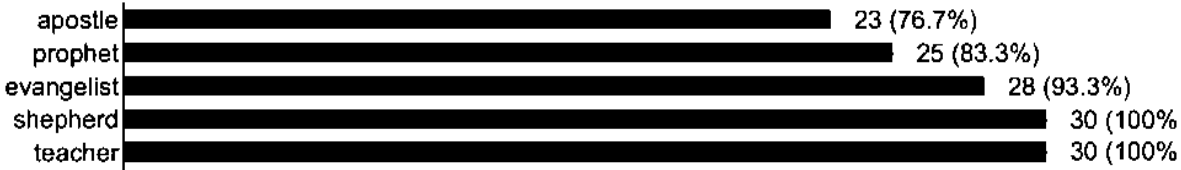
	Open communication about strengths and weaknesses
	Knowledge in the areas of biblical studies, missiology, and missions history.

Once again, the unity among those tasked with training missionaries in churches, seminaries, and sending organizations serves as an encouragement. The majority of those interviewed in each context viewed the primary objectives, which largely reflect Jesus’ primary objectives, as important. With secondary objectives, however, one particular entity generally stressed those, which largely depended on each entity’s strengths.

Agreement on Eph 4:11–12

Concerning Eph 4:11–12, most of those who participated in the in-depth interview affirmed that all of these gifts (apostle, prophet, evangelist, shepherd, teacher) still actively exist today, as long as they are defined correctly. Mission organization leaders, missions pastors, and mission professors more likely affirmed the continuation of these gifts (+90 percent), while local church pastors more likely believed apostles and prophets, regardless of the terms’ definitions, ceased to exist after the completion of the Scriptures. This view of the APEST giftings appears to be a barrier for effective missionary training in these particular churches. The gradual changing of this view could provide a great boost for missionary training in the years to come.

Figure H: Which of the gifts in Ephesians 4:11–12 do you feel are active today?



These interviews reveal US-based churches, seminaries, and sending organizations continue to enact several key aspects of Jesus’ training. Unity from those interviewed concerning the goal of missionary training, the definition of the CMT, the primary objectives of training, and the continuing role of the apostle provides much encouragement and optimism. Perhaps the greatest cause for excitement was the widespread acknowledgement of the gaps, or weaknesses, of current training models and a collective desire to learn from one another in order to more effectively train missionaries the way Jesus did. A necessary examination of gaps and barriers present in missionary training today follows.

Gaps

This section will begin by listing a number of the barriers expressed by those interviewed for this study. It will conclude by the author commenting on the three significant departures from Jesus’ principles and patterns for missionary training that stakeholders must address. Some barriers from those interviewed include:

Table 4 : Missionary Training Barriers for Churches

Missionary candidates are not regularly sharing the gospel and making disciples. Their practice lags behind the classroom.
The “American Dream” is keeping people from going overseas.
Missionaries struggle with identity because they do not fit into the church American church.
The church, and its leaders seem to not understand apostles and the task God has called them to do.
Churches typically have lots of talk/vision about reaching the lost in training but not much action.
Recruitment of missionaries is reactive rather than proactive. This produces fewer and less qualified candidates.
No one in the church is capable of forming a missionary training strategy. The church lacks vision and organization for it. The church has no apostles.
Attrition is a big problem, so few stay on the field and have short tenures.

Hard soil in the local harvest field prevents them from getting to experience baptism, discipleship, church formation, and exit.
Demands of church life and normative pastoral stuff (institutional needs) take the focus off sending and training missionaries.
Missionary training in the church tends to be more pastoral than apostolic.
Modeling healthy team or community on mission is difficult.
Guys are passive and not willing to go. More ladies are willing to go.
Local church leadership prevents pursuit of the entire missionary task as part of training.
Church leadership does not know how to find more missionaries to train.
Isolation of churches locally prevents partnering together to effectively train missionaries and pursue mission locally.

Table 5 : Missionary Training Barriers for Seminaries

Some students who come through do not think they need training. They believe whatever they are getting at their church is sufficient. As a result, they leave confused about the missionary task and how to pursue it. Thousands of young adults going to work overseas may just be expatriates and not missionaries. Unless something changes, seminaries may be mobilizing a generation into a dead end.
Professors and students struggle to not to fall into the worldly pursuit of academia.
Accreditation requirements hinder helping students receive practical missionary-task training. Many of the required courses for mission students are time-consuming and not necessary.
Getting the entire faculty to buy into the importance of practical training is difficult. Many faculty members do not regularly share the gospel and teach disciples to obey Jesus.
Seminaries do a great job of teaching students about missions but struggle to get them out of the bubble to fish for men.
Lots of students who ought to go overseas get stuck in the US. Usually, the good churches around the school prefer to hold on to leaders and not send them out.
Students often leave school with debt, which can prevent them from going overseas.
Training students to do the CMT is difficult if their church leaders will not release them to baptize new believers and start churches locally.

Table 6: Missionary Training Barriers for Mission Organizations

The greatest barrier is internal. Organizations continue to train missionaries the way they always have. They have little openness to change and adapt training.
Organizations do not spend enough time on cross-cultural aspects of training.
Patience and a willingness to filter based on obedience are a challenge. People want to microwave or skip obedience in training and get to the field immediately. This requires much more training on the field and slows down the missionaries' productivity.
The organization gets unprepared people in their training and are unable to provide them what they need during the short amount of time the organization has them. More needs to be done before they arrive.
The training is lacking heart or abiding training.

The Western model of church is an insufficient training ground for apostles. Organizations simply want teachable practitioners who have been pursuing the missionary task on a team locally, and they rarely get that.
Money for training and sending is drying up as more churches seek to do these things in-house.
Most training happens in a classroom, with little regard to practice and skills.
Many of those training new missionaries are no longer active practitioners. They are relying on their years of experience in the past. Few are willing to train by modeling.

Conclusions from Research: Significant Departures from Jesus' Model

Local Pursuit of the CMT

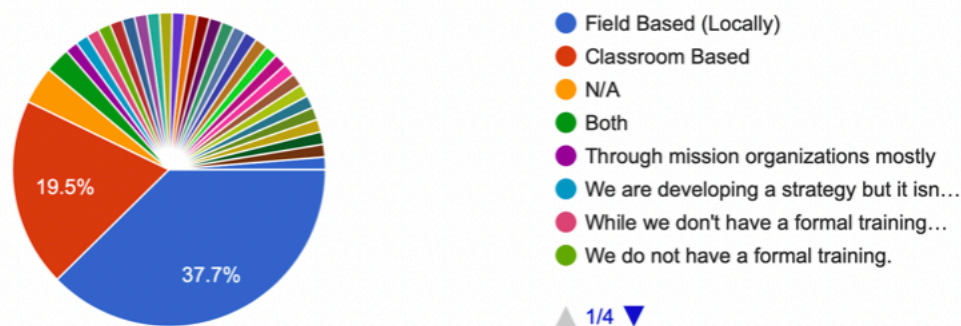
The most significant departure from the way Jesus trained missionaries is in regards to context. From the interviews conducted, missionaries clearly spend the majority of their time within the four walls of the church, seminary classroom, or missionary training center.

According to the graph below representing responses to the question of context, quite a bit of field-based training is taking place. Here, a follow-up question helped determine participants' definition of field-based training. The question, "Which aspects of the CMT are the missionaries that you are training regularly engaged in?" yielded telling answers. While many did feel the missionaries they were training regularly engaged those far from God and shared the gospel, few actually held them accountable in order to track their progress. The positive response seemed more of an assumption than a statistical fact. Concerning baptism, few of the trainees were baptizing new believers and even fewer were training their disciples to baptize. Furthermore, missionary trainees tend to engage in discipleship with preexisting believers but rarely among those they had led to Christ. In other words, very few actually teach new believers to obey all

Christ commanded. Church formation, leadership development, and exit were virtually non-existent.

Churches, seminaries, and sending organizations do not prioritize missionaries doing the very things locally that they will do internationally. They generally accept that as long as aspiring missionaries try to share the gospel, missionaries will become successful once launched overseas. Besides classroom-type activities, trainers asked future missionaries to complete activities considered field-based activities. First, missionary trainers consider social, deed-based ministries field-based activities. While not bad at home and abroad, such activities ultimately represent a small aspect of the CMT (entry) and prove insufficient for training missionaries. Second, missionary trainers consider any church-based activity field-based activities. These activities included preaching, teaching, working with youth and children, leading small groups, leading worship, completing administrative tasks, and counseling and internships with church leaders, not fulfilling an apostolic role. While such activities are not bad; once again, they are not the CMT.

Figure I: Is the majority of your missionary training?



In general, participants received this question, though challenging, very well. Seminary professors and mission organization leaders largely agreed that they should coach and release missionaries in training to pursue the fullness of the CMT locally before launching them globally. These leaders felt a bit handcuffed, though, because even when they encouraged local pursuit of the CMT, they felt church leaders prevented this from happening. Many church leaders admitted the missionaries sent out do not pursuing the CMT locally but agreed this expectation was reasonable.

Others disagreed for various reasons. As previously discussed, many church leaders have difficulty releasing any of their members to baptize new believers, disciple them, start new churches, and develop leaders who will not necessarily become connected to their particular church. The general sentiment surfacing among these church leaders is that missionaries can freely pursue the fullness of the CMT internationally but not locally because of the potential risks involved with this type of ministry. One pastor felt confident that if missionaries in training simply share the gospel, they can easily figure out the rest on the field. This church required its missionaries in training to go through their elder training class and does not permit them to baptize new believers, start new churches, and raise up leaders without the permission of that church's elders. This type of training clearly departs from Jesus' pattern of missionary training and shows the lack of apostolically gifted leaders and roles for them in many churches today.

This training departs not only from Jesus' model of missionary training but also from Jesus' expectation for every believer in the church. Robinson explains, "Local churches were designed by God for the purpose of being on mission with him. Entire churches, not just pastors, should be involved in all aspects of disciple-making. When pastors withhold certain aspects of Great Commission obedience from their flock, they are failing at their primary role to equip the church

for the work of the ministry.”⁶⁶³ This work argued in chapter two that Jesus both commanded and granted all believers the authority to baptize new believers. Church leaders commonly withhold this authority from their members, including missionaries in training. Churches commission missionaries to obey the Great Commission internationally yet do not allow them to baptize locally before going. Robinson continues:

When a church is present, baptism should certainly be done under the authority of the local church — but not necessarily “inside” the church building or administered by paid leaders! Missionaries who baptize new believers in areas where there is no local church are in effect forming the nucleus of a future church. It is problematic to ask the missionary to wait until there is a local church or until there is “critical mass” to baptize. Such restrictions seem to communicate that the authority for the church is man, rather than Christ.⁶⁶⁴

If the church does not allow a missionary in training to baptize new believers, the church ultimately renders him or her unable to pursue the CMT. The same is true when the church prevents aspiring missionaries from starting new churches and appointing leaders. Until missionaries are free and expected to pursue the CMT in their home contexts, their training will not be faithful to Jesus’ model.

Community on Mission

Missionary training within a community/church on mission was lacking as well. Ideally, missionaries in training would have an opportunity to pursue the CMT locally with a mentor and a team. Admittedly, seminaries and mission organizations have difficulty cultivating this, so this discussion must focus on churches. Most church leaders interviewed stated the importance of missionaries in training being committed members of their church. They defined such

⁶⁶³ Daniel L. Akin, Benjamin L. Merkle, and George G. Robinson, *40 Questions About the Great Commission* (Grand Rapids, MI: Kregel Academic, 2020), 285, Kindle.

⁶⁶⁴ Akin, Merkle, and Robinson, *40 Questions About the Great Commission*, 286.

commitment in various ways but typically referenced things like regular attendance in the weekly service and any other church rhythms, any type of leadership within the church, and involvement in a small group if the church had small groups. While aspiring missionaries can benefit from these opportunities, it is necessary to prioritize Jesus' expectation of the Twelve. They learned to love him and one another on mission. Most churches largely neglect the necessary missional component of biblical community. While preachers may preach this concept from the pulpit, church leadership rarely holds members accountable to share the gospel, baptize, and disciple new believers.

While God does not call every believer to pursue the entirety of the CMT, the rhythm of every church should be that of Mark 3:14. Christians abide and worship Jesus together and then go out and reach those far from God. The neglect of the latter presents a problem when missionaries are training in a church or small group lacking the rhythm of going out together. Apart from community on mission, missionary training will be lacking. In a healthy church in which most all leaders and members consistently obey the Great Commission, training begins before their call to be a missionary. By casting vision and training the whole church to abide with Jesus and pursue the Great Commission, the church can better identify those whom God may be calling to become missionaries. This proactive rather than reactive approach to training is nearly impossible to accomplish with a large number of members, which explains the reason Jesus deeply invested in only twelve disciples throughout his ministry.⁶⁶⁵

⁶⁶⁵ Concerning the other disciples Jesus may have significantly influenced, Schnabel notes, "These 120 disciples are presumably all who saw Jesus after his resurrection. How many of them belonged to the group of 500 to whom Jesus appeared on one occasion (1 Cor 15:6), we do not know." Schnabel, *Acts*, 133.

Apostolic Mentoring

As previously stated, practicing apostles are the most effective trainers of aspiring apostles. While this does not mean missionaries in training cannot benefit from those with other Eph 4:11–12 gifts (in fact they should), it does mean that apostles know best how to train apostles. Regardless of their context, nearly all of the leaders participating in this study who had a clear and effective strategy for training missionaries in place also had some degree of apostolic gifting and were pursuing the CMT to varying degrees locally. While an encouraging statistic, many of these leaders admitted their role as missions' pastors, organizational leaders, or seminary professors left them little time to pursue the CMT. Even those attempting to engage in the CMT found difficulty in giving missionary candidates the time they needed in the field. They had good intentions and in some cases, had developed plans, yet the demands of the institution prevented them from prioritizing key aspects of missionary training. Unfortunately, these leaders spend most of their time on good things, while having to neglect that which Jesus prioritized in his ministry.

In other instances, churches tasked individuals who had little apostolic gifting or experience with training missionaries. Often when local churches left missionary training up to the shepherd/teacher, the training was either non-existent or emphasized necessary knowledge and skills for pastoring and preaching. One pastor described a three-year apprenticeship missionaries his church sends out have to go through, which focuses on: rightly dividing the word of God, understanding of right biblical doctrines, and leading in the context of the local church. The church did not allow women to participate in this training. This type of training context will likely filter out true apostles, while attracting others with little apostolic gifting to go to the foreign field.

The equipping of missionaries for the foreign field can no longer be left to those God has not apostolically gifted. In a medical residency, aspiring doctors want experienced doctors to train them in the field. Missionaries' experience should not be any different. Ferris believes effective missionary trainers must have cross-cultural experience, spiritual maturity, highly developed interpersonal skills, a good reputation, a healthy family life, and experience teaching and mentoring adults.⁶⁶⁶ While these are all necessary, David Harley adds, "Missionary trainers must be active in ministry in their own right besides functioning as trainers so that students see their mentors are not only theorist but also practitioners."⁶⁶⁷ Aspiring missionaries should ultimately want experienced apostles to train them in the field. Notably, the lack of apostolic leadership, as well as roles for apostolic leaders, in the US church today directly impacts missionary training. Until apostles training apostles in each of these entities increases, missionary training in the US will continue to be inferior to Jesus' intentions.

Formal Training and Filtering

While a great supplement, formal missionary training was often the primary means of training for many missionary candidates. While the trend towards church-based missionary training appears to be growing, many churches still depend on seminaries and mission organizations to train their members desiring to go to the foreign field. Even when churches had a missionary training plan, it often took the form of formal training requiring attending class, reading, and writing assignments rather than local pursuit of the CMT. These programs or internships assumed missionaries were sharing the gospel and making disciples but seemed to

⁶⁶⁶ Ferris W., *Establishing Ministry Training*, 1–2.

⁶⁶⁷ David Harley, *Preparing to Serve. Training for Cross-Cultural Mission* (Pasadena, CA: William Carey Library, 1995), 54–57.

leave missionaries very much on their own concerning the practical piece of training. Several limitations of relying solely on formal training became apparent.

When training occurred in a formal context, the length of training had less flexibility. This primary factor determined the length of time training would take. Formal training programs within churches and mission organizations typically lasted between one and two years, while training in seminaries lasted between two and three years. Often times, missionaries had to go through two or more of these formal training programs, which could take up to five years to complete, to satisfy denominational requirements. For those who continually pursue the CMT locally on a team with a mentor, these formal requirements present an unnecessary delay to the foreign field.

While relying on formal training can present an unnecessary delay for some, it can also serve to validate others not ready for the foreign field. Successful completion of the program combined with the absence of “red flags” in regards to character and calling typically opened the door for the candidate to depart for the foreign field. Sending missionaries who had little experience pursuing the CMT was not unusual. The completion of a program or class alone does not allow one to rightly assess character, motive, calling, and competency in the CMT. Formal training cannot serve as the filter for one’s readiness for the foreign field. Such training should not slow down those ready to go nor provide validation for those who are not ready. Jesus, as the disciples’ field mentor, was most capable of determining the disciple’s readiness for their world-wide mission. Finally, primarily formal missionary training tends to breed professionalism, thus excluding those without particular degrees or titles from pursuing the CMT. These professional accomplishments are ultimately not the most effective means of determining character, calling, competency, and confidence in the CMT.

Breakthroughs

This section will list a number of breakthroughs those interviewed have seen in regards to missionary training. It will then highlight several notable examples in more detail.

Table 7: Missionary Training Breakthroughs for Churches

Targeting the diaspora locally may allow missionaries in training to pursue all of the missionary task. New disciples in these people groups will likely not integrate into a traditional church.
Short-term trips continue to serve as the best vision cast for going to the nations as a full-time worker.
Churches intentionally recognize apostles and elevate them. They give them a seat at the leadership table, and as a result, missionary recruitment and training has become more effective. Sending has increased as well.
They intentionally empower ladies to pursue the CMT.
Some churches intentionally try to have different gifts represented at the church leadership level.
Churches have to start rolling out intentional training, while shaping and molding it as it progresses. Don't wait around for the perfect program.
Multiplication (CPM/DMM) training in church has led to an increase in overall obedience to the Great Commission, and this has led to the church raising up a greater pool of missionaries from within the church.
Churches have sought to ensure a close relationship between the church and mission organizations its missionaries are going through.
The church has formed teams from within and released them to pursue the missionary task locally. Apostolic leaders mentor these teams, and their work connects to local strategy.
The church constantly keeps God's heart/vision for the nations before the people.
By communicating with missionaries on the field, the church has learned how to best train missionaries at home.
The church empowers people with simple tools to see the gospel get out locally. They celebrate when people take small steps of obedience. Train everyone, and the apostles will rise to the top.

Table 8: Missionary Training Breakthroughs for Seminaries

Seminaries intentionally encourage, stir enthusiasm, and fan the flame to go overseas. Current stories from the field and missionary biographies are helpful ways of doing this. Seminaries are a great place to catch a vision and heart for the nations.
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Seminaries and Bible colleges are strategic “ponds” to fish for missionaries who simply need mentoring and training. Many students have already made the decision to serve the Lord full time and need practical training.
Seminaries want students to have a clear understanding of the missionary task and aspects necessary to accomplish it including: staying long-term, learning the language, spending time with the local people, sharing the gospel a lot, discipling new believer, starting churches, and raising up leaders. Seminaries prioritize the least reached and in mobilizing our students toward them.
The school is united in local mission efforts and incorporates this into classes. Several professors have weekly scheduled time in these communities as well.
The school invites many local mission organizations on campus and encourage students to get involved locally.
The school requires every student to spend at least two hours per week in local ministry.
The seminary provides regular evangelism and discipleship training on campus, which includes practice time sharing with those in the community. Onramps after these trainings connect students with apostolic leaders for mentoring.

Table 9: Missionary Training Breakthroughs for Organizations

The organization focuses on the experience side. They question if the missionary can they do the CMT. They have no books or classroom time, rather they are thrown into the work of multiplying disciples. They get trained as they go.
Organizations intentionally work with the local church to train missionaries before we get them.
The organization requires faithfulness and fruitfulness to the missionary task locally, which has resulted in more going to UPG’s and missionaries staying longer on the field. This has been a game changer.
Hiring more missionaries committed to pursuing the missionary task where they live has improved the quality of training.
The organization is developing relationships with local apostolic leaders and trusting them to vouch for those in their city coming through our organization.
The organization is outsourcing other components of missionary training to those who do it best.
The organization is only a training organization that emphasizes training in the CMT locally.
The organization is a training organization based in local churches and develops strong relationships between sending organizations and the churches the organization is in.

A Story of Partnership and Breakthrough: How a Network of Churches are Working with a Sending Organization and a Seminary to Effectively Raise Up, Train, and Send Missionaries.

The story of churches associated with the *No Place Left* coalition, *e3 Partners*, and several seminaries working together to raise up, train, and send missionaries is one success story rooted in the principles, practices, and pattern of Jesus. Each entity has unique strengths and a commitment to playing its unique role in faithfully training missionaries in America for the international field.

The No Place Left Coalition

The NPL coalition is “a voluntary network of individuals and existing churches devoted to co-laboring in God’s harvest through prayer, evangelism, intentional and reproducing disciple making, gathering new believers into new or existing churches, and equipping leaders for engagement until there’s no people or ethnic group, city, or population segment lacking access to the gospel of Jesus Christ (Rom. 15:23).”⁶⁶⁸ This network has no positions, pay, or possessions. Those who network together unite in vision and strategy. Typically, CPM/DMM strategy and principles influence most of those connected to this network. NPL is not a church or a sending organization. With that said, the network has influenced many individuals, churches, and mission organizations to pursue the CMT regardless of their location.

The network has spread rapidly over the past eight years throughout the world but especially in the US. NPL practitioners, teams, and churches exist in most major cities in the US today. The focus on passionately pursuing the lost and equipping new and existing believers has resulted in an abundance of apostles arising in the US who commit themselves to pursuing the

⁶⁶⁸ George G. Robinson, “What Is the #NoPlaceLeft Movement and Why It Matters,” *GMJ* 1. 14 (October 2016): 1.

missionary task locally.⁶⁶⁹ Dave Miller, a leader in the NPL network in Oklahoma City, sums up this phenomenon well writing, “Simply put, missionary methods can no longer apply only to international missionaries and mission trips. The very nature of a vision to see no place left where the gospel has not been, pushes the church to extend its’ gospel witness beyond familiar cultures through the influence, leadership, and lessons learned from apostolic church planters.”⁶⁷⁰ In a sense, NPL has normalized being a missionary in the US, and as a result of this, many apostles from the harvest and the church have embraced their identity and resolved to pursue the CMT in their local context. While not the only network in the US contributing to this increase of US-based missionaries pursuing the CMT, NPL is a significant influencer, continuing to stir up the apostolic gifting in the US at a rapid pace.

This significantly impacts missionary training for two reasons. First, a growing number of apostolic coaches in the US can train, mentor, and vouch for the next generation of cross-cultural missionaries being sent out. Second, the pool of quality candidates for international missions continues to grow. The researcher interviewed a number of NPL leaders for this work. While many of these leaders quickly pointed out their current barriers (church sustainability, the development of shepherds and teachers, and a lack of resources), they all displayed significant correctives in regards to missionary training in their churches and networks.

While most NPL churches were house churches, several larger churches have successfully incorporated NPL vision, strategy, and tools into their churches. Apostles in these more institutionalized churches have freedom to pursue the CMT and train others to join them. These churches restored the role of the apostle, and the church leaders prioritized the CMT.

⁶⁶⁹ See <https://noplaceleft.net/#location> for a map of where NPL practitioners are laboring.

⁶⁷⁰ Dave Miller, “Apostolic Leaders: A Common Misconception of the #NoPlaceLeft Movement,” *GlobalMissiology.org* 1.14 (October 2016): 11, 3–4.

Therefore, whether within larger churches or house churches, NPL churches maintained the expectation that every member is a disciple maker. They prioritized obedience-based discipleship and took seriously loving accountability. Two results typically emerged. First, in the beginning, membership numbers decreased. Members who did not want to make disciples generally left and joined churches with less accountability. Second, members who remained committed themselves to making disciples even though their capacity and pace varied greatly. Because of this commitment, leadership development begins as soon as someone decides to follow Jesus. Miller adds, “NPL in the US is currently known for our focus on new people and new places as we engage the multiplying phase of gospel movement among the diverse cultures rapidly growing all around the Western world and beyond. Allowing new believers a season to mature, learn through obedience, and take responsibility, then releasing a church start knowing there will be mistakes requires patience and understanding.”⁶⁷¹ This call to obedience and release of authority has made NPL churches some of the most successful sending churches in the US. The member to sending ratio mentioned earlier proves this.

Many NPL churches and teams are restoring the Mark 3:14 rhythm. The restoration of this rhythm appears to be leading to an increase of individuals pursuing the CMT together locally, as well as mobilizing believers to the nations. While some churches are sending out these missionaries independently, other missionaries are still going through organizations who embrace the NPL vision and strategy to some degree. Through these organizations, missionaries receive more specialized training they typically do not receive in their churches or on their teams. Some also choose to pursue theological training at seminaries, but they fully commit to pursuing the CMT while enrolled in classes. Once an apostle fully embraces his or her identity

⁶⁷¹ Dave Miller, “Apostolic Leaders: A Common Misconception of the #NoPlaceLeft Movement,” *GlobalMissiology.org* 1.14 (October 2016): 10.

and purpose, organizations and seminaries can add great value to their future work. While some church, organizational, and seminary leaders view the NPL movement as a threat,⁶⁷² in some cases, the NPL movement is actually cultivating a much-needed unity among churches, mission organizations, and seminaries while returning to a number of Jesus' principles and patterns of missionary training.

E3 Partners

While the NPL coalition and other CPM/DMM-focused groups are organically changing the face of missionary sending from the ground, a number of organizations are leveraging their resources, time, and expertise to help further train and mobilize practitioners from these movements to the nations. E3 Partners stands as an example of one of those organization. Scott Cheatham, E3's Executive Vice President of Operations, completed the survey and agreed to participate in the in-depth interview. The following information came from this interview as well as documentation Cheatham elected to provide.

E3's vision to see "[a] local church accessible to everyone everywhere" and mission of "[e]quipping God's people to evangelize his world by establishing healthy, multiplying, transformative churches everywhere" has not changed since the organization's founding in 1987. For years, the organization focused on mobilizing US-based Christians to catalyze CPMs internationally through short-term trips.⁶⁷³ These trips focused on doing and training national partners to pursue the CMT. The CPM strategy of national partners even incorporated trips

⁶⁷² See Caleb Morell's book review of *The Rise and Fall of Movements* by Steve Addison, <https://www.9marks.org/review/book-review-the-rise-and-fall-of-movements-by-steve-addison/>

⁶⁷³ For a history of E3's development see: *Striking the Match: How God Is Using Ordinary People to Change the World Through Short-Term Mission* by George Robinson.

focusing on medical services and community transformation. Recently E3 Partners has embraced the NPL vision and is unashamedly pursuing that vision through a CPM strategy entitled *Four Fields of Kingdom Growth*.⁶⁷⁴ While maintaining a focus on catalyzing CPM's through short-term teams, E3 has recently (within the last seven years) committed to sending out long-term missionaries in America and internationally. The early success the organization has experienced in this area evidences an effective recruiting and training strategy. At the time of the interview, Cheatham noted E3 currently has about sixty long-term units serving internationally and expected their overseas mission force to double in the next year. E3 USA also has over one-hundred missionary units serving throughout America. Before COVID-19 forced a number of missionaries to return to the US, E3 had yet to experience any attrition from the sixty units sent out internationally. The following charts include some of key insights from Cheatham concerning recruiting, training and sending.

Table 10: Key Insights from E3 Partners for Missionary Training

Develop relationships with apostolic leaders within local <i>No Place Left</i> and other like-minded networks. Trust is key to mobilizing the right people.
Lean heavily on apostolic coaches and teammates in the local harvest field to vouch for a candidate's character, calling, and competency in the missionary task.
Only provide the training and equipping a particular candidate needs. Eliminate redundancy in training as much as possible.
Prioritize teaming around the CMT locally and overseas. Someone must be able to receive the candidate on the international field. A mentor who can provide continued care and coaching is required.
Ensure positions and roles within the organization are not limiting the Holy Spirit. Do not draw inflexible territorial lines.
Don't bog your missionaries down with good things. Administrative task and stateside requirements can often distract missionaries from the CMT overseas.
Everyone sent will be a practitioner. Job titles need to somehow reflect this. Even support personnel (logistics, medical, counseling) should pursue the CMT, even if their capacity is smaller.

⁶⁷⁴ Shank and Shank, *Four Fields*.

Be willing to say “no” or “wait” if the candidate does not show consistent pursuit of the CMT locally. Do not allow exceptions to this.
Partner with other organizations. This organization does not have to do it all. Outsource specialized areas of training in weak areas like security, cross-cultural readiness, language, and counseling.
If sending international missionaries, organizations should also serve missionaries in the US. They should have the same base strategy, while adding contextual difference once on the field.
Every missionary sent will have a mentor/coach and a team internationally.
Ensure every missionary has been training in CPM/4 <i>Fields</i> strategy and is capable of training it others.
Send the candidate on a short-term trip to the country he is feeling led to move to.
Recognize that the missionary will need certain types of training once on the international field.
Seminary training is not a requirement to be sent, although it may be helpful.
Utilize a launch checklist and hold each candidate accountable through a regional mobilizer.
Utilize an on the ground checklist, with accountability, when the unit arrives on the international field.
Utilize on-line training modules for supplemental training that does not require practical experience.

Organizational Ethos

Engage in more united prayer and fasting as an organization.
Give away the kingdom. Do not seek to grow the organization, but see your organization as an instrument for serving as kingdom workers, even if it costs the organization.
Prioritize the missionary task throughout the organization. Those in the office need to engage in the CMT as well. No one’s job should prevent him or her from making disciples. Hold employees accountable to this. This goes for short-term trip leaders as well.
Minimize top-down positional leadership/authority as much as possible. Read <i>Team of Teams: New Rules of Engagement for a Complex World</i> . ⁶⁷⁵ Elevate relational authority.
Money flow into the organization should not hinge on non-control results like salvations, baptisms, and church starts. Keep up with these things, but now allow them to become the variables that drive giving.
Cultivate the posture of a servant/learner.
Minimize organizational leadership so that vision can lead the organization and not the need to keep the machine running.

⁶⁷⁵ McChrystal General Stanley, *Team of Teams: New Rules of Engagement for a Complex World* (New York, NY: Penguin, 2015).

In conclusion, E3 is relying heavily on partnering with NPL churches and leaders for the first phase of missionary training. Requiring missionaries to become practitioners in the US increases the likelihood they have already persevered through trials and gained valuable experience. Their obedience to Jesus has increased their trust in him and their passion for his mission. Like Paul, they obey the Holy Spirit, even when the context is difficult. After laying this foundation, the organization can then offer more specialized CMT training (usually through coaching) as well as other services such as support raising, ministry budgets, security, medical, and counseling. Cheatham believes the organization's commitment to only send those who are pursuing the CMT in the US has directly impacted longevity, faithfulness, and fruitfulness on the international field.

Seminaries

All of the professors interviewed teach missions, evangelism, or intercultural studies. Many of these professors work hard to balance academic requirements with practical training. One professor at a Bible college, directly connected with the NPL network in his city, believed his role was to first equip all of his students to become effective disciple makers in the real world, while equipping others to faithfully pursue the entirety of the CMT. He seeks creative ways of getting students involved in the CMT locally. In one particular class, students can choose to write a paper or plant a house church in an ethnically diverse community. He pointed out most students choose to start a church. Next, he felt his role is to mentor students informally. Each semester he takes three young men with vision, teachable spirits, and a passion to turn the world upside down and invests deeply in them.

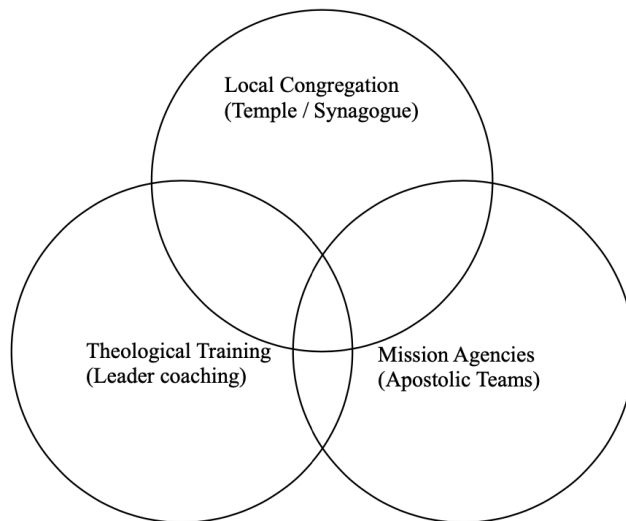
Other professors commented on degree programs and schoolwide initiatives with the goal of helping students to engage their local community effectively. Another seminary requires every student to spend at least two hours per week reaching those far from God, while another school requires juniors and seniors to engage in three hours of cross-cultural ministry each week. The president of this school is championing an effort for spiritual and economic restoration of one particular community near campus. The school challenges students to serve in their current context because one does not become a missionary when he or she steps off a plane. Professors at this school have weekly time scheduled for taking students with them into local communities for evangelism. The professor interviewed admitted that this activity was difficult because of the busyness of Christian higher education but believes in the necessity of modeling a lifestyle of ministry for students. Several of the professors interviewed had developed relationships with local NPL leaders and were intentionally connecting students desiring to go overseas with these leaders for practical training, mentorship, and teaming in the CMT. They observed that while many of these students seemed initially “stuck in the seminary bubble,” they quickly became faithful laborers and leaders in the local context of the seminary. In addition to this, those receiving these missionaries on the foreign field noted a commitment to the CMT prior to coming had clearly made them much more effective on the foreign field.

Another seminary has made entire degree programs available through online classes and mentored internships through local churches. A number of missionaries within the NPL network take advantage of these programs to deepen their understanding of theology and missiology. A number of these courses allow for great flexibility regarding practical requirements, which allowed students to remain faithful to the CMT locally while gaining important knowledge through lectures, reading, and writing assignments. When students began seminary training after

establishing the DNA of a CMT practitioner, they were less likely to let their studies get in the way of their local work. The seminary class complimented their training, which allowed them to strike a healthy balance.

This story illustrates how three distinct entities can work together to serve the next generation of missionaries. As one individual or organization cannot assume the job missionary training alone, understanding the principles and pattern Jesus modeled proves vitally important. The chart below illustrates how different entities can team together, each providing training according to their strengths while ensuring they follow Jesus' pattern.

Figure J: The Ministry of Jesus/ The Early Church⁶⁷⁶



⁶⁷⁶ Patrick Johnstone, *The Future of the Global Church: History, Trends and Possibilities* (Downers Grove, IL: InterVarsity Press, 2011), 225.

Conclusion

In conclusion, the surveys and interviews conducted among leaders at churches, theological institutions, and mission sending organizations provided encouragement and hope for the future of missionary training yet also revealed foundational flaws stemming from a departure from Jesus' pattern. Encouraging trends included a commitment to send more missionaries who thrive on the international field, consensus on the CMT as the priority of missionaries, and agreement on the continuing role of the apostle. Departures from Jesus' pattern in training included a lack of commitment to pursue the CMT locally, training within community, and apostolic mentoring. A further departure revealed a reliance on formal training as the primary means of training missionaries and determining their readiness. The following chapter will provide a summary of key findings from this dissertation, propose a practical way forward for missionary training in the US, and offer suggestions for future research.

CHAPTER FIVE: A PRACTICAL PROPOSAL FOR MISSIONARY TRAINING, IDEAS FOR FUTURE RESEARCH, SUMMARY OF KEY FINDINGS and CONCLUSION

A Practical Proposal for Missionary Training

This work began by examining biblical, theological, and historical foundations for missionary training in chapters two and three. Chapter four provided insights from a select group of churches, mission organizations, and theological training institutions into how they train missionaries today and how that process compares Jesus' model with the Twelve. The following section will suggest a practical way forward for missionary training and suggest a residency model that will foster a strategic training environment.

Foundational Principles and Patterns Guiding Practice

The following section will make practical suggestions for a missionary training residency. Each practice will tie to a principle from Jesus' training of the Twelve. These principles must undergird missionary training of any type.

Principle: Jesus called the Twelve into a training environment with a clearly defined beginning and end. Jesus clearly established his role as their teacher, mentor, and leader. Their training lasted for several years. Missionary training takes time and a great deal of relational investment. In the end, Jesus commissioned the disciples and released them to pursue the CMT globally.⁶⁷⁷

Practice: Trainees will enter into a missionary training residency with a clearly defined beginning and end. While the residency will have structure and a schedule, the priority is to create an environment conducive for missionary training.

⁶⁷⁷ See pages 82–92

Principle: As the disciples’ primary trainer, Jesus was an apostle pursuing the CMT.⁶⁷⁸

Practice: A residency facilitator must be an apostolically gifted individual and a practitioner pursuing the CMT where he or she lives.

Principle: The first phase of Jesus’ training emphasized discipleship by calling the Twelve, along with others who had responded to the gospel, to follow and fish (Mark 1:17).⁶⁷⁹

Practice: Trainees will participate in a phase one residency, which aims to ensure their competency and obedience as disciple makers. This phase serves as a filter for phase two.

Through prayer, relationship, and observation over time, the residency leader can successfully identify potential missionaries from the crowd.

Principle: The second phase of Jesus’ training emphasized apostleship. Once he knew whom to call into this phase, Jesus “appointed the Twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons” (Mark 3:14). Within this rhythm of being with Jesus and sending out the Twelve, Jesus prioritized teaching (knowledge), ministry skills (doing), and spiritual development (being). He masterfully fused sitting at his feet with working practically in the field.⁶⁸⁰

Practice: Trainees will participate in a phase two residency, which aims to equip them to pursue the CMT. This phase will blend knowing, doing, and being. It will ultimately serve as a filter for sending missionaries internationally.

Principle: The function, or goal, of Jesus’ training sought to develop the disciples’ character, help them understand and embrace their apostolic calling and gifting, and grow their confidence

⁶⁷⁸ See pages 77–81, 173.

⁶⁷⁹ See pages 86–87.

⁶⁸⁰ See pages 87–91.

and competency in the CMT. Jesus was confident that as the Twelve grew in character, calling, confidence, and competency, they would become faithful and fruitful missionaries no matter the context they would find themselves in.⁶⁸¹

Practice: The stated goal of the residency will be the same as Jesus.' Ultimately, the work of the Holy Spirit accomplishes these goals through abiding, obeying the word, and pursuing the CMT within a team and under the guidance of a mentor.

Principle: Jesus trained disciples in a community on mission that had the DNA of church.⁶⁸²

Practice: Trainees will be trained in community. They will experience church together and will team together while on mission.

Principle: Jesus trained the Twelve to pursue the CMT locally among their own people.⁶⁸³

Practice: Residents will labor together (and with their mentor) where they live. They will pursue the CMT among friends, relatives, neighbors, associates, and strangers within close geographic proximity. As trainees progress in phase two of residency, they may intentionally engage more cross-cultural segments within their home context.

Principle: The form of Jesus' training was non-formal/informal. He spent time with his disciples in a variety of ways and places. Much of his training occurred in homes and in the field.⁶⁸⁴

Practice: First, trainees will meet weekly with an apostolic leader and the entire team. Ideally, the mentor will hold these meetings in his or her home to provide both teachable and catchable lessons. Second, trainees will spend time together locally, pursuing those far from God. Third,

⁶⁸¹ See pages 93–112.

⁶⁸² See pages 112–125.

⁶⁸³ See pages 125–131.

⁶⁸⁴ See pages 12–13, 158–163.

trainees will spend time in smaller, gender-specific groups for more in-depth accountability.

Fourth, trainees will spend time passing on their training/equipping existing believers.

Principle: Jesus' missionary training forced the disciples to make sacrifices. Training required a commitment of time and a willingness to learn.⁶⁸⁵

Practice: Considering the reality that most residents will be working, bi-vocational workers should have access to this residency. The residency should determine a minimum commitment of required hours per week. Additionally, both the resident and mentor should sign a letter of commitment,⁶⁸⁶ with all of the specified expectations. A helpful component of the residency has scheduled times for trainees to exit the residency early. Sometimes, things happen in people's lives, and they need to exit the residency. Also, some residents may need less training than others. The residency needs to remain flexible and focus more on developing people than completing a process. Other forms that may prove beneficial throughout this phase of residency include sharing meals and times of fellowship together, participating in fun local activities or short trips together, and conducting evangelism and discipleship trainings together.

Principle: Jesus' training was not final or comprehensive. After commissioning the disciples, Jesus knew they needed to continue to learn and grow as missionaries. He laid the necessary foundation for life-long training to take place.⁶⁸⁷

Practice: Realize that missionary training is a life-long process ultimately led by Jesus through his Spirit. He simply invites apostolic leaders, and others, to join him in this process. During or after phase two of training, residents may receive additional training from organizations and

⁶⁸⁵ See pages 93–112.

⁶⁸⁶ See Appendix D.

⁶⁸⁷ See pages 76–81.

seminaries. Examples of such training include: security, support raising, cross-cultural/contextualization, language, theological/missiological, conflict resolution, spiritual warfare, personal financial stewardship, money and dependency in other cultures, and health/survival, vocational and any other training that the resident, their mentor, or those responsible for sending

Principle: Through MAWL (Model, Assist, Watch, Leave), Jesus helped his disciples develop simple and reproducible tools and practices in order to confidently and competently engage in the CMT.⁶⁸⁸

Practice: While tools and process are subject to change based on context, trainees need a toolbox of tools to empower them to immediately begin laboring in the harvest. Missionary trainers must MAWL trainees in skills necessary for pursuing the CMT.. Practitioners and organizations pursuing the CMT globally provided the below suggestions and tools for weekly training content during phase one of residency.⁶⁸⁹

Phase One: Content for Weekly Meeting

Session One: This meeting serves as an introduction to other trainees in the residency as well as to the first phase of training. Next, residents must understand the context of their local field and where to concentrate their work (Brutal Facts/Vision).⁶⁹⁰ After this, residents should receive an introduction to the 5 Parts/4Fields.⁶⁹¹ Finally, an overview of God’s heart for the unreached will

⁶⁸⁸ See pages 154–158.

⁶⁸⁹ <https://e3partners.org/training/>, <https://noplacelleft.net/four-fields/>, <https://multiplyingdisciples.tools/movements>, <http://www.coxfamilyonmission.com>, <https://noplacelleftarmy.net/lessons-resources/>, <https://www.4fields.net>,

⁶⁹⁰ See pages 125–131.

⁶⁹¹ See pages 61–68.

conclude the session (God's Heart/Mission).⁶⁹² This session primarily focuses on casting vision for the lost and God's desire to reach them through his people. Jesus began his residency this way by calling disciples to follow him and fish for men (Mark 1:17).⁶⁹³ Discussion on the expectations of weekly harvest time, training, and accountability should also occur. The program expects residents, with the help of their mentor and one another, to practice principles learned each week in their local fields.

Session Two: This session will begin by discussing the commissioning passages that mark the end of Jesus' residency and how they speak to various obstacles Christians face making disciples.⁶⁹⁴ Next, the trainer will define disciple making from Matt 28:18–20 (Great Commission 123).⁶⁹⁵ After defining disciple making, trainers will train residents to engage those far from God and share the gospel (411 Training). The session will introduce Jesus' principles of prayer⁶⁹⁶ and *oikos*⁶⁹⁷ as well as strategies for engaging those far from God. Also, residents will learn to share their short testimony and the gospel like the Samaritan woman did in John 4:28–29. The mentor must be highly directive, like Jesus in Luke 9 and 10, before sending the trainees out.⁶⁹⁸ During the following week, residents will begin sharing the gospel with those far from

⁶⁹² See pages 93–100.

⁶⁹³ See page 101–104.

⁶⁹⁴ See page 91.

⁶⁹⁵ See pages 123, 44–48.

⁶⁹⁶ See pages 133–134.

⁶⁹⁷ See pages 134–136.

⁶⁹⁸ See pages 136–138.

God as a team. Jesus modeled immediate and abundant seed sowing.⁶⁹⁹ They will also train another Christian to engage people far from God and share the gospel with them.

Session Three: This session will focus on action steps when those who hear the gospel express interest in hearing more but not readiness to follow Jesus. Trainers will introduce a meeting format that equips residents to minister to these individuals (DBS Pattern).⁷⁰⁰ Just as Jesus used parables (stories), questions, hard sayings, and call to Lordship as filters for whom to spend time with, residents will learn to do the same.⁷⁰¹ Trainers will introduce a discovery Bible study set called “The Story⁷⁰²” and model lesson one. This story set gives an overview of the Bible in eight weeks. In addition to this, residents will receive an introduction to a teaching on filtering (4 Responses to the Gospel). Trainers will encourage residents to use “The Story” study with those they share with desiring to learn more about Jesus.⁷⁰³

Session Four: This session will continue with a focus on following up with those who have yet to make a decision to follow Jesus. Once again, trainers will model the discovery Bible study format. This time, the session will introduce a story from a different story set entitled “Stories of Hope.”⁷⁰⁴ This story set focuses on various aspects of hope Jesus provides and also spans eight weeks. Next, the session further explores the topic of *oikos* (Person of Peace) and takes time for

⁶⁹⁹ See pages 140–142.

⁷⁰⁰ See Appendix D.

⁷⁰¹ See pages 169–171.

⁷⁰² See Appendix D.

⁷⁰³ See Appendix 164–166.

⁷⁰⁴ See Appendix D.

a debrief.⁷⁰⁵ During the debrief, residents celebrate stories of obedience and fruit, express barriers and frustrations, and offer encouragement.

Session Five: This session begins training residents how to begin short-term discipleship with new or existing believers. The session will introduce the “Three Thirds”⁷⁰⁶ pattern as a pattern for fostering healthy discipleship and church.⁷⁰⁷ Residents will follow this pattern each week from this point forward, ensuring an opportunity for practice, vision casting, pastoral care, and accountability to follow and fish each week. Trainers will also model a modified version of Patterson’s “Commands of Christ”⁷⁰⁸ study.. Also, this session will introduce the entry strategy of searching for a house of peace.

Session Six: This session focuses on baptism.⁷⁰⁹ Residents will study the topic in the word and practice baptizing one another. At the end of this session, the mentor will delegate a different part of the “Three Thirds” pattern to trainees to lead the following week. Mentors will encourage trainees to use it with any new or existing believers they are discipling. The “Three Thirds” and “Commands of Christ” also serve as filtering strategies.

Session Seven: This session will focus on church formation and healthy church. The session will introduce “Church Circle”⁷¹⁰ after discovery from Acts 2:36–47. Residents must understand how good discipleship facilitates healthy churches.

⁷⁰⁵ See page 140.

⁷⁰⁶ See Appendix D.

⁷⁰⁷ See pages 142–151.

⁷⁰⁸ See Appendix D.

⁷⁰⁹ See pages 47–48.

⁷¹⁰ See pages 116–117, 178.

Session Eight: The final session will continue the “Three Thirds” pattern, but will introduce the topic of long-term discipleship to the residents. Trainers will provide an example of long-term discipleship from the book of Mark. At the conclusion of this session, residents will review the CMT and how each tool fits into the process. A necessary discussion about next steps will occur as well. Options include continuing phase one of residency, beginning phase two of residency, or ending time together. Each of these good options depend on the need of the resident.

Phase Two: Residency Content

As a considerably longer phase, phase two will not include a detailed description of weekly meetings. Instead, a brief rationale of tools to use follows.

4 Fields Strategy: 4 Fields is a way of articulating the CMT and pursuing it. Jesus modeled and trained the Twelve to pursue the CMT.

Prayer/Abiding Tools

Read through the NT: Jesus constantly taught the disciples to depend on him. He is doing the same thing today through the word.

The Father’s Heart/Mission: Jesus taught and modeled God’s love for the unreached and desired their salvation.

Prayer: Jesus modeled prayer for his disciples.

Entry Tools

Brutal Facts: Jesus helped his disciples understand their context, especially people’s need for the gospel.

Oikos: Jesus taught the disciples to reach those closest to them.

House of Peace: Jesus taught the disciples to find houses of peace in places where they were outsiders.

Gospel Tools

Testimony: Jesus taught his disciples to share their stories.

Three Circles: Jesus taught his disciples to proclaim the kingdom and call people to a decision.

DBS: Jesus shared parables and called for a response.

Discipleship Tools

411: Jesus helped his disciples understand their identity and share the gospel, and he held them accountable to do this.

Three Thirds: Jesus balanced knowledge (head), abiding (heart), and obedience (hands) in his discipleship.

Commands of Christ: Jesus taught his disciples to obey his commands.

Discovery Bible study through a book (Mark).

Baptism Hammer: Jesus expected his disciples to baptize new believers and teach them to do the same.

Church Formation/Health Tools

Church Circle & Generational Mapping: Jesus modeled characteristics of healthy church with his disciples.

The Handy Guide for a Church Start: Jesus modeled group formation with his disciples.

The Handy Guide to Mature Church: Jesus taught his disciples about the church (ecclesiology).

Appointing Leaders: Jesus modeled the importance of leadership and character requirements of leaders.

Leadership Development Tool

Mark 1:14–39 Discovery: Jesus modeled the CMT for his disciples.

Luke 8–11 Discovery: Jesus modeled the CMT for his disciples.

Paul’s Missionary Journeys Discovery: Jesus modeled the CMT for his disciples.

Iron-on-Iron Accountability: Jesus held his disciples accountable to follow him and fish for people.

Leadership Filters of Jesus: Jesus filtered crowds to find the few.

MAWL: Jesus taught skills by modeling, assisting, watching, and leaving.

APEST: Jesus was an apostle who modeled the apostolic mission.

Vision for UPG/UUPG’s: Throughout his time with his disciples, Jesus introduced the gentile mission.

3 Phases of Movement: Jesus modeled the necessity of the pioneer apostolic work of foundation laying.

Appendix C provides an example of phases one and two of residency. While not the only way to train missionaries, the proposed training does provide practical handles for those desiring to return to the primary principles and patterns modeled by Jesus. As missions practitioners throughout the world continue to mine the Scriptures and church history for insights into missionary training, new and better practices will surely emerge that will move the church closer to fulfilling the Great Commission.

Ideas for Future Research

The opportunity and need for future research concerning the subject of biblical missionary training remains great. The attention this subject has received is hardly sufficient. While this work has attempted to mine timeless principles from the model of missionary training set forth by Jesus, it leaves a number of important research needs for future scholars. First, Jesus' methodology needs much more attention. While a number of great journal articles exist on this subject, few books and dissertations devote significant attention to how Jesus trained missionaries.⁷¹¹ Furthermore, most of these works focus on Jesus' training of disciples and not specifically on missionary training. The function, form, context, and content of Jesus' training need more attention. Also, this work has left other aspects of Jesus' training unaddressed. The apostle Paul typically receives much of the attention from those researching and writing on missionary training.⁷¹² Other works draw on general biblical principles, while focusing on practical shifts and corrections in missionary training.⁷¹³ Perhaps this work will inspire others to

⁷¹¹ See: Robert Bank's *Re-envisioning Theological Education*, A.B. Bruce's *The Training of the Twelve: How Jesus Christ Found and Taught the 12 Apostles; A Book of New Testament Biography*, Robert Coleman's *The Master Plan of Evangelism*, Keith Ferdinando's *Jesus the Theological Educator*, Tom Houston's *Theological Education Through the Apostles*, Bernhard Ott's *Mission and Theological Education*, W.S. Reilly's *The Training of the Twelve According to St. Mark*, Eckhard Schnabel's *Early Christian Mission: Jesus and the Twelve*, Nathan and Kari Shank's *Four Fields of Kingdom Growth*, and Steve Addison's *What Jesus Started: Joining the Movement, Changing the World*.

⁷¹² See: Raymond Martin's *A Study in the Life and Ministry of the Early Paul and Related Issues*, Paul Barnett's *Paul and His Friends in Leadership: How They Changed the World*, George Miley's *Loving the Church... Blessing the Nations: Pursuing the Role of Local Churches in Global Mission*, Eckhard Schnabel's *Early Christian Mission: Paul and the Early Church and Paul the Missionary: Realities, Strategies, and Methods*, Nathan and Kari Shank's *Four Fields of Kingdom Growth*, Jesse Snodgrass' *To Teach Others Also: An Apostolic Approach to Theological Education in Pioneer Missions*, and Enoch Wan and Mark Hedinger's *Relational Missionary Training: Theology, Theory, and Practice* (This work also address the Trinity).

⁷¹³ See: Paul Gupta and Sherwood Lingenfelter's *Breaking Tradition to Accomplish Vision*, David Bosch's *Theological Education in Missionary Perspective*, Stephen Bevan's *Reflecting on and Equipping for Christian Mission*, William Taylor's *Internationalizing Missionary Training: A Global Perspective*, and Robert Ferris's *Establishing Missionary Training*.

spend time with Jesus in the Gospels in order to gain a deeper understanding of how he trained missionaries and possible implications for contemporary missionary training.

Second, a more thorough examination of individuals and groups who successfully and contextually reproduced the principles, patterns, and practices of Jesus' missionary training is necessary. This work highlighted a few but has not presented a sufficient account of those who have attempted to emulate Jesus' residency. A fascinating study could begin with the Twelve after they eventually departed Jerusalem and examine the following questions: Where did they go? Did their lives and work give evidence of Jesus' training success? Did they train missionaries as they spread out throughout the world, and if so did they reproduce Jesus' principles? A great deal of work remains in examining the principles of residency in Paul's training of missionaries in Acts and the Epistles. A detailed comparison of Paul's training and Jesus' training is necessary. Beyond Paul, others throughout church history have sought to emulate Jesus' model of missionary training. Studying them all as well would prove worthwhile.

Third, the subject of whether or not Christians today should strive to follow Jesus' example of missionary training deserves a great deal more discussion than this work has provided. Questions remain regarding the nature of his principles, patterns, and practices as prescriptive, descriptive, or demonstrative. Typically the book of Acts is the central focus of this discussion and not the life and ministry of Jesus. Clark's helpful discussion on a "Narrative Hermeneutic" deserves additional attention as well. A work that presents a definitive answer to whether or not Jesus' example of missionary training (and disciple training), would have revolutionary implication on the church's current practices of discipleship and missionary training.

Fourth, this work has focused on a particular phase of missionary training and has not addressed a missionary's needs once he or she is on the international field. Residency includes pre-apostolic training or discipleship training and culminates with training necessary before mobilization to the foreign field. As previously stated, missionary training is ultimately a life-long process. Questions to consider could evaluate biblical principles, patterns, and practices that inform the type of training missionaries need once on the international field or even many years later. Paul had lengthy relationships with the missionaries he trained. He remained in contact with missionaries like Timothy until the day of his death, although they rarely worked together during his later years. Perhaps future research could build out a more thorough pattern of missionary training from the Scriptures. Future scholars and missionary practitioners must take up this task.

Finally, while this work has focused on missionary training in America, Christians must apply Jesus' principles in every context. Stephen Bevans believes:

A major difference in the theological education between the global North and the global South... would be methodology and pedagogy followed in theological education. Whereas the methodology of imparting knowledge and learning in the North requires rigorous independent research and personal reflection, the system that prevails in the South is more experiential, and also more of an apprenticeship where the students depend a lot on the teacher.⁷¹⁴

A further examination, comparing missionary training in the global South with the principles found in Jesus' training of the Twelve would prove helpful for those tasked with training non-American missionaries in the days ahead.

⁷¹⁴ Bevans, *Reflecting on and Equipping for Christian Mission*, 119–120.

Summary of Key Findings

The primary goal of this work has aimed to establish a biblical paradigm for missionary training based on Jesus' model in the Gospels. The necessity of this study exists because much of the missionary training in America today does not base missionary training on Jesus' model. In order to accomplish this goal, this dissertation: (1) Argued God continues to call and send apostles today (chapter two: part one). These "sent ones" are often called "missionaries." God has gifted apostles, as servants of God, to pioneer his kingdom and lay the foundation for the church among new people and places. Their primary tasks involve the following: engaging those far from God, sharing the gospel, discipling those who believe, forming new churches, and developing leaders for those churches who can ensure the health of the church when the apostle leaves. Apostles also train and mentor apostles. This dissertation referred to this process as the core missionary task (CMT). In contexts with an established church, apostles equip, or train, the church to obey the Great Commission among lost peoples and communities around them. When an established church context does not embrace the apostolic role, kingdom advancement will suffer. Because the US has not widely embraced the role of the apostle, apostolic training has inevitably departed from actions Jesus modeled with the Twelve.

(2) Argued that since Jesus prioritized missionary training in his ministry, missionary trainers today should seriously consider the key principles and patterns Jesus modeled. Much of this work (chapter two: part two) was devoted to establishing a biblical paradigm for missionary training by examining how Jesus trained missionaries. Research revealed Jesus used a residency-like environment in order to most effectively train his disciples. The chart below illustrates similarities between Jesus' training of the Twelve and a modern medical residency.

Table 11: Comparison Between Medical Residencies and Jesus’ Missionary Training

Key Principles of a Medical Residency	Key Principles of Jesus’ Missionary Training
Has a clearly defined start and finish	Had a clear start and finish
Requires a great deal of time, focus, and energy from the residents	Required a great deal of time, energy, and focus from the disciples
Practicing medical doctors mentor residents.	Jesus, the apostle, was their mentor.
Practice happens in a hospital or medical office, not in a lab or classroom.	The disciples primarily received training in real mission fields (Galilee and Judea).
Is a launching point for the resident’s life-long development as a medical doctor	The Holy Spirit would continue their training once Jesus had sent them out
Confidence and competence in practical skills, processes, and tools required to be a medical doctor are prioritized	Jesus trained the disciples in necessary practical skills needed to pursue the missionary task.
Teamwork is valued because it improves efficiency and accountability.	Jesus trained the disciples as a team.
Residency is only available for those pursuing a career as medical doctor.	Jesus’ missionary residency was for apostles.
Being a medical student (with the required knowledge and practice) is necessary before becoming a doctor.	Being a disciple (with the required knowledge and practice) is necessary before becoming a missionary.

This work proposed Jesus’ residency had two distinct phases. The first phase emphasized following Jesus and fishing for men (Mark 1:17). This general call to be a disciple was a pre-requisite for apostolic training. The Twelve were among many who received this call. Phase two began when Jesus called the disciples out of the crowd to be apostles (Mark 3:14). The rhythm of being with Jesus and Jesus sending them out to proclaim the kingdom created the ideal environment for missionary training. In order to discern how Jesus trained the Twelve, the

researcher conducted a study beginning with Jesus' initial calling of the Twelve and ending with his commissioning. Four questions guided this exegetical study.

The first question evaluated the function, or goal, of Jesus' training. This work established Jesus goal was the emergence of apostolic leaders to continue his mission when he was gone (John 17:18). Successful missionary training, for Jesus, produced missionaries who were in a regular rhythm of abiding with him and faithfully pursuing the CMT. Jesus treated character development as essential for his trainees. Specifically, Jesus desired his disciples to grow in their dependency on God, humility, and fruit of the Spirit. A second goal for Jesus was helping the disciples understand and live out their identity as apostles.

The second question analyzed the context of Jesus' training. This work contented the context of Jesus' training residency had two main elements. First, he trained the Twelve in a community on mission. In community, the disciples imaged God to the world more faithfully, received encouragement and accountability, and sharpened one another to more faithfully engage in the CMT. Second, Jesus' training was primarily local, requiring the Twelve to learn to pursue the CMT in familiar places and among people who regarded them as cultural insiders. Though Jesus was training them for their future global mission, he took their obedience locally very seriously.

The third question determined the content of Jesus' residency. The content of Jesus' training residency was extensive. This dissertation maintained Jesus gave his disciples simple principles and tools that increased their confidence and competency in the CMT. He helped them develop skills through a process some have labeled as *MAWL* (Model, Assist, Watch, Leave). Jesus taught the Twelve practically how to enter new fields, share the gospel, disciple those who believe, gather new believers together, and develop leaders for health and sustainability.

The fourth question evaluated the form of Jesus’ residency. This work argued Jesus used non-formal and informal education forms in order to train the Twelve. This type of training had a number of advantages. Training in this way freed Jesus to filter to find the right trainees. Also, Jesus was able to better discern the disciples’ apostolic calling and motives by not offering a degree, position, or financial resources as a reward for completing the training. Significantly, Jesus, their mentor, was an apostle committed to showing them how to pursue the CMT. The chart below lists key principles and patterns observed from Jesus’ training of the Twelve.

Table 12: Key Principles and Patterns of Jesus’ Missionary Training

Function (Goal)	Context	Content	Form
Prepare trainees for a life-long, faithful, and fruitful pursuit of Jesus and the CMT	Training occurs within community on mission.	Training in prayer and abiding is foundational.	Non-formal and informal in teaching methodology prioritized
Prepare trainees to grow in Christ-like character (dependency on God, humility, and the fruit of the Spirit)	Training primarily occurs in pursuing the CMT in local field.	Balance knowledge and obedience in training	Missionaries need to be trained and mentored by an apostle who is also a practitioner.
Prepare trainees to embrace their identity as a follower, fisher, and apostle	Training primarily occurs by pursuing the CMT among the trainees’ own people.	Practical skills developed through MAWL	Phase one of training focused on following and fishing as pre-requisite for apostolic training.
Instill confidence and competency in trainees to effectively pursue the CMT		Simple tools for each part of the CMT	Phase two of training focused on apostolic equipping for the CMT
			Created a training environment, not a specific process
			Missionary training did not end with residency. It is a life-long process

			Training required a commitment and sacrifice from mentor and trainee.
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(3) Argued Jesus intended Christians to reproduce his training model based on a historical analysis of how the early church, the training of Paul, the training of Timothy, and several missionary monks throughout church history replicated key principles of Jesus’ training (chapter three). This chapter also examined the university model of ministry training’s influence on missionary training today, contending this model is insufficient for training missionaries.

(4) Argued through qualitative research Christians have lost much of Jesus’ missionary training model. While many things emerged to celebrate regarding missionary training in America, the research noted few missionaries pursue the CMT locally before launching overseas. A great deal of their training occurs in formal, class-room based settings, lacking a practical element. In addition to this, missionary training rarely occurred in communities on mission and under apostolic mentors actively pursuing the CMT.

Finally, based on this research, the researcher proposed a practical model for missionary training. This model sought to incorporate the key principles and patterns from Jesus’ training, which will transcend time and cultures. A contextualized example or packaging of these principles appears in Appendix C, which many missionary trainers throughout the US are currently using.

Conclusion

This year, more than 7,000 missionaries (twenty per day) will quit and return home. Half of those who leave the field will have not made it through their first term.⁷¹⁵ Many who quit will forsake their calling as a missionary and tragically, their faith as well.⁷¹⁶ As difficult as this statistic is, their return carries a significant price tag as well. George Verwer comments, “Sending out Americans for overseas ministry is a time-consuming, costly, and hazardous undertaking. If they come home prematurely for preventable reasons, it causes hardships on families and cost to the Kingdom.”⁷¹⁷ In addition to attrition, the church in America is not sending enough missionaries to the unreached. Commenting on missions sending today, Joannes writes, “I have experienced nonchalance — even cold indifference — toward the missionary endeavor. ... When the church struggles to define the basic aspects of the Great Commission, missions fervor wanes in the pews.” Many continue to question the reason sending is low and attrition high. Finishing the Lord’s commission will certainly require these trends to drastically change. This work concludes change will not occur unless both a widespread embrace of apostolic mission and a return to Jesus’ model of apostolic training occur. May this work play a role in seeing such things come to pass.

⁷¹⁵ Taylor, “Mission Frontiers’ Missionary Attrition Series, Part 1.”

⁷¹⁶ Ibid.

⁷¹⁷ George Verwer, “Ten Reasons Why Missionaries Leave the Field and Don’t Return,” *Operation Mobilisation*, January 22, 2003, accessed January 31, 2021, http://www.mrnet.org/system/files/library/ten_reasons_why_missionaries_leave_the_field.pdf.

APPENDIXES

A: Case Study Survey and Interview Questions

Short survey for Sending Organizations & Seminaries

1. How many long-term missionaries units (single or married) were trained through your organization from 2017-2019?
2. Is the majority of your organization's missionary training class-room based, field based, a mixture of the two, or something else?
3. What do you believe the role of your organization is in training missionaries?
4. Who's responsibility is it to train missionaries? Seminary, Local Church, Sending Organization, all of the above, or someone or something else?

Short survey for Churches

1. How many members does your church have?
2. How many long-term missionaries units (single or married) did your church send from 2017-2019?
3. Where did their training take place? In your church, through a missions organization, through a seminary, or somewhere else? Please check all that apply.
4. Does your church have a missionary training strategy? (Class, internship, residency...)
5. If your church does have a missionary training strategy would you say the majority of the training is: Field Based, Classroom Based, a mixture of the two, or something else?

In-depth Interviews - Seminaries

1. What is the goal of your missionary training?
2. What are the key objectives/focus?
3. What programs are available for missions students at your institution?
4. What kind of practical ministry opportunities are students involved in outside of the classroom Are these required through your classes?

5. What is your view (or those training missionaries) on the gifts that Paul describes in Ephesian 4:11-12? Are these gifts discussed in any of your missions courses?
6. How do you define the missionary task? What are they being sent to do?
7. Are the missionaries you are training regularly engaged in the missionary task locally? (Entry, Gospel, Baptism, Discipleship, Gathering into church, Developing leaders, and Exiting?)
8. Are missions profs at your institution regularly engaged in the missionary
9. Celebrations/Success? What do you do well?
10. Where do you feel stuck? Greatest challenge?
11. Do you have any handouts/materials you would be willing to share with.
12. How can I pray for you?

In-depth Interviews - Sending Organizations and Churches

1. What is the goal of your missionary training?
2. What are the key objectives/focus?
3. How long is your training process?
4. What are the basic time/activity requirements each week?
5. Which of the gifts in Ephesians 4:11-12 do you feel are active today?
6. How do you define the missionary task? What are they being sent to do?
7. Are the missionaries you are training regularly engaged in the missionary task locally? (Entry, Gospel, Baptism, Discipleship, Gathering into church, Developing leaders, and Exiting?)
8. Who leads/facilitates this training? Is this individual actively engaged in the missionary task locally?
9. Celebrations/Success? What do you do well?
10. Where do you feel stuck? Greatest challenge?
11. Do you have any handouts/materials you would be willing to share with.

B: Resources Examining the Continuing Role of Apostles Today

- *Pioneering Movements: Leadership That Multiplies Disciples and Churches*- Steve Addison
- *The Continuing Ministry of the Apostle in the Church's Mission* - Steve Addison (<https://static1.squarespace.com/static/588ada483a0411af1ab3e7ca/t/58b5abafc534a5d38a869233/1488300978139/Addison%2C+Stephen%2C+The+Continuing+Ministry+of+the+Apostle+in+the+Church%27s+Mission.pdf>.)
- *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* - Neil Cole
- *5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ*- Alan Hirsch
- *The Forgotten Ways* - Alan Hirsch
- *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*- Hirsch, Alan, and Tim Catchim
- *Beyond the Local Church: How Apostolic Movements Can Change the World*- Sam Metcalf + Critical Book Review- Ken Caruthers (<https://www.9marks.org/review/book-review-beyond-the-local-church-by-sam-metcalf/>)
- *Loving the Church . . . Blessing the Nations: Pursuing the Role of Local Churches in Global Mission*- George Miley
- *Apostolic Church Planting: Birthing New Churches from New Believers*- J.D. Payne
- *Discovering Church Planting: An Introduction to the What's, Why's, and How's of Global Church Planting* - J.D. Payne
- *A Vision of the Possible: Pioneer Church Planting in Teams*- Daniel Sinclair
- *Apostolic Leaders: A Common Misconception of the NPL Movement*- Dave Miller (<http://ojs.globalmissiology.org/index.php/english/article/view/1920>)
- *A Blended Church Model: The Way Forward for the American Church*- Justin White (<http://ojs.globalmissiology.org/index.php/english/article/view/1821>)
- *Apostolic Function and Mission*- Alan Johnson
- *The Origin of the NT Apostle-Concept*- Agnew, Francis H.
- *Apostleship Reclaiming God's Sending Gift For Today's Missionaries*- Caldwell, Larry Wayne
- *Sent Out: Reclaiming the Spiritual Gift of Apostleship for Missionaries and Churches Today*- Manila
- *Aspects of the Apostolic Ministry: A Model for New Church Development*- William Combs
- *Today's Missionary, Yesterday's Apostle*- Evangelical Missions Quarterly
- *Are There Apostles Today?*- Hywel Jones
- *Commonly Asked Questions About Apostles*- David Thomlinson
- *The Ongoing Role of Apostles in Missions: The Forgotten Foundation*- Don Dent
- *The Signs of an Apostle*- C.K. Barrett
- *The Apostle's Notebook*- Mike Breen
- *Apostles Then and Now* – Chris Ross (globalmissiology.org)
- *Sent Out: The Calling, Character, and the Challenge of the Apostle/Missionary*- Don Overstreet

C: Example of Phase One and Two Residency Schedule and Content

Phase One Residency Schedule

Texts:

- The Bible
- [The Commands of Christ](#)

Suggested Schedule

- Weekly Training Group (2hrs)
- Weekly Go Harvest Time (1hr)
- Weekly Go Train Time (1hr)
- Weekly Accountability (1hr)

8 Week Schedule

Week	Teaching	Homework	Date
1	<p>Topic: Identity</p> <ol style="list-style-type: none"> 1. Intro: Get to know one another. What are you hoping to gain from these 8 weeks? 2. Vision: Brutal Facts / #NoPlaceLeft Vision + Local Vision - What is it going to take? 3. 5 Parts / 4 Fields (5min) Overview from Mark 4:26-29 and/or Acts 11 and 13:1-4 4. God's Heart/Mission Genesis- Revelation 	<ul style="list-style-type: none"> • Make a list of reasons why you and others struggle to make disciples • Read Matt. 28:18-20, Mk. 16:15-18, Lk. 24:45-49, Jn. 20:21-23, Acts 1:8 • How do these verses speak to these struggles? 	
2	<p>Topic: Entry and Gospel</p> <ul style="list-style-type: none"> • Discuss homework • Disciple Making Defined: Great Commission 1 Command, 2 Assurances, 3. Tasks • 411 Training Break up in pairs + Lots of reps (3-5) <ul style="list-style-type: none"> ▪ 1. <u>Why</u> make disciples? ▪ 2. <u>Who</u> do I start with? ▪ 3. <u>What</u> do I say? ▪ 4. <u>When</u> do I start? • Practice having a Gospel Conversation: Prayer, Transition, Your Story, God's Story, discovery group? 	<ul style="list-style-type: none"> • Read Genesis 1& answer discovery questions • Train someone in the 411 	
Discovery Bible Studies for Seekers (Yellow Lights) + Begin DBS			

3	<p>Topic: Gospel for Seekers</p> <ul style="list-style-type: none"> • Discuss Homework • DBS Pattern • <u>New Lesson:</u> <i>The Story: Creation</i> • 4 Responses to the Gospel [Acts 17:32-34] 	<ul style="list-style-type: none"> • Read Luke 15:11-32 and answer discovery questions • Start The Story study with someone 	
4	<p>Field 2</p> <p>Topic: Gospel for Seekers</p> <ul style="list-style-type: none"> • DBS Pattern • <u>New Lesson:</u> <i>Stories of Hope: Hope is Waiting for You</i> - Luke 15:11-32, • Person of Peace (John 4) • Celebrate anyone's obedience and fruit in the harvest. • Discuss barriers/frustrations. 	<ul style="list-style-type: none"> • Read Luke 7:36-50 and answer discovery questions 	
Discovery Bible Study for new and existing believers (Green Lights) Begin 3/3rds			
5	<p>Topic: Short-Term Discipleship</p> <ul style="list-style-type: none"> • 3/3rds Pattern • <u>New Lesson:</u> <i>Commands Of Christ: Repent & Believe</i> • House of Peace Search (Luke 10:1-9) 	<ul style="list-style-type: none"> • Read Acts 8:26-40 and answer discovery questions 	
6	<p>Topic: Short-Term Discipleship</p> <ul style="list-style-type: none"> • 3/3rds Pattern • <u>New Lesson:</u> <i>Commands Of Christ: Baptism</i> • Practice: Baptism (Break up in pairs to practice) • Delegate each 3rd to residents to lead the following week. 	<ul style="list-style-type: none"> • Read Acts 2:36-47 and answer discovery questions 	
7	<p>Topic: Short-Term Discipleship</p> <ul style="list-style-type: none"> • 3/3rds Pattern • <u>New Lesson:</u> <i>Commands Of Christ: Gather</i> • Practice: Church Circle • Delegate each 3rd to residents to lead the following week. 	<ul style="list-style-type: none"> • Read Mark 1:1-12 and answer discovery questions 	
8	<p>Topic: Long-Term Discipleship</p> <ul style="list-style-type: none"> • <u>New Lesson:</u> Long-term Discipleship (Mk 1:1-12) 		

	<ul style="list-style-type: none"> • Review 4 Fields and fill in tools. • Discuss Next Steps and develop 3 month plan. 		
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What to do if the residency will meet more than eight weeks:

- Finish going through the *Commands of Christ* study.
- Review tools which have been introduced. Let residents train them.
- Continue through the Book of Mark for long term discipleship as long as needed.
-

How can I supplement this training?

- Attend and help train three touches of an NPL [Gospel Conversations](#) training.
- Go on a short-term mission trip.
- Read any of the suggested books:
 - What Jesus Started: Joining the Movement Changing the Word-Steve Addison
 - The Four Fields of Kingdom Growth – Free PDF- N. & K. Shank (2014 edition)
 - The Master Plan of Evangelism- Robert Coleman
 - T4T: A Discipleship Re-Revolution: The Story Behind the World's Fastest Growing Church Planting Movement and How it Can Happen in Your Community!- Steve Smith & Ying Kai
 - Contagious Disciple Making: Leading Others on a Journey of Discovery- David Watson

Potential Next Steps?

1. Continue meeting for some more months.
2. Gather others and lead a new Phase 1 residency cycle.
3. Join a Phase 2 [residency](#).

Phase Two Residency Schedule (10 Month)

Texts/Resources:

- The Bible ([4 Fields Discovery Worksheet](#))
- [The Commands of Christ](#),
- [The 4 Fields Manual](#)
- [4 Fields Planning Worksheet](#)

Weekly Schedule (7hrs/week):

- Weekly Training Group (2hrs)
- Weekly Go Harvest Time (2hr)
- Weekly Go Train Time (2hr)
- Weekly Accountability (1hr)

Team Gathering Schedule [Session 1]

Week	Teaching	Homework	Date
1	Topic: Leadership Development <ul style="list-style-type: none"> • Introductions + What do you hope to gain from this residency? • 4 Fields Review • Jesus’ Pattern: Mark 1:14-39 using 4 Fields Discovery Worksheet • Explain 4 Fields Planning Worksheet 	Read: Matthew (Use 4FDW) Complete Planning Worksheet	
2	Topic: Leadership Development <ul style="list-style-type: none"> • Present 4 Fields Plan and allow the team to encourage/challenge. 		
3	Topic: Short-Term Discipleship (All of these sessions will be led by residents while mentor assists) <ul style="list-style-type: none"> • Begin 3/3rd meeting • Command 1 – Repent, Believe (Mk. 1:15, Story: Luke 7: 36-50) • Discuss main takeaways from Matthew 	Read: Mark (4FDW)	
4	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 2 – Baptize (Matt 28:19), Story: Acts 8:26-39, • Practice Baptism 		

6	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 3 – Pray (Matt 6:9-13), Story: Matt 6:5-15 • Discuss main takeaways from Mark 	Read: Luke (4fDW)	
7	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 4 – Go Make Disciples (Matt 28:19-20), Story: John 4:4-42 • 		
8	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 5 - Love Sacrificially (Matt 22:37-39), Story: Lk. 10:25-37 • Discuss main takeaways from Luke 	Read: John (4FDW)	
	<ul style="list-style-type: none"> • Fellowship (Meal) • Celebrate Obedience • What are you learning? • Where are you frustrated? Stuck? • Discuss your 4 Fields Planning Worksheet: How are you doing? 		
9	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 6 – Take the Lord’s Supper (Lk. 22:19-20), Story: Lk. 22:7-20 • Take the Lord’s Supper together • Discuss main takeaways from John 	Read Acts 1-14	
10	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 7 - Give Time, Talents, & Treasures (Matt 6:1-4), Story: Mk. 12:41-44 		
11	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 8- Worship Through Perseverance, Acts 16:25-34 (Matt 4:10) • Discuss main takeaways from Acts 	Read Acts 15-28	
12	Topic: Short-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • Command 9 – Gather Together (Heb. 10:24-25), Story: Acts 2:36-47 • Church Circle • Introduce Iron on Iron 	Prep for IOI: IOI Worksheet	

13	Topic: Leadership Development <ul style="list-style-type: none"> • Iron on Iron - Make sure everyone is able to get an IOI during these two weeks. • Discuss main takeaways from Acts 		
14	Topic: Leadership Development <ul style="list-style-type: none"> • Iron on Iron - Make sure everyone is able to get an IOI during these two weeks. 	Read Luke 8	
15	Topic: Leadership Development <ul style="list-style-type: none"> • Luke 8 Discovery using 4 Fields Discovery Worksheet • Baptism Hammer • 	Read Luke 9	
16	Topic: Leadership Development <ul style="list-style-type: none"> • Luke 9 Discovery using 4 Fields Discovery Worksheet • Leadership Filters of Jesus With 3/3rds Explained 	Read Luke 10-11	
17	Topic: Leadership Development <ul style="list-style-type: none"> • Luke 10-11 Discovery using 4 Fields Discovery Worksheet • MAWL • MAWL Map 		
18	<ul style="list-style-type: none"> • Fellowship (Meal) • Celebrate Harvest/Training Obedience • What are you learning? • Where are you frustrated? Stuck? • Discuss 4 Fields Planning Worksheet: How are you doing? 		

**It may be good to take a few week off when appropriate due to holidays.

[Session 2]

Week	Teaching	Homework	Date
1	Topic: Long-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • LT Pattern of Discipleship: Mark 1 (Choose one story/section to discover from) 	Read Romans (Use Epistles Discovery Tool for all of the letters)	
2	Topic: Long-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • LT Pattern of Discipleship: Mark 2 (Choose one story/section to discover from) 	Read 1 Corinthians	
3	Topic: Long-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • LT Pattern of Discipleship: Mark 3 (Choose one story/section to discover from) 	Read 2 Corinthians	
4	Topic: Long-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • LT Pattern of Discipleship: Mark 4 (Choose one story/section to discover from) 	Read Galatians	
5	Topic: Long-Term Discipleship <ul style="list-style-type: none"> • 3/3rd meeting • LT Pattern of Discipleship: Mark 5 (Choose one story/section to discover from) 	Read Ephesians	
6	Topic: Church Formation & Leadership Development <ul style="list-style-type: none"> • Acts 11:19-30, 13-14 Discovery using 4FDW 	Read Philippians	
7	Topic: Church Formation & Leadership Development <ul style="list-style-type: none"> • Acts 15-18:22 Discovery using 4FDW • Watch Paul's Journeys on a Napkin 	Read Colossians	
8	Topic: Church Formation & Leadership Development <ul style="list-style-type: none"> • Acts 18:23-20 Discovery using 4FDW • 5 Levels of Movement Leadership 	Read 1&2 Thessalonians	
9	<ul style="list-style-type: none"> • Fellowship (Meal) • Celebrate Harvest/Training Obedience • What are you learning? 	Read 1&2 Timothy	

	<ul style="list-style-type: none"> Where are you frustrated? Stuck? Discuss completed 4 Fields Planning Worksheet: How is it going? 		
10	<ul style="list-style-type: none"> Topic: Church Formation/Health The Handy Guide for a Church Start The Handy Guide to Mature Church Generational (Gen) Mapping 	Read Titus & Philemon	
11	<ul style="list-style-type: none"> Topic: Church Formation/Health 4 Stages of Movement Catalyzing Movement From Stage 4 Appointing Leaders Titus 1, I Timothy 3 	Read Hebrews	
12	<ul style="list-style-type: none"> Topic: Leadership Development Ephesians 4:1-16 Discovery APEST 3 phases of movement Introduce <i>Foundations</i> and <i>Confessions</i> 	Read 1&2 Peter	
13	<ul style="list-style-type: none"> Topic: Mobilization The Gaps: Peoples & Places The Great Commission Pipeline Pray for the Unreached 	Read 1,2,3 John & Jude	
14	Topic: Spiritual Warfare	Read Revelation	
15	<ul style="list-style-type: none"> Topic: Counseling on Mission Shepherding the soul Deepening disciplines: Fasting, Solitude... Marriage and Singleness Conflict Resolution 	Prep for Iron on Iron: IOI Worksheet	
16	<ul style="list-style-type: none"> Topic: Leadership Development Iron on Iron - Make sure everyone is able to get an IOI during these two weeks. 	Prep for Iron on Iron: IOI Worksheet	
	<ul style="list-style-type: none"> Topic: Leadership Development Iron on Iron - Make sure everyone is able to get an IOI during these two weeks. 		

18	<ul style="list-style-type: none"> • Fellowship (Meal) • How Does Everything Fit? Fill in what has been covered. • Celebrate • What did you learn? • How did you grow? • How could this residency be improved? • Discuss your next steps? (Year 2 of residency, sent out, start a residency, join a city team...) 		
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What to do if the residency will meet more than eight weeks:

- Model the Epistles Study.
- Review tools which have been introduced. Let residents train them.

How can I supplement this training?

- Attend NPL Event Trainings: 4 Fields Intensive or Midlevel
- Go on a short-term mission trip to another NPL network.
- Read any of the suggested books:
 - The Four Fields of Kingdom Growth
 - Apostolic Church Planting by J.D. Payne
 - Church Planting By the Book by E. Elbert Smith
 - Mission Frontiers: Church Planting Movements
 - Movements That Changed the World- Steve Addison
 - Pioneering Movements - Steve Addison
 - The Rise and Fall of Movements- Steve Addison
 - Letters to the Church- Francis Chan
 - Spirit Walk- Steve Smith
 - Paul the Missionary: Realities, Strategies and Methods- Eckhard Schnabel
 - The Mind of a Missionary – David Joannes
 - The Insanity of God- Nik Ripken
 - Missionary Biographies
 - Church Planting Movements- David Garrison
 - The 3D Gospel- Jayson Georges
 - Loving the Church, Blessing the Nations- George Miley
 - Primal Fire – Neil Cole
 - The Permanent Revolution- Alan Hirsch
 - Striking the Match – George Robinson
 - Plan A: Abide in Christ, Disciple the Word!- Mike Shipman
 - The Only One – Curtis Sergeant

Potential Next Steps?

- Continue meeting for some more months.
- Gather others and lead a new Phase 1 or Phase 2 residency cycle.

- Continue to labor on a team locally.
- Mobilize to a new people, or place.

Potential Parallel Trainings From an Org or Seminary

- Spiritual formation and self-care of the Missionary
- Emotional Health of the Missionary
- Partnership development, or support raising
- Security training
- Culture Shock
- Cross-culture communication
- Spiritual warfare
- Basic medical skills
- Healthy relationships and team dynamics/conflict resolution
- Healthy relationships on the field
- Theological and missiological training
- Cross-cultural money matters
- Communication with supporters

D: Tools Referenced Throughout this Work

Phase 1 Residency LOC

This Letter of Commitment (LOC) sets forth the terms and understanding between _____ (Participant) and _____ (Facilitators) to participate in this Phase 1 Residency.

Goal: Equip & mobilize followers of Jesus to be effective seed sowers and disciple multipliers.

- Cultivating Christ-like **CHARACTER**,
- Clarifying **CALLING** and spiritual gifts
- Growing **CONFIDENCE** and **COMPETENCY** of skills and strategy
- Providing a **COMMUNITY** of practice for encouragement, loving accountability, and partnership.

Purpose:

This LOC is in place to outline expectations and activities for Participants and Facilitators.

Activities:

The below activities are required from the Participant:

___ Months | 5 Hours per week minimum

- Training Group (2hrs)
- Weekly Go Harvest Time (1hr)
- Weekly Go Train Time (1hr)
- Weekly Accountability (1hr)

The below activities are required from the Facilitator:

Coach, model, train, and facilitate activities that will help Participants be equipped to multiply disciples.

The partnership outlined above may be terminated by either party at any time. This is not a binding document.

_____ (Participant) _____ (Date)

_____ (Facilitators) _____ (Date)

Meeting Formats

DBS Questions

- Since we met last what is something you are thankful for?
- What is stressing you out? Listen, love & pray
- How did obedience to what we learned last time go? I will do... + I will tell” If there was no obedience ask why and how you can help them obey. It is very helpful if someone records these for the group each week.
- Read the text aloud one or two times, then as a group try to retell the story: Make this a group effort (Plug in story)
- What do you see? This is pure observation, no commentary. One person could retell everything they remember, or it could be a group effort. Also, if the text is long you may have them stop and observe smaller portions.
- What does it mean? Good starters here are what does it say about God? What does it say about people? You may add another specific question based on a major theme/topic, or just open it up and let them go for it.
- What is your main takeaway from the story? What will I do? In light of this knowledge/truth what will I do. This is really important! It’s setting the DNA for a true disciple of Christ. One who learns and then obeys.
- Who will I tell this story, or a key truth from this story to? Have them be specific here.
- Pray that the group would know, love, and obey God this week.

Three Thirds Meeting Format

First Third: 30 minutes

1. Member Care: (High’s, Low’s, Needs? - Listen, encourage, pray)
2. Worship: (Thanksgiving, Psalm, Song, Lord’s Supper, Baptism, giving, personal testimony, harvest story...)
3. Loving Accountability: How did you follow Jesus? How did you fish for men?
4. Vision Casting: (Any text that reminds us of God’s heart for the lost)

Second Third: 30 minutes

5. New Lesson: (1. Tell story if possible, read together, have them retell it. 2. God,? People?, Obey (Sin?, Promise?, Example? Command?))
6. Practice : (Telling the story or an appropriate disciple making tool)

Final Third: 30 minutes

7. Plan to obey: How will you follow Jesus and fish for men this week? *Should be specific, measurable, and attainable, and time oriented.
8. Commissioning Prayer

Sample Story Sets:

The Story:

1. Creation: How Did It All Begin? Genesis 1
2. Creation: How Did It All Begin? Genesis 2
3. The Fall: What Went Wrong? Genesis 3 (Beginning in 3:15 be sure to ask “What can we learn about God’s Rescuer?” each week.
4. The Rescue: Is There Any Hope? Genesis 22:1-18 (May be helpful to read 12:1-4 first)
5. The Rescue: Is There Any Hope? Isaiah 53
6. The Rescue: Is There Any Hope? Mark 15:1-16:78 (Read Matt. 1:1 and briefly describe Jesus’ earthly ministry showing that He is fully God and man)
7. Restoration Begins: What is God doing now? Acts 2:36-47
8. Restoration Complete: What Will the Future Hold? Revelation 20:10-21:1-8

Stories of Hope:

1. Hope for the Rejected: The Sinful Woman - Luke 7:36-50
2. Hope for the Non-Religious: (Pharisee & Tax Collector) - Luke 18:9-17 3)
3. Hope Changes things: (Zacchaeus) - Luke 19:1-10
4. Hope Forgives: (Unforgiving Servant) - Matthew 18:21-35
5. Hope Through Death: (Thieves on the Cross) – Luke 22:66 – 23:25
6. Hope Rose from the Dead: (Resurrection) – Luke 24:1-20
7. Hope is Pursuing You: (The Great Banquet) - Luke 14:12-33
8. Hope is Waiting for You: (Prodigal Son) – Luke 15:11-32

Commands of Christ:

- Command 1- Repent, Believe, & Receive the Holy Spirit, Luke 7: 36-50 (Mark 1:15)
- Command 2- Baptize, Acts 8:26-39, (Matt 28:19)
- Command 3- Pray, Mt. 6:5-15 (Matt 6:9-13)
- Command 4- Go Make Disciples, John 4:4-42, (Matt 28:19-20)
- Command 5- Love Sacrificially, Luke 10:25-37 (Matt 22:37-39)
- Command 6- Take the Lord’s Supper, Luke 22:7-20 (Luke 22:19-20, 1 Cor 11:23-29)
- Command 7- Give Time, Talents, & Treasures, Mark 12:41-44 (Matt 6:1-4)
- Command 8- Worship Through Perseverance, Acts 16:25-34 (Matt 4:10)
- Command 9- Gather Together, Acts 2:36-47 (Heb 10:24-25)

Iron on Iron (IOI) - Problem Solving Tool

Purpose: Learning from other practitioners while addressing barriers and clarifying action steps that address where you are stuck.

Rules: Attack the plan, not the person. Participants wait to give input & ask questions at appropriate time.

Focus: Do this with the lostness of your community in mind. Help one another take account of personal & ministry status.

Schedule: (Pray) Action plan from last IOI? Personal Update (15 min)

Word - Quality & Quantity (How many times per week?)

Prayer - Quality & Quantity (How many times per week?) Family? Conflict - Family/Team conflict

Purity - Eyes, thoughts, actions?

Finances - Giving? Loving money more than God or others?

Gospel - How many times do you share the Gospel on an average week?

Vision: What is the local vision you are laboring towards?

Context: Describe your context (city, people groups, etc)

Tools: Briefly share what tools you are using in the 4 Fields diagram

Share the story of what God is doing using generational map focusing on your most fruitful streams (This can be done on paper or through the app)

Where do you feel stuck in the work? *Other participants:*

Encourage (5min)

4 Ask Clarifying Questions (7min)

5 Facilitator review barriers (3 min)

6 Discuss solutions that address barriers (15min)

7 Share 2-3 action items & your accountability plan (5min). 8 Pray (5min)

Heart Iron on Iron: Shepherding Tool

1. Last Action Plan: What was your plan last meeting for getting to know Jesus better? (Skip if first meeting)
2. Abiding: How is your abiding throughout the day? 0(poor)-10 (excellent)? Why?
 1. When's the last time you felt the HS prompting you throughout the day and you obeyed?
 2. Word: Quantity: how much time do you spend in the word daily: Bible Study (At least 20 minutes 5 days/week?), Scripture Memory? (Say the verses that you have been memorizing) Quality: how has God spoken, and are you obeying?
 3. Prayer: Quantity: how much time do you spend in prayer daily? Quality: how do you see God answering your prayers?
 4. Gospel: How often are you personally sharing the gospel? (At least 2 times per week?)
 5. Solitude? Have you gotten extended time away with God recently?
 6. Fasting? What does this look like for you currently?
 7. Giving? How have you been generous with your time, talent, and treasure recently?
 8. Love? How have you sacrificially loved someone else this week?
 9. Do you have any sin to confess? *Examples of helpful questions to work through. Try to identify one primary sin struggle in your life.
 10. What does sabbath/rest look like for you?
 11. Do you have someone that can speak directly into your life, that knows almost everything about you?
 12. What are you most excited about in your relationship with God?
 13. What's hard? Where do you feel stuck with God?
3. Diagnostic Questions and Feedback from the church.
4. Responding to God: based on the counsel and feedback, what do you believe the Holy Spirit is leading you to do?
5. Pray for the them to be empowered by the Spirit to Obey

***1.** Have you been sexually pure in your thoughts, words & actions? **2.** Have you acknowledge God's ownership in your use of money? **3.** Have you coveted anything? **4.** Have you hurt someone's reputation or feelings by your words? **5.** Have you been dishonest in word or action or exaggerated? **6.** Have you given in to an addictive (or lazy or undisciplined) behavior (Including substances)? **7.** Have you been a slave to work, or possessions, or schedule? **8.** Have you failed to forgive someone? **9.** What worries or anxieties are you facing? **10.** Have you complained or grumbled? **11.** Have you maintained a thankful heart? **12.** Have you been honoring, understanding and generous in your important relationships? (Marriage, parenting, Disciples) **13.** How have you battled pride? **14.** Is there anything the Holy Spirit is telling you to do that you have not done?

Four Fields Planning Worksheet

1. BIG VISION *Craft a 3-Year #NoPlaceLeft Vision For your area: (What you're laboring towards)*

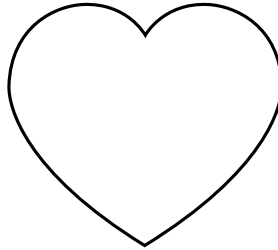
Brutal Facts

Calculating the Gospel Need in Your City/Region:

Your City/Region: _____
 Population: _____
 Lostness (____ %): _____
 Laborers needed (10%): _____
 Church size (global avg 64): _____
 Church starts needed: _____

Abiding

How will you abide in Christ?



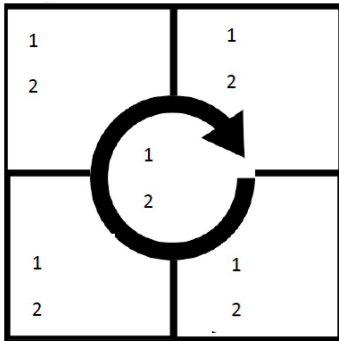
Seed Sowers

Where will the laborers come from?

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____
- 7 _____
- 8 _____
- 9 _____
- 10 _____

2. CLEAR PROCESS

What tools will you and your team commit to use?



3. SIMPLE STEPS *This is your action plan.*

Weekly Rhythm

Prayer: _____
 Fasting: _____
 Sabbath: _____
 Harvest: _____
 Train believers: _____

Accountability/Coaching:

Who is your "team church"? _____
 When do you meet? _____
 Who is your "Paul" (who is coaching you)? _____

 When do you meet? _____

Timothy List

Faithful leaders who need 60-90 days per year.

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____

When will you meet with them? What will you do?

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