

THE LAW OF DIMINISHING RESPONSIBILITY
FOR THE MISSIONARY
(A STRATEGY FOR THE FIELD OF SPAIN)

by

Dock Caton

Submitted in partial fulfillment of requirements
for the degree of Master of Arts in Missions in
Grace Theological Seminary
July 1979

Title: THE LAW OF DIMINISHING RESPONSIBILITY FOR THE
MISSIONARY (A STRATEGY FOR THE FIELD OF SPAIN)
Author: Dock Caton
Degree: Master of Arts in Missions
Date: July 1979
Advisor: Wayne S. Beaver

It is the opinion of this writer that a clearly defined program of evangelism for fulfilling the Great Commission is needed for the field of Spain. Many and varied are the existing programs. But, the main deficiency seems to be a program that will begin at the point of initial contact and carry the individual to spiritual maturity so that he will be capable of making disciples and establishing local churches or assisting in the program according to his spiritual gift.

The intent of this paper is to set forth a clearly defined strategy with both short range and long range objectives to lead a convert to spiritual adulthood. After the contact has been made, simple texts will be given as pre-evangelism. Once the contact's heart is prepared and he receives Christ as Savior, another series of five texts is given to him to lead him through growth stages to the point that he understands his spiritual gift.

After each new convert reaches a point of total commitment, it will be the responsibility of the missionary to assist those he feels to be gifted leaders in taking advanced studies in theology. All other converts will be led in less complex studies in Christian growth and development as well as evangelism.

It is, therefore, concluded that by use of this program the missionary will be enabling himself to have more time in evangelism, preparing texts, teaching or whatever he does best, during which time the national converts will gradually become teachers. Hence, the title Law of the Diminishing Responsibility of the Missionary is in effect.

Accepted by the Faculty of Grace Theological Seminary
in partial fulfillment of requirements for the degree
Master of Arts in Missions



Advisor

TABLE OF CONTENTS

INTRODUCTION	1
Chapter	
I. HISTORICAL BACKGROUND	4
Regional and Cultural Divisions	4
Personal Needs and Interests of Spaniards	5
II. OBJECTIVES OF THE PROGRAM	6
Individual Objectives	6
Long Range Objectives	8
III. PREREQUISITES FOR THE PROGRAM	9
IV. CURRICULUM OR COURSE CONTENT	11
Stage One	11
Stage Two	12
Stage Three	13
Stage Four	14
V. UNROLLING THE PROGRAM	15
Explanation of Title	15
Explanation of Programmed Texts	17
Stage One--Before Salvation	18
Stage Two--After Salvation	22
Beginning of Follow-up Studies	26
Beginning of Fellowship	27
Missionary-National Relationship	31
Conclusion--Who is Needed?	32
.	
APPENDICES	34
BIBLIOGRAPHY	74

PREFACE

Many new methods and ideas are being implemented on the mission fields around the world today. This program is in its prenatal stages, hoping to be born within the next five years of service in Spain.

Free Will Baptist Foreign Missions has established one church in the past four years and it is still under strict supervision of our mission staff.

After two years of associating with this church and observing many other mission churches in Spain, the writer has drawn some conclusions which have challenged him in this new venture.

It is felt there are some vital areas that should be clearly understood, and specific steps that should be taken in trying to deal with or to influence the Spanish people.

INTRODUCTION

Having been given the freedom to prepare a strategy on evangelism, the writer moved into a high middle-class urban area on the west side of Madrid. There is no church other than the Catholic church within twenty miles. Very few, if any, missions in Spain are attempting to reach this class of people, and no missions are stationed nearby, except for such cults as the Mormons, the Jehovah's Witnesses and some oriental religions. None of these has an established church. Most evangelical missions in Spain seem to be using methods and techniques conducive to contemporary methods in the United States. The one Free Will Baptist church in Spain is structured in this manner.

Once settled in this new area, an attempt was made at a door-to-door survey with a questionnaire. After approximately fifty homes were surveyed and very little success was achieved, the idea was abandoned. It was quickly discovered that time was being wasted for several reasons. Doormen were stationed at each apartment complex which made it difficult to enter a home. If one managed to get past the doorman and approach the apartment, he usually would have a door slammed in his face if he was fortunate enough to even find someone home. Mostly, those at home

were women who were quick to tell you they were Catholic and did not wish to be bothered.

The second approach was to prepare a letter which offered a free study course in the Gospel of John. These letters were placed in the mailbox of each apartment. This was a method designed and used by the Oriental Missions Society, International, and seemed to be a good approach. Five thousand copies of this promotional material were placed in six different areas of the city as well as in distinct class areas. It was discovered that some areas responded much more quickly than others. This discovery led to the drawing of maps of the area and research to try to find which sectors were responding, and why. Soon districts were identified where residents had been reared in the same part of the country and later moved into the Madrid area. Now one could see the validity of the homogeneous unit principle as defined by Donald McGavran.

This development led to the idea that more research must be done and perhaps another survey drawn up which would be more pertinent to the need. Also, another dimension of the homogeneous unit principle was to be pursued to make a further break-down of the units. The units might be broken down into skills, interests or hobbies to form distinct groups.

Resulting from these studies and four years of limited success, this project is born. The writer saw a great

need for an evangelism program to reach the Spanish people and a practical follow-up program or institute to train them in their culture. By this program, one can hopefully reach a society or homogeneous unit which can effectively teach others (2 Tim. 2:2).

The Free Will Baptist Foreign Mission team in Spain, comprised of three families, will hopefully be able to use these texts to reach Spanish nationals from various classes. Since Spain has such a variety of classes of people, an attempt will be made to reach the higher class areas with the various subcultures or homogeneous units in each. Thus, the program is designed to reach the different social segments within a given class.

CHAPTER I

HISTORICAL BACKGROUND

The first subject to be considered is that of understanding the Spanish cultures. Ten different missionaries can be asked about the strategy which should be used in Spain and one will undoubtedly get ten different answers. All or none of them may be right; this would depend on the background of the people with which each missionary deals.

A historical and cultural study would have to be presented for one to fully appreciate what is being said here, but in this short paper an attempt will be made to reduce that in-depth study to a few paragraphs so that the reader is able to grasp the question of the class situation.

Regional and Cultural Divisions

Spain was inhabited from the North and the South at approximately the same time. Six chains of rough mountains and five major rivers prevented these peoples from coming together at the same time. (See map in Appendix 1.) The cave dwellers were the first known men on the Peninsula and settled in the Northern country. They left traces of their history on the walls of caves in that area. Later, from the South came the Iberians. They moved into Andalucia from Africa across the Strait of Gibraltar. As they moved across

the mountain range, another group would follow and then another. This happened from both directions and, finally, when they met, wars began. This has been the life history of Spain--one war right after another. After the cave dwellers in the North came the Celts from France and Ireland. Then the Moors, who left a tremendous Arabic influence in the way of art and religion, moved into the southern part of the Peninsula. Later came the Romans who had a greater influence on Spain than any other country. These tribes intermarried and as a result, many societies were formed all across the country.¹

Today, there is a variety of cultures that perhaps exceeds in number any other country in the world comparable in size to Spain. Thus, the missionary may know from whence he speaks in his particular strategy. Then again, he may be way off course.

Personal Needs and Interests of Spaniard

The second thing one must understand, and even of more importance, is the personal need and interest of the person he tries to win. This, of course, is important in any culture, but perhaps more so in foreign fields where the missionary is restricted to some degree in the language, and has a tendency to establish "Americanized" programs.

¹Antonio Ubieta, translated and condensed from Introduccion a la Historia de Espana (Barcelona: Editorial Teide, S. A., 1963), pp. 4-22.

CHAPTER II

OBJECTIVES OF THE PROGRAM

The objectives of the program will be divided into two parts--individual and long range.

Individual Objectives

Firstly, it is hoped that once the Spaniard is a believer, he can learn to identify the basic need of his fellow countryman, and learn the dynamics of winning him and teaching him by the use of this program.

One of the greatest problems in evangelism today, as this writer understands the situation, is that of learning to "scratch" where it "itches."

How many individuals have been witnessed to in an attempt to make the sinner give up all his bad habits before the person has even committed his heart to the Lord? Or, how many "hellfire and brimstone" messages have been preached to those who are hungry for the love of God, or in some cases the reverse situation? Or, maybe a message is delivered on the evils of alcohol or drugs when the majority of the group has marital problems instead.

Jesus knew the needs of the people to whom he ministered and fed their hungering souls accordingly.

To the woman at the well, it was simply a cool, refreshing drink of spiritual water to fill a thirsty soul (Jn. 4:13). To the rustic fisherman it was, "Follow me and I will make you fishers of men" (Mt. 4:19). To an intellectual teacher our Lord took a philosophical approach by saying, "Ye must be born again" (Jn. 3:7).

Whatever the need, He knew it ahead of time, met them on that level and worked from there. This is what the writer attempts to do. That is, to get the Spaniard to feel the alternating heartbeat of the Christian mission--win them, teach them. However, it is hoped they will win them by first of all understanding the genuine need of the person to whom he is witnessing. He must know where they "itch" and be prepared to "scratch" there with the use of this program.

Just as the psychologist Maslow has introduced the concept of a hierarchy of needs in five categories, we would do well to try to discover the spiritual needs of each individual to whom we witness. James F. Engel, in the book What's Gone Wrong With the Harvest?, introduced what has become known as the Engel scale. This scale should be fully understood by the team as evangelism endeavors are made. It will be quite helpful in reaching the person at his level.² (See Engel scale in Appendix 2.)

²James F. Engel and H. Wilbert Norton, What's Gone Wrong With the Harvest? (Grand Rapids, Mich.; Zondervan Publishing, 1975), p. 45.

Long Range Objectives

The second objective is actually a continuation of the first. It is hoped that as a result of groups coming to Christ, a local teaching center will be developed. This development will take place in the form of an institute being built on a five-sphere Christian growth study series. Here, nationals will be taught more formally to be pastors and teachers as they grow deeper in the Word of God on a day-by-day basis. Time and space will not permit the pursuit of a final objective--that of seeing a world outreach center, with Spanish nationals being sent out around the world.

CHAPTER III

PREREQUISITES FOR THE PROGRAM

There are some prerequisites that must be clearly defined, understood and put into practice. Once having understood the cultural history of the country, the missionary will determine the class of people with which he wants to work. Then he must determine the different homogeneous units within that particular class. It is obvious that certain groups will not mix socially, especially as lost people, so he must be able to deal with them on a different level, apart from the others, at least in the beginning stages. This is the problem, perhaps, that many have. It is difficult for some to see and accept the importance of dividing homogeneous units even though they may be of the same economic class.³

This is a more difficult task, perhaps, as these various units are harder to discover. A good example of this may be that one finds an area where Andalucians from the South have settled who conflict with the Gallegos from Galicia in the North. Each has their respective language and dialect. Or maybe areas will be marked as the Basque

³C. Peter Wagner, Frontiers in Missionary Strategy (Chicago: Moody Press, 1971), p. 194.

area in contrast to the Badajoz community. A more specific attempt will be made in identifying the various units.

One might find a group of free thinkers or philosophers who mix socially in a community, but will not have much in common with the store owners. Or, maybe there are the politicians who will be in contrast to the doctors or lawyers. Some areas may be designated as areas with school teachers as opposed to those who are interested in professional athletics such as football players, bull-fighters, jockeys or the tennis group. Thus, it is very important to find a thread and trace it all the way through the community until you have formed a cultural group.

Soon the missionary will discover that he will have to give up certain classes or units for the time, depending on funds and personnel.

CHAPTER IV

CURRICULUM OR COURSE CONTENT

Stage One

Before one can become involved in the evangelistic effort, some basic materials should be prepared for non-Christians. Since the future institute will be a constantly growing organism, it will continually develop programmed texts and study courses in the area of interests of the persons or society to be reached. In the initial stages, however, it is obvious that there will be a minimum of studies to meet the demand. However, a few studies have already been designed and put to use on a small basis.

Because the program has a perpetual effect, other studies should be added very quickly as the team effort develops. For example, a doctor in medicine will have the ability to reach other medical people once he is totally committed to Christ. As he moves through the five circles of growth (as diagrammed in Chapter V) he will be capable of preparing materials to reach a society of medically trained people. Whatever the area of interest, once committed, any individual can be a great assistance in his particular field.

The following studies, although not yet completely developed, have been used by the writer. It is hoped that these will be translated into programmed text form in the near future.

These studies are:

The psychological approach (designed for psychologists)
The philosophical approach (designed for thinkers)
The archeological approach (designed for archeologists)
The church history or Reformation approach (designed for historians)
The biblical approach (designed for those with interest and knowledge in the Bible).

Others will be continuously added with time as interest develops. All of these courses are concluded with an invitation to salvation.

Stage Two

The perpetuity of the program also shows itself in the beginning stages of the institute. For example, one who comes to accept Jesus as Saviour and is interested in music may want to be used in the church or institute in this capacity. If he desires to expand his ministry, he will further his education in this field and ultimately will be placed in an official position in this area. His responsibility will be to train others interested in music and, if capable, prepare studies to contribute to the institute. The same situation would apply to pastors, teachers, writers, etc., as their gifts are made known.

All born-again believers will be given a series of five studies which covers five spheres or circles of growth. Circle one begins at the salvation experience and includes assurance, prayer, use of the Bible and personal Bible study habits. The second circle deals with the beginning of evangelism. A study in this area has been prepared called the "Bridge-Builder Evangelist."

The third sphere takes the new convert through a soul-winning study to assist him in being a personal evangelist. The fourth circle is dedicated to a study of total commitment based on Romans 12:1. The final sphere is a study prepared in helping the individual determine his particular gift. Other supplementary studies will be added for people who do not mature in the Lord as quickly as others since it is obvious that growth in the Christian experience varies with the different personalities.

Stage Three

No one should ever feel that they are left out. The intent of the program is to see every individual fulfilling his role within the Body of Christ even if he is not ordained of God for a special ministry. Therefore, above the five-sphere series of study, courses are prepared for those who do not have a specific calling. Studies in leadership skills for the church will be given to him as well as other Christian growth studies. Any or all of the

courses offered to ministers will be made available to him if he desires to advance himself in Christian work. This is to encourage him to be an active disciple of the Lord and may also encourage him to sharpen his skills by preparing studies in specific areas of interest in the secular realm.

Stage Four

All of the new converts who feel a call into the ministry and want to further their education have a set curriculum they must follow. Details of the program are not included in this study, but studies in five different areas must be completed by the young minister. These courses are prepared on a very practical level and can be easily completed while the student is already in active service in his chosen field. Detailed and in-depth studies are given in the following areas:

- Theology and Doctrine
- Church Organization
- Management and Leadership
- Philosophy and Psychology
- Missions and World Culture

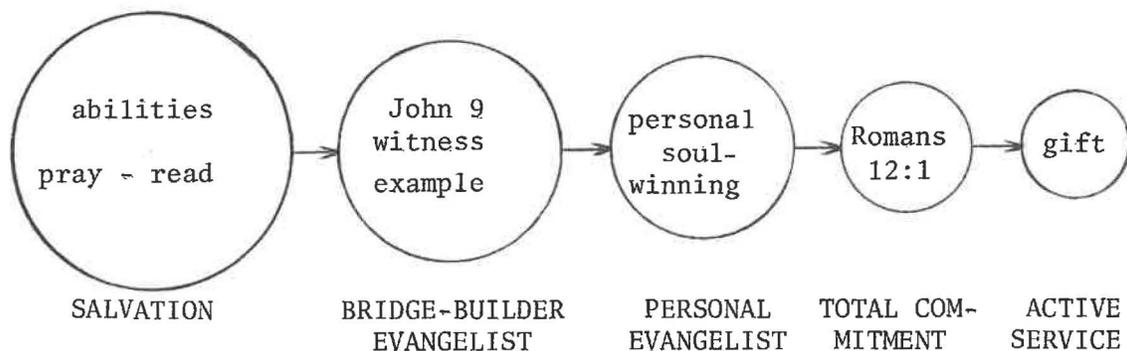
CHAPTER V

UNROLLING THE PROGRAM

"The Law of the Diminishing Responsibility of the Missionary" project is designed as a long-range strategy of evangelism for the field of Spain. To see the program function in ideal form will require several years; however, it is hoped that the beginning stages will be developed within the next three to five years.

Explanation of Title

An explanation of the title should be given at this point. The entire institute and program is based on the series of five studies or areas of Christian growth. As contacts are won to the Lord, they immediately begin this five-phased study through the spheres of growth. Each sphere may be more clearly understood by observing the following diagram.



After successfully completing these five studies and perhaps supplementary studies, the new convert is ready to begin a life-long ministry and in-depth growth. At the completion of the studies in the small circle, he has reached a point that he no longer has to feed on milk. He has been tested already and has been able to cast off many weights that have beset him. He now begins a real growth process, but at the same time of continued growth, he has an active role in the Body of Christ rather than just coming to church on Sunday morning to listen to the preacher and then sitting on the shelf the rest of the week as is the case in many churches today. This ministry is to teach that every born-again believer has a gift--a position--and an active role in the Body of Christ.

Jesus Himself said, "I will build my church" (Matt. 16:18). Although He surely will build His church, His method of so doing was by using His creation. This is evident by the Great Commission passages throughout the New Testament. It has been said that as the Christian goes, he must make disciples (Matt. 28:19, 20). The Christian is also promised power to win souls (Acts 1:8). This is the way that Christ has chosen to build His Church.

As the contacts are made, won to Christ, grow in the Lord and begin to be used in His service, the missionary's role also changes. At each growth stage the new

convert passes through, the missionary's responsibility also diminishes in relation to that particular individual. Gradually, the convert ventures out on his own so the missionary will be free to make other contacts to train, prepare more material and launch out into more depth of the institute structure. Soon the national is capable of walking alone and preparing materials in his area of interests to lead others to Christ. All gradually form a fellowship with a strong bond to pray for one another, build up the saints and begin creating strategies for local churches and then lay groundwork for a sending agency.

The title should not be understood to mean that the missionary is worked "out of a job" as it may sound. This is a current phrase which the writer believes should not be used. As the responsibility of the missionary diminishes, this makes opportunity for him to expand his ministry.

Explanation of Programmed Texts

Several texts have already been designed for use by programmed instruction. Much time will be needed for testing these texts to see what changes must be made and what more should be added to them. As the institute develops and new gifts emerge and qualified writers come to the front, the programmed instruction process will be used more and more. Also, gifted writers in other parts of the world will be contacted to do writings which will be programmed and

translated. In the initial stages, programmed texts are being prepared for the five-circle growth process. With time the other curriculum to be used will follow this method of programmed instruction.

This entire strategy is designed for planting a church from the very beginning stages, but it could be drawn from at any point for use in cases where churches are already organized.

In the case of the Free Will Baptist organization, one could begin with the middle of the program for the one established church in Alcala de Henares in Spain. Or it may be passed on to other fields where churches exist, but may be struggling.

Stage One--Before Salvation

The very first step to be taken is that of making contacts. Several things must be considered at this vital point. No drastic moves should be made quickly, but yet, one must be open to the leadership of the Lord to move as He would have His children move. Some people may be ready for evangelism much quicker than others. This is why the understanding of the Engel scale is so important. It must be known on what level of understanding the new contact is thinking. If it is found that one may not be ready to comprehend the plan of salvation, the missionary should be willing to wait on the Lord to prepare the heart of that

contact in His own time. He should be willing to spend more time in trust-building and making friends before pursuing the goal of winning him at that point. Many hours have been spent by the writer in menial tasks such as painting, construction work or the like, even with one contact. Though the work may be hard and trying at times, trust will be built between the missionary and the would-be convert.

Leroy Eims makes the following important statement:

We must not try to stop people and get them to abruptly change directions. We must fall in step with them for a while and walk in the direction they are heading. Then after we have established a little communication with them, we can suggest a change of direction. That way we are more likely to have a hearing and get a positive response.⁴

After a trust has been built, the missionary will try to discover the area of interest of the contact and give him a programmed text in that particular area of interest. Many studies have already been prepared in several fields of interest and others will be prepared as interests become known. To cite an example, studies have been prepared for the person interested in psychology. Following is a sample letter which will be sent to, or given to, the contact as he begins this study. At present, the psychological study is not programmed.

⁴Leroy Eims, Be The Leader You Want To Be (Wheaton: Victor Books, 1977), p. 72.

It is our belief that the whole world is searching for peace, tranquility and real meaning in life. It is also our belief that these can be found in this world of turmoil, hatred and wickedness.

We have found in our career that the world is full of people with very serious mental and psychological problems, but they are afraid to seek help due to fear of ridicule by family or friends, fear of being deceived by doctors or psychologists who are out to get their money, or for a host of other reasons. We have seen thousands with serious problems due to nervousness, stress, or the tension of coping with the day-to-day pressures of living. Doctors have proven that there are over 51 known diseases caused directly from this problem. We have seen broken homes and families where there is no peace. But instead, there are constant fights between husband and wife, or parents and children. The only apparent remedy to escape reality is to turn to large quantities of pills and tranquilizers, or to heavy drinking or perhaps hard drugs.

But we have a better remedy. We are convinced that the largest percentage of these problems are brought about because of deep guilt feelings that have pressured humanity itself throughout the years . . . since the beginning of time. Therefore, we have prepared a system of practical study based on the Bible, that if followed with consistency, can guide you into a new world of peace which perhaps you have never known or experienced.

This study answers such questions as, "Why am I here?", "What is my purpose in life?", and "How can I rid myself of guilt feelings?" It can help you find real peace of mind, personally, as well as help you to have a more beautiful home and family life. It also covers your personality make-up and how to understand and accept yourself and others. Thousands of lives have been transformed and new meaning brought into their lives and homes, and the same thing can happen to you.

The study that follows this introduction is designed to show the sinner that every man possesses a great vacuum within himself. The French philosopher, Pascal, said that this great vacuum is God-shaped and can only be filled by God.

When self is on the throne, man can only find guilt, futility, powerlessness, misdirection, depression, confusion, misery and fear. However, when God is on the throne, there is pardon, peace, power, joy and confidence. So, one can compare the two by looking at the lusts of the flesh and the fruit of the Spirit (Gal. 5:16-24). (See Appendix 3.)

If the student understands the concepts of this psychological study, he will be brought to Christ and experience salvation.

Another contact may be a thinker and a philosophical study will be given him, perhaps from the works of Francis Schaeffer or the study of personalities developed by O. Halsby. Various human relational studies will be prepared.

Someone may come to the missionary who says he does not believe the Bible because there is no proof that it is true. Studies are being prepared from an archeological viewpoint of the Dead Sea Scrolls, the Ebla Tablets and Noah's Ark. Also, one is prepared from the scientific viewpoint to disprove evolution.

Occasionally, it has been the writer's experience to encounter a contact interested in history who would be ready to reverse his ideas of Catholicism if he could understand the events of the Reformation. He may want to know about the works of Luther, Calvin and other reformers. Thus, a study of the Reformation will be given to him.

At times, the missionary is fortunate enough to find someone who says, "I would like to believe the Bible, but I just do not understand it." In this case, the new contact can simply begin a study from John or perhaps the Roman Road.

Again, every text will have the plan of salvation interwoven into its theme. At this point, one must keep in mind that having a programmed text prepared to meet the contact on his level of interest is a bit idealistic. However, one must also bear in mind the perpetualness of the program will help to constantly create new texts and new evangelistic concepts for different areas of interest. But in beginning, souls will be reached in whatever capacity the Lord leads and always it must be remembered that no program can outdo the work of the Holy Spirit. Therefore, the texts might have to be laid aside when the Holy Spirit begins His work.

Stage Two--After Salvation

After the contact has been won, he will receive the programmed instructional text for the first circle to start his growth and development. The example of the first text can be viewed in Appendix 4 to illustrate the potential of programmed texts. This first program entitled "A Follow-up Program for New Converts" was prepared by a committee of seminarians at Grace Theological Seminary. This present writer was included on that particular committee.

This thirteen page example contains three-dimensional living: assurance, Christian living and service. It includes a study to help him learn to use his Bible and helps him to see the need for a constant devotional life in praying and reading the Word. Supplementary studies will be teaching him his duty and obligation to the church. He will have followed the Lord in baptism by now, or is at least a candidate to do so. He will soon be ready to join the local church body if he has not done so already.

He is being taught by the missionary his responsibility in the Body of Christ. The missionary or a previously trained national will be alongside the new convert directing him in the growth process. Upon successful completion of the first text, he is now given the second programmed text which has been developed by the writer. This text is designed for the second circle and is called "The Bridge-Builder Evangelist." It is deemed necessary for at least one more programmed text to be given in this study project in order for the reader to understand the thrust of the second sphere and also to see the movement of the diminishing circles. One can turn to Appendix 5 to observe this programmed text.

At the completion of this study the new convert will be ready to move on to the third programmed study in the third circle. This circle is called the circle of

personal soul-winning. The instructional text in this circle is a study of personal soul-winning. The student becomes familiar with and even memorizes Scripture that will help him in winning souls as well as methods and tactful approaches to soul-winning.

Having been saved now for a number of weeks or months, depending upon the growth rate of each individual, he has perhaps come through some periods of discouragement. He may have lost a loved one; maybe someone in his family has had sickness. Perhaps, he by now is just becoming staid and is beginning to have doubts or questions. He may feel tired of what he is doing and even ready to give up at times in his walk with the Lord. Thus, it is felt that another study of re-assurance is needed. It is at this point he will receive his fourth programmed text which is designed for total commitment.

As one allows God to speak to him, he begins to understand that God wants him in some capacity for service in His Body. This understanding referred to is a complete comprehension that God's method of building His Church is to be done through people. If that thorough understanding is there, God will take complete control of that person's life as a living sacrifice.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice . . . (Rom. 12:1).

There is no room in God's service for dead people. He wants living men. Usually, the first cries will be, "I can't. I'm not prepared. Let someone else." But God wants each person just as he or she is. He had to go out in the desert to get Moses, and Moses' reply was, "Lord, I can't. I'm not prepared. I'm just a sheep herder. I'm not eloquent with words. I can't speak." The reply was, "Enough excuses, Moses. I know all about you. I will send your mouthpiece, but I want your willingness and obedience." In other words, "Moses, I want you."

Almost the same calling and responses came to Gideon as he was threshing wheat. He said he was the least--the youngest in the family (Ju. 6:15). How could he do anything to save Israel? The truth to that question is . . . nothing.

The same could be said for Jeremiah who threw out the excuse, "I'm too young" (Jer. 1:4-6).

The importance of these passages should be noticed. It was God doing the calling for His purpose and He was going to perform it through unabled men.

As this unabled man, the convert, is yielded to Christ, God provides the means to help him by giving sufficient growth to meet his inadequacies. He is now given the last of the series--the programmed text for circle five. This study is on the gifts of the Spirit. Supplementary to this is a study of the Body of Christ from 1 Corinthians 12.

With the help of the missionary or leader, he will discover his gift. Though at first he will be fearful, he will begin to put that gift to use for God's glory and will begin training for future service.

Beginning of Follow-up Studies

Obviously, God speaks to different men in different ways. So, it will be up to the missionary and the new leader to work together in determining what field of study is necessary. For the one called into special service, such as pastoring, teaching, missions, etc., a study of the five areas mentioned in the course content will begin. The five areas are theology and doctrine, church organization, management and leadership, philosophy and psychology, and missions and world cultures.

Theology will be basic systematic theology. Church organization will be structured more or less on the basis of this entire strategy used in this project. (That is, to downplay structures and buildings as the Church, and emphasize the Body of Christ as being the Church with each individual doing his part within that Body.) In the area of management, it is deemed necessary for the new leader to learn to manage his time and planning by setting goals and objectives. He will also need studies in human relations and personal relationships as well as how to go about the delegation of authority. He will have some simple courses in psychology

and philosophy to help him in understanding people as well as the variety of philosophies existing in the world today.

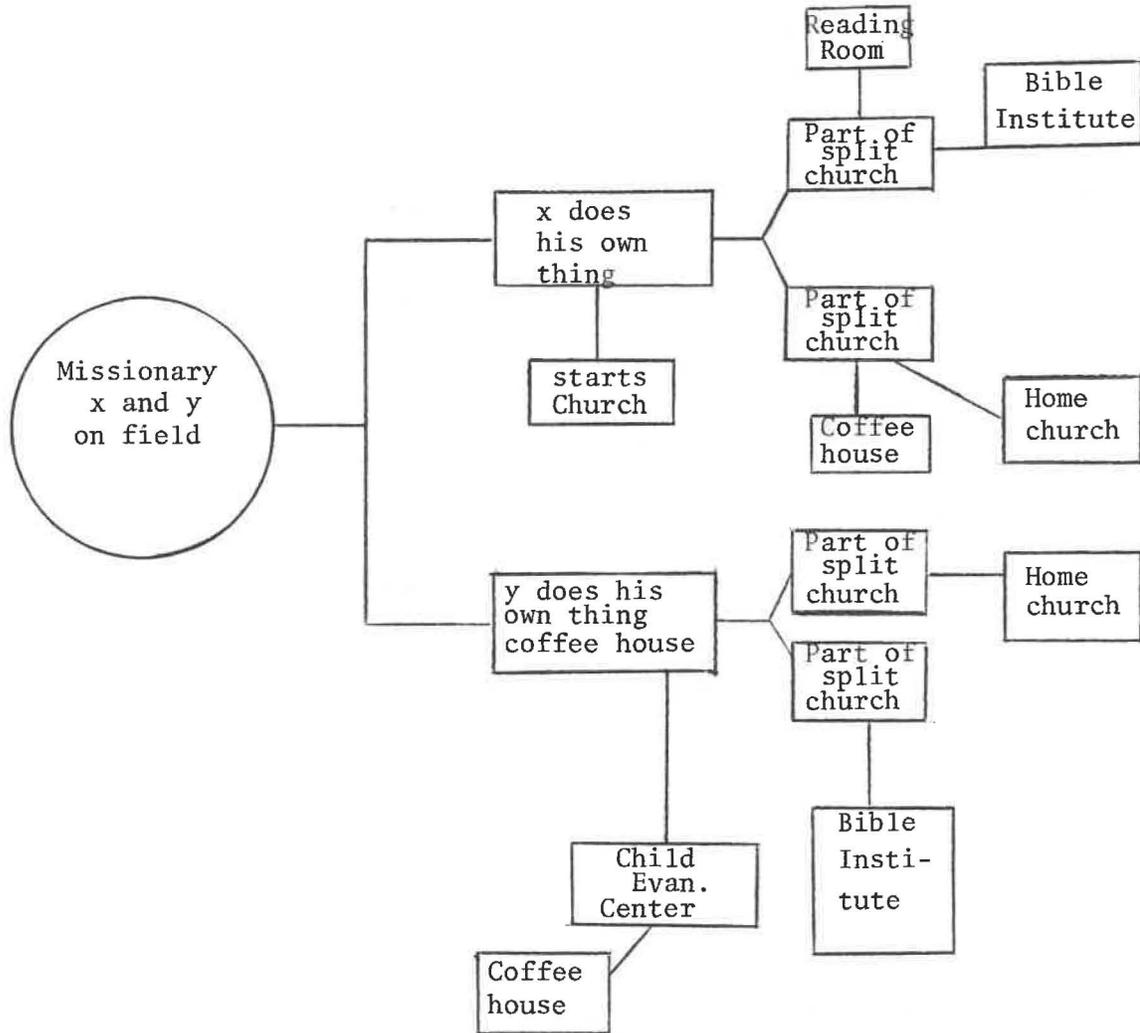
It is the writer's opinion that world missions is not stressed enough today on the foreign field. Thus, missions courses will be offered to all pastor-teachers, at least on a beginning stage basis. For those who feel the call into missions, a deeper involvement in missions is expected and greater in-depth studies into world cultures and missions will be given these students. An emphasis will be made in preparing Theological Education by Extension courses to reach other areas of Spain.

The entire institute will be constructed on a very practical basis and classes and class time will be made available for all students regardless of their work schedule. This could mean T. E. E. will have to be used, night classes implemented or whatever means utilized to reach the student regardless of his financial capabilities. It may mean more work for the missionary or local body, but this program will defeat its purpose if it is organized so that only those of financial means can attend.

Beginning of Fellowship

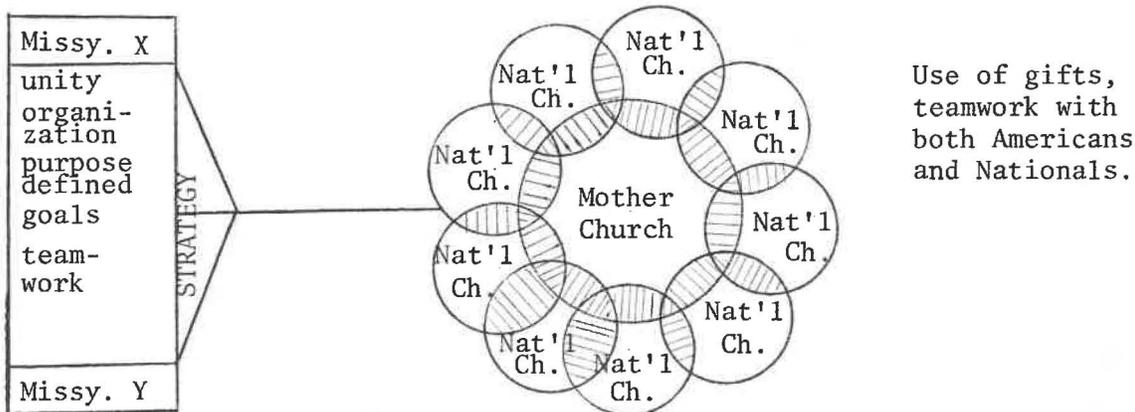
Experience has taught the writer that something should be said about the organization of the fellowship, church body and institute.

To have an international fellowship, it is vital to have a good spirit among the team members. This requires first of all a good team spirit between missionaries in the very beginning stages. One problem must be done away with even before it begins. That problem is the "each man do his own thing" philosophy. This can be deadly. The following graph will illustrate what the writer is trying to say about this philosophy.



This problem comes about for a number of reasons. It may be a personality clash between missionary X and missionary Y. It may be caused by poorly defined goals and objectives either on the field or the home front. Or perhaps just poor strategy is the problem when X and Y separate because they do not think alike. For whatever reason, the results will be devastating. There will never be any sort of fellowship between missionaries, nationals or national churches. Thousands of dollars are spent with nothing ever accomplished. Little struggling churches or works that do exist are carbon copies of American churches, ideas, methods and procedures and will likely die when the missionary goes home. The missionary soon becomes frustrated and ready to call it quits.

But, all this need not be the case. There is a solution. The following graph explains:



The preceding illustrates missionaries, churches and associations working together. Never is a new church attempted without the consent, understanding and prayers of the missionary base team and the existing national churches or individual nationals comprising the fellowship. This will also create a better understanding between other organizations who are working in the same area. They will have an idea of the work being done and will not repeat the same efforts in that area. It would also be of advantage to the home front in seeking out new missionaries and preparing them ahead of time for certain jobs. There would be goals and objectives established which would give a positive means for evaluating the overall work to see if progress is being made or some areas may need revision. The field council and home staff would be able to counsel and advise the missionary, and the home staff would have a definite measure to evaluate the missionaries.⁵

The overall strategy does not mean that missionary X and missionary Y will have to work hand-in-hand; although, that is believed to be the best method according to the writer. The first alternative should be at least having missionary X and missionary Y in the same city--perhaps on

⁵Virgil A. Olson, "Five Fundamentals in Evaluating Missionaries," in vol. XIV, no. 3 of Evangelical Missions Quarterly, ed. by James W. Reapsome (Wheaton, Illinois: Evangelical Missions Information Service, Incorporated, July 1978), pp. 163-69.

opposite sides of the city to see where the best response comes first. Perhaps at a later date they may move closer together in the area of best response, maintaining yet two distinct bodies. Then after two works begin, try to merge them with one national pastor. This could be a difficult process and, therefore, is given only as an alternative. The second alternative is when two missionaries have a serious personality clash. Though separated by miles, the approach could still be used by revising the strategy to require much more extension techniques. If this approach should be used, a headquarters would need to be agreed upon to base the institute. The extension approach might work, but again, this would be an alternative and ideally, either of these two methods would be better off laid aside.

Missionary-National Relationship

When the organizational process begins, the national as well as the missionary staff should be involved. The church or fellowship will be structured on a thoroughly Biblical foundation. By this, it is to be understood that the missionary will be open-minded and stay clear of purely American concepts and idealism. He will be willing to do away with American practices and allow the young leader to help him in determining cultural practices. But they both must be sure that cultural ideas do not over-rule sound Biblical theology.

After the fellowship is organized, the missionary should delegate authority to the national. This step must be made by wisdom on the part of the missionary to not delegate authority too soon; but neither should he wait too long as is often the case on the mission field. This will lead to paternalism that will stifle the growth of the work.

The missionary and national should have had a sound trust between them. The missionary will never work himself out of a job as is sometimes said. However, he will constantly have an opportunity to expand his ministry. He may want to continue in the same area as an advisor in a local church or a teacher's position at the request of the national. Or he may want to begin designing the institute program in the same area. Another possibility would be to take a young leader and move into a home extension program, or even begin the procedures to develop a foreign sending agency among the fellowship. Once several strong churches or fellowships are formed, they should begin thinking of a sending agency, which will develop as men are called.

Conclusion--Who is Needed?

In whatever capacity, the national must understand the need for world missions. That is the whole thrust and purpose of this project.

The world still needs missionaries and struggling churches around the world are crying for them to come over and help.

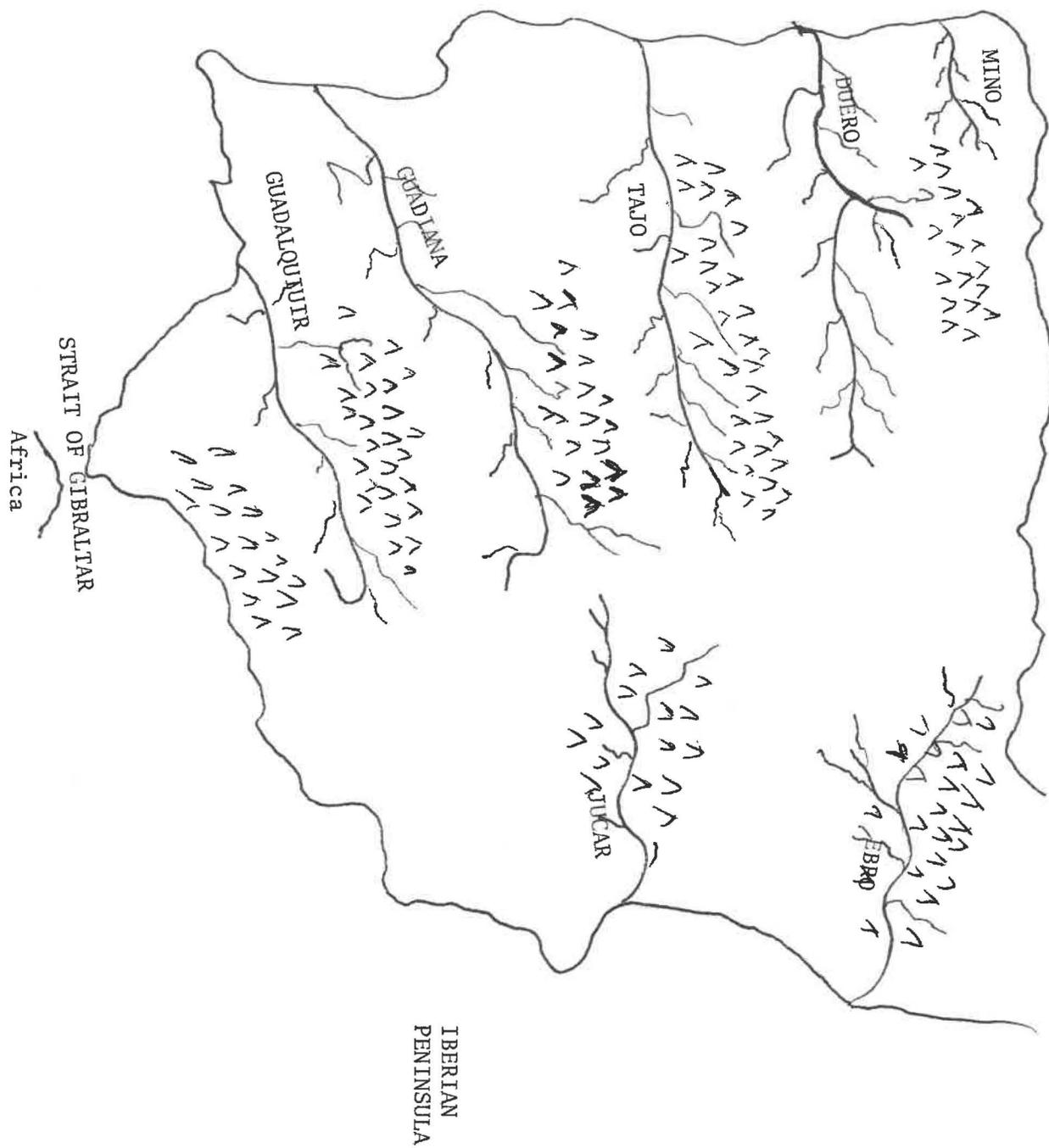
And so the writer would like to conclude by describing the type of missionary that is needed today to fit into the type of program designed in this material. Better words could not have been chosen than those of J. Herbert Kane in Winds of Change in the Christian Mission.

The national churches on the mission field are no longer prepared to accept any Tom, Dick or Harry that we choose to send them. They don't want ecclesiastical or administrative leaders. Certainly they don't want armchair strategists. But they do want spiritual leaders. They want leaders who will be an example to the flock and will exemplify in life and character the virtues they seek to inculcate in others. They want men they can love and trust, men of integrity, sincerity and humility. They want men in whom they can readily discern the love of Christ and the fruit of the Spirit. They want men who are spiritually mature as well as theologically sound; men who know what it is to live a life of prayer, to walk by faith and not by sight; men who can eat bitterness without turning sour, endure hardness without becoming callous; men who can go the second mile and stay on the job after the sun has gone down. They want men with a full measure of faith, hope and love. In a word, they want men of God. It is a thousand pities that seminary training in the West is weighted predominantly in favor of the preparation of the mind, with little thought or time given to the cultivation of the spiritual life.⁶

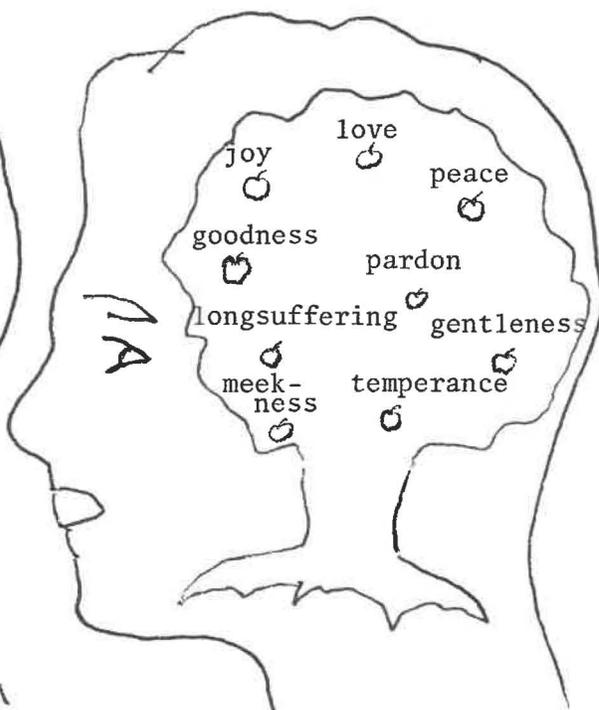
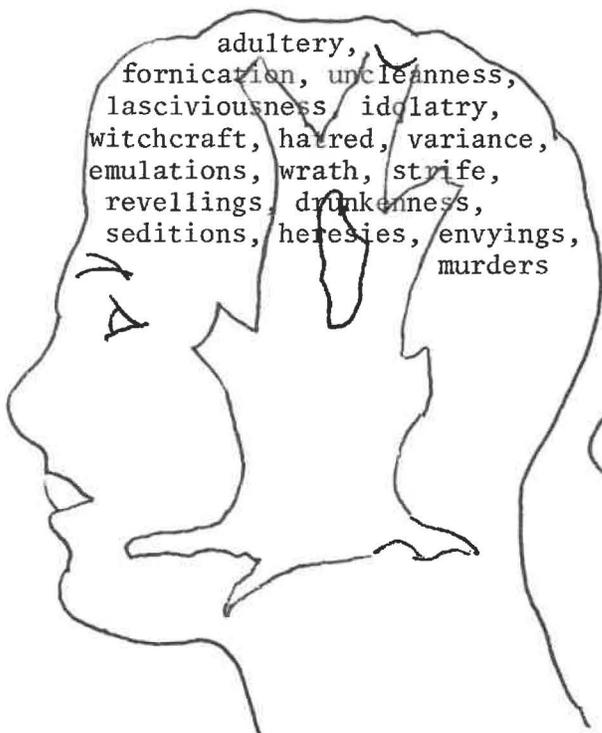
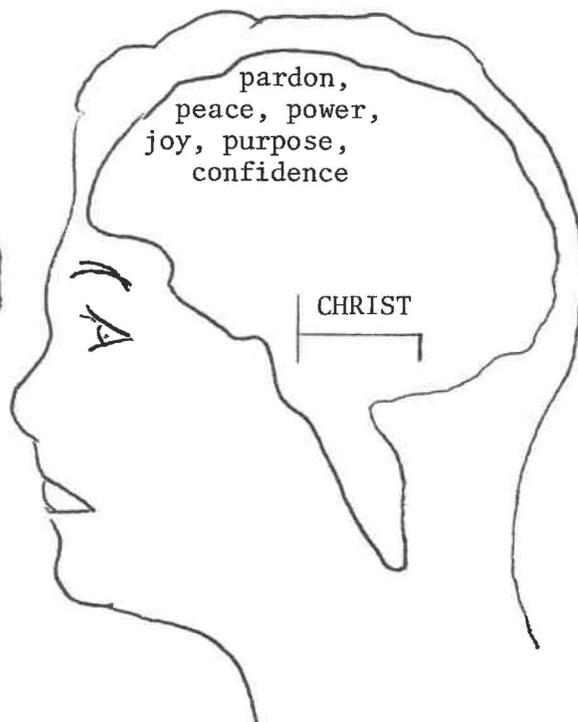
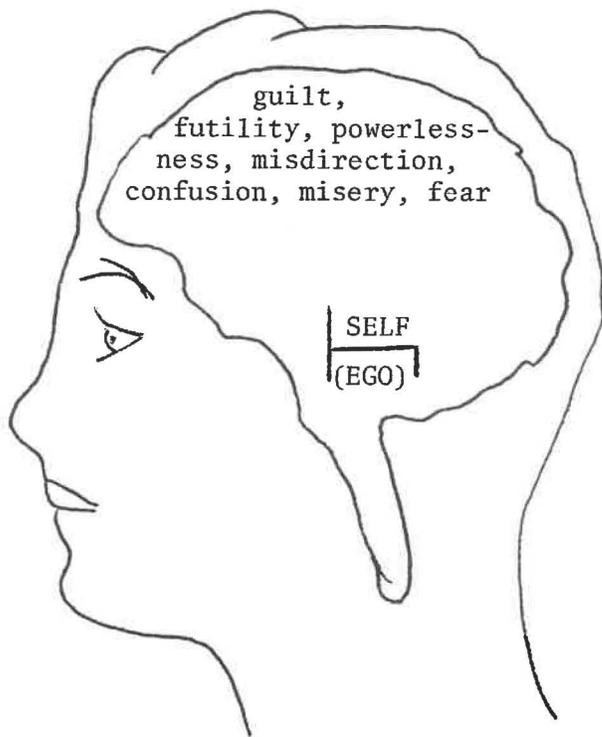
Thus, by the organization of an institute with the basis of the five spheres, it is believed one will receive his basic education by the Holy Spirit through practical, every day use of his gift. Others will watch and discover theirs and soon there emerges an active organism prepared to assist in the building of Christ's Church throughout the world.

⁶J. Herbert Kane, Winds of Change in the Christian Mission (Chicago: Moody Press, 1976), pp. 89-90.

APPENDIX 1



APPENDIX 2
(Gal. 5)

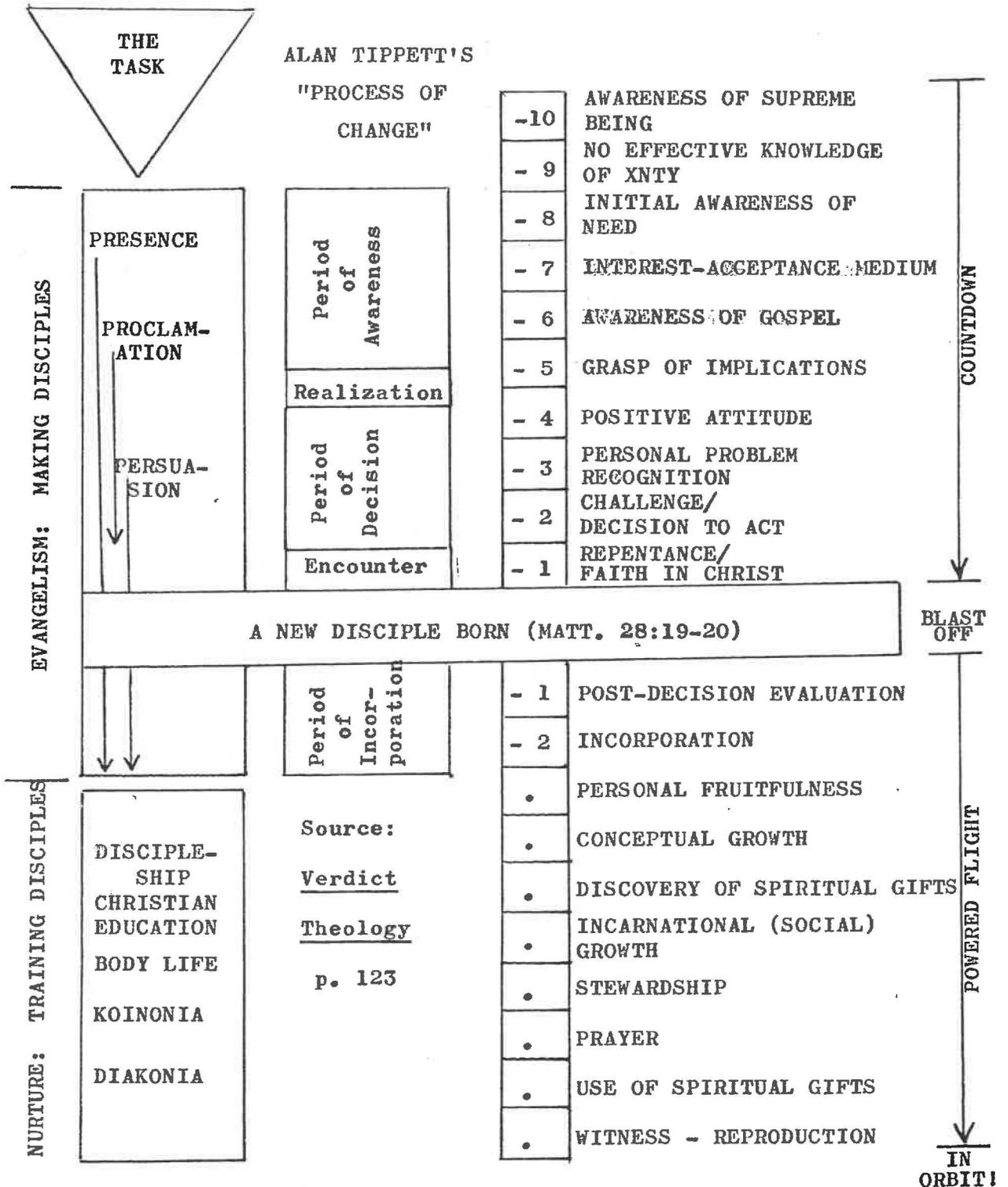


LUST OF THE FLESH

FRUIT OF THE SPIRIT

APPENDIX 3

ENGEL'S EVANGELISTIC "COUNTDOWN"



APPENDIX 4

Introduction to the Program:

Hi! Did you know that learning can be fun? You need to know that you are now part of a large family--the Family of God! How did you get into this family? You were born into it by the Spirit of God when you accepted the Lord Jesus Christ as your personal Savior. But that is only the beginning! Just as a newborn child needs certain essentials for growth (food, rest, exercise and love) so a new Christian requires some basic necessities for his growth. In this two part program you are going to learn how to find references in your Bible and will be introduced to a pattern for Christian living involving three dimensions. You will learn about the Assurance of your Salvation, Your Life as a Christian and Your Service as a Christian.

Needs for this Program:

In taking this program, you will need your King James Version of the Bible, a pen or pencil, and a blank piece of paper to cover the answers until you are ready to compare answers.

Essential Elements of this Program:

The elements of this story that you will need to understand in order to get the most benefit out of this course of study are:

More experienced climbers	=	Fellow believers
Other climbers	=	Unsaved
Manual/map/guidebook	=	Bible
Sign Post/Markers	=	Bible references
Obstacles	=	Problems faced in the Christian life
Only successful path	=	Christian life
Other paths	=	False ways of salvation

Setting and Procedures of this Program:

In the course of this program, you will be going on an imaginary mountain climbing adventure. You will be following the only path that leads to the summit. On the way you will encounter obstacles which you can successfully overcome by

consulting and following your manual, the King James Version of the Bible. In this introductory course, you will not reach the summit but will gain the assurance that you have everything necessary to do so successfully by continuing to follow the manual. On the way you will be assisted by more experienced climbers. You will also come across people on other trails leading to disaster and will be able to warn them of the perils ahead.

Setting and Procedures of this Program (continued):

In this study you will enjoy using a modern method known as programmed instruction. This is the same method used by modern educators to teach space age technology. By following each step in order, you will answer questions and check the answers immediately to make sure you have understood and given the correct answer. This program is more than just something to read. It is actually your Teacher and will help you to discover for yourself what the Bible says and will enable you to keep check on your progress.

The whole lesson is divided into small parts called Frames. Each frame is labeled in order (Frame 1, Frame 2, etc.) and is marked off by solid lines. Each frame is divided into two parts by a broken line. The first part of each frame gives you information or instructions so that you can master the essential information material of this course. There are questions to which you will respond by writing your answer in the space provided. The second part of the frame contains the correct answer. As you are studying this course you should cover the answer by placing the blank piece of paper over it. You can use the broken line as a guide to know where the top of the blank piece of paper should be. After you have answered Frame 1, slide the paper down to reveal the answer to that frame. When you have completed Frame 1 and confirmed your answer, slide the blank piece of paper to the broken line in Frame 2 and continue. If at any time you do not get the correct answer, look back at the preceding frame(s) and try to understand why the answer given is correct. Ready! Let's go!

Frame 1:

Scene: You and Sam are at a base station at the foot of the mountain of Life preparing for the first stage of a climb to the summit. You are about to start up the trail when your companion, Sam, says to you:

Sam: It's tremendous that you've accepted the Lord as your Savior and you've now begun to climb the

mountain of life to Christian maturity. God has provided for you everything that you need for the climb, but you have to learn how to use the manual, the Bible, in order to be successful. First of all, open your manual to the Table of Contents in the front where the names of the books of the Bible are listed. You will notice that it is divided into two sections, the Old Testament and the New Testament. You will notice that the first book is Genesis. To check to see that you have found the proper place, count the number of books in the Old Testament and tell me how many there are. Write your answer in the space below.

In the Old Testament there are _____ books.

Answer:

In the Old Testament there are 39 books. (IF YOU ARRIVED AT ANY DIFFERENT NUMBER, COUNT AGAIN.)

Frame 2:

Sam: If you answered that there are 39 books in the Old Testament you are right on! Now count the number of books in the New Testament and write your answer in the blank below.

In the New Testament there are _____ books.

Answer:

In the New Testament there are 27 books. (IF YOU ARRIVED AT ANY DIFFERENT NUMBER, COUNT AGAIN.)

Frame 3:

Sam: Good job! Now let's look at the names of some of the books. You will be using many of them during this climb in order to help you get past obstacles you will encounter on the way. Let me give you the names of several books of the Old and New Testaments and you write the names of the books preceding and following the book that I give you.

Here goes!

<u>Book Preceding</u>	<u>Book Given</u>	<u>Book Following</u>
_____	Judges	_____
_____	Joel	_____
_____	Luke	_____
_____	Hebrews	_____

Answer:

<u>Book Preceding</u>	<u>Book Given</u>	<u>Book Following</u>
<u>Joshua</u>	Judges	<u>Ruth</u>
<u>Hosea</u>	Joel	<u>Amos</u>
<u>Mark (OR ST. MARK)</u>	Luke	<u>John (OR ST. JOHN OR GOSPEL OF ST. JOHN)</u>
<u>Philemon</u>	Hebrews	<u>James</u>

Frame 4:

Sam: Now notice the numbers following the name of each book in the Table of Contents. This will direct you to the page where each book begins. Try it now by turning to the book of John. To make sure you have found the proper place, give me the first sentence of that book. You may write them in the spaces below.

The first sentence of the book of John is:

Answer:

The first sentence of the book of John is:

In the beginning was the Word, and the Word was
with God, and the Word was God.

Frame 5:

Sam: You will notice as you observe the page a series of numbers which divide the text into small segments which we call verses. What you have just written in your answer to Frame 4 is verse one (1) of John, chapter 1. We represent this by a formula of John 1:1. The name is the name of the Book, the first number is the chapter and the second number is the verse. Notice that the chapter number and verse number are usually separated by a colon (:) although some Bibles use a period. If I give you the reference Romans 12:2, can you identify what that stands for? Try it!

Romans 12:2 directs me to turn in my Bible to the book of _____, chapter _____ and verse _____.

Answer:

Romans 12:2 directs me to turn in my Bible to the book of Romans, chapter 12, and verse 2.

Frame 6:

Sam: You're doing great! Now to check to see that you understand the way Bible references are written, how do you write the reference telling me to turn in my Bible to the book of Judges, chapter 4, and verse 3? Write it out for me, please.

The reference indicating the book of Judges, chapter 4, verse 3 is written as follows: _____

Answer:

The reference telling me to turn in my Bible to the book of Judges, chapter 4 and verse 3 is as follows:
Judges 4:3

Frame 7:

Sam: Well done! Now let's put what you have learned to practice. With the help of your Table of Contents (if you need it), let's see if you can find some specific verses. You can show that you have found the proper verses by writing the first six (6) words of each of the following verses.

<u>Reference</u>	<u>First Six Words</u>
2 Corinthians 5:17	_____
Philippians 1:6	_____
Proverbs 28:13	_____

Answer:

<u>Reference</u>	<u>First Six Words</u>
2 Corinthians 5:17	<u>Therefore, if any man be in . . .</u>
Philippians 1:6	<u>Being confident of this very thing . . .</u>
Proverbs 28:13	<u>He that covereth his sins shall . . .</u>

Frame 8:

Sam: O.K. It looks like we're all set to go. You know how to use your manual now. Be sure to keep it handy. We'll be using it a lot. We'll start by using it to make sure we're on the right road. It will also be necessary when we come to dangers such as ground fog and sudden forks in the trail. We

want to be alert for markers along the way that will direct us to appropriate places in our climb.

(You and Sam begin walking up the trail. Shortly, you come to a fork in the road. Sam turns to you and speaks.)

Sam: Look! At the fork, there is a signpost that says 1 John 5:11-13. Look it up in your manual and I will ask you some questions about it.

(At this point you look up and carefully read 1 John 5:11-13.)

Sam: Let's check to see that you read the right verses. You can let me know by supplying the key words in the blanks below. We'll be referring to them in the next few questions.

1 John 5:11-13 reads as follows:

11. And this is the record that God hath _____ to us _____ and this life is in His _____
12. He that hath the _____ hath _____; and he that _____ the Son of God _____ life.
13. These things have I written unto you that _____ on the name of the Son of God, that ye may _____ that ye have eternal life, and that ye may believe on the name of the Son of God.

Answer:

1 John 5:11-13 reads as follows:

11. And this is the record that God hath given to us eternal life and this life is in His Son.
12. He that hath the Son hath life; and he that hath not the Son of God hath not life.
13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Frame 9:

Sam: That's great! You would realize that verse 13 tells us why these verses are written. Write for me, in their order, the words you were asked to supply in verse 13 above.

(TO ANSWER, REFER TO YOUR ANSWER IN FRAME 8)

The key words in verse 13 are ___ and _____.

Answer:

The key words in verse 13 are believe and know.

Frame 10:

Sam: That's right! Did you notice the order? Believing precedes knowing. You must believe in order to know. But believe in whom? Look in your manual and tell me what it says. I'll get you started.

13. These things have I written unto you that believe on the name of the _____.

Answer:

13. These things have I written unto you that believe on the name of the Son of God.

Frame 11:

Sam: Good! You see that belief must have the Son of God as its object. Belief in the Son of God will result in something. Look back to your manual and tell me what it is. I'll get you started once again. You fill in the blank spaces.

13. These things have I written unto you that believe on the name of the Son of God, that ye may _____ that ye have _____.

Answer:

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life .

Frame 12:

Sam: You are really doing great! You see that you must believe in order to know. You believed in the name of the Son of God when you took Jesus as your personal Savior. That belief should result in your knowing that you have eternal life. This is the basis of our assurance of our salvation. This assures us that we have chosen the right path of life in our climb up the Mountain of Life. Now, let's get on the way.

(As you and Sam continue on the way up the mountain, you come to a fog pocket that nearly obscures the trail. Sam notices another signpost and speaks to you.)

Sam: Boy, when you're in a fog like this it's really hard to be sure that you're on the right path. Here's another signpost that relates to this whole aspect of assurance that we're on the right path. Look up 2 Corinthians in the manual and tell me what it says. Write out verse 17 for me in the spaces below.

2 Corinthians 5:17 reads: _____

Answer:

2 Corinthians 5:17 reads: Therefore if any man be

in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Frame 13:

Sam: Hew, that's a great verse. You are actually a new creation in Christ! Just think--a whole new person! And this took place when you believed in Christ! You may not always feel that way, but we know it is true because God's Word says so! Remember that the signpost also had verse 21 on it. Look up 2 Corinthians 5:21 and complete what I start for you.

2 Corinthians 5:21 reads: For he hath made him to be sin for us who knew no sin that _____ might be made _____ in him.

Answer:

2 Corinthians 5:21 reads: For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in Him.

Frame 14:

Sam: Do you see it? You are a new creature in Christ because you have actually received Christ's righteousness. This happened when you received Christ by believing in Him and becoming a part of the family of God. Righteousness is a big word. You may not know what it means. Let me put it in other words. What 2 Corinthians 5:21 is telling us is that all of Christ's goodness is given to us and we have a right standing before God. At the cross Jesus took all our sins according to 2 Corinthians 5:21. What did He give when we believed?

When we believed, God gave us _____.

Answer:

When we believed, God gave us Christ's righteous-
ness (OR GOD'S GOODNESS),

Frame 15: (As you and Sam continue on the trail, you
emerge from the fog.)

Sam: My, it's good to see the sun again and to
know we're on the right trail. We can sum up what
we've learned thus far in the words of the verse
indicated by the signpost on that tree. It reads:
John 5:24. Look it up, underline it in your manual
(Bible), refer to it when you wonder about whether
you are on the right trail. To make sure that
you're in the right place, write out at least two
thoughts that are found in this verse and help you
to know that you are saved and on the right track.

Two thoughts I see in John 5:24 that help me know
that I am saved and on the right track are: _____

Answer:

Two thoughts I see in John 5:24 that help me know
that I am saved and on the right track are: _____

Hears God's Word Believes on Christ

Has everlasting life Shall not come under con-

demnation Passed from death into life

(YOUR ANSWER SHOULD INCLUDE AT LEAST TWO OF THESE
IDEAS OR WORDS TO THIS EFFECT, TAKE SOME TIME TO
THINK ABOUT THE ONES THAT YOU DID NOT INCLUDE.)

Frame 16:

Sam: All that we have learned thus far helps us to understand what assurance of one's salvation means. These Bible verses show us that we are on the right trail. You may need to refer to them from time to time.

We can't stop here. We must press on. Getting saved is not the end of your Christian life--it's only the beginning. Christian living is a life-long process and God will be working in and through you continually. As Paul wrote to the Philippians in Philippians 1:6: (which you looked up a while ago.)

Being confident of this very thing, that He which hath begun a good work in you will perfect it until the day of Jesus Christ.

It's such a beautiful day for climbing, let's be on our way.

(You and Sam continue to climb and shortly come to a clearing where a path leads off to one side. You are tempted to forego the climb in order to take what appears to be an easier and more beautiful trail. Unknown to you, the area had been blanketed with a heavy rain the night before and there is imminent danger of rock slides).

Sam: I know we're tempted to take what you thought was the easier trail. Remember that it's important to know you're on the right trail. Let's review the instructions which we have gotten from the signposts on the way so that we don't make a costly mistake. I'll give you what the signpost said and you tell me in your own words how these verses relate to the assurance of your salvation and let you know that you're on the right trail.

The Signposts Read:

1 John 5:11-13

These Verses Teach Me:

2 Corinthians 5:17

2 Corinthians 5:21

John 5:24

Answer:

The Signposts Read:

These Verses Teach Me:

1 John 5:11-13

that I can know that I

have eternal life

2 Corinthians 5:17

that I can know that I

am a new creation--have

a new beginning

2 Corinthians 5:21

that I have been given

the righteousness of

Christ

John 5:24

that I am not under con-

demnation but have passed

from death to life

(OR WORDS TO THIS EFFECT)

Frame 17:

(Encouraged in looking up the verses again, you and Sam continue on the path. Suddenly you hear a rumbling in the distance and you are struck with the realization that there is a rock slide in motion. You come around the bend in the path and see that the trail you were tempted to take was wiped out and that some of the rocks have fallen right up to the

edge of your path. You know that you're on the right trail but Sam stops and speaks to you.)

Sam: There is a very important verse that relates to our situation right now. Let me show it to you. Here it is: Philippians 4:6.

Philippians 4:6: Be careful (anxious) for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Sam: See if you can pick out two commands that would help us in our situation. Write them in your own words for me in the spaces following:

Command 1: _____

Command 2: _____

Answer:

Two commands that would help us in our situation (in my own words) are:

Command 1: Don't worry about anything (OR BE CAREFUL/ANXIOUS FOR NOTHING)

Command 2: Pray about everything with thanksgiving (OR WITH THANKSGIVING LET YOUR REQUESTS BE KNOWN)

(OR WORDS TO THIS EFFECT)

Frame 18:

(After you and Sam pray, you continue together on the trail. Your thoughts go back to that near fatal choice of going on a deceptive trail which was

destroyed by a rock slide. You are thankful that you did not take that trail. The stress and strain of that thought as well as the steep climb cause you great fatigue. Sam notices how worn out you are and says:)

Sam: Now is a good time to show you what our guidebook teaches us about a way to overcome this obstacle. Right around the corner there is a rest area.

(You and Sam arrive at the rest area and sit down on the bench. Sam points to the verse that has been engraved in the woodwork.)

Sam: Let me read the verse for you. It is 1 Peter 2:2.

As newborn babes desire the sincere milk of the word that ye may grow thereby.

Little babies have a craving for milk. Not only does it help them grow, it also gives them strength. As a Christian, you are commanded to have a strong desire for the Word of God. You should have this desire all your life long. It will cause spiritual growth and give constant spiritual strength. Let me ask you a question. Why should you always have a deep desire for the Word of God? Look at the words engraved on the bench and tell me in your own words what it says:

According to 1 Peter 2:2, I should always have a deep desire for the Word of God so that:

Answer:

According to 1 Peter 2:2, I should always have a deep desire for the Word of God so that:

I can grow spiritually.

(OR WORDS TO THAT EFFECT)

Congratulations! Welcome to the Observation Point. I am the Head Ranger at this base and am only here to assist you while you are preparing your gear to continue your journey up the Mountain of Life. Now that you have filled up your first travel log, I have another to give you. But first let me highly commend you on your outstanding work in reaching this goal in your journey upward. I know it has not been easy for you, but you have faithfully passed through many obstacles. As we told you in beginning, this is a life-time journey, and you have not reached the Summit. However, you have made extraordinary progress thus far.

The next goal for you, the New Convert, will be to move from the first sphere in your Christian climb into the second sphere which we will call the Sphere of the Bridge-builder. Your rest here at the Observation Point, as your Guide Book explains in detail, is only momentary and you must hurry on your way.

Since there may be other Climbers pass this way, we must repeat the instructions you found in your first travel log.

The materials needed for the course have not changed, although, you may need to sharpen your pencil or refill your pen. You may need to replace your cover sheet, which is probably worn from so much use. Still, that is all you need.

Study through carefully once more the characters and elements of the program, because you will note there have been a few additions. So, let me just give you the complete list now.

- A. Steps from your previous travel log
 - 1. The mountain climber--you
 - 2. More experienced climbers--fellow believers
 - 3. Other climbers headed for disaster--the unsaved
 - 4. Obstacles--problems in Christian life
 - 5. Manual, guide book, map--Bible
 - 6. Only successful path--Christian life
 - 7. Other paths--false beliefs
 - 8. Sam--your travelling companion
- B. Additions made in your new travel log
 - 1. Strenuous climb--the completion of previous study
 - 2. Ranger--one introducing you to this study
 - 3. Crevice--a lost person
 - 4. Bridge--your ability to bridge the gap from the lost man to your pastor or trained soul-winner
 - 5. Bridge-builder--you (at the successful completion of this course, your name will change from New Convert to Bridge-Builder)
 - 6. Three unsuccessful throws of the scaling hook--obstacles which you overcome in the course.

Now that you know the essential elements, we will review the procedures just in case we do have other climbers

pass by who will need this information for their travel logs and at the same time set the stage for the new program.

You are enjoying the most modern teaching system available, known as Programmed Instruction. By following each step in order, you will answer questions and check the answers immediately to make sure you have understood and given the correct answer. There is no waiting around for several days to find results. By this method, you will be able to go at your own rate of speed and check your own progress.

The whole lesson is divided into small parts called frames--each frame is labeled "frame" and is in order: frame 1, frame 2, frame 3, etc. Each is marked off by solid lines. Each frame is divided into two parts by a broken line. The first part of each frame gives you information or instruction so that you can master the essential material of this course. There are questions asked to which you are to respond by writing your answer in the space provided. The second part of the frame contains the correct answer. As you are studying the course, you should cover the answer by placing a blank piece of paper or card over it. You can use the broken line as a guide to know where the top of the blank piece of paper should be. After you have answered the frame, slide the paper down to reveal the answer to that frame. When you have completed frame 1 and

have confirmed the right answer, slide the blank piece of paper down to the broken line of frame 2 and continue. If at any time you do not get the correct answer, look back over the preceding frame(s) and try to understand why your answer is wrong.

Sound easy? I believe it is. So, let's move back to the Observation Point and give you the final details to set you on your journey.

As you recall from your Guide Book, there is no time to rest. Thus far, you have completed a very strenuous climb and have faced many obstacles on your way. However, you must pay close attention to your Guide Book because there are more severe obstacles ahead.

I must leave you now and get back to work, but you will notice as you fill out your travel log that I have left instructions with you from time to time between frames. So, I will say good-bye for now. God bless you as you journey.

The Climber finishes packing his gear and anxiously heads toward the rocky crest; having traveled only a very short distance, he runs into a wide crevice (an unsaved man) between him and the next peak to be scaled. He realizes the only hope is to build a bridge across the ravine. He knows it can be done because he finds stakes in the ground and broken ropes of previous travelers. He knows he has enough rope to span the crevice by throwing a hook to the other

side, but he knows danger lies ahead because it will be difficult to tether his stake in the rocky cleft. And if he accomplishes that, he still has to make sure his hook catches firmly on the other side as he throws it across the gorge. So, the climber begins the difficult task of driving the stake in the rocky crag. As he begins to make the blow with his hammer, he discovers how difficult this job will be. He must turn to his Guide Book to see if he can get some information that will aid him as he works. He opens to John chapter 9, verse 7, where he reads:

Frame 1:

"And he said unto him, go wash in the pool of Siloam . . . He went his way therefore, and washed, and came seeing." John 9:7

What physical handicap did the man who went to the pool possess?

The physical handicap the man possessed was _____.

Answer:

The physical handicap the man possessed was blindness.

Frame 2:

Good! You got it right. But just to be sure you haven't forgotten how to use your cover paper properly, or in case you did miss this one, let's try again. After all, you did have to do some assuming in the first frame. Also, if we have any newcomers on the climb, they may need the practice of using this system of study.

Turn to John chapter 9, verse 1, and write in the spaces below how long the man had been blind.

The man was blind _____.

Answer:

The man was blind from birth.

Frame 3:

Many times the Scriptures compare physical handicaps to spiritual problems. If you can correctly write in the problem of the blind man, you may skip frame 4.

The problem of the blind man was that he was _____.

Answer:

The problem of the blind man was that he was lost.
 OR A SINNER OR AN UNBELIEVER

Frame 4:

Did you get it right? Then go on to frame 5. If not, better try this one.

"Who is he, Lord, that I might believe on Him?"
 John 9:36

From this particular verse of Scripture, we must determine that because the blind man was seeking to believe that he was _____.

Answer:

We must determine that he was lost. OR A SINNER OR UNBELIEVER.

Frame 5:

That's great! You have determined that the man was blind physically and lost spiritually. Now let's see what happened to the blind man.

". . . One thing I know, that where as I was blind, now I see." John 9:25

It seems the wording could have been better in verse 25 above because the blind man says there is one thing that he knows. But if you observe closely, you will be able to determine two things that he knows. Write in the blanks below what these two things are.

I was _____, now I _____.

Answer:

I was blind, now I see.

Frame 6:

You appear to be having no problems whatsoever, so let's look deeper into the passage. It appears that the blind man has had an experience that he cannot explain. In light of verses 26 and 27 of John chapter 9, could you explain how the Lord opened the blind man's eyes? Answer yes or no in the space below.

Yes _____ No _____

Answer:

Yes _____ No X

Frame 7:

Of course not, and exactly the same applies for spiritual condition. We cannot theologically

explain all that happened. We accepted Christ as Saviour, but we can know that whereas we were blind, now we can see.

Would you be able to compare this phrase, "once I was blind, but now I see" in the physical sense, to the spiritual realm?

"I was blind, but now I see," could be compared to "I was lost, or a sinner, but now I am _____."

Answer:

"I was blind, but now I see," could be compared to "I was lost, or a sinner, but now I am saved." OR FOUND, A CHRISTIAN, BORN AGAIN, OR ANY EQUIVALENT WHICH MEANS SALVATION BY GRACE THROUGH FAITH.

Frame 8:

You're really going good! The stake is half way down. Let's see if we can now drive through that next rocky layer. If you break through this surface, the stake will be driven far enough to hold your bridge support.

Now that you have the general idea of these Scriptures, let's see if you can fill in the following blanks without the use of your Guide Book.

The blind man was blind from _____. Jesus came by his way one day and cured his blindness. Later, the Pharisees asked him how he was healed. His reply was, "I _____ not." In a spiritual sense, we could say, "Whereas I was lost, now I am _____." Though we may not be able to _____ theologically how it all happened, we can share with others the experience.

Answer:

The blind man was blind from birth. Jesus came by his way one day and cured his blindness. Later, the Pharisees asked him how he was healed. His reply

was, "I know not. One thing I know, whereas I was blind, now I see." In a spiritual sense, we could say, "Whereas I was lost, now I am saved." Though we may not be able to explain theologically how it all happened, we can share with others the experience.

Frame 9:

You made it! If you were able to fill in all the above blanks correctly, you have driven your stake in securely. If you could not complete the answers correctly, you need to go back and re-study frames 5, 6, 7, because your stake must be secure enough to support your bridge you are building across the crevice. When you are sure that it is driven firmly into the ground, tie one end of your rope to the stake and your hook to the other. Now is when the danger begins--as you attempt to throw the hook across the gorge. If you are all set, then throw.

The climber finished tying his hook and gave a strong pitch with his big shoulders. It landed on the other side, but when he began to pull on it to check to see if the hook was securely planted, it fell off into the gorge. The climber disappointedly began to hoist the rope back to his side and thought maybe he had better look back into the Guide Book.

Well, it is too bad I wasn't there to help you when you made your throw. But, I am sure I can tell you what the problem was. I imagine you were not adequately prepared. There is a certain way to hold the hook when you throw. Let me help you to adequately prepare for your next throw. Look in your Guide Book to Ephesians 6:11-18 and read carefully. Fill in the following blanks.

When running a track meet, the runner must put on track shoes. When playing football, the player must be equipped fully before entering the field. What will the soldier put on (wholly) before going into battle? If you need help, see verse 13 of this passage.

The soldier will put on the whole _____

Answer:

The soldier will put on the whole armor of God.

Frame 10:

That's right. When we go to battle, we need armor in order to be prepared and when we go out to build bridges, likewise, we need to be prepared. Now, let's examine some more parts of the armor. The most vital organ of the body is the heart. Therefore, we want to be sure our chest is protected and is covered well enough to ward off the fiery darts of the enemy. In your manual in Ephesians 6:14 and 16, we find two pieces of armor to cover this area of the body.

What are these two pieces of armor? _____ and _____

Answer:

These two pieces of armor are the breastplate and shield.

Frame 11:

While you are going so good, don't stop. Look on to verse 15.

As a new believer, you have a message to give any lost person. For example, here at the crevice you have met the unsaved. So now you see how important it is to prepare this message. What do you call this message you should share with another person?

Another name for this message is the _____.

Answer:

Another name for this message is the Gospel.

Frame 12:

It is obvious you are a quick learner, so let's see if you are ready to play a little game. Read Ephesians 6:11-18 again, and see if you can match up the following pieces of armor to their spiritual equivalent. Draw a line from the left hand column to match its equivalent on the right.

shield	salvation
shod feet	righteousness
sword	faith
helmet	preparation of Gospel
girted loins	of the Spirit
breastplate	truth

Answer:

shield	salvation
shod feet	righteousness
sword	faith
helmet	preparation of Gospel
girted loins	of the Spirit
breastplate	truth

Frame 13:

Tremendous! You got them all right. Oh, you didn't? If not, you should read Ephesians 6:12-18 once more.

It is very interesting to note one of the pieces of armor is shod feet. Do you remember what its equivalent is? See if you can write it down without looking back.

The spiritual equivalent to shod feet is _____.

Answer:

The spiritual equivalent to shod feet is the preparation of the Gospel.

Frame 14:

Exactly! And how do you think we can most adequately prepare ourselves? Let's examine one more verse which is very important in your preparation to witness to someone. Look at verse 18 and the very first word will tell you what that preparation must be.

One of the most important factors in preparation to witnessing is _____.

Answer:

One of the most important factors in preparation to witnessing is praying. OR PRAYER

Frame 15:

Great! I think you are prepared now to attempt throwing your hook across the crevice, because now you are quite familiar with the procedure.

The Climber has his rope pulled back onto the precipice and thinks back over what his instructions have taught him. He is all set to throw, but his forehead begins to pop out with perspiration and his hands are getting shakey. No doubt he is thinking about that last failure as he prepares to throw. One last sling and away goes the hook. But much to his dismay, he sees it fall off in the middle of the gorge.

Poor Climber. It is obvious his problem was fear, and so it is today with Bridge-builders. Some have prepared long hours to go forth and witness or build bridges, but fear over-takes them and they run to the nearest shelter in order to evade the

lost man. But there is much in the Guide Book you can learn to help you over-come fear. Let's see if we can find the proper passages.

When approaching a lost person, we can be assured there is no need to fear. In Matthew 8:26, Jesus asks a question concerning fear. Can you determine what that question was and write it in nine words?

_____ ?

Answer:

Can you determine what that question was and write it in nine words?

Why are ye fearful, oh ye of little faith?

Frame 16:

That's exactly right! We have no need to fear. If Christ is in our hearts and we are prepared for battle.

Notice another verse in your Guide Book.

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Understood correctly, this verse teaches us that if we have Jesus Christ in our lives, we need not be _____.

Answer:

We need not be afraid.

Frame 17:

I think you have the picture! But just for safety's sake, try one more passage. This will certainly keep your arm from trembling. Turn in your manual to Psalm 18:2. When we begin to fear, we can turn to this portion of Scripture to find where to put our trust.

In the last frame, you learned the Lord is our light. In this passage, you find eight more analogies of our Lord.

List these eight analogies below.

Answer:

The eight analogies listed are:

rock fortress deliverer God

strength buckler horn tower

Frame 18:

You got them all! You should be ready to cast your rope again.

The Climber once again tugged his rope in. Now, he is prepared and feeling quite confident. But, suddenly a strange feeling sweeps over him that he can't understand. He is sure that it is not because of fear, or that he is not properly prepared. But, it is a different feeling--a sort of carefree feeling. He takes his hook in his hand and as a child playing with a lasso whirls it around his head once, twice, three times, and then lets go. He doesn't seem to care where the hook lands, and then he turns to see the hook caught in the brush behind him.

Wow! I didn't realize our Climber was so unconcerned. I thought he realized by now this is serious business. We are not just playing children's games. We must have a genuine concern for the lost. We must teach him another key that will help him get his hook across the ravine in order to complete his bridge. Let's just begin by teaching about the Great Commission and his responsibility to carry it out.

There are five well-known passages containing the Great Commission which are located in the first five books of the New Testament. We are going to use three of them for the purpose of this study; and to help you to remember them, we will give you a couple of clues. First, the verses we will use are in the first three books of the New Testament. Secondly, the verses we will use are all located in the very last chapter of each of these three books.

So let's see if you can name these three books and give the chapter numbers. Use the table of contents if you need to.

Three books in the New Testament which contain the Great Commission listed with their chapter numbers are;

Answer:

Three books in the New Testament which contain the Great Commission listed with their chapter numbers are:

Matthew 28

Mark 16

Luke 24

Frame 19:

Very Good! I see you have come a long way in learning to use your Bible.

Now let's look at the first of these, and try to understand what our Lord was trying to tell us.

According to your manual, Matthew 28:19 gives us the command to go and teach.

How many nations does it say we should teach?

Answer:

The number of nations we are to teach is all of them. OR ALL

Frame 20:

Wow! What a task we as Christians have before us. But, that's not all.

Mark 16:5 says we must preach the Gospel to every _____.

Answer:

Mark 16:15 says we must preach the Gospel to every creature.

Frame 21:

That's exactly right! But, you may say, "I can't go to all nations, and to every creature . . . so what do I do?"

Luke 24:47 gives us the answer to that. It says: "And repentance and remission of sins was preached in his name among all nations beginning at Jerusalem."

Note carefully if the Lord was in or near the city of Jerusalem and that He says that missions begins in Jerusalem. Where would you conclude is the beginning of missions or the Great Commission?

The Great Commission should begin at _____.

Answer:

The Great Commission should begin at home.

Frame 22:

Correct! There you have it. We begin witnessing right where we are. At our doorstep, down the street, at work, school . . . wherever we may be.

But let's go just a little bit farther. What happens if we do not fulfill this Great Commission?

Once again, go to your Guide Book in Ezekiel chapter 33, verses 8 and 9, to see how we are held responsible to carry out this command.

First of all, what are we told will happen to the wicked (lost) man?

"Thou shalt surely _____."

Answer:

"Thou shalt surely die."

Frame 23:

Correct again! And we also notice that we are the ones responsible. Write in below the words from the above portion of Scripture which teaches us that we are responsible for the lost man.

"But his _____ will I require at _____ hand."

Answer:

"But his blood will I require at thine hand."

Frame 24:

You are exactly on target! So you see we do have a big job and a lot of responsibility is placed upon us. But, now you have your answer and perhaps now are ready to make another attempt at throwing your hook across the gorge.

The Climber, after hearing these words of exhortation, fell silently to his knees, remembering what he had previously read in Ephesians 6:18; and, after a few moments of preparation, stood boldly to his feet, with a new zeal and concern he had never had before. He took the hook in his hand, and with hardly straining, swirled the hook around his head a couple of times and let it fly. The hook sailed across the gorge and lodged very surely in the rocky crag.

Success! He pulled at the ropes to give a final test.

And it would be good for you also to test yourself to see if you remember adequately the materials you need to know to build bridges in your upward climb. By now, you should be able to fill in all the following questions without any sort of assistance from your Guide Book. Are you ready to give it a try? Okay, let's go!

What happened to the man who Jesus sent to the pool of Siloam?

He was born _____.

Answer:

He was born blind.

Frame 25:

What was the blind man's spiritual condition?

The blind man was _____.

Answer:

The blind man was lost. OR NOT A BELIEVER, OR UNSAVED, OR NOT A CHRISTIAN.

Frame 26:

You're doing real good! Now, see if you can complete this paragraph:

The blind man was sure of _____ things. One, that he was born _____ and now he could _____ . In a spiritual sense, we can say almost the same thing. We may not be able to theologially explain everything that happens to us, and we may not have all the answers the lost man may ask us. But, there are two things that we can be sure of as we set out to be a bridge-builder evangelist. Those two things are that once we were _____, but now we are found, or saved. That message should be easy enough to tell the lost man if we can tell him no other thing.

Answer:

The blind man was sure of two things. One, that he was born blind and now he could see. In a spiritual sense, we can say almost the same thing. We may not be able to theologially explain everything that happens to us, and we may not have all the answers the lost man may ask us. But, there are two things that we can be sure of as we set out to be a bridge-builder evangelist. Those two things are that once we were lost, but now we are found, or saved. That message should be easy enough to tell the lost man if we can tell him no other thing.

Frame 27:

I knew you could do it! Now, can you give me one of the passages of Scripture containing eight verses which teaches us our armor for spiritual warfare and that we should be prepared as we go out to witness or build bridges?

The passage teaching us to prepare for service is _____.

Answer:

The passage teaching us to prepare for service is Ephesians 6:11-18.

Frame 28:

You have a very good memory! Let's try another one. Give me one of three verses you have learned which gives us the Great Commission.

The Great Commission is given to us in _____, Chapter _____, verse _____.

Answer:

The Great Commission is given to us in Matthew,
Mark,
Luke
chapter $\frac{28}{24}$, verse $\frac{19}{47}$.

Frame 29:

That's great! Now, one more important passage should be sufficient.

Give me the name of the Old Testament book which teaches us our duty to witness to the lost.

The Old Testament book which teaches it is our duty to witness is the book of _____.

Answer:

The Old Testament book which teaches us it is our duty to witness is the book of Ezekiel.

Frame 30:

You have done a very extraordinary job and are to be highly commended!

The mountain climber, having caught his hook on the other side, picks up his equipment and ties it to his back. He courageously grips to the rope and hand after hand swings his way across the crevice. Just as he gets to the other side, there is Sam, waiting to help him. "Congratulations, Bridge-Builder," he says. "Welcome to this side of the crevice." They are so happy to see each other. The two very excitedly begin to share their experiences with one another as they continue their journey up the mountain, knowing a new obstacle will soon appear before them.

This is the Ranger again. Perhaps you might like a few words of explanation. We have talked a lot about bridge-building. So, let us see exactly how this applies to you. You see, after you accept Christ as your Saviour, you enter the sphere of the believer. Here you are capable of praying and reading the Word of God. But, as you have moved into this second sphere, and you grow in the Lord, your responsibility becomes greater. As a bridge-builder evangelist in the second circle, you still are not trained to be on your own, as a personal evangelist, but there is much you can do to prepare.

As a bridge-builder, you will witness to the lost by following the steps you have learned in this study, and when their hearts are prepared, you take them with you to your pastor or trained soul-winner who leads them to the Lord. You play a vital role at this point. Perhaps more important than the pastor. You have done all the work and built the bridge from yourself through the pastor to Christ. What a tremendous work! In a future study, you will see that after you put this principle

into practice and continue to grow in the Lord, you will move into another sphere which helps you understand your individual talent.

But at this point, by putting all of the material into practice, your name changes. You are now a Bridge-builder. Congratulations for a job well done! You can now complete this last frame by filling in the proper blank at the bottom.

- A. I am tired and have had enough. _____
- B. I am completely confused. _____
- C. I would like to continue. _____

Answer:

Your programmer has quit. If your answer is C, then do this program over. See you next trip.

BIBLIOGRAPHY

- Eims, Leroy. Be The Leader You Want To Be. Wheaton: Victor Books, 1977.
- Engel, James F., and Norton, H. Wilbert. What's Gone Wrong with the Harvest? Grand Rapids, Michigan: Zondervan Publishing, 1975.
- Kane, J. Herbert. Winds of Change in the Christian Mission. Chicago: Moody Press, 1976.
- Olson, Virgil A. "Five Fundamentals in Evaluating Missionaries." In vol. XIV, no. 3 of Evangelical Missions Quarterly. Edited by James W. Reapsome. Wheaton, Illinois: Evangelical Missions Information Service, Incorporated, July 1978.
- Ubieto, Antonio. Introduccion a la Historia de Espana. Barcelona: Editorial Teide, S. A., 1963.
- Wagner, C. Peter. Frontiers in Missionary Strategy. Chicago: Moody Press, 1971.

