

Biblical Foundations for the Global Mission of the Church

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From the inception of the Pentecostal movement, our mission has always been missions. Our story cannot be told and we cannot be understood apart from our own, "...self-identity as a missionary movement raised up by God to evangelize the world in the last days." ² As "people of The Book" we believe in God's global mission because we believe His Word. The Bible is our source, our textbook, our meaning--message--method book for world evangelization. Therefore, we resonate strongly with the strong affirmations of John Stott:

Without the Bible world evangelization would not only be impossible but actually inconceivable. It is the Bible that lays upon us the responsibility to evangelize the world, gives us a gospel to proclaim, tells us how to proclaim it and promises us that it is God's power for salvation to every believer. It is, moreover, an observable fact of history, both past and contemporary, that the degree of the Church's commitment to world evangelization is commensurate with the degree of its conviction about the authority of the Bible. *Whenever Christians lose their confidence in the Bible, they also lose their zeal for evangelism. Conversely, whenever they are convinced about the Bible, then they are determined about evangelism* (italics mine). ³

One of the complimentary observations about Majority World ⁴ Pentecostals, especially Latin Americans, is their *confidence in the Bible* and their *zeal for evangelism*. Noted missions linguist/anthropologist Eugene Nida nicknamed Latin American Pentecostals, "The Church of the Dirty Bibles." There, he observed, the Bible is used frequently in worship services, being read among by the poor with their soiled fingers as a reading guide. ⁵ British social scientist David Martin wrote about his experiences in Guatemala City where, "...you can hardly fail to notice the

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² Grant McClung, "Pentecostals: The Sequel – What Will it Take for This World Phenomenon to Stay Vibrant for Another 100 Years" in Christianity Today, April 2006, p. 30.

³ "The Bible in World Evangelization," in Ralph D. Winter and Steven C. Hawthorne, Editors. Perspectives on The World Christian Movement: A Reader (Fourth Edition, William Carey Library, 2009), p. 21.

⁴ Allan Anderson draws the term "Majority World" from the New Internationalist magazine and uses it to refer to Asia and the Pacific, Africa, Latin America, and the Caribbean. See his essay, "Towards a Pentecostal Missiology for the Majority World" in Grant McClung, Editor. Azusa Street and Beyond: Missional Commentary on the Global Pentecostal/Charismatic Movement (Bridge-Logos Publishers, 2011), pp. 169-189.

⁵ Grant McClung, "Pentecostal/Charismatic Perspectives on Missiological Education," in Missiological Education for the Twenty-First Century: Essays in Honor of Paul E. Pierson, J. Dudley Woodberry, Charles Van Engen, Edgar J. Elliston, Editors. Maryknoll, New York: Orbis Books, 1996, p. 61.

number of public buses decorated with evangelical texts.”⁶ That observation would also be true across much of Southern world Pentecostal/Charismatic Christianity.

On the other hand, Pentecostal educators and pastors, even in the admired Majority World, are challenged with the proliferation of sub-biblical teachings and “popular theologies” in their local and national churches along with deficiencies in basic Bible knowledge among new students coming into their ministerial training programs. Already twenty years ago Latin American Pentecostal leaders were openly criticizing their own movement as having an overemphasis upon subjective experience as over against God’s objective truth as revealed in the Scriptures.⁷

In our consultations and leadership meetings it would be vitally important: (1) to assess how familiar our people are with scripture, (2) to examine the foundations upon which we conduct our mission and missiology, and (3) to ask, “Are Christians Still Engaged With the Bible?” This is Mark Kellner’s probing question as he cites a recent study in the United States that concluded that many American teenagers lack even the most basic working knowledge of the Bible. The overall conclusion was that, “There is a noticeable trend away from general Bible knowledge and Bible engagement”⁸

Samuel Escobar claims that, “Evangelicals must acknowledge: they themselves have a long way to go in terms of deepening their understanding of the biblical basis of mission, in order to establish its validity not on isolated sayings but on *the general thrust of biblical teaching* (italics mine).”⁹ In our passion to win the world, Pentecostals sometimes place special emphasis upon the “empowerment” themes of scripture and base our mission efforts on isolated texts, especially the Great Commission passages. Byron Klaus reminds fellow Pentecostals that, “... a truly Biblical understanding of mission must build its foundation on *the entirety of Scripture. From creation to consummation* the Bible records reconciliation as central to God’s character” (italics mine).¹⁰

This paper seeks to review some of the major missiological themes in both the Old Testament and New Testament with a brief “missional journey through Scripture.”¹¹ This will be followed by a projection of some of the major missional challenges for the future of world evangelization.

⁶ “Speaking in Latin Tongues,” National Review, September 29, 1989. See also Martin’s larger study, Tongues of Fire: The Explosion of Protestantism in Latin America. Cambridge, Massachusetts: Basil Blackwell 1990).

⁷ Cf. John Maust’s report on CLADE III in Quito, Ecuador, “Latin American Church Graduates from Evangelization Crash Course,” Pulse (October 9, 1992), p. 4.

⁸ Mark A. Kellner, “Are Christians Still Engaged with The Bible?” in Today’s Pentecostal Evangel (December 21, 2008), p.10.

⁹ “Evangelical Missiology: Peering Into the Future at the Turn of the Century,” in William D. Taylor, Editor. Global Missiology For the 21st Century: The Iguassu Dialogue (Baker Academic 2000), p.114.

¹⁰ Byron D. Klaus, “The Mission of the Church,” in Stanley M. Horton, Editor. Systematic Theology: A Pentecostal Perspective (Logion Press/Gospel Publishing House, 1994) pp.567-568.

¹¹ Additional expanded overviews and insights of a missions journey through the Bible are provided in my Globalbeliever.com: Connecting To God’s Work in Your World (in English) and Creyenteglobal.com: Conectandonos a la obra de Dios en nuestro mundo (in Spanish) both available online as free, downloadable “Ebooks” at www.MissionsResourceGroup.org or www.creyenteglobal.com – go to the book title links and then “Read the Book/Lea el libro”.

Old Testament -- The Global/Universal God

In turning to the Old Testament we see the example of the people of Israel proclaiming the one true God in the midst of diverse, pluralistic environments. The following is only a sample overview of some of the main missional emphases in each of the four modern divisions of the Old Testament: the Law, History, Poetry/Wisdom, and the Prophets.¹²

The Law

The “global/universal” God is Creator of the heavens and the earth and wants the earth filled with His people and with His knowledge and dominion (Genesis 1.1, 28; 9.1; 11.1-9). A Savior for the entire world is promised (Genesis 3.15) and Israel, a missionary people, are established through Abraham (Genesis 12.1-3). The power encounter in Egypt, the Red Sea deliverance, and the covenant at Mount Sinai are filled with references to “all the earth” and “the nations.” The “mixed multitude” and aliens are included in the first Jewish Passover meal. Israel is established as a kingdom of priests to serve the nations (Exodus 9. 13-16; 12.38, 48; 19.4-6). The Law is rich with references to the “alien, foreigner, sojourner, stranger, nations, and Gentiles.” Israel, a pluralistic community of faith, is given exact instructions on the inclusion and fair treatment of foreigners. Aliens participated in the Day of Atonement and offered sacrifices (Leviticus 16.29; 17.8; 19.33).

At the end of the forty-year wilderness wanderings, rebellion threatens to deny the entrance of God’s people into the Promised Land. Moses intercedes and God declares that, despite the unbelief in Israel, all the earth will be filled with the glory of the Lord (Numbers 14.15-21). On the plains of Moab, just opposite Palestine, Moses ends his leadership career with numerous final reminders including the demonstrated fact that Jehovah God, “.... defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt” (Deuteronomy 10.18-19).

History

The missional purposes of God are revealed in the biographies and events of the historical books from Joshua to Esther. God’s people, Israel, are established in the land on mission with God through presence and proclamation. Gentiles such as the Queen of Sheba, who “heard and came” (I Kings 10.6), and Naaman the Syrian, healed through the testimony of a captive Jewish maid (II Kings 5), become proselytes and God-fearers. Rahab of Jericho (a refugee) and Ruth from Moab (an immigrant) are brought to faith and included in God’s people. Queen Esther bears cross-cultural witness to the one true God in Persia and saves the Jewish people from annihilation. Solomon builds a glorious temple with international fame. At the dedication he prays a globally inclusive prayer (*italics mine*):

¹² McClung, Globalbeliever.com: Connecting To God’s Work in Your World, pp.21 – 44; and Creyenteglobal: Conectandonos a la obra de Dios en nuestro mundo, pp. 21-48.

As for *the foreigner* who does not belong to your people Israel but has come from a *distant land* because of your name---for men will hear of your great name and your mighty hand and your outstretched arm---when he comes and prays toward this temple, then hear from heaven, your dwelling place, and do whatever *the foreigner* asks of you, so that *all the peoples of the earth* may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name (1 Kings 8.41-43).

Solomon and the city of Jerusalem had a head start on that prayer. II Chronicles 2.17 reveals that as he was praying, there were *already* 153,600 aliens living in Jerusalem. They were the foremen and builders brought as contract laborers from surrounding nations to build this magnificent house of worship that Solomon hoped would attract international worshippers from faraway places. Jerusalem was already a multi-cultural, multi-ethnic, pluralistic city hundreds of years before the birth of Christ.¹³

Poetic and Wisdom Books

In the songs, stories, and worship of the missionizing community of Israel, we see God's heartbeat for all races, peoples, and nations. This is especially true in the Psalms, which George W. Peters calls, "one of the greatest missionary books in the world." You will find there, he says, "... more than 175 references with a universal theme relating to the nations of the world."¹⁴ Psalm 2, 22, 33, 47, 50, 66, 67, 72, 96, 98, 117, and 145 can be studied with rich applications to the mission of God's people in a pluralistic world.

Psalm 67 is of special interest to Pentecostals because researchers report that it was sung annually during the Feast of Pentecost. Pentecost took place fifty days after the offering of the first fruits, coming at the beginning of the Summer harvest season. The Psalmist specifically refers to the ingathering of the harvest (Psalm 67.6) and sees this as symbolic of the ingathering of the spiritual harvest from the ends of the earth. The power for this promise was provided in Acts 2 on the Day of Pentecost. One can almost visualize that day when pilgrims were gathered in Jerusalem from all nations. Who knows, perhaps the 120 in the Upper Room were in the middle of "praise song No. 67" (Psalm 67), with its international imagery, when "Suddenly" there was a sound from heaven---and the rest is Pentecostal missions history (Acts 2. 1ff).¹⁵

The Prophets

Three main truths are in the global messages of the prophets: (1) *Israel had a mission from God which belonged to God*. God is the source and originator of mission who created Israel for Himself "that they might declare my praise" (Isaiah 43.21); (2) *Israel's mission was God-centered*. As God was the originator of mission, He was also its center and content. Israel existed as a witness to ethical Monotheism (worship of the one true God) in a surrounding sea of polytheism, moral decay, and idolatry (Isaiah 44.6); (3) *Israel's mission was a mission to the nations*. The goal of the mission

¹³ McClung, Globalbeliever.com, p. 40; Creyenteglobal.com, p. 43.

¹⁴ George Peters, [A Biblical Theology of Missions](#), (Chicago, Illinois: Moody Press, 1972), p. 116.

¹⁵ McClung, Globalbeliever.com, p. 41; Creyenteglobal.com, p. 45.

from God and about God was not Israel itself but all the peoples of the earth. The book of Isaiah is especially clear about this mission to the nations (Isaiah 45.21; 49.6; 52.10; 56.7). The book of Jonah is a case study of God's care and concern for the most despised and feared of foreign nations. ¹⁶

As God's people experienced the period of deportations and exile into Babylon, Israel's missionary role began to shift from that of an attracting field to an outward-going force. Throughout the era of the "Intertestamental period" (between the Old and New Testaments) the knowledge of God was taken by the Jews of the "Diaspora" to surrounding peoples and distant lands. Six major characteristics of the religious life of the Jews scattered among the nations during this time were: (1) the institution of the synagogue (where proselytes and God-fearers would come to learn about the one true God); (2) the observance of the Sabbath; (3) the translation of the Scriptures into Greek (called the Septuagint); (4) the teaching of the concept of Monotheism (one God); (5) the practice of individual and community Biblical morality (Immorality and idolatry were two great sins of the pagan world); and (6) the prophetic promise of a coming Savior. ¹⁷

New Testament -- The "Kairos Kingdom"

In preparing the world for the coming of the Son, the triune God had carefully orchestrated His precision "kairos" moment. "Kairos" is a New Testament Greek word expression meaning a specific, strategic, opportune moment in time (as opposed to the word "kronos" from which we get our modern word "chronology," meaning the passage of time from minute to hour to days to weeks to years, etc.). This is the meaning of Galatians 4.4a, "But when the time ["kairos"] had fully come, "God sent his Son...."

Much like the globalization effect in the passage into the 21st century, many international linkages and networks were in place for the spread of the gospel in the first century world. There was the "Pax Romana" ("peace of Rome"), a stable world government controlled by Rome insuring transnational commerce and travel. There were Roman roads across the empire and international shipping lanes open for travel on the seas. There was a universal language---a trade medium called "koine" (common) Greek --understood and used in multinational business. The Old Testament scriptures had been translated into this global medium. The preparatory knowledge of the one true Jehovah God had spread throughout Jewish synagogues and communities across the Greek-Roman world. This was God's first century globalization moment. ¹⁸

A constant theme runs through all of the New Testament books and joins them into a unity -- God's love for man revealed in the person of Jesus Christ. The four Gospels tell the story of the life, teaching, deeds, death, and resurrection of Jesus. They are followed by the Acts of the Apostles which traces the spread of the gospel for some thirty years, from Jerusalem to Rome. The Letters of Paul follow, written to different churches and persons to deal with specific needs and problems.

¹⁶ Peters, p. 116.

¹⁷ J. Herbert Kane, Christian Missions in Biblical Perspective (Grand Rapids, Michigan: Baker Book House, 1976), pp. 26-29.

¹⁸ McClung, Globalbeliever.com, p. 48; Creyenteglobal.com, p. 52.

The eight books that follow, known as the General Letters, are varied; some of them are addressed in general terms to believers everywhere, while others are written to individual churches or persons. The book of Revelation, last in the New Testament, teaches by means of visions and symbols the Lordship of Christ and the final victory of the Kingdom of God. Its central message, which may be taken as the theme of the whole New Testament, is clearly proclaimed: "The power to rule over the world belongs now to our Lord and his Messiah, and he will rule forever and ever!" (Revelation 11.15) ¹⁹

Gospels

In the gospels, Jesus comes "...preaching the gospel of the kingdom of God" (Mark 1.14). He was clear and intentional on His purpose and mission (Mark 10.45; Luke 4.18; 19.10; John 10.10; 20.21). His teaching reveals the seeking, finding, and sending God (e.g. Luke 15). His interpersonal encounters demonstrate the love of God reaching out to all of lost humanity. Many of the 28 recorded conversations were with non-Jewish persons such as the Roman centurion (Matthew 8.5 -13) and the Syro-Phoenician woman (Mark 7.25-30). ²⁰

His engagement with His world models a multi-cultural missional lifestyle for us as we go into ours. For example, in the four chapters of Luke 3-6, we see at least eight examples of how he went: (1) with God's favor (Luke 3.22); (2) full of, led by the Holy Spirit (Luke 4.1); (3) guided by the Word of God (Luke 4.4); (4) with the power and anointing of the Holy Spirit (Luke 4.14; 18-19); (5) with an intercultural focus (Luke 4.25-27); (6) with authority in teaching, deliverance, and healing (Luke 4.32, 35-36, 38-39); (7) with a vision for those who had not heard the good news (Luke 4. 43); (8) with an interdependent/ cooperative team partnership – choosing the twelve disciples (Luke 5-6). ²¹

At the close of all four gospels (and again in Acts 1.8), Jesus gives his followers the "Great Commission," marching orders to the ends of the earth (Matthew 28.18-20; Mark 16.15; Luke 24.46-48; and John 20.21). He says that the expansion of His kingdom will be accomplished under the powerful anointing of the Holy Spirit and promises to be present to the end of the age.

Take note of His intentional use of the all-encompassing word "all," appearing four times in the three verses of Matthew 28:18-20 (italics mine):

And Jesus came and spoke unto them, saying, *All* power is given unto me in heaven and in earth. Go ye, therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe *all* things whatsoever I have commanded you. And, lo, I am with you *always* [literally, 'all the days'], even unto the end of the world.²²

¹⁹ Preface, Good News For Modern Man: The New Testament in Today's English Version. United Bible Societies 1971.

²⁰ H. Cornell Goerner, "Jesus and The Gentiles," in Winter and Hawthorne. Perspectives on The World Christian Movement, pp. 112 - 117.

²¹ Grant McClung, "Following Christ in World Evangelization," at www.MissionsResourceGroup.org ("Resources")

²² McClung, Globalbeliever.com, pp. 50 – 51; Creyenteglobal.com, pp.54-55.

The Greek word used for “nations” (28.19) is “ethne” from which we get our modern term “ethnic.” The background meaning of this word is not limited to a geographical or a geopolitical area commonly called “country” or “nation.” “Ethne” means a cultural, linguistic, ethnic, religious, racial grouping of people, even living within another geopolitical country or region. Remember, Jesus gave this command before the days of European colonialism, and before the 20th century formation of the League of Nations (1914) and the United Nations (1949). The command goes beyond the artificial distinctions of “Home Missions” and “Foreign/World Missions” and is extremely relevant for the new international demographic realities in today’s globalized world.

History (Book of Acts)

It is apparent that when Luke starts his introduction to the Book of Acts, he sees it as a sequel to, an unfolding continuation of the Gospel of Luke (italics mine), “In my former book, Theophilus, I wrote about all that Jesus *began* to do and to teach ...” (Acts 1.1). The Acts of the Apostles is the record of what Jesus *continues* to do through the early church.

Peter announces this dynamic fact in his first public declaration following his own personal empowerment in the Holy Spirit. With a fresh boldness (italics mine, “Brothers, I can tell you *confidently*...” Acts 2.29), he bears witness to Jesus Christ being squarely in the middle of the outpouring of the Holy Spirit (italics mine, “*he [Jesus] has poured out*”):

“God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2.32-33).”

The empowered disciples multiply the church throughout Jerusalem, Judea and Samaria, and to the ends of the earth. The “Holy Spirit” is central (listed 72 times in 28 chapters). There is a “spontaneous strategy” of the Holy Spirit in leading the church to reach out to new peoples, races, cultures: Philip to Samaria and the Ethiopian (Acts 8); Peter to Cornelius (Acts 10); Saul and Barnabas to the Gentiles (Acts 13); Paul and team to Macedonia/Europe (Acts 16)). Three-fourths of the book (75%) is about intercultural-cultural evangelism (Acts 10 – 28).

Epistles (Letters)

The epistles were missionary letters written to urban, multicultural congregations and groups of local churches, addressing issues/procedures/practices arising from the introduction of the gospel among new peoples, cultures, territories. The Apostle Paul writes to the churches in Rome to seek for missionary support for his intended mission to Spain and to the Gentiles. Casting himself as a pioneer and a priest, he urges that the gospel must go to people and places who have not heard (Romans 10.12-15; 15.16-24).²³ In Philippians, he thanks friends/supporters for their prayer and financial partnership in mission (1.3-6). His letter to Philemon has lessons for “diaspora missions”

²³ McClung, Globalbeliever.com, pp. 141-148; Creyenteglobal.com, pp. 129-136.

(migrants, refugees, etc.). His colleagues Peter and John remind their readers that, "...the Father has send his Son to be the Savior of the World" (1 John 4.14) and wants, "...everyone to come to repentance" (2 Peter 2.6).

Prophecy (Revelation)

Although the book of Revelation was written to missions churches planted in cities of Asia Minor, it introduces global, eternal perspectives for all of God's people everywhere. It is "The revelation of Jesus Christ..." (1.1) and Christ is central throughout the book. It is not tribal, localized, parochial, national, or regional but international in focus and perspectives ("Jesus Christ, ruler of the kings of the earth" 1.5; "for all the peoples of the earth" 1.7). There is a sense of urgency ("the time is near" 1.3) and timelessness - with eternity in view ("...from him who is, and who was, and who is to come..." 1.4). God's intended purpose is that all nations, peoples, and ethnic groupings will worship and serve Him ("...from every tribe and language and people and nation." 5.9). God's salvation story closes with the expectation and longing for the coming of Jesus Christ --"Come, Lord Jesus" -- and the promise of the grace of the Lord Jesus for God's people (22.20 - 21).

Biblical Mission: Whole Gospel, Whole Church, Whole World

The Lausanne Covenant includes the assertion that, "...evangelization requires the whole church to take the whole gospel to the whole world."²⁴ Following Christopher J.H. Wright's idea, I'll change the order to "Whole Gospel, Whole Church, Whole World"²⁵ and use it as a three-fold outline to briefly project some major missiological issues in the future of world evangelization.

These larger global themes find their roots in scripture and are highlighted with the following "M" words, *italicized* in the paragraphs that follow: (1) *Missio Dei*; (2) *Missiology*; (3) *Miracles*; (4) *Message*; (5) *Mercy*; (6) *Mobilization*; (7) *Monetary [Resources]*; (8) *Mutuality [cooperation]*; (9) *Maps*; (10) *Migration*; (11) *Mobility*; (12) *Megacities*; (13) *Multicultural [societies]*; (14) *Militancy*; (15) *Marginalization*; (16) *Martyrdom*.²⁶

Each of the words is a symbol or descriptive title for much broader and deeper missiological issues that will require ongoing scripture research and reflection on the "Biblical Foundations for the Global Mission of the Church." They are only a sample of a much longer list of terms and phrases I am developing to discuss traditional "missions" in a new way and are forming my research and forthcoming publications.²⁷

²⁴ "The Lausanne Covenant" and numerous documents are available at www.lausanne.org.

²⁵ "Whole Gospel, Whole Church, Whole World" www.lausanne.org/global-conversation.

²⁶ Fritz Kling discusses seven "M" words related to "missions" in *The Meeting of the Waters: 7 Global Currents That Will Propel the Future Church* (Colorado Springs, Colorado: David C. Cook 2010, see also www.TheMeetingoftheWaters.com).

²⁷ Note the discussions and responses on traditional "missions" terminology by Colin E. Andrews, "The Death of Missions: An EMQ Symposium," in *Evangelical Missions Quarterly*, April 2011, pp. 230-241. Also available online at www.emqonline.com.

Whole Gospel

The “Whole Gospel” is the “gospel of God” (Romans 1.1) and mission is “*Missio Dei*” “the mission of God.”²⁸ As the gospel advances into new territories and among new peoples, we will need a *missiology* that “... is a critical reflection on praxis, in light of God’s Word.”²⁹ Due to the rising deterrence from non-Christian religions and lifestyles and the alarming drift toward theological “slippage” on the part of some in the Christian community, there will continue to be a call for the ballast and balance of biblical exegesis and theological scholarship conducted under the rubric of Biblical missiology.³⁰ Exegesis and evangelization need not, and cannot be mutually exclusive. “Missiology in the Middle: The Pentecostal Journey Toward a Balanced, Biblical Mission Agenda for World Evangelization”³¹ will continue to emerge, systematic articulations of Pentecostal/Charismatic missiology will be developed,³² and projections toward a “A Pentecostal Missiological Paradigm”³³ will continue to be published.³⁴

The “whole gospel” will continue to be the Spirit-empowered “full gospel” accompanied by *miracles*, signs and wonders, powerful demonstrations of, “...the Lord working with them, and confirming the word with signs following” (Mark 16.20). This was, without apology, central to the apostolic *kerygma* of the early church who understood that Biblical evangelism is supernatural evangelism (Romans 15.19; 1 Corinthians 2.1-5).³⁵

²⁸ McClung, Globalbeliever.com, p. 32; Creyenteglobal.com, p. 31.

²⁹ Samuel Escobar in Taylor. [Global Missiology For the 21st Century](#), p. 101.

³⁰ A renewed emphasis is needed upon the “Biblical theology of missions,” described by Edward K. Pousson as, “...a broad discipline which includes several major themes such as the biblical basis of missions in both testaments, the kingdom of God, the fate of the lost, the missionary nature of the church, Christian social responsibility, the Great Commission mandate, non-Christian religions, and much more.” [Spreading The Flame: Charismatic Churches and Missions Today](#) (Grand Rapids, Michigan: Zondervan Publishing House, 1992), p. 155.

³¹ Note my paper by the same title in the conference papers (English and Spanish) from the “Centennial of Latin American Pentecostalism” at the South American Seminary (SEMISUD) in Quito, Ecuador on June 9-12, 2009. The paper (English) is also posted at www.MissionsResourceGroup.org under “Resources.”

³² For a basic review of Pentecostal missiological literature, note the chapters, bibliographies and endnotes from a variety of contributors in McClung, [Azusa Street and Beyond](#), pp. 307 – 335 and also articles related to mission, missiology, evangelism, etc. in Stanley M. Burgess, Editor and Eduard M. Van Der Maas, Associate Editor. [The New International Dictionary of Pentecostal and Charismatic Movements](#), Revised and Expanded Edition (Zondervan Publishing House 2002). Internet searches through “Google” and other search engines with key words “Pentecostal missiology,” “Pentecostal missions,” are also useful.

³³ McClung, “Try to Get People Saved: Azusa ‘Street Missiology,’” [Azusa Street and Beyond](#), pp.1-21; “Try To Get People Saved: Revisiting the Paradigm of an Urgent Pentecostal Missiology” in Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, Editors. [The Globalization of Pentecostalism: A Religion Made To Travel](#) (Regnum Books 1999), pp. 30-51; “Passing It On: Pentecostal Challenges and The Great Commission,” in Raymond F. Culpepper, Executive Editor. [The Great Commission Connection](#) (Cleveland, Tennessee: Pathway Press 2011), pp. 583-600.

³⁴ For example, Alan R. Johnson. [Apostolic Function in 21st Century Missions](#) (Pasadena, California: William Carey Library 2009); and Wonsuk and Julie C. Ma. [Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology](#) (Oxford: Regnum Books 2010).

³⁵ Grant McClung, “People of Persuasion: Evangelism and the Pentecostal/Charismatic Revival” in [Lausanne World Pulse](#), August 2006 (www.lausanneworldpulse.com/08-2006). See also “Supernatural Evangelism” McClung, Globalbeliever.com, p. 164 and Creyenteglobal.com, p. 147.

Missional Pentecostalism also believes and practices a whole gospel of *message* (word) and *mercy* (deed) with Biblical balance of social action and evangelism³⁶ as “The New Face of Christian Social Engagement.”³⁷ The whole gospel argues for a “public Pentecostalism” in the political arena,³⁸ advocating peace, justice, human rights,³⁹ addressing the care of creation and the environment.⁴⁰

Whole Church

Biblical mission also calls for *mobilization* of the whole church (Acts 1.8; 8.4), a Pentecostal “democratization of Christianity”⁴¹ without age, gender, or racial barriers. It commissions the evangelizing emancipation of all the people of God for missional witness in every sector of society and requires the support of *monetary* and human resources. It understands the Pentecostal heritage of an “ecumenism of the Spirit” with fellow Great Commission believers in all Christian families⁴² and is lived out in the global church through the *mutuality* of cooperation, interdependence, and partnership.⁴³ Mission from the whole church involves a global conversation of the *assembly* (local church), the *agency* (parachurch agencies), the *academy* (missiologists/missions trainers), and the *agora* (laity in the marketplace).⁴⁴

Whole World

The whole gospel must be lived out by the whole church in the whole world. Mission in our world is not only defined by *maps* (geography) but by the significant missiological opportunities of *migration* and global *mobility* in a borderless world.⁴⁵ It is a world now demographically defined by *megacities* and *multicultural* societies.

³⁶ Murray W. Dempster, “Evangelism, Social Concern, and the Kingdom of God,” in Murray W. Dempster, Byron D. Klaus, and Douglas Petersen, Called & Empowered: Global Mission in Pentecostal Perspective (Hendrickson Publishers, 1991), pp. 22 – 43; McClung, “Social Action or Evangelism?” in Globalbeliever.com, pp.160-161; Creventeglobal.com, pp.143-144.

³⁷ Donald E. Miller and Tetsunao Yamamori, Global Pentecostalism: The New Face of Christian Social Engagement (University of California Press 2007).

³⁸ “Spirit and Power: A 10 – Country Survey of Pentecostals.” The Pew Forum on Religion and Public Life (October 2006) at <http://pewforum.org/surveys/pentecostal>.

³⁹ The Pentecostal Charismatic Peace Fellowship (www.pcpf.org).

⁴⁰ The Evangelical Environmental Network and Creation Care magazine (www.creationcare.org); Evangelicals for Social Action (www.esa-online.org).

⁴¹ Allan Anderson, In Introduction to Pentecostalism: Global Charismatic Christianity (Cambridge: Cambridge Press, 2004), p.217.

⁴² “Early Pentecostal Ecumenism,” in McClung, Azusa Street and Beyond, pp. 10 – 15.

⁴³ Grant McClung, “A Coalition of Commitment: Cooperation Opportunities for Contemporary Pentecostal Missions,” at www.MissionsResourceGroup.org (“Resources”) and included among the essays of a forthcoming book on cooperation in mission from the World Missions Commission of The Pentecostal World Fellowship.

⁴⁴ www.BusinessAsMission.com; “Google” search “marketplace missions,” “business as mission.”

⁴⁵ Cf. “diasporas,” “diaspora missiology” at www.lausanne.org; www.globalmissiology.org

Great commission believers move into a hostile and violent world and are faced with *militancy*, *marginalization*, and *martyrdom*.⁴⁶ God's global people could be facing challenges unprecedented in the history of the worldwide expansion of the Christian church. There is a renewed relevancy in the words of the challenge issued to the Ninth Pentecostal World Conference in 1970 (and my first as a young Bible college student). It was from Percy S. Brewster, then the Chairman of the Pentecostal World Fellowship Advisory Committee:

There has never been a time in all history when the need has been greater for the Pentecostal people to gather themselves together for prayer, fellowship, and *research into the Word of God* (italics mine).⁴⁷

A historical anecdote is told about a Roman centurion and his men who were hopelessly lost somewhere in the northern corner of what we now call "the U.K." (United Kingdom). No doubt he was far beyond the familiar "Hadrian's Wall" or other Roman-built geographical markers. With a dispatch back to Rome, he sent his plea to his commander: "Send new orders. We've marched off the map!"⁴⁸ As we obey Christ's commission in world evangelization, we will be "marching off the map" into unfamiliar, new places and challenges.

Although, like Old Testament Israel, we, "...have never been this way before," we also have the promise that, as we consecrate ourselves, "tomorrow the Lord will do amazing things among you" (Joshua 3.4-5). As never before, we need the "Biblical Foundations for the Global Mission of the Church," as we continue our international journey under the authority of scripture and the anointing of the Holy Spirit into God's global missional future.

⁴⁶ McClung, "How to Pray for Persecuted Believers," Church of God Evangel April 2011, p. 16-17; also posted at www.MissionsResourceGroup.org ("Resources"); cf. also www.persecutedchurch.org.

⁴⁷ Conference Program: "The Spreading Flame of Pentecost," The Ninth Pentecostal World Conference (Dallas, Texas U.S.A., November 3-8, 1970).

⁴⁸ McClung, Globalbeliever.com, p. 73; Creyanteglobal.com, p. 75.