TRAINING AFFILIATE CHURCHES AND INSTITUTIONS OF

THE DOMINICAN REPUBLIC BAPTIST CONVENTION TO

PARTICIPATE IN GLOBAL MISSIONS

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A Project

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Educational Ministry

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by

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December 2024

APPROVAL SHEET

TRAINING AFFILIATE CHURCHES AND INSTITUTIONS OF

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To Joseph Marshall, Liliana Elizabeth, Lucas Judson, and Matías Owen.

May God one day use this work as an instrument to stir your affections for the reknown

of Christ Jesus—no matter where or what he calls you to.

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PREFACE

This project represents a historic milestone in a journey sovereignly orchestrated by our gracious God. When I was 18 years old, God captured my affections for Latin America and ignited an undeniable passion to serve the Latin American church for his glory and the eternal joy of his people. This project is the culmination of over two decades of countless individuals investing in my life, challenging and encouraging me to pursue God's calling faithfully. But no one has encouraged me more than my bride, best friend, and helpmate, Joanna. None of this would be possible without her unparalleled sacrifice and encouragement. She believed me to be a man I never dreamed I could be, patiently helped me learn a new language, sacrificed comfort and security to leave behind family and friends in service to Jesus on the mission field, and gave me countless hours to read, study, and write. Joanna, only God knows how different my story would be if it were not for you.

I also want to thank my Dominican brothers and co-laborers in the gospel. You welcomed me as one of your own, patiently endured my Spanish, and allowed me the privilege of serving the churches of the Dominican Republic Baptist Convention to advance the gospel more effectively to the ends of the earth. Your friendship and support is one of the greatest honors of my life.

Craig McClure

San Jose, Dominican Republic

December 2024

CHAPTER 1

INTRODUCTION

Demographic analysis of modern Christianity reveals one of the most significant transitions in church history. For the first time since the Protestant Reformation, most Christians live in the Global South.[1] Evangelicals in Asia, Africa, and Latin America have increased from 8 percent of the global church population in 1900 to an estimated 77 percent today.[2] Due to this demographic shift in evangelical Christianity, a new global missionary movement is emerging from the Global South church. In response, Western missionaries must adjust traditional missiological methodologies to formulate an interdependent relationship with Global South missionaries "to bring about the obedience of faith for the sake of his name among all the nations" (Rom 1:5).[3] For this reason, I collaborated with the Dominican Republic Baptist Convention (CBD) to create a ministry project that contributed to this emerging paradigm shift in global missions by developing a Great Commission Initiative Curriculum for the CBD that provided members of CBD affiliate

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[1] I will use the phrase "Global South" to express the geographical region where the majority of the world's Christians now reside: Africa, Asia, and Latin America. Other missiological literature may use the phrases "Majority World" or "Two-Thirds World" to express the same idea. Regardless, the purpose is the same—to distinguish this region of the world from North America and Europe, commonly called the "West" or "Global North." See Todd Johnson and Sandra S. K. Lee, "From Western Christendom to Global Christianity," in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, CA: William Carey, 2009), 1421.

[2] David D. Ruiz, "Partnership with the Global South: The Future of Missions," *Missionary Mobilization Journal* 1, no. 2 (2021): 64.

[3] All Scripture quotations are from the English Standard Version, unless otherwise noted.

institutions with a comprehensive theology of missions and a practical plan for missions engagement.[4]

Context

The Foreign Mission Board (FMB) approved the expansion of Southern Baptist mission work to the Dominican Republic in 1961.[5] In October 1968, a desire among the missionaries and national believers to collaborate domestically and internationally in the Great Commission task resulted in the constitution of the CBD. Essential to the CBD founding principles, philosophy, and objectives is the priority of global missions.

Existing Missiological Strengths

Informed by this vision, the CBD consists of 79 affiliated churches in the Dominican Republic.[6] Present within these congregations and the broader CBD context are identifiable missiological strengths that give Dominican Baptists particular missiological opportunities that do not present in all contexts.[7]

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[4] See Otto Sánchez, ed., *50 Años de Gracia: Breve Reseña Historica de La Convención Bautista Dominicana*, trans. Craig D. McClure (Santo Domingo, Dominican Republic: Convención Bautista Dominicana, 2022), 26.

[5] International Mission Board, *Minutes of the April 11, 1961 Foreign Mission Board Semi-Annual Meeting*. Accessed February 23, 2022, https://archives.imb.org/Documents/Detail/minutes-of-the-april-11-1961-foreign-mission-board-semi-annual-meeting/71839?item=79136. Additionally, the Southern Baptist Convention voted in 1997 to change the name of the Foreign Mission Board to the International Mission Board (IMB). Therefore, for clarity and continuity, in all forthcoming references, I use the current term, IMB in reference to all Southern Baptist Convention missionaries and missionary activity. See David W. Atchison, "Proceedings Southern Baptist Convention," in *Annual Report of the Southern Baptist Convention* (Dallas: Southern Baptist Convention, June 1997), 71.

[6] Todd M. Johnson and Gina A. Zurlo, "Dominican Republic," *World Christian Encyclopedia*, accessed February 22, 2022, http://dx.doi.org/10.1163/2666-6855_WCEO_COM_02DOM.

[7] To identify existing missiological strengths and weaknesses I apply a missiological assessment of the CBD by considering the current and potential global missions philosophy, theology, and cultural anthropological characteristics of CBD churches. Regarding cultural anthropology, Geert Hofstede, Gert Jan Hofstede, and Michael Minkov identify six cultural dimensions: (1) power distance, (2) individualism and collectivism, (3) masculinity and femininity, (4) uncertainty avoidance, (5) long-term and short-term orientation, and (6) indulgence versus restraint. When used as a metric for missiological assessment, these cultural anthropological dimensions help identify the missiological strengths and weakness of a particular culture and the possible advantages and challenges a missionary from said culture may encounter in a

Linguistic Strength

   Linguistically, Dominican believers targeting Arab-Muslims have a unique advantage over non-Spanish speakers. Etymologically, an estimated 4,000 Spanish words derive from Arabic.[8] This is not to suggest that language learning will be easy, but the similarities between Spanish and Arabic can potentially accelerate language acquisition and field deployment for Dominican missionaries.

Mobilization Strength

   Dominican citizenship is advantageous for missionary mobilization because the Dominican Republic is generally considered politically and religiously non-threatening. Thus, limited-access and restricted-access governments are more likely to issue visas to Dominicans over Westerners. Moreover, a large portion of Dominican Baptists are of the country's professional class.[9] Professionalism creates two primary advantages for Dominican Baptists: eligibility for work visas in restricted-access countries and supplementary income to reduce the financial responsibility of the sending church.

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potential host culture. Moreover, while the authors avoid classifying language as a stand-alone dimension, they argue language is foundational to each of the six cultural dimensions. For this reason, I identify language as a potential strength for Dominican intercultural missionaries serving in select contexts. Geert H. Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software for the Mind*, 3rd ed. (New York: McGraw-Hill, 2010), 5.

  [8] Admittedly, the linguistic advantage is not present in every context. However, recognition of the linguistic similarities between Spanish and Arabic should be considered when future missionary candidates are considering field assignment. At present, the unreached unengaged people groups population (UUPG) in the Arb World is almost 87 million. See "Affinity Bloc: Arab World," People Groups, accessed February 28, 2022, https://rb.gy/wu40dl; Américo Castro, *The Spaniards: An Introduction to Their History* (Berkeley: University of California, 1985), 97.

  [9] Vocational missions is not limited to Dominican professionals, but Dominican professionals do have an advantage when applying for a visa.

Acculturation Strength

Physiologically, the majority of Dominicans are racially Dominican Mulatto.[10] Physical similarities in appearance with many other ethnicities in the Global South enable Dominicans to blend in with different cultures. In addition, culturally, Dominicans are relationship-oriented, allowing Dominican missionaries to adapt well to their host culture because they already place a high premium on family, relationships, and hospitality.[11]

Theological Strength

In contrast to most other Dominican denominations, Dominican Baptists have convenient access to orthodox theological education through the CBD's seminary, Seminario Teológico Bautista Dominicano (STEBD).[12] Motivated by a cooperative desire among the missionaries and national believers to multiply healthy churches, the CBD founded a fully accredited seminary to ensure that the leadership of their churches and future missionaries be thoroughly equipped in biblical and theological content to lead God's church more effectively. Therefore, the seminary ministry of the CBD allows students to remain in their current context and preserve existing ministry without compromising theological development.

Assessing Missiological Challenges

While CBD churches have several missiological advantages, there are also several challenges. It is my contention that three primary challenges in the CBD context hinder Great Commission obedience: cultural expectations, the loss of CBD's Great Commission vision, and an inadequate missiology.

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[10] *Mulatto* is a racial classification used to describe the European and African ancestry of the Dominican people. See Johnson and Zurlo, "Dominican Republic."

[11] Duane Elmer, *Cross Cultural Connections: Stepping Out and Fitting in Around the World* (Downers Grove, IL: InterVarsity, 2002), 129.

[12] STEBD is a fully accredited seminary in affiliation with Southeastern Baptist Theological Seminary. STEBD also offers an opportunity to continue toward a Master of Arts in Christian Studies for students interested in continuing their education.

Cultural Expectations

Unlike Westerners who value individualism, Dominican culture is a collectivist culture. Dominicans value community and there is an interdependence between family and one's social group. Therefore, when a Dominican senses God calling them to the mission field, it is expected first to consult family and friends. Unfortunately, they are often discouraged from missions and encouraged to pursue higher education, enter a respectable profession, and provide financial security for immediate and extended family.

Loss of CBD's Great Commission Vision

Evaluation of current CBD practices indicates a departure from their historic commitment to the founding vision for member churches to collaborate in global evangelism and church planting. At present, no organized effort exists among CBD member churches to collaborate on gospel advancement. This has clear implications for the missionary task. The loss of the CBD's Great Commission vision has resulted in CBD pastors being competitive with other pastors and churches. Great Commission success is no longer measured by the collaborative efforts to equip and mobilize quality leaders to the nations but by the numerical growth of one's individual church. In addition, the absence of a Great Commission vision has resulted in CBD resources being disproportionately distributed. Financial giving is reserved nearly exclusively for local church activities, and the missiological priority is domestic outreach.

Inadequate Missiology

In the context of the CBD, the most significant challenge impeding global missions is an inadequate missiology among pastors and churches. Historically, the Dominican Republic is a mission field, not a sending country. Consequently, Dominican Baptists formulated their missiology based on the North American model they observed, which employed significant resources unavailable to most Dominican churches. CBD

leadership also lacks the logistical framework, experience, and network connections to navigate the complexities of missionary mobilization. While the CBD's seminary provides a robust theological education and leadership development for affiliated churches, there is a noticeable disconnect between the acquisition and application of theology. In other words, although most CBD pastors embrace historic theological orthodoxy, their theological convictions fail to produce involvement in global missions.

Rationale

Through the evaluation of the CBD context, I demonstrated the strengths and challenges Dominican Baptists face in global missions. I am compelled, therefore, to create a project that assists CBD churches in evaluating and improving their Great Commission theology and practice. Considering the mission of God—as consistently presented throughout Scripture—CBD churches must not limit the Great Commission to personal evangelism, holistic ministries, and community outreach events. The failure of CBD churches to see the all-pervasive missions motif of the Scripture is symptomatic of a hermeneutical failure and a departure from the biblical precedent. Therefore, this project will remind Dominican Baptists that global missions is global because God's glory is to cover the whole earth. To reduce missions to local outreach, as CBD churches do, is to diminish the glory of God.

In this section, I will explain why this project is necessary and the appropriate response to correct the absence of global missions in the CBD. This section aims to demonstrate an indisputable opportunity to encourage global missions and assist Dominican Baptists in Great Commission obedience. To accomplish this, I will present biblical-theological and practical reasons for this project.

Biblical-Theological Reasons

Biblical Precedent for Global Missions

The first biblical-theological reason for this project is the precedent for all churches to participate in global missions established in Scripture (Matt 28:16–20).[13] I am obligated to pursue this project because, throughout the Scripture, God reveals his desire to make himself known among the nations (Ps 96:3; Titus 2:14). The Bible is characterized by this mission—a detailing of God's activity and the activity of his people to redeem worshipers from every nation who enjoy God in a restored creation (Rev 7:9–10). All Scripture points, to some degree, to this mission of God—accomplished through Jesus Christ—to display his glory among the nations and to redeem a people for himself (Zech 10:8).

To accomplish this, Jesus is building his church by gathering his redeemed, of every race and tribe, from among the earth by utilizing the missionary enterprise (Matt 16:18; Col 1:24; 2 Cor 1:5–6). He invites his people to join him on his mission (Acts 13:1–4; 1 Thess 1:6–10). This includes Dominican Baptists. Dominican Baptists are part of the bride of Christ. They are real churches entrusted with the same Great Commission to advance the gospel among every race, language, and tribe as Western Christians. Yet, CBD churches remain uncommitted to the missionary task.

*Interdependence between Theology
and Missions*

The second biblical-theological reason for this project is the disconnect between the acquisition of theology and the application of theology. While most CBD churches embrace historic theological orthodoxy, their theological convictions fail to produce involvement in global missions. In other words, CBD churches overlook the reality that doctrine and theology drive missiology. They have reduced global missions to a secondary position while claiming theological depth and maturity. Because of these inadequacies in

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[13] See also Mark 16:15–18, Luke 24:46–49, John 20:21, and Acts 1:8.

the CBD, this project will provide member churches with a robust missiology demonstrating the interdependence between theology and missions. Through this project, CBD churches will apply their high level of biblical and theological knowledge beyond the context of the church's broader ministry to the context of global missions.

Practical Reasons

Understanding of Anthropological Strengths

The first practical reason for this project is the CBD's need to understand the inherent missiological strengths in their culture. Acculturation for Western missionaries can be hindered by physical appearance, resulting in uncontrollable challenges to missionary engagement and potential persecution. Dominican physiology, in contrast, is conducive to cultural amalgamation, thus minimizing external challenges to missionary engagement and the risk of persecution. Coupled with the linguistical strength present among Dominican believers, this strength removes the negative presuppositions frequently associated with Western missionaries (i.e., secularized, immoral, greedy), removing an immediate barrier to evangelism.

Recovery of CBD's Great Commission Vision

The second practical reason for this project is the need to restore the founding vision of the CBD: "To contribute to the evangelization of the Dominican Republic and *beyond its borders* through church planting and the formation and strengthening of spiritual leadership in affiliated churches."[14] Clearly, the founders of the CBD intended for the organization to assist member churches in intercultural missions. More specifically, strategically coordinating efforts through collaboration with member churches and foreign missionaries to promote evangelizing unreached people groups (UPGs). However, these

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[14] Sánchez, *50 Años de Gracia*, 26, emphasis added.

global missions objectives exist only in principle. In reality, CBD affiliated churches have failed to advance their gospel witness beyond the Dominican Republic.

Unfortunately, while the overall percentage of Latin American missionaries trends upward, Dominican Baptists remain demonstrably disengaged in global missions.[15] In fact, currently, none of the 79 CBD affiliated churches have a missionary serving cross-culturally. Analysis of the current state of CBD churches reveals the reach of their ministry does not reflect the global ambition of the convention or the Great Commission. While church leaders intellectually acknowledge their responsibility to participate in global missions, they are uncertain how to practically mobilize their churches on mission. Correction of this issue will be a primary objective of this ministry project.

Therefore, this project will assist CBD churches in rediscovering the broader kingdom purpose of the local church and the value of cooperation between local fellowships. In other words, a renewed kingdom perspective shaped by the Great Commission. The leadership of CBD churches must adjust their missions philosophy to lead their congregations in global missions rightly. This will require that the ministry project assists leaders in developing a missiological framework that produces healthy missions engagement characterized by both sending and supporting missionaries.

Purpose

The purpose of this project was to develop a Great Commission Initiative Curriculum for the Dominican Republic Baptist Convention to provide CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement.

Goals

In light of the current state of global missions in the context of the CBD, the

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[15] Todd M. Johnson and Gina A. Zurlo, "Latin America," *World Christian Encyclopedia*, accessed February 22, 2022, http://dx.doi.org/10.1163/2666-6855_WCEO_COM_02DOM.

following goals measured the success of the project.

1. The first goal was to assess the missiological perception of a selection of leaders from CBD affiliate churches and institutions to provide a baseline of missiological knowledge for developing a global missions training curriculum.

2. The second goal was to develop a Great Commission Initiative Curriculum for global missions engagement that integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission task.

3. The third goal was to increase knowledge of global missions of volunteer participants from CBD affiliate churches and institutions through the implementation of the Great Commission Initiative Curriculum.

These goals were a means of clarifying the project's intent and measuring progress and success. A specific research methodology was created to serve as a metric to measure the successful completion of these three goals. The research methodology will be defined in the following section.

Research Methodology

Successful completion of this project depends upon the completion of the three goals. The first goal was to assess the missiological perception of a selection of leaders from CBD affiliate churches and institutions to provide a baseline of missiological knowledge for developing a global missions training curriculum. This goal was measured by administering the CBD Global Missions Questionnaire (GMQ) to a minimum of ten leaders (pastors, board members, or seminary professors) from CBD affiliate churches and institutions.[16] The GMQ was administered online via Google Forms. The questionnaire (1) identified current perceptions of global missions influencing the CBD; (2) compared the CBD's global missions strategy with the historical missiological purpose and vision of the CBD; and (3) promoted the Great Commission task training. This goal was considered successfully met when a minimum of ten representatives from ten CBD affiliate churches and institutions completed the GMQ.

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[16] See appendix 1. All the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

The second goal was to develop a Great Commission Initiative Curriculum for global missions engagement that integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission task. The curriculum was divided into three missiological categories: module 1 covered the theology of missions; module 2 covered the history, practices, and contemporary issues related to the Great Commission task; and module 3 applied ministry opportunities available to CBD churches. This goal was measured by an expert panel consisting of missionary practitioners, seminary professors, pastors, and church planters who utilized a rubric to determine the curriculum's biblical, theological, and missiological integrity.[17] This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

The third goal was to increase knowledge of global missions of volunteer participants from CBD affiliate churches and institutions through the implementation of the Great Commission Initiative Curriculum. This goal will be measured by administering a pre-and post-survey called the Great Commission Initiative Survey (GCIS), which will measure the increase in missiological knowledge.[18] This goal was considered successfully met when a *t*-test for dependent samples demonstrates a positive, statistically significant difference in the pre-and post-survey scores.

Definitions and Limitations/Delimitations

Clarity of missiological language and terminology is essential to articulate the primary objective and evaluative metric of success in global missions. To that end, this ministry project will use the following definitions to formulate a unified understanding of the key terms.

Missiology. For this project, I adopt Keith McKinley's definition of missiology:

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[17] See appendix 2.

[18] See appendix 3.

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"The careful study of missions from viewpoints of Christian philosophy, theology, and cultural anthropology."[19] In essence, missiology includes the theory, study, development, and implementation of global missions.

Global missions. For this project, I use Craig Sheppard's definition of global missions: "Missions is the plan and act of God for redeeming and making disciples from every tongue, tribe, people, and nation by sending His people to proclaim the good news of Jesus Christ, to show them the gracious, redeeming love of a glorious God, and to organize them into biblical, worshiping churches."[20] Sheppard's definition captures the scope, purpose, means, and goal of global missions.

Missionary. Scott Moreau argues that few terms within the "missiological vocabulary generate more diverse definitions" than the word missionary.[21] For clarity, I will use a nuanced definition. In this project, a missionary is a term reserved for those called and sent to cross geographical, cultural, and linguistic boundaries to preach the gospel, make disciples, and multiply churches where Christ is mostly, if not entirely, unknown (Acts 22:21; Rom 10:13–15; 15:20).[22]

Cultural anthropology. Geert Hofstede, Gert Jan Hofstede, and Michael Minkov define cultural anthropology as the science of human societies that studies the patterns of thinking, feeling, and acting, including the daily activities of "greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, and maintaining body hygiene."[23] The authors identify six cultural dimensions: (1) power

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[19] James Keith McKinley, "A Missiological Analysis of Transformational Leadership Theory" (PhD diss., The Southern Baptist Theological Seminary, 2015), 13.

[20] Craig Sheppard, "What Is World Missions?," *Tabletalk* 53, no. 4 (April 2022): 4.

[21] A. Scott Moreau, "Missionary," in *Evangelical Dictionary of World Missions,* ed. A. Scott Moreau, Harold Netland, and Charles Edward van Engen (Grand Rapids: Baker, 2000), 644.

[22] See Denny Spitters and Matthew Ellison, *When Everything Is Missions* (Albuquerque, NM: Pioneers USA & Sixteen:Fifteen, 2017), 18.

[23] Hofstede, Hofstede, and Minkov, *Cultures and Organizations*, 5.

distance, (2) individualism and collectivism, (3) masculinity and femininity, (4) uncertainty avoidance, (5) long-term and short-term orientation, and (6) indulgence versus restraint.[24]

The Great Commission task. Missiologist Robertson McQuilkin argues that although defining the Great Commission task is central to the church's obedience in global missions, "rarely in church history has there been agreement on what the missionary task of the church is."[25] For this reason, I define the Great Commission task as having six core components: entry, evangelism, discipleship, church formation, leadership development, and entrustment to local leadership.[26] In this project, the praxis portion of the Great Commission Initiative Curriculum will be organized according to these six core components.

Minimal ecclesiology. Because church formation is a core component of global missions, missionaries must develop a minimal ecclesiology that identifies the irreducible components of a local church. In other words, if one of the essential elements is absent, the institution fails to be a local church.[27]

Great Commission reductionism. Great Commission reductionism is not a technical term frequently used in missiological literature. However, in this project, I will often categorize missiological methodologies founded on a reductionist view of the Great Commission. For this reason, I choose to apply the term Great Commission reductionism in a technical manner. In this project, therefore, Great Commission reductionism is a

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[24] Hofstede, Hofstede, and Minkov, *Cultures and Organizations*, 5.

[25] Robertson McQuilkin, "The Missionary Task," in Moreau, Netland, and van Engen, *Evangelical Dictionary of World Missions*, 648. See also John Mark Terry, ed., *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 2nd ed. (Nashville: B & H, 2015), 4.

[26] I slightly modified the language of the core missionary task used by the International Mission Board. See International Mission Board, *Foundations: Core Missiological Concepts, Key Mission Terms, the Missionary Task* (Richmond, VA: International Mission Board, 2018), 2:75.

[27] Jervis David Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: IVP, 2009), 32.

missiological theory that results from a hermeneutical approach to the Great Commission that does not consider the comprehensive biblical-theological context, fails to arrive at the authorial intent of the text, and thus creates a flawed bias when interpreting and applying all other missiological passages resulting in missions methodologies and strategies that are characteristically pragmatic, anthropocentric, and deficient.[28]

Centrifugal missions. Centrifugal missions describes God's missions mandate to send his image-bearers into the world proclaiming the good news of the kingdom. The centrifugal method appears during the pre-fall Edenic commission and is restored in the New Testament.

Centripetal missions. Centripetal missions describes God's missions mandate to Israel. The old covenant missions method was centripetal in that the nations were drawn to Israel where God dwelt among his covenant people in a specified geographical location (i.e., the temple in Jerusalem).

Church Plant Movement (CPM). This project defines CPM as a technical term. Based on CPM expert David Garrison's work, a CPM is the "rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment."[29] According to Garrison, four characteristics must be present for a movement to be classified as a CPM: rapid multiplication, the planting of churches, indigeneity, and occurring within a people group or its equivalent. CPM practitioners consider the primary role of the missionary as an evangelist catalyzing movement. Thus, at the foundational level, Matt Rhodes argues, CPM missiology is designed to "shorten the time needed to generate results, that is, rapid reproduction of small lay-led house churches and the

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[28] In fairness, I acknowledge that missionary practitioners who—at least according to my argument—adhere to Great Commission reductionism are likely uncomfortable with my terminology. Therefore, I submit that I appreciate the original architects as well as contemporary adherents of reductionist missiology for sincere desire to obey Christ's Great Commission. See Terry, *Missiology*, 3–18.

[29] David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Monument, CO: WIGTake, 2004), 21.

resulting evangelization" of all UPGs.[30]

Two delimitations applied to this project. First, participants had to be members of churches in good standing with the CBD or enrolled in a CBD institution (i.e., STEBD). This delimitation accomplished two purposes: (1) affiliation with a CBD church or entity ensures participants are associated with a regenerate membership church; (2) affiliation with the CBD ensures successful completion of this project contributes to the rediscovery of the CBD founding vision for global missions. Second, participants had to be willing to meet for the three training modules. To solicit participants, a blanket invitation was extended to the leadership of CBD churches and institutions to identify willing participants from the churches for the Great Commission training.

Conclusion

The dramatic growth of the Global South Church bears witness to God's sovereign activity in the world to accomplish his eternal purpose to be known and worshiped by every nation, tribe, and language—mainly through the missionary enterprise. Unfortunately, while the new missionary profile emerging in global missions correlates with the increasing diversity of the global church, Dominican Baptists remain disengaged from the Great Commission task. Appropriately, therefore, developing and implementing a global missions curriculum is imperative to persuade Dominican Baptists to consider their role in the Great Commission task. In the following chapter, I will outline biblical and theological foundations that will inform and foster Great Commission obedience among CBD affiliate churches and institutions.

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[30] In addition, for this project, the phrase CPM-style methods is used to describe the variations of technics associated with CPM methodologies (i.e., Disciple Making Movements [DMM], Training for Trainers [T4T], Four Fields of Kingdom Growth). By definition, CMP-style methodologies prioritize social-anthropology evangelistic strategies, minimal discipleship, rapid church multiplication, and limit the missionary role to an apostolic evangelist commissioned to create movement among people groups (i.e., non-residential missionary, Strategy Coordinators). See Garrison, *Church Planting Movements*, 24; Matt Rhodes, *No Shortcut to Success: A Manifesto for Modern Missions*, 9Marks (Wheaton, IL: Crossway, 2022), 66.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL BASIS FOR
TRAINING DOMINICAN BAPTISTS TO
PARTICIPATE IN GLOBAL MISSIONS

The previous chapter's assessment of the missiological state of CBD churches reveals several global missions strengths that span the spectrum of missiology (i.e., linguistical, acculturative, philosophical, and theological strengths). Yet, the same assessment suggests Dominican Baptists fail to leverage these strengths for intercultural gospel advancement because of unresolved global missions challenges (i.e., cultural expectations, the loss of CBD vision, and an inadequate missiology). While each challenge contributes to the overall neglect of missions by Dominican Baptists, it is an inadequate missiology that predisposes CBD churches to global missions complacency. An inadequate missiology generates and perpetuates all other global missions challenges because proper missionary activity derives from a biblical-theological doctrine of missions. For this reason, any appeal to leverage CBD strengths for intercultural missions and recover the convention's vision depends on a well-developed theology of missions.

Therefore, as the issue of primary concern, this chapter begins with a biblical and theological basis for global missions engagement that transcends time, culture, and geography. This chapter will show that God's purpose in global missions is established in creation, foreshadowed in the Old Testament, and fully revealed in the New Testament. By wholistically tracing the concept of missions throughout the biblical cannon I will (1) establish missions as a unifying theme of the biblical narrative, (2) convince Dominican Baptists of their Great Commission disobedience, (3) persuade CBD churches to reconsider their global missions indifference, and (4) justify the implementation of the Great Commission Initiative (GCI) training provided by this project.

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I will delineate the purpose, scope, and means of global missions from select biblical texts to accomplish this chapter's objective.[1] First, I argue the purpose of God for missions originates from *missio Dei*, as revealed in the Edenic mandate to establish God's earthly residence by filling the whole earth with his presence (Gen 1:26–28). Second, I address the scope of missions, demonstrating the global redemption of a multi-ethnic people through the redemptive work of Jesus as foreshadowed in the Old Testament passage of Isaiah 49:6. Third, through the exegesis of Ephesians 1:3–14 and Matthew 28:18–20, I explore the New Testament revelation of the purpose and scope of missions, as well as God's means for accomplishing his mission through the Spirit-empowered local church. Upon completion of this chapter, the biblical and theological basis for training Dominican Baptists to participate in global missions will be established.

The Eternal Teleology of Global Missions Established in Eden (Gen 1:26–28)

Before the mid-twentieth century, theologians primarily defined the purpose of missions—in the plural form—in soteriological (i.e., salvation from sin), cultural (i.e., introducing non-Westerns to Christian ideals), or ecclesiastical (i.e., expansion of the church) terms.[2] However, the 1952 Willengen Conference of the International Missionary Council marks the advent of a novel missiological concept, *missio Dei*, or the singular

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[1] My process for interpretation involves an inductive hermeneutical framework borrowed from Robert Plummer, which includes meaning, implications, and significance. By using this hermeneutical framework, I ensure the biblical-theological basis for this project falls within both the human and divine author's original intent. Each term represents a step in the interpretive process that, when rightly applied, preserves the authorial intent of the text and provides an appropriate modern application. Meaning includes the principles the human author consciously willed to convey in the text. Implications are the submeanings of the passage that are legitimately present in the text's meaning but perhaps outside the human author's conscious awareness. Significance is the reader's response to the meaning and implications. According to Plummer, the Christian reader will respond with acceptance (obedience) or rejection (disobedience). See Robert L. Plummer, *40 Questions about Interpreting the Bible*, 40 Questions (Grand Rapids: Kregel, 2010), 135–36.

[2] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 399.

mission of God.[3] For the first time in the modern missions era, theologians connected the purpose of Christian missions with the Trinitarian nature of God and his "intent—present and active from eternity past—to make God's love and grace known," remarks Dwight Baker.[4]

Stuart Murray writes that *missio Dei* contends that "missions is not the invention, responsibility, or program of human beings, but flows from the character and purposes of God."[5] *Missio Dei* reorients the underlying purpose of missions from an anthropocentric perspective to a theocentric perspective by establishing every aspect of missionary activity in the work of the triune God rather than human activity.[6] Timothy Tennent captures the essence of *missio Dei*, asserting, "Mission is far more about God and who he is than about us and what we do."[7] To put it plainly, since the mission of the triune God is prior to any of the number of missions by Christians, the purpose of

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[3] Missiologists attribute the formation of the *missio Dei* concept to the conference even though the term itself was not used at Willingen. Rather, the term *missio Dei* appeared in a post-conference report. Moreover, George Vicedom's *The Mission of God*—published in German in 1952 and English in 1965—propagated the contemporary popularity of *missio Dei*. See Georg Vicedom, *The Mission of God: An Introduction to the Theology of Mission*, trans. Gilbert A. Thiele and Dennis Hilgendorf (St. Louis: Concordia, 1965). That said, the history of *missio Dei* dates to Augustine and Thomas Aquinas but was limited to describing God the Father's sending of the Son, and the Father and Son sending the spirit without any connection to the sending of the church. See Stephen B. Bevans and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, American Society of Missiology 30 (Maryknoll, NY: Orbis, 2004), 289; Bosch, *Transforming Mission*, 398–400; Kevin Daugherty, "Missio Dei: The Trinity and Christian Missions," *Evangelical Review of Theology* 31, no. 2 (2007): 162; Jacques Matthey, "God's Mission Today: Summary and Conclusions," *International Review of Mission* 92, no. 4 (October 2003): 580; Wilhelm Richebächer, "*Missio Dei*: The Basis of Mission Theology or a Wrong Path?," *International Review of Mission* 92, no. 367 (October 2003): 590; Israel Martín, "El Rescate Del Concepto Missio Dei En La Misionología Contemporánea," *Kairós*, no. 57 (December 2015): 72; Keith Whitfield, "The Triune God: The God of Mission," in *Theology and Practice of Mission*, ed. Bruce Riley Ashford (Nashville: Broadman and Holman, 2011), 18–19.

[4] Dwight P. Baker, "The Scope of Mission," *Covenant Quarterly* 61, no. 1 (February 2003): 3.

[5] Stuart Murray, *Church Planting: Laying Foundations* (Scottdale, PA: Herald, 2001), 39.

[6] Daugherty, "Missio Dei," 162.

[7] Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty First Century* (Grand Rapids: Kregel, 2009), 55.

missions must flow from the singular and eternal mission of God.[8] Christopher Wright explains, "All mission or missions which we initiate, or into which we invest our own vocation, gifts, and energies, flow from the prior and larger reality of the mission of God."[9]

Since the Willengen introduction of *missio Dei* into the modern missiological vernacular, David Bosch claims, "the understanding of mission as *missio Dei* has been embraced by virtually all Christian persuasions."[10] Thus, most contemporary missiologists agree that *missio Dei* is the preeminent starting point for understanding the purpose of global missions. Yet, at the same time, missiologists tend to disagree on the biblical starting point for defining *missio Dei.*[11] For instance, Christian Anderson observes that most cases for *missio Dei* "tend to begin God's missionary initiative with his call of Abraham in Genesis 12," while others begin with the Noahic Covenant or the *protoevangelium* (Gen 3:15; 6:9–22).[12]

Andreas Köstenberger and Peter O'Brien, however, understand any of these starting points for a biblical-theological basis of missions as problematic. They rightly recognize that because *missio Dei* shapes and permeates the whole biblical narrative "any

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[8] Walter C. Kaiser Jr., *Mission in the Old Testament: Israel as a Light to the Nation*, 2nd ed. (Grand Rapids: Baker, 2012), xvii.

[9] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity, 2006), 531.

[10] Tennent credits Vicedom's 1963 publication of *The Mission of God* as the catalyst for popularizing the *missio Dei* concept. See Tennent, *Invitation to World Missions*, 55. See also Bosch, *Transforming Mission*, 390.

[11] Richebächer, "*Missio Dei*?," 590.

[12] Christian Anderson provides examples of theologians who begin with Gen 12. After exploring Anderson's examples, I agree with his assessment that Michael Goheen, Christopher Wright, and Timothy Tennent each mark the beginning of *missio Dei* with Gen 12. See Christian J. Anderson, "Beginning at the Beginning: Reading *Missio Dei* from the Start of the Bible," *Missiology* 45, no. 4 (2017): 415. See also Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids: Baker, 2011), 26; Wright, *The Mission of God*, 195; Tennent, *Invitation to World Missions*, 130–57. Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission*, rev. ed. (Grand Rapids: W. B. Eerdmans, 1995), 31.

comprehensive treatment of mission . . . must begin with God's creation and purposes for humanity."[13] Failure to establish the purpose of God's mission in the creation account implies that *missio Dei* is temporal and remedial. Consequently, a temporal-remedial approach establishes the primary purpose of missions in post-fall storylines (i.e., deliverance from sin, humanity's redemption). In Dave Shive's view, this produces "the unintended consequence of engaging in missions with an incomplete theology that then produces an inadequate missiology."[14] The opposite of this project's intended purpose.

In contrast, Keith Whitfield proposes a biblically constructed theology of mission that includes the totality of "God's action in history: creation and redemption."[15] In making this proposal, Whitfield joins Dwight Baker, Shive, and Köstenberger and O'Brien who rightly establish the design and purpose of *missio Dei* in the creation and redemption acts of the biblical narrative. This approach shifts the *missio Dei* framework from primarily temporal-remedial to eschatological-christological-doxological.[16] An eschatological-christological-doxological framework (1) orients *missio Dei* toward the progressive accomplishment of the Godhead's purpose to be known, enjoyed, worshipped, and glorified, (2) makes Christ Jesus the centerpiece of all *missio Dei* activity, and

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[13] Andreas J. Köstenberger and Peter Thomas O'Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, New Studies in Biblical Theology 11 (Downers Grove, IL: InterVarsity, 2001), 25–26.

[14] Dave Shive, "Rethinking *Missio Dei*: Temporally Remedial or Eternally Doxological?," *International Journal of Frontier Missiology* 37, no. 1 (Spring 2020): 26. Temporal communicates that God's mission has a beginning and an end. Remedial communicates that God's mission is primarily a mission to fix what sin has broken. I will adhere to the alternative eschatological-christological-doxological *missio Dei* perspective.

[15] Whitfield, "The Triune God," 19.

[16] The eschatological-christological-doxological approach to *missio Dei* is my adaptation built upon the work of Baker, Shive, Köstenberger, and Whitfield. See Shive, "Rethinking *Missio Dei*," 26; Baker, "The Scope of Mission"; Köstenberger and O'Brien, *Salvation to the Ends of the Earth*; Whitfield, "The Triune God."

(3) considers worship the intended process and outcome of God's eternal mission, and creation.[17]

Accordingly, to determine God's eternal mission purpose I begin with an inquiry into the creation account. I will argue that a biblical theology of global missions originates from God's commission to his image-bearers in the creation account. Through exegesis of Genesis 1:26–28, I will show that God's purpose for global missions is established in the Edenic commission to fill the whole earth with his presence.

A Contextual Survey into the Teleological Preeminence of Genesis 1:26–28

I first offer a contextual survey of Genesis 1:26–28 to prepare for exegesis. This survey overviews the text's literary structure and grammatical and lexical techniques. I intend to demonstrate the linguistic semantics of Genesis 1:26–28 to distinguish the passage as theologically and missiologically preeminent.

Literary Structure

Genesis opens with two accounts of creation. The first focuses on the creation of the cosmos (Gen 1–2:3). The second focuses on humanity's creation (Gen 2:4–25). Through these complementary accounts, Moses distinguishes (1) God as Creator and (2) humanity as the crown of his creation.[18] Both accounts show God as sovereign, self-sufficient, transcendent, immanent, and distinct from his creation. Yet, the second account

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[17] Shive, "Rethinking *Missio Dei*," 26.

[18] Scholarship disagrees with the authorship of Genesis. According to Longman, positions range from Mosaic authorship postmosaica editors to unknown authorship. That said, I adopt the traditional position of Mosaic authorship, shared by systematic and biblical scholars John Frame and James Hamilton, while accepting the probability of various postmosaica edits. See Tremper Longman III, *Genesis*, Story of God Bible Commentary (Grand Rapids: Zondervan, 2016), 3–5; John M. Frame, *The Doctrine of God: A Theology of Lordship* (Phillipsburg, NJ: P & R, 2002), 295; James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 51–52. In addition, the two complementary accounts of creation are (1) the creation of the cosmos (Gen 1–2:3), and (2) the creation of human beings (Gen 2:4–25).

of Genesis 2:4–25 narrows the focus, expounding the implications of the Genesis 1:26–30 passage.[19]

According to Peter Gentry and Stephen Wellum, this literary structure is consistent with the ancient pattern of Hebrew narrative. This pattern is when the author takes up a topic and develops it from a particular perspective, and then stops and takes it up again from another point of view.[20] In other words, the Genesis 2:4–25 account is a synoptic, not a sequential, account. Synoptic because the author means to further "develop the story only briefly mentioned and described as day six in chapter 1," says Tremper Longman in his commentary on Genesis.[21]

It follows that Moses intends the Genesis 2:4–25 account to delineate Genesis 1:26–28. He writes recursively to unpack four primary mandates of the Edenic commission given to God's image-bearers: (1) be fruitful and multiply, (2) fill the earth, (3) subdue the earth, and (4) rule over all the earth. The forthcoming exegesis will expound upon these concepts. Yet, at this point, it is essential to recognize that Moses accomplishes two primary objectives through this process. First, he adds significance to human ontology regarding a covenant relationship with God and man created in his image.[22] Second, he clarifies human function in terms of what it means to be created in God's image.[23] By extension, the concepts of Genesis 1:26–28 and their contributions to a biblical ontological and functional anthropology in creation become the structure upon which a biblical-theological basis for God's purpose in missions should be constructed.

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[19] Longman, *Genesis*, 39.

[20] Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 183.

[21] Longman, *Genesis*, 46.

[22] Gentry and Wellum, *Kingdom through Covenant*, 200.

[23] G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2011), 30.

Grammatical and Lexical Techniques

Further contributing to the significance of Genesis 1:26–28 are three grammatical nuances.[24] First is the shift in verb number. The author introduces God's sixth day creative activity by shifting from first person singular pronouns—consistently used to describe God's activity over the previous five days—to first person plural. Admittedly, there is significant debate regarding the appropriate interpretation of the first person plural in the opening clause of the day six paragraph.[25] Nevertheless, there is consensus regarding the literary intent expressed through the pronoun number shift. According to Gentry and Wellum, the notable shift in style "catches the attention of the reader and signals . . . something special is happening in this section."[26] Second, the narrative slows by amplifying the description of humanity's creation—the number of words used to describe day six more than doubles compared to the previous accounts.[27] A grammatical technique that Gordon Wenham argues emphasizes man's significance.[28] Third, the sequence of the sixth day pericope significantly deviates from the previous literary pattern. Most importantly, through the addition of the divine decision to create humanity. Gentry and Wellum observe the author deviates from the literary pattern because he intends to inform "the reader that the topic is important."[29]

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[24] For context, in his exegetical article on Gen 1:26–28, Gentry observes "the creation of humans in a paragraph delimited by Gen 1:24–31 that is devoted to the events of day six." Peter J. Gentry, "Kingdom through Covenant: Humanity as the Divine Image," *Southern Baptist Journal of Theology* 12, no. 1 (Spring 2008): 22.

[25] The forthcoming exegesis of the clause will elaborate on the interpretative possibilities and theological implications. See Longman, *Genesis*, 35.

[26] Gentry and Wellum, *Kingdom through Covenant*, 181.

[27] Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, New Studies in Biblical Theology 15 (Downers Grove, IL: InterVarsity, 2003), 57.

[28] Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary, vol. 1 (Grand Rapids: Zondervan, 2014), 26.

[29] Gentry and Wellum demonstrate the day six sequence deviation by comparing it with the previous five days. For example, the day 6 sequence is: (1) announcement, (2) command, (3) report, (4) action described, (5) evaluation, (6) decision and purpose, (7) action and purpose, (8) blessing and purpose, (9) food provision, (10) report, and (11) temporal framework. In contrast, day 5—which generally parallels the first,

Altogether, the grammatical and lexical techniques, coupled with the literary structure of the creation account, present the content of Genesis 1:26–28 as preeminent for understanding God's creative purpose; namely, an understanding of the teleology of human ontology and function within the framework of *missio Dei.*

**An Exegetical Inquiry into the Edenic
Commission of Genesis 1:26–28**

While the linguistic semantics of the discourse suggest Genesis 1:26–28 functions as scaffolding upon which a biblical theology of global missions is constructed, exegesis is required to substantiate the contextual evidence. To that end, I will offer an exegetical inquiry into Genesis 1:26–28.

The Divine Speech and a Trinitarian Decision

As already noted, commentators agree that the day six addition of the divine decision contributes to the significance of human ontology and function. Conversely, commentators disagree on the authorial intent of the singular to plural pronoun shift of the divine speech in Genesis 1:26 (i.e., us and our). I will, therefore, exegetically consider the latter, then the former. This initial exegetical task is one of theology proper. An attempt to demonstrate that *missio Dei* is eternally Trinitarian in nature. This demonstration begins the development of the critical eschatological-christological-doxological purpose of *missio Dei*, around which I will coalesce the scope and means of global missions.

Wenham observes that while Christians traditionally considered the Genesis 1:26 pronoun shift an adumbration of the Trinity, "it is now universally admitted that this was not what the plural meant to the original author."[30] Victor Hamilton corroborates

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second, and fourth days, is (1) announcement, (2) command, (3) action described, (4) evaluation, (5) blessing, and (6) temporal framework. In fairness, day three also deviates slightly from the normal pattern, but lacks the most important component of the sequence, the divine decision. Which is found only in the sixth day account. See Gentry and Wellum, *Kingdom through Covenant*, 182.

[30] Wenham, *Genesis 1–15*, 27.

Wenham's observation, noting it unlikely that Moses was "a Trinitarian monotheist."[31] In his commentary on Genesis, John Walton proposes, "We ask what the Hebrew author and audience understood," and by doing so, "any explanation assuming plurality in the Godhead is easily eliminated."[32] In exchange, scholars offer several semantic possibilities for the shift from first person singular to first person plural. The most common views include (1) plural of majesty, (2) plural of fullness, (3) self-deliberation, (4) duality within the Godhead, (5) mythological, and (6) allusion to the heavenly court.[33]

From among these views, D. J. A. Clines suggests sound hermeneutics necessitates duality within the Godhead as the most probable interpretation.[34] This interpretation submits that the pronoun plurality refers to the Spirit mentioned in Genesis 1:2, "who now becomes God's partner in creation."[35] On the one hand, duality within the Godhead avoids interpreting the plural of Genesis 1:26 as an explicit Trinitarian reference. On the other hand, Clines notes that it concedes the probability that the author of Genesis considered the Spirit as another person within the divine Being.[36]

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[31] Victor P. Hamilton, *Book of Genesis, Chapters 1–17*, New International Commentary on the Old Testament (Grand Rapids: W. B. Eerdmans, 1990), 134.

[32] John H. Walton, *Genesis*, NIV Application Commentary (Grand Rapids: Zondervan, 2001), 128.

[33] Gentry and Wellum provide compelling evidence that plural refers to God's address of the heavenly court. See Gentry and Wellum, *Kingdom through Covenant*, 208. See also W. Randall Garr, *In His Own Image and Likeness: Humanity, Divinity, and Monotheism*, Culture & History of the Ancient Near East 15 (Boston: Brill, 2003), 18. Clines offers a comprehensive treatment of the most common views. D. J. A. Clines, "The Image of God in Man," *Tyndale Bulletin* 19, no. 1 (1968): 63–69. See also Hamilton, *Book of Genesis, Chapters 1–17*, 132–33; Wenham, *Genesis 1–17*, 26–28; Longman, *Genesis*, 35.

[34] Clines, "The Image of God in Man," 63.

[35] Hamilton appears to support the duality within the Godhead interpretation, in large part because it debunks the allusion to heavenly courts and mythological views. Wenham, however, argues that the duality of the Godhead is implausible if Spirit is translated as wind in Gen 1:2. See Hamilton, *Book of Genesis, Chapters 1–17*, 134; Wenham, *Genesis 1–17*, 27; Clines, "The Image of God in Man," 69; Garr, *In His Own Image and Likeness*, 21;

[36] Clines, "The Image of God in Man," 69.

Given the immediate context of the passage, duality within the Godhead appears plausible.[37] For example, the verse 27 transition to third person singular pronouns suggests the author wants to remove any possibility of interpreting the plural pronoun of verse 26 as a reference to other gods or angelic hosts.[38] At the same time, Clines contends the transition "creates no difficulty" for the integrity of the duality within the Godhead "since the Spirit, though able to be distinguished from Yahweh, is nevertheless God."[39] In short, duality within the Godhead affirms the plurality of persons in God as plausible authorial intent without presupposing a Christian understanding of the Trinity.[40]

However, while it is plausible that the immediate context suggests duality within the Godhead, as Clines claims, the New Testament indicates a Trinitarian plurality of persons in God.[41] For this reason, Joel Beeke and Paul Smalley offer an alternative view, which expands the duality within the Godhead view by imposing the presupposition of intertextuality.[42] Beeke and Smalley accept Clines's view that the text portrays the Spirit with distinct agency, but they argue Genesis 1 does not limit the plurality of persons to

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[37] Gentry and Wellum disagree and consider Clines's position highly suspect. They acknowledge the importance of a canonical reading but accuse Cline of a "special pleading" of the text to support his view. Bruce Waltke likewise essentially accuses the duality within the Godhead of misconstruing New Testament pneumology. My admiration and respect for these scholars inclines me to relent that duality within the Godhead is only plausible but not certain. See Bruce K. Waltke and Charles Yu, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 213; Gentry and Wellum, *Kingdom through Covenant*, 204.

[38] Hamilton, *Book of Genesis, Chapters 1–17*, 137.

[39] Clines, "The Image of God in Man," 69.

[40] K. A. Mathews, *Genesis*, New American Commentary, vol. 1A (Nashville: Broadman & Holman, 1995), 164.

[41] Walton disagrees with prejudice. He rejects any consideration of the Trinity due to a lack of explicit evidence in the New Testament. In other words, more than the concept of the Trinity in the New Testament is needed. His position submits that only an explicit Trinitarian interpretation to Gen 1:26 by a New Testament author justifies a Trinitarian view. Walton, *Genesis*, 128–29.

[42] Joel Beeke and Paul Smalley also reject the plural of majesty views, citing the lack of canonical support. See Joel R. Beeke and Paul M. Smalley, *Man and Christ*, vol. 2 of *Reformed Systematic Theology* (Wheaton, IL: Crossway, 2019), 65–67. Intertextuality means, in the case that a biblical passage explains or references an earlier Scripture, it is to unpack the fuller, divine authorial intent of the former.

Yahweh and the Spirit. In fact, by applying intertextual analysis, Beeke and Smalley submit that the Trinitarian nature of the divine speech is exegetically appropriate. They observe, "Genesis coordinates the agency of the Spirit in creation with the agency of God's Word, such as 'And God said, let there be light: and there was light" (Gen. 1:3).[43] The agent of God's Word, the New Testament discloses, is Christ Jesus, the eternal Word of God (John 1:1–3).

In sum, from Longman's view, an intertextual consideration of the divine speech of Genesis 1:26 provides "a deeper understanding of the language as including intraTrinitarian communication."[44] The Genesis 1:26 pronoun plurality is an "early, partial revelation of what God would later make known in the doctrine of the Trinity," says Beeke and Smalley.[45] While establishing a Trinitarian theology was not the author's conscious intent, as Wenham and other scholars rightly observe, I am convinced the New Testament removes the uncertainty of the divine authorial intent (Eph 3:9; Rev 4:11; Col 1:15–16). Which is that the sub-meaning of the plural pronoun conveys, as Beeke and Smalley put it, "Christ and the Spirit are not merely instruments of the Creator or co-Creators subordinate to the Father but are one Creator."[46] Thus, it follows that the divine decision to "make man in our image, according to our likeness" and execution of that decision results from the Trinitarian "counsel shared among distinct persons" (Gen 1:26).[47]

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[43] Beeke and Smalley, *Man and Christ*, 66.

[44] Longman, *Genesis*, 42.

[45] Beeke and Smalley, *Man and Christ*, 65.

[46] Beeke and Smalley, *Man and Christ*, 60.

[47] The position of this project is consistent with the infralapsarian view of the ordering of divine decrees. Meaning that in eternity past, God decreed to create, to permit the fall, and only then did he decree to elect a chosen people out of the fallen humanity. The decree to elect follows the decree of the fall. Joel R. Beeke and Paul M. Smalley, *Revelation and God*, vol. 1 of *Reformed Systematic Theology* (Wheaton, IL: Crossway, 2019), 882; John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P & R, 2013), 126–27.

The Divine Image and Humanity's Ontology

Subsequently, the question at hand is, what are the results of the Creator's divine decision to create humanity in his triune image and according to his likeness? The answer is provided in Genesis 1:26–27. Gentry and Wellum note that Genesis 1:26–27 establishes "human ontology in terms of a covenant relationship between God and man."[48] Which, in turn, elucidates the Creator's Edenic commission to his image-bearers. Therefore, I shift the exegetical focus to (1) the exaltation of humanity in the created order, and (2) the meaning of "image" and "likeness."

First, God positions humanity in an exalted position (Gen 1:27). Verse 27 contains three clauses. Present in each clause is the Hebrew verb *bara,* translated as "create." The verb appears forty-eight times in the Old Testament. In each instance, God is the subject, indicating that the verb is reserved for divine activity.[49] Herman Bavinck points out, "God is the sole, unique, and absolute cause of all that exists."[50] Humanity is forever a created people. That said, the repetition of the verb in each clause—when appearing only twice before in the narrative—emphasizes the uniqueness of the image-bearer's positional relationship to God in comparison to other creatures.[51] Gerhard von Rad interprets the diction and repetition as the author's attempt "to make clear that here the high point and goal has been reached toward which all God's creativity from [Gen 1:1] was directed."[52]

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[48] Gentry and Wellum, *Kingdom through Covenant*, 200.

[49] Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1977), 135; Walton, *Genesis*, 70.

[50] Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker, 2004), 2:407.

[51] Gentry observes that the verb "occurs only three times in the creation narrative: in 1:1, which some commentators see as the creation of matter *ex nihilo*, in 1:21 at the creation of organic life, and in 1:26 at the creation of human life. See Gentry, "Kingdom through Covenant," 23.

[52] Gerhard von Rad, *Genesis: A Commentary*, trans. John Henry Marks, Old Testament Library (Philadelphia: Fortress, 1973), 57.

Second, the meaning of the Creator's divine decision to create humanity in his triune image and according to his likeness (Gen 1:26). Biblical scholarship agrees that the parallelism of the nouns "image" and "likeness" implies importance.[53] Though consensus on the significance of the noun's parallelism remains elusive. For example, Wenham and Gentry survey various interpretations: mental and spiritual qualities, capacity to relate to God, physical resemblance, and the natural and supernatural nature. According to Gentry, most Christians believe "the image refers to mental and spiritual qualities which humans share with the Creator.[54] In contrast, Augustine, who interpreted the preceding plural pronoun as a Trinitarian reference, concluded that "image" and "likeness" are likewise trinitarian, referring to human memory, knowledge, and will.[55] Others view the noun's parallelism as redundant and synonyms.[56]

While absolute exegetical certainty regarding the meaning of "image" and "likeness" is precarious, Gentry marks the nonobligatory prepositional phrases as indicative of distinct meanings.[57] Thus, Gentry surveys the Old Testament and ancient Near Eastern cultural and linguistical background, concluding that (1) "likeness' specifies a relationship between God and humans such that *adam* can be described as the son of God," and (2) "image' describes a relationship between God and humans such that *adam* can be described as a servant king."[58] Likewise, Mathews cites the ancient Near East context as a conclusive link between the pair of nouns and royal sonship. He suggests that God appoints

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[53] Hamilton, *Book of Genesis, Chapters 1–17*, 134.

[54] Gentry, "Kingdom through Covenant," 23; Wenham, *Genesis 1–15*, 29–32.

[55] St. Augustine, "On the Holy Trinity," trans. Arthur West Haddan, in *Nicene and Post-Nicene Fathers*, ed. Philip Schaff (New York: Cosimo Classics, 2007), 17–18.

[56] Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: Eerdmans, 1986), 35.

[57] Gentry, "Kingdom through Covenant," 28.

[58] Gentry, "Kingdom through Covenant," 28–29.

mankind as his earthly royal ambassadors (i.e., sonship) to rule as his viceroys.[59] Jim Hamilton, echoing the view of many biblical scholars, amends the kingly aspect in favor of priest-king.[60]

Compared to other interpretations, the priest-king and sonship view holds the most exegetical merit. First, the immediate context implies royal sonship. For example, Gentry and Wellum highlight the peculiar nature of verse 27, noting it does not advance the narrative but is a digression. They note that Moses digresses to "stress two particular aspects or features" of human ontology expressed in "image" and "likeness": (1) the divine image entails male and female, and (2) image-bearers resemble God in some way.[61] This rhetorical technique underscores the teleology of human ontology—their covenant relationship with God as priestly kings and sons—and prepares the reader for the outworking of human ontology (i.e., human function) in verse 28.[62] Second, priestly-king and sonship differentiate humanity from other creatures, which is consistent with the verb repetition that denotes their exalted position in verse 27. Third, priestly-king and sonship elevates humanity to the closest possible relationship with God, which is consistent with the linguistic semantics of the Genesis 1:26–28 discourse.[63] Fourth, intertextual evidence explicitly affirms Adam's sonship (Luke 3:38). Fifth, inclusion of the priestly dimension

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[59] While the text implies the concept of sonship, this does not mean that humanity is the exact image of God. This is most notable in the reversal of the prepositional phrases in Gen 5:3a, where Adam "fathered a son in his likeness, according to his image." Mathews, *Genesis*, 164.

[60] Hamilton, *God's Glory in Salvation through Judgment*, 141; G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God*, New Studies in Biblical Theology 17 (Downers Grove, IL: Inter-Varsity, 2004), 81; Köstenberger and O'Brien, *Salvation to the Ends of the Earth*, 31.

[61] Gentry and Wellum, *Kingdom through Covenant*, 188.

[62] Beale argues that "ruling" and "subduing" "over all the earth" is plausibly part of a functional definition of the ontological divine image. See, Beale, *The Temple and the Church's Mission*, 83.

[63] Beeke and Smalley, *Man and Christ*, 128.

takes into consideration language of the synoptic creation accounts.[64] This presents Adam working and keeping the garden sanctuary of Eden as "a kingly gardener and watchman" engaged in worshipful obedience.[65]

In sum, unlike pagan gods known by manmade images (i.e., cultic statues of deities), the Creator reveals aspects of his character and attributes through his image-bearers. Ontologically, the essence of being human resides in their identity as God's image-bearers. Martha MacCullough notes that the divine decision to create humanity as God's image-bearers places them in a "qualitatively different category than other living beings."[66] The image functions to make God known. God intends his image-bearers to be his visible representation in his world. Capturing the divine intent, Michael Horton observes, "We are God's analogy, created in his image to reflect in our own creaturely manner that covenantal relationship of male and female in a mission."[67]

The Edenic Commission and the
Image-Bearer's Function

Ultimately, the divine image inclines God to allocate to his image-bearers a particular function in *missio Dei*, given in the Edenic commission through four mandates: (1) be fruitful and multiply, (2) fill the earth, (3) subdue the earth, and (4) rule over all the

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[64] Hamilton provides significant support for the priest-king interpretation:

The charge to Adam to fill the earth and subdue it (Gen. 1:28) is a priestly charge to expand the borders of Eden so that God's habitable dwelling will be the whole earth. Thus, the glory of Yahweh will cover the earth as the waters cover the sea. The language used to describe Adam's "working and keeping" the garden (Gen. 2:15) is used elsewhere in the Pentateuch to describe the priests' "working and keeping" the tabernacle. And this language is used for no other purpose. (Hamilton, *God's Glory in Salvation through Judgment*, 108)

[65] Beale, *The Temple and the Church's Mission*, 81.

[66] Martha E. MacCullough, *By Design: Developing a Philosophy of Education Informed by a Christian Worldview*, 2nd ed. (Colorado Springs: Purposeful Design, 2013), 55.

[67] Michael S. Horton, *The Gospel Commission: Recovering God's Strategy for Making Disciples* (Grand Rapids: Baker, 2011), 26.

earth. Each mandated function corresponds to one or more dimensions of the priest-king-son ontology.[68]

Additionally, undergirding each function is God's blessing (Gen 1:28a). God intends his image-bearers to do something; thus, they are blessed. Articulating the relationship between the divine blessing and human function, Walton writes, "The blessing indicates the functions that people will have as a result of the role [priest-kings and sons] to which they were created."[69] God's blessing precedes his spoken command because, says Beeke and Smalley, the blessing "empowers them to reproduce, work, and rest."[70] All of life, Daniel Akin writes, was to be "an unbroken act of worship and obedience giving glory to the One whose image the man and woman bore."[71] A plausible definition for the blessing in Genesis 1:28, Shive submits, "is enrichment and empowerment to achieve one's potential."[72] Stephen Dempster validates this definition, contending that the blessing imparts the ability to multiply and flourish.[73]

As previously mentioned, the literary structure of Genesis 1:27–28 prepares the reader to understand the outworking of the divine image and blessing. The passage forms a chiastic structure where the critical elements of verse 27 are inverted in verse 28. Implicit in this literary technique is the author's attempt to provide in verse 27 "the means by which the commission and goal of verse 28 was to be accomplished," writes Beale.[74] In other

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[68] Previously, I mentioned that Moses recursively writes the synoptic creation accounts to unpack the four primary mandates of the Edenic commission and to provide clarity to human function. One point of clarity he provides is the context of Eden.

[69] Walton, *Genesis*, 132.

[70] Beeke and Smalley, *Man and Christ*, 72.

[71] Daniel L. Akin, Benjamin L. Merkle, and George G. Robinson, *40 Questions about the Great Commission*, 40 Questions (Grand Rapids: Kregel, 2020), 210.

[72] Shive, "Rethinking *Missio Dei*," 29.

[73] Dempster, *Dominion and Dynasty*, 61.

[74] Beale, *The Temple and the Church's Mission*, 81.

words, verse 27 is ontological in nature, whereas verse 28 is functional. Verse 28a elucidates the relational function of gender duality. Gentry notes, "The duality of gender [Gen 1:27b] is the basis for being fruitful [Gen 1:28a]. Whereas the divine image of Gen 1:27a "is correlated with the command to rule as God's viceroy [Gen 1:28b]."[75]

First, be fruitful and multiply and fill the earth. Most biblical scholars agree that God created the world as his earthly dwelling place. The earth exists to be God's temple. Therefore, God planted a garden where he placed his image-bearers with the commission to expand the borders of that garden by ruling over the earth and subduing it until the glory of the Lord covered the dry land as the waters covered the sea (Hab 2:14).[76] In short, Beale remarks that God's missional purpose is to send his emissaries into the world "to magnify his glory throughout the earth by means of his faithful image-bearers inhabiting the world in obedience to the divine mandate."[77] As a result, physical progeny is not an end unto itself. Rather, a teleology in human reproduction points to God's eschatological and doxological mission purpose—the ongoing expansion of God's global presence where his image-bearers reign over creation as his sons and priest-kings.[78] Whitfield summarizes, "There is a purpose for creation [*missio Dei*], and that purpose is for God to be known, enjoyed, worshipped, and glorified."[79]

Second is the delegation of dominion. While the Creator maintains supreme authority, he grants a measure of authority to his viceroys.[80] Wenham concludes that God's

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[75] Gentry, "Kingdom through Covenant," 26.

[76] Hamilton, *God's Glory in Salvation through Judgment*, 108.

[77] Beale, *The Temple and the Church's Mission*, 82.

[78] T. Desmond Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology* (Grand Rapids: Kregel, 2013), 78; Mathews, *Genesis*, 174.

[79] Whitfield, "The Triune God," 30.

[80] Beeke and Smalley, *Man and Christ*, 166.

delegation of dominion coronates humanity to rule creation on his behalf.[81] The grammar in verse 28, from Gentry's perspective, appears to support Wenham's conclusion. He suggests "that man rules as a result of being made as the divine image."[82] Thus, humanity's superior position over other earthly creatures elicits authorization from the Creator to rule and subdue creation.[83] As Longman proposes, God's image-bearers are to be "benevolent rulers, who are the earthly counterpart of the heavenly king; they are to care for and protect the rest of the creation."[84]

Third, plausibly, there is a prophetic element in the Edenic commission. Beeke and Smalley suggest God intends humanity's priest-king-son identity to involve a prophetic function. God establishes his covenant through the spoken word: "And God said to them" (Gen 1:28). Thus, God marks language and his word instrumental, not only in his creative activity, but in his relationship with humanity. Whereas other creatures receive God's blessing, only the divine image-bearer receives his spoken word. Therefore, as the recipient of God's Word, it is plausible that Adam, serving as a prophet of sorts, was to speak God's Word to others.[85]

To summarize, obedience to the Edenic commission results from humanity's ontological divine image—priestly-kings and sons who receive, obey, and proclaim (i.e., prophetic element). God created humanity in his image to image. Not to be the point of creation but to point to the purpose of creation, the sovereign Creator. Therefore, he blessed them and placed them in the garden sanctuary of Eden with a centrifugal mission. There, they were to steward God's earthly temple and multiply fellow image-bearers who in turn

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[81] Wenham, *Genesis 1–15*, 33.

[82] Gentry, "Kingdom through Covenant," 32.

[83] Beeke and Smalley, *Man and Christ*, 129.

[84] Longman, *Genesis*, 37.

[85] Beeke and Smalley, *Man and Christ*, 310–11.

expand the geographical boundaries of God's dwelling. Wendell Sun summarizes Adam's priest-king commission as "mediating God's word and blessing to the world."[86]

The Teleology of *Missio Dei* and the Sabbath Context

In view of Genesis 1:26–28, a teleology of *missio Dei* emerges. [87] The institution of the Sabbath finalizes the ongoing context where human function is to operate (Gen 2:1–2). God's completion of creation, Wenham submits, is "a triumphant invocation of the God who has created all men and an invitation to all humanity to adore him who has made them in his own image."[88] An environment characterized by a covenant relationship with God. Where God's image-bearers flourish in joyful worship as they obey God's Word. Obedience to the Edenic commission occurs within the context of the Sabbath in a garden sanctuary.

Therefore, the eschatological-doxological motivation for obedience is the global expansion of God's glory. The eschatological-doxological goal for obedience is knowing God in a covenant relationship. This is the teleology of *missio Dei* established among the counsel of the Trinity in eternity past. It is the "very good" natural order of creation (Gen 1:31). However, as the federal head of humanity, Adam's success or failure to God's commands would determine the fate of his descendants (Rom 5:12–21). Obedience to the Edenic mandate promised eternal life, but disobedience promised eternal death (Gen 2:16–17).[89]

In juxtaposition to God's blessing is his curse for disobedience. Just as God's blessing was intended to enable human obedience and flourishing, God's curse prevents

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[86] Wendel Sun, "Biblical Theology and World Missions," in *World Mission: Theology, Strategy, and Current Issues*, ed. Scott N. Callaham and Will Brooks (Bellingham, WA: Lexham, 2019), 73.

[87] Teleology is a systematic method designed to reach this great goal or end. See Beeke and Smalley, *Man and Christ*, 126.

[88] Wenham, *Genesis 1–15*, 10.

[89] Beeke and Smalley, *Man and Christ*, 296.

obedience (i.e., total depravity) and human flourishing.[90] Allen Ross's definition of curse as "banishment from the place of blessing" communicates the alienation from God and the inability of fallen humanity to obey God's mission in a fallen world. [91] For this reason, Adam's sin relinquishes humanity's authoritative priestly-king reign and dominion of creation to Satan. The advent of sin distorts the divine image, resulting in the history's greatest tragedy: humanity's inability to accomplish the purpose for which they were created—to know God and make him known (Rom 1:19–21). As a result, Genesis 3 and the following anticipate the seed who will restore order to creation and renew the divine image (Gen 3:15). That is, the christological element of *missio Dei.*

That said, the christological element is not absent in Genesis 1:26–28, only concealed. As Dempster observes, Psalm 8:5–8 is arguably an ancient exposition of Genesis 1:26–28.[92] In turn, Beeke points out the author of Hebrews applies Psalm 8 to Christ "who was once put to death, but afterward was crowned with glory so that he would bring "many sons unto glory" (Heb 2:9–10).[93] Put simply, the sin of Adam relinquished humanity's vicegerency and dominion over creation to Satan. Nevertheless, God sovereignly initiates his mission in Genesis 3 to crush the serpent, resume authority over creation, and redeem a people who will dwell with him in the eternal eschatological New Creation (Rev 20:18–20). Once more, the intertextual evidence discloses the christological undertones of the passage, further proving the eternal Trinitarian intent of *missio Dei* is eschatological-christological-doxological.

In this section, I devoted significant attention to the teleology of *missio Dei* because I contend that the creation account lays a seminal foundation for a biblical

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[90] Dempster, *Dominion and Dynasty*, 62–63.

[91] Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids: Baker, 1996), 145.

[92] Dempster, *Dominion and Dynasty*, 60.

[93] Beeke and Smalley, *Man and Christ*, 130.

theology of global missions. Thus, I sought to establish the origin and purpose of global

missions in the creation account to discredit a temporal-remedial missiology in exchange

for an eschatological-christological-doxological view.

To accomplish this, I argued that global missions originates from God's

commission to his image-bearers in the creation account. It has, therefore, an eternal

teleology. The divine image (i.e., human ontology) involves a priest-king-son identity.

This human ontology is the wellspring of humanity's mission (i.e., human function). In

practice, God's placement of his image-bearers in the garden sanctuary of Eden indicates

that the mission of the Edenic commission is centrifugal—a progressive global expansion

of the Creator's earthly residence to magnify his glory. From this perspective, John Piper's

declaration on the eternal teleology of missions resonates: "Missions is not the ultimate

goal of the church. Worship is. Missions exist because worship doesn't."[94] Thus, I

attempted to show through Genesis 1:26–28 exegesis that God's purpose for global

missions is established in the Edenic commission to fill the whole earth with his presence.

The next section addresses the universal scope of God's mission in a post-Edenic and

pre-messianic context.

The Old Covenant Foreshadowing of the Universal Scope of Global Missions (Isa 49:6)

In this section, I will exegete Isaiah 49:6 to support the position that missions

to the gentile nations is not a New Testament construct. Rather, God foreshadowed the

global scope of missions in the Old Testament. This section contributes to my claim that

global missions is a unifying theme of the biblical narrative and thus demands CBD

churches reconsider their global missions indifference. To accomplish this, I first present

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[94] John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions*, 3rd ed. (Grand Rapids: Baker, 2010), 203. Piper continues, "When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever" (203).

a summary of missions during the post-Edenic and pre-messianic periods. Second, I

establish the context of Isaiah 49:6. Third, I conduct an exegetical analysis of the text.

**A Missions Summary of the Post-Edenic
and Pre-Messianic Period**

Biblical scholars are divided regarding the concept of missions in the post-

Edenic Old Testament Scripture. For example, Walter Kaiser denotes three minimalistic

views: (1) missions is peripheral, not central, (2) to the degree that missions is present, it

is attributed to the prophets, and (3) if present, missions bore no tangible results because of

Israel's contempt for the gentiles.[95] Kaiser rightly dismisses each of these minimalistic

views: "Rightly understood, the Old Testament is a missions book par excellence because

world missions to all the peoples of the earth is its central purpose."[96] Dempster likewise

recognizes global missions as a central motif of the Old Testament based on Israel's

ontological and teleological purpose: "Israel's calling is fundamentally missiological; its

purpose for existence is the restoration of the world to its pre-Edenic state."[97] In other

words, God created Israel, his post-Edenic son, priest, and viceregent, as the chosen agent

to continue *missio Dei*.

In agreement with Kaiser and Dempster, I contend that in the post-Edenic and

pre-Messianic context, the essence of *missio Dei* remains intact, albeit with significant

adaptations. While *missio Dei* before the Fall was centrifugal, *missio Dei* reorients inward.

Beginning with God's election, covenant, and promised blessing of Abraham, continuing

through Abraham's offspring to the nation of Israel, *missio Dei* experiences a centripetal

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[95] Kaiser builds his survey on the work of Robert Martin-Achard. Walter C. Kaiser Jr., "The Great Commission in the Old Testament," *International Journal of Frontier Missions* 13, no. 1 (March 1996): 4. Kaiser also notes that some minimize Old Testament missions by questioning the authorship and date of Isa 40–66. The missional undertones of these chapters—which are the subject of this section—compel them to favor Deutero-Isaiah—an argument that Kaiser dismisses. Deutero-Isaiah alleges someone other than Isaiah wrote Isa 40–66 in the post-exilic period. See Kaiser, "The Great Commission in the Old Testament," 4.

[96] Kaiser, "The Great Commission in the Old Testament," 7.

[97] Dempster, *Dominion and Dynasty*, 76.

directional shift (Gen 12:1–3; 15:18–21).[98] As Abraham's descendent, Israel was chosen

to be God's nation of sons and priestly viceroys for the purpose of blessing the nations

(Exod 4:22; 19:6).[99] Thus, God established his earthly residence among them.[100] Mount

Sinai, the Tabernacle, the Temple, and the Promised Land were typological allusions

echoing the "very good" natural order of the Edenic sanctuary and God's *mission Dei*.[101]

Thus, the centripetal nature of Old Testament missions involves Israel living as God's

holy nation and priests and the nations, writes J. D. Payne, "being drawn to such blessing

and awe of Israel's God."[102]

However, only some agree with the centripetal nature of Old Testament

missions. In disagreement, Beale and Kaiser offer an alternative perspective. Kaiser argues

that Israel had an explicit mandate to proclaim God's salvation to the nations (i.e.,

centrifugal).[103] While Beale adapts the Genesis 1:28 commission, contending that

following the Fall, "a remnant, created by God in his restored image, were to go out and

spread God's glorious presence . . . [and] to continue until the entire world would be

filled with divine glory."[104] In fairness, Beale is correct that the teleology of missions

remains (i.e., the spread of God's glory), but Kaiser's position lacks support.

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[98] For example, Gentry and Wellum trace the terms "bless," "be fruitful," and "multiply" throughout Genesis (12:2; 17:2; 26:3; 26:24; 28:3; 35:11; 47:27; 48:3). See Gentry and Wellum, *Kingdom through Covenant*, 226–27.

[99] Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History, and Issues* (Downers Grove, IL: IVP, 2014), 48.

[100] Dempster, *Dominion and Dynasty*, 60.

[101] Hamilton, *God's Glory in Salvation through Judgment*, 109; Beale, *The Temple and the Church's Mission*, 369.

[102] J. D. Payne, *Theology of Mission: A Concise Biblical Theology* (Bellingham, WA: Lexham, 2021), 16.

[103] Kaiser, "The Great Commission in the Old Testament," 6.

[104] Beale, *The Temple and the Church's Mission*, 117–18.

In fact, Payne cites convincing evidence that "instead of being sent, [Israel] walks faithfully with God, attracting the nations to him."[105] In short, Israel's role during the post-Edenic and pre-messianic period was centripetal. However, the *missio Dei* purpose in the post-Fall period—partially veiled in the Old Testament—mirrors the pre-Fall period. God intends to dwell among his image-bears in covenant relationship for the glory of his name. Hamilton remarks, "Just as God walked with his image in the garden, he walked with the nation, dwelling in a tabernacle and then a temple, both of which appear to be modeled on the garden."[106] Indirectly, Köstenberger and O'Brien observe the veiled continuation of God's eschatological-christological-doxological mission: "God's dealings with Israel establish a typology for understanding how the nations will be blessed through a royal descendant of Abraham."[107] Köstenberger and O'Brien's observation suggests that global missions is not a New Testament construct. Rather the Old Testament foreshadows the global scope of missions as part of God's eternal *missio Dei*, accomplished through Abraham's seed.

Admittedly, establishing the scope of global missions in the Old Testament requires effort. Yet, as Elmer Martens points out, the Lord declares, "For my thoughts are not your thoughts, neither are your ways my ways" (Isa 55:8).[108] Which, according to the passage context, means God's thoughts and ways are about the nations. One such example is Isaiah 49:6, which demonstrates that while gentile inclusion was not normative under the Old Covenant, it was anticipatory.[109]

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[105] To his credit, Payne concedes Jonah is an exception to the centripetal framework. See Payne, *Theology of Mission*, 16.

[106] Hamilton, *God's Glory in Salvation through Judgment*, 59.

[107] Köstenberger and O'Brien, *Salvation to the Ends of the Earth*, 10.

[108] Elmer A. Martens, "Impulses to Global Missions in Isaiah," *Direction Journal* 35, no. 1 (Spring 2006): 62.

[109] Other Isaianic examples of gentile inclusion include: Isa 2:2–3; 8:9; 10:7; 11:10; 14:2; 16:8; 17:13; 25:7; 30:28; 33:3; 34:1–2; 37:26; 40:15; 41:5; 42:4; 43:9; 45:1; 49:1; 51:5; 52:15; 54:3; 55:5; 60:2–3; 62:2; 64:1; 66:18–19.

A Contextual Survey of Isaiah 49:6

Jarvis Williams and Trey Moss observe, "Within the book of Isaiah, we see a shift from the exclusion of the nations to their inclusion within God's eschatological and soteriological purposes for the Jewish people."[110] Gary Smith, in his Isaiah commentary, notes the theological motif of Isaiah 40–66 describes "God's relationships to the world he created."[111] Historically, Israel's disobedience resulted in the nation being exiled to Babylon. Nevertheless, God gave orders to flee Babylon, proclaiming his glory "to the end of the earth" (Isa 48:20). Within this context Isaiah records the second of four Isaianic Servant Song (Isa 42:1–4; 19:1–6; 50:4–9; 52:13–53:12).[112] God comments on his missional intent for Israel, yet Israel remains despondent and unresponsive.[113] Trent Butler summarizes the passage as God's commission to "his people as his royal representatives to share the light of his good news with the nations and with the faithless Israelites."[114]

An Exegetical Analysis of the
Servant's Mission (Isa 49:6)

The servant figures prominently in Isaianic literature. Who is the servant of the Lord? Gentry and Wellum recognize that Isaiah previously provided the answer.[115] He is

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[110] Jarvis J. Williams and Trey Moss, "Focus on 'All Nations' as Integral Component of World Mission Strategy," in Callaham and Brooks, *World Mission*, 134.

[111] Gary V. Smith, *Isaiah 40–66*, New American Commentary, vol. 15 (Nashville: B & H, 2009), 76.

[112] Smith, *Isaiah 40–66*, 26.

[113] Gentry and Wellum, *Kingdom through Covenant*, 439.

[114] See Trent C. Butler, *Isaiah*, Holman Old Testament Commentary (Nashville: Broadman & Holman, 2002), 269. Gary Smith comments on various methodological approaches to classifying the Isaianic composition. However, since an exhaustive inquiry into the entirety of Isaiah is beyond the scope of this project, I reference only to the thematic context of Isa 49:6, which Smith locates in a thematic section identified by "all righteous and holy people glorifying God in his transformed Holy Mountain when he recreates the new heavens, the earth, a holy and redeemed people, and a new world of nature, I point readers to additional resources. See Smith, *Isaiah 40–66*, 76. See also John D. W. Watts, *Isaiah 34–66*, Word Biblical Commentary, vol. 25, rev. ed. (Dallas: Word, 2021), 185–87.

[115] Watts claims that v. 5 introduces a different servant than the one in vv. 1–3. Watts, *Isaiah 34–66*, 186. See also Gentry and Wellum, *Kingdom through Covenant*, 440.

the future king described in Isaiah 11:1–10. J. Alec Motyer agrees, suggesting that any candidate who is not the Messiah goes "beyond what any prophet or any mere human could fulfill."[116] The Isaianic servant, therefore, is Christ. Luke 2:32 and Acts 26:23 picture Christ as fulfilling this commission as a "light" to the end of the earth.[117] Jesus is the true and only Israel, for he is going to do what Israel was always meant to do.[118] Gary Smith observes that through Christ, the Isaianic servant, it will be possible for God to transform Israel and bring salvation to all the nations. He underscores the biblical continuity of *missio Dei,* writing, "God's original plan always was to use the seed of Abram to bring his blessings on all the nations of the earth."[119] Beale elaborates further that Jesus will remake his people into his image "so that they spread throughout the earth as his emissaries and agents through which God shines his light and reforms others into his image" (Matt 11:2–15).[120] Beale continues and notes that Paul is a "ministering assistant of the Servant" who "opens eyes to turn from darkness" and "shines light to the Gentiles" (Acts 26:18; 23).[121] Therefore, it stands to reason that the global missions activity of the local churches also continues the servant's mission.

Michael Goheen notes the phrase "the ends of the earth" is common New Testament phraseology that designates the "ultimate horizon of God's redemptive purpose" (Ps 72:8; Zech 9:10).[122] Intertextual comparison confirms that the scope of the servant's mission is universal. For instance, Jesus is the light and calls his followers to be the light.

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[116] J. A. Motyer, *Isaiah*, Tyndale Old Testament Commentaries, vol. 20 (Downers Grove, IL: Inter-Varsity, 1999), 351.

[117] Beale, *The Temple and the Church's Mission*, 169.

[118] Motyer, *Isaiah*, 351.

[119] Smith, *Isaiah 40–66*, 77.

[120] Beale, *A New Testament Biblical Theology*, 379.

[121] Beale, *A New Testament Biblical Theology*, 242.

[122] Goheen, *Introducing Christian Mission Today*, 62.

Jesus, as the servant of God, redeems his people, restoring the divine image and function. Made new in Christ, Christians, under the restored divine blessing, once again multiply the image of God through evangelism and discipleship. For example, Acts 13:46–48, which records the fulfillment of Isaiah 49:6, reports the Gentiles of Antioch Pisidia, upon hearing the missionary message, began "rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed." The divine intent of Isaiah 49:6 foreshadows eschatological-christological-doxological *missio Dei*, further corroborating my claim that the concept of global missions is not a New Testament construct. Eternally, part of God's mission is extending the scope of redemption beyond a localized geography (i.e., Palestine) and including a multiethnic demographic of all peoples (i.e., Israelites and Gentiles co-heirs in Christ, priest-kings, and sons).

The New Covenant Revelation of the Purpose, Scope, and Means of Missions

Against the Old Testament background, I turn to a selection of New Testament passages to complete the biblical-theological bases for training Dominican Baptists in global missions. Criteria for text selection are determined by (1) the potential to demonstrate the canonical continuity of *missio Dei*, and (2) the contribution toward the full disclosure of God's mission.[123] To that end, I will argue that God fully reveals the purpose, scope, and means of accomplishing global missions in the New Testament. To accomplish this, I will offer an exegesis of Ephesians 1:3–14 and Matthew 28:18–20 to establish a biblical and theological missiology that contends the purpose of God in global missions is gospel advancement through the missionary enterprise so he can be known and worshiped in the context of local churches. After this section, the biblical and theological basis for training Dominican Baptists to participate in global missions will be established.

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[123] Consistent with my hermeneutical pattern thus far, I apply the principle of intertextuality to determine the potential of each passage. The relevance of this decision will be evident in the exegesis.

The Full Disclosure of the Purpose and
Scope of Global Missions (Eph 1:3–14)

In his seminal work *Transforming Mission*, Bosch writes, "Our missionary activities are only authentic insofar as they reflect participation in the mission of God."[124] If Bosch is correct, which I contend he is, then it follows that forming a canonically wholistic doctrine of *missio Dei* precedes all missiological endeavors. Thus, I previously sought to establish *missio Dei* as eternally Trinitarian in nature (Gen 1:26). At this stage, I seek to solidify the Trinitarian nature of missions through New Testament exegesis.

John records Jesus's description of the Godhead's missional activity: "As the Father has sent me, even so, I am sending you.' And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit" (John 20:21–22). Jesus's words echo the glory of the gospel and illustrate the Trinitarian nature of missions. Tennent remarks that John 20:21–22 demonstrates "the continuity between the Father's mission and Jesus's mission and the ongoing mission of the Holy Spirit in the life and witness of the church."[125] However, the specifics of the individual roles of the Godhead require further study. For this reason, I offer an inquiry into Ephesians 1:3–14 to expound the fullness of the Trinitarian mission.

Literary Structure (Eph 1:3–14)

Scholars differ on the proper method to organize the passage at hand. Some organize the passage around the three expressions of praise, but others structure it around the use of "in him," the use of the participles, or chiastically.[126] The divergence of perspectives suggests a degree of organizational flexibility granted to the interpreter.[127]

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[124] Bosch, *Transforming Mission*, 391.

[125] Tennent, *Invitation to World Missions*, 67.

[126] Clinton E. Arnold, *Ephesians*, Zondervan Exegetical Commentary on the New Testament, vol. 10 (Grand Rapids: Zondervan, 2010), 76.

[127] I do not suggest flexibility in interpretation, only in how one organizes the passage. Moreover, the structure I apply is adapted from Harold Hoehner's approach. See Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 63–65.

Therefore, since the course of the present study is preponderantly concerned with the analysis of the missiological dynamic of the text, I offer a structure organized around Paul's praise for the mission activity of the Godhead.

Praise for God's Restoration of the
Divine Blessing (Eph 1:3)

Following a standard Pauline salutation, Paul breaks from normal practice, introducing a single sentence eulogy of 202 words.[128] According to Clinton Arnold, Paul overflows with "an ascription of praise to God for who is and what he has done."[129] The essence of *missio Dei.* From the onset, Paul introduces the doxological nature of the passage, which continues in the subsequent verses. By directing praise to the Father from the onset, Paul establishes the eulogy's doxological nature, which is continued in subsequent verses (Eph 1:3a, 6, 12, 14).

The initial impetus of Paul's doxology is the restoration of the divine blessing in Christ Jesus. The attributive adjective participle "who has blessed" indicates the Father's sovereign action on the believer's behalf and introduces three prepositional phrases elaborating on the divine blessing. God alone provides the blessing; thus, God alone deserves to be praised. Harold Hoehner notes that Paul intends to communicate the "opposite of curse, which means to be exposed to destruction."[130] That is to say, the natural state of humanity post Genesis 3. In addition, God deserves praise because his blessing involves "every spiritual blessing" (Eph 1:3). [131]

The second prepositional phrase locates the sphere of the divine blessing "in the heavenly places." Paul does not intend to dissociate human flourishing from the present

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[128] A word of thanksgiving following the introduction is normal Pauline practice. Paul's thanksgiving is delayed until Eph 1:15–23. Hoehner, *Ephesians*, 153.

[129] Arnold, *Ephesians*, 72.

[130] Hoehner, *Ephesians*, 165.

[131] Hoehner observes the contents of these blessings are given in Eph 1:4–14. See Hoehner, *Ephesians*, 167.

age. Instead, there is a temporal and eschatological dimension. By locating the blessing in the spiritual realm, believers praise God for his provision of all that is necessary for their spiritual well-being now and into eternity. This includes the current capacity to faithfully spread the gospel globally. Moreover, Paul's use of "in Christ," according to Arnold, "is the most important phrase of this passage and for the letter as a whole."[132] That which was lost in Adam returns in the New Adam (Rom 8:28; 1 Cor 15:45). As such, some variation of "in Christ" (i.e., "in him," "in the beloved," "in the Christ") appears eleven times in the eulogy. While the full implications of "in Christ" require evaluation of the immediate context of each use, overall, it points to incorporation into Christ to be the believer's new identity.[133] In the words of Köstenberger, Jesus becomes "the eschatological replacement of Israel as God's locus of blessing for the nations" (John 15).[134]

The Mission of the Father (Eph 1:3–5)

Scripture attributes the initial act of *missio Dei* to the Father. Thus, a Trinitarian missiology begins with an inquiry into the sovereign activity of the Father. Ephesians 1:3–5 presents four elements of the Father's mission, each within the context of divine election, and each inherently Christocentric.

Divine election is pre-temporal and unconditional. The Father elected a particular people prior to creation. The eternal timing of divine election (1) discredits a temporal-remedial missiology and (2) attributes the entirety of human redemption to God. David Steele comments on the pre-temporal and unconditional dimensions of divine election: "God, before the foundation of the world, chose certain individuals from among the fallen members of Adam's race to be the objects of His undeserved favor. These, and

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[132] Arnold, *Ephesians*, 79.

[133] Klyne Snodgrass, *Ephesians*, NIV Application Commentary (Grand Rapids: Zondervan, 1996), 47.

[134] Andreas J. Köstenberger, *Salvation to the Ends of the Earth: A Biblical Theology of Mission*, 2nd ed. (Downers Grove, IL: InterVarsity, 2020), 64.

these only, he purposed to save."[135] Bruce Ware further elucidates Paul's intent: "By placing election before the very creation of the world and time is this, we did not yet exist, and so God's election of us simply can have nothing to do with certain truths about us."[136] The Father elected solely "according to the purpose of His will" (Eph 1:5). Rather than hindering global missions, the pre-temporal and unconditional nature of election propels it. Sam Storms notes, "God's sovereign power inspires it by reassuring us that our efforts, if undertaken in the strength that the Spirit supplies, will not prove vain."[137]

Divine election renews the divine image (Eph 1:4). Although the language of divine image is absent, the concept is present. Paul reveals the outcome of divine election: "That we may be holy and blameless before him" (Eph 1:4; Rom 8:28–30). Storms interprets this as referring "to that absolutely sinless, holy and blameless condition in which we shall be presented to God at the second coming of our Savior."[138] Storms's interpretation underscores the eschatological dimension of *missio Dei.* Righteousness and blamelessness await the believer. The eschatological hope of dwelling with God depends

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[135] David N. Steele, Curtis C. Thomas, and S. Lance Quinn, *The Five Points of Calvinism: Defined, Defended, Documented*, 2nd ed. (Phillipsburg, NJ: P & R, 2004), 27. My theological position is classified as compatibilist and monergistic. Other views include the libertarian position. Libertarianism defines election as conditional because, for the Arminian, God's election is conditioned on the individual's uninfluenced free choice to believe the gospel. In other words, divine election is conditioned on foreseen faith. Individuals freely choose or reject the gospel and are responsible for their choice. Arminian theology holds divine foreknowledge as foundational to their understanding of election. God in eternity past looked into the future and foreknew those who would meet the condition of belief and predestined them for salvation. God, therefore, bestowed prevenient grace restoring moral ability. According to Jack Cottrell, God "foreknew that some would freely accept the free offer of grace and meet the conditions for receiving it, God predestined them to eternal life." See Jack W. Cottrell, "The Classic Arminian View of Election," in *Perspectives on the Election*, ed. Chad Owen Brand (Nashville: B & H, 2006), 108. God cannot unconditionally predestine the elect because, to maintain moral responsibility, God is not allowed to interfere with man's freedom of choice. See Norman L. Geisler, *Chosen but Free: A Balanced View of Gods Sovereignty and Free Will* (Minneapolis: Bethany House, 2010), 50.

[136] Bruce Ware, "Divine Election to Salvation," in Brand, *Perspectives on Election*, 15.

[137] Samuel C. Storms, "Prayer and Evangelism Under God's Sovereignty," in *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*, ed. Thomas R. Schreiner and Bruce A. Ware (Grand Rapids: Baker, 2000), 408.

[138] Samuel C. Storms, *Chosen for Life: The Case for Divine Election* (Wheaton, IL: Crossway, 2007), 108.

on an imparted holiness. The Old Testament typified the personal holiness requirement for a covenant relationship with God. Beginning in creation, illustrated in the Mosaic Law—God's requirements for Israel to dwell in God's presence—and now fully disclosed in the New Testament (1 Pet 1:16). Fellowship with God requires holiness and wholeness, a relationship that Adam once enjoyed and one that will be eternally enjoyed by the redeemed in the eternal new creation.[139] Thus, the Father's mission of election is, in part, a desire to transform the elect into the holy and blameless image of the Son.[140]

Divine election restores the covenant relationship of sonship (Eph 1:4). Adoption echoes sonship. Once more, Paul dates adoption in eternity past when God set his affection "in love" on a particular people to make his sons in Christ.[141] Arnold considers the use of adoption as a metaphor to describe the Father's mission to bring the elect back into a covenant relationship.[142] Thus, out of divine love, the Father restores the image-bearer's ontology as his sons, through Christ (John 1:12). In short, it was the intent of the Father, per his divine prerogative as sovereign Creator, to create, to permit the fall, and

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[139] Alexander, *From Eden to the New Jerusalem*, 156.

[140] Arnold notes Paul's introductory remarks appropriate the term "saints" (i.e., holy ones) to all believers in Ephesus, a term previously "used of old covenant people of God" (Eph 1:1; Exod 22:31; Ps 34:9; Dan 7:18). This further discloses the universal scope of *missio Dei* (i.e., Jew and Gentile), and an inaugurated eschatology (i.e., positional identity already imparted). Paul refers to believers as "holy ones" nine times in the Ephesians epistle. See Arnold, *Ephesians*, 69. An inaugurated eschatology contends that God's kingdom has already broken into this world but has not yet been fully realized. I will expound on this concept in chap. 3. See Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 117. In reference to Colossians, the parallel to Ephesians, Dean Flemming writes, "God's sovereign choice to predestine the elect Paul also uses the language of the "image" of God to express God's recreative purpose. Even as humanity was created in the "image of God" (Gen 1:27), Christ perfectly represents God in the visible human sphere. At the same time, Paul can picture God's people as a new humanity, "which is being renewed in knowledge according to the image of its creator" (Col 3:10). Dean Flemming, "A Missional Reading of Colossians," in *Reading the Bible Missionally,* ed. Michael W. Goheen (Grand Rapids: Wm. B. Eerdmans, 2016), 218–19.

[141] Paul grounds divine election in love, not foreseen faith. Arnold notes the semantics of v. 5 indicate the actions of predestining and choosing in v. 4 "occur at the same time with no apparent sequence." See Arnold, *Ephesians*, 82. See also S. M. Baugh, "The Meaning of Foreknowledge," in *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace,* ed. Thomas R. Schreiner and Bruce A. Ware (Grand Rapids: Baker, 2000), 194.

[142] Arnold, *Ephesians*, 82.

according to his good pleasure, set his divine love on a chosen people from fallen humanity who he would redeem through the atonement of Christ (Rom 8:29–30; 9:11–13; Eph 1:4–5; Rev 13:8). Walton articulates this point that from a New Testament perspective: "Redemption, sanctification, and eventually glorification all serves as . . . factors to refine the image of God in us (Eph. 4:24; Col. 3:10)."[143]

Divine election is doxological. The sovereign grace of God upholding each aspect of the Godhead's mission culminates in doxology (Ps 106:5; 1 Pet 2:9; Rom 9:23). The Father's pre-temporal and unconditional election assures the glory of God will not be shared and consequently leads to the eternal "praise of His glorious grace" (Eph 1:11; 1 Cor 1:27–29). The purpose of sovereign choice is worship (Eph 2:7). The Father elects, as Storms points out, "to establish a platform on which the glory of God's saving mercy might be seen and magnified and adored and praised."[144] Put simply, the objective of sovereign choice is worship (Ps 106:5; Eph 2:7; 1 Pet 2:9; Rom 9:23).

The Mission of the Son (Eph 1:7–12)

The Edenic failure of Adam to display the holy nature of God by siding with the serpent transitioned the created order into disorder.[145] Yet, Paul demonstrates the Fall to be part of *missio Dei* in the sense that God's intent to be fully known necessitates a full revelation of his attributes (i.e., salvation and judgment).[146] To accomplish this, the Father sent the Son. For example, coupled with divine election, John Owen attributes two additional distinct missional acts to the Father: (1) the sending of the Son as a divine

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[143] Walton, *Genesis*, 131.

[144] Storms, *Chosen for Life*, 41.

[145] Alexander, *From Eden to the New Jerusalem*, 106.

[146] Arnold points out the importance of the term "wisdom." God's wisdom in this context, according to Arnold, informs how God sovereignly chose to unfold his salvific mission. Arnold, *Ephesians*, 258.

substitute (John 3:16; 10:36; Rom 8:3–4), and (2) the pouring out of his righteous wrath on the Son (Rom 8:3–4; 3:25).[147]

In the context of Ephesians 1:7–12, Paul displays Jesus, in agreement with the Father, chosen in eternity past to shed his blood as the purchasing agent of the elect's redemption (Eph 1:7; 1 Pet 1:20). It is because of the end objective of redeeming a people for the glory of God and the praise of the Lamb that Christ came as a means for that redemption. Christ is explicit that his mission was to do the will of the Father. As the substitute of the elect, all their sin was placed on Christ and propitiated at the cross (Rom 3:25; 2 Cor 5:21). Thus, in his active obedience he perfectly obeyed the Law of God, and in his passive obedience he laid down his life as the sinless substitute to ransom the church (Matt 26:39; John 5:19; 6:38; 10:30; 14:31; Eph 5:25).[148]

The penal substitution of Christ in the atonement makes provision for redemption and belief through the efficacious call of the Holy Spirit. Christ has wholly paid the ransom to God for a people through the atonement (Gal 3:13–15). Sufficiently, the atonement canceled "the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross" (Col 2:14). God no longer has a legal case against the sinners for whom Christ died.[149] For those for whom the atonement is intended, there can be no second demand of payment. In eternity past, their salvation was determined and later in time accomplished at the cross. Matthew demonstrates this view of the

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[147] John Owen, *The Death of Death in the Death of Christ* (Carlisle, PA: Banner of Truth, 2007), 51. Although the purpose of this project is not to defend penal substitution, it is pertinent that the reader understand the atonement theory from which the doctrine of definite atonement originates. Tom Schreiner summarizes penal substitution: "The Father, because of his love for human beings, sent his Son, who offered himself willingly and gladly, to satisfy God's justice, so Christ took the place of sinners. The punishment and penalty we deserved was laid on Jesus Christ instead of us, so that in the cross both God's holiness and love are manifested." Thomas R. Schreiner, "Penal Substitution View," in *The Nature of the Atonement: Four Views*, ed. James Beilby and Paul R. Eddy (Downers Grove, IL: IVP, 2006), 67. For a more exhaustive explanation of penal substitution and the nature of the atonement, see R. C. Sproul, *Everyone's a Theologian: An Introduction to Systematic Theology* (Orlando: Reformation Trust, 2014), 67–98.

[149] Peter T. O'Brien, *The Letter to the Ephesians*, Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 1999), 106.

atonement's limitation: Christ "will save His people from their sin" (Matt 1:21). The mission of Christ was to make atonement for his people, the bride of Christ, efficaciously saving them (Eph 5:25–26). The Father ordained for the Son to die a substitutionary death, to save his people, effectually making peace between God and the elect (John 10:18; Rom 5:1; Gal 1:3–4; 1 Tim 1:15). In other words, redemption is accomplished through the expiation and propitiation of Jesus—the firstfruits of the resurrection—releasing God's people from the bondage of sin, under which creation has groaned since the Fall (Rom 8:18–22).[150]

Why did God do this this? For the praise of his glorious grace (Eph 1:6–7). Within the Pauline corpus, the term grace appears ninety-five times, twelve times in Ephesians. The frequency of use underscores the centrality of grace in Paul's theology. Arnold points out that Paulinism magnifies grace as "the source of justification (Rom 3:24) and that this is a free gift (Rom 5:15–17) stemming from the grace of Jesus Christ."[151] In short, the purpose of God's grace is to renew the image-bearers ontology and function.

Additionally, the mission of the Son discloses the full eschatological intent of *missio Dei.* In Christ, the Godhead realizes his plan to abide in a future eternal temple-city free of sin by redeeming a portion of humanity, destroying Satan, and removing his illegitimate earthly authority (Eph 1:10b–d). Salvation, in Christ, creates a holy people to inhabit the new creation. God's method to atone, purify, and sanctify the residents of the eschatological kingdom is solely accomplished by the blood of the Messianic Lamb (Eph

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[150] Frame rightly distinguishes between expiation and propitiation as uniquely different works accomplished by the atonement of Christ. Although some contemporary scholars use these terms interchangeably, they are not synonymous. Expiation means that Christ took on the sin of the elect by bearing them on the cross and thus removed the liability of the elect to suffer punishment and condemnation. The atoning work of Christ fully removed the responsibility of sin through expiation. Propitiation refers to the bearing of God's wrath and anger toward sin. Christ's atonement fully propitiated the wrath of God or satisfied the anger of God toward sin. Frame, *Systematic Theology*, 902–3.

[151] Arnold, *Ephesians*, 70.

1:7a–b).[152] The Johannine vision of a living yet slaughtered lamb gives proof of the propitiatory success of Christ and hope for those finding redemption through his blood (John 1:29).[153]

Jesus is the culmination of all *missio Dei* activity; the full disclosure of God's wise and mysterious will (Eph 1:8b–9a). Thus, the exaltation of Jesus is the apex of missions. For this reason, God has lavished the riches of his grace on his people, an act already accomplished with ongoing effects; hence, global missions is wholistically eschatological-christological-doxological. In him, human ontology and function renews.[154] Redemption, as the Son's role in *missio Dei*, is Christological. Klyne Snodgrass recognizes, "This whole section [Eph 1:3–14] is worship: God is being praised, and the focus of that praise is what God has done in Christ and what is available in Christ."[155] Jesus is the perfect Son. Believers need look no further than Jesus to know God in a covenant relationship. Jesus made God visible. Today, God's infinite greatness, splendor, and holiness are revealed in Christ—the perfect embodiment of God's divine nature and identity. Jesus is the full manifestation of God's glory (Heb 1:3). Jesus is the final High Priest and King. As God incarnate, he is sovereign Creator and Sustainer. He speaks and upholds the universe with his word. Jesus is a better Prophet. God has spoken finally and definitively in the Son. Jesus is the culmination of God's revelation (Heb 1:1–2). Nothing occurs outside the scope of his sovereign rule. Jesus is a better Priest. He is the fulfillment of the Old Covenant allusions (Heb 7:22). His once-for-all sacrifice cleanses the sin of all who believe (Heb 9:23). Now exalted to the Father's righthand he makes unhindered intercession (Heb 8:6). He is a better temple that gives hope to draw near to God (Heb 7:19). He is a better Savior producing believers' present sanctification and ensuring eternal

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[152] Alexander, *From Eden to the New Jerusalem*, 134.

[153] O'Brien, *The Letter to the Ephesians*, 105.

[154] Arnold, *Ephesians*, 86.

[155] Snodgrass, *Ephesians*, 47.

holiness (Heb 11:35). He is a better land inheritance, for it is in him believers have their Sabbath rest (Heb 11:16). Jesus is better than all earthly possessions (Heb 10:34). To desire lesser things in exchange for Jesus is foolish. Jesus is infinitely and eternally better than anything the image-bearer may desire.

The Mission of the Spirit (Eph 1:13–14)

With the necessary prerequisites for redemption secured at the cross of Christ, *missio Dei* shifts to the work of the Spirit.(John 19:30). Christ now fulfills his promise to send and to place the Spirit within the new covenant believer, forming his church (John 7:37–39; 14:17; 16:7). The mission of the Spirit is, therefore, at minimum twofold. First, the Spirt inaugurates the new covenant era of redemptive history. As predicted by the Old Testament prophets, an unprecedented Pentecost outpouring of the Spirit transitions the people of God into the church age (Joel 2:28–29; Ezek 39:29). The Spirit's advent births the church age and guarantees its eschatological inheritance (Eph 1:13).[156] Second, the Spirit's mission discloses the universal scope of *missio Dei.* The Old Testament mystery of *missio Dei* is that Gentiles are fellow heirs with Christ (Eph 3:3–9). Ernest Best shows in his commentary that from the beginning, God intended the gospel for all peoples, showing his mission of redemption "was not then some afterthought but part of God's plan from the beginning."[157] Now fully revealed, the universal scope of the gospel is to be effectually applied to all the beloved—an application that is certain because salvation has been secured in Christ (2 Pet 3:9).[158] As David Gibson summarizes, Jesus Christ, the triune God intended

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[156] O'Brien, *The Letter to the Ephesians*, 121.

[157] Ernest Best, *Ephesians*, International Critical Commentary (Edinburgh: T & T Clark, 1998), 136.

[158] Sproul rightly argues that 2 Pet 3:9 is a demonstration of the atonement's design for the elect to always come to saving faith. This is the decretive will of God. Sproul, *Everyone's a Theologian*, 171.

to achieve the redemption of every person given to the Son by the Father in eternity past, and to apply the accomplishments of His sacrifice to each of them by the Spirit."[159]

Belief in the gospel and the sealing of the Spirit (i.e., incorporation into the church) correspond as "two sides of one event."[160] For example, as a chronicle of the transitional period in redemptive history, Acts documents the Spirit incorporating (i.e., sealing) those in Christ into one body.[161] Paul gives a definitive argument for this position: "For in one Spirit we were all baptized into one body" (1 Cor 12:13). Upon conversion, the Holy Spirit Christ incorporates believers into the church regardless of demographic background (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16).[162]

God unveils his mission by birthing the new covenant multiethnic church. Comparative analysis of Leviticus 23 and the events of Jesus's passion, resurrection, and ascension, as well as Pentecost, reveal once again the eternal Trinitarian orchestration of *missio Dei.* The true Passover Lamb propitiates sin, the resurrection guarantees an eschatological resurrection of the redeemed sons of God, and pentecost firstfruits offering of the Feast of Weeks corresponds with the Spirit's birthing the church (Lev 23:4–21; 1 Cor 5:7; Col 1:8; Acts 2:1–13). In other words, just as Jesus fulfills the firstfruits offering of the resurrection, the Spirit is the first fruit of the believer's eschatological inheritance. Most interesting is the typology of pentecost and the Feast of Weeks. The Spirit fulfills the antitype image of the firstfruits offering of the Feast of Weeks, which contained leaven foreshadowing the inaugurated eschatology of the church. The church, although

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[159] David Gibson, "Sacred Theology and the Reading of the Divine Word," in *From Heaven He Came and Sought Her: Definite Atonement in Historical, Biblical, Theological, and Pastoral Perspective*, ed. David Gibson and Jonathan Gibson (Wheaton, IL: Crossway, 2013), 33.

[160] O'Brien, *The Letter to the Ephesians*, 119.

[161] Arnold, *Ephesians*, 118.

[162] Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, Foundations of Evangelical Theology (Wheaton, IL: Crossway, 2012), 12.

positionally holy and blameless, continues in the state of sin as it awaits its beloved's return for final consummation.

In fulfillment of Jesus's promise to build his church, the Spirit reunifies the divided kingdom and assimilates the nations (Matt 16:13–20; Hos 1:10–11; Acts 2:1–12; 8:4–8; 10:34–43). The delayed reception of the baptism with the Holy Spirit for the Samaritans is an atypical act authenticating the new covenant realities.[163] Here, God is granting an apostolic validation by Peter and John that Samaritans are equally included in the new covenant church (Isa 49:6, 8–13). This validation serves to refute the Jewish exclusiveness that plagued the early church. John Polhill refers to this narrative as the "Samaritan Pentecost," noting, "It is a major stage of salvation history. The Spirit as it were indicated in a visible manifestation the divine approval of this new missionary step beyond Judaism."[164] A similar argument should be made for a "Gentile Pentecost" when Cornelius and his household are baptized with the Holy Spirit (Acts 10:44–48). Ultimately, once the Spirit assimilates a representative from each portion of the Acts 1:8 commission, authenticated through the witness of Peter, the missionary enterprise launches to the ends of the earth (Acts 13:1–3). In short, the Spirit's mission in Ephesians 1:3–14, coupled with the aforementioned passages, demonstrates the universal scope of *missio Dei.*

In these verses, Ephesians 1:3–14 fully discloses the purpose and scope of *missio Dei.* Whitfield refers to these verses as God's "great act" to fulfill *missio Dei.*[165] Commenting on the pericope, Köstenberger and O'Brien write, "Paul unveils the 'mystery' of God's will, 'according to his purpose, which he set forth in Christ, as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth."[166] The

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[163] Allison, *Sojourners and Strangers*, 14.

[164] John B. Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman, 1992), 218.

[165] Whitfield, "The Triune God," 33.

[166] Köstenberger and O'Brien, *Salvation to the Ends of the Earth*, 184.

divine Trinitarian will for creation is eschatological-christological-doxological. Authority over creation, relinquished to Satan by Adam, returns to Christ with unparalleled comparison, revealing in greater fullness the glory of God to be savored. Jesus's cosmic authority transcends earth, and it is under this authority that he commissions his church (Matt 28:16).

In Christ (i.e., Christological), God accomplishes his great eschatological plan to unite all things underneath the authority of Jesus by the redemptive power of his atoning sacrifice and to the praise of his glorious grace (i.e., doxological).[167] In Christ, the covenantal relationship and blessing of God is restored. His image-bearers are adopted as sons, exalted as priest-kings, and destined to dwell with him in the new creation temple (1 Pet 2:9; Rev 21:3). Once more, Whitfield captures the glorious purpose of *missio Dei*: "God's mission is to gather to himself a people for his praise and glory, and God's people will live for God, worshipping him and enjoying him and his blessing."[168]

Ephesians 1:3–14 shows that every aspect of God's mission, as put by Beeke and Smalley, "involves the direct agency of God, yet the three divine persons act in distinct ways."[169] "Mission is grounded in an intra-Trinitarian movement of God himself . . . mission flows from the inner dynamic movement of God in a personal relationship," says Wright.[170] Thus, *missio Dei* is intrinsically trinitarian. The Father elected a people to gift to the Son, the Son redeemed them, and the Spirit efficaciously calls and regenerates them (John 6:39–40). Put simply, Scripture presents each person of the Godhead harmoniously accomplishing *missio Dei.* As Wayne Grudem rightly recognizes, "Those whom God planned to save are the same people for whom Christ also came to die, and to those same people the Holy Spirit will certainly apply the benefits of Christ's redemptive

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[167] Whitfield, "The Triune God," 33.

[168] Whitfield, "The Triune God," 33.

[169] Beeke and Smalley, *Man and Christ*, 877.

[170] Wright, *The Mission of God*, 62–63.

work, even awakening their faith and calling them to trust in him."[171] However, while the mystery of *missio Dei*—equal inclusion of the Gentiles—has been revealed, the outworking of God's saving purposes remains incomplete.[172] It is to that outworking, the means of *missio Dei*, that this chapter now turns.

**The New Covenant Introduction of
God's Means of Global Missions
(Matt 28:18–20)**

Between the resurrection and ascension, Luke records that Jesus taught many things about the kingdom, but Scripture records only two repeated topics: (1) the resurrection and (2) the Great Commission. It stands to reason that if the resurrection is true, then the Great Commission is one of the foremost ambitions of the church.[173] While Scripture presents five Great Commission variations when considering the Great Commission, the Matthean account is most familiar due in large part to the account's detail of the church's responsibility and privilege to multiply disciples among all peoples. Köstenberger and O'Brien consider Matthew 28:16–20 "the culmination of Jesus' mission: the fulfillment of Israel's destiny as the representative, paradigmatic Son, with the result that God's blessings to the nations, promised to Abraham, unrealized through Israel will be fulfilled through Jesus in the mission of his followers."[174]

Therefore, Daniel Akin, Benjamin Merkle, and George Robinson point out that by its very nature "biblical missions entails clear biblical priorities."[175] Thus, the final section of this chapter involves the exegesis of Matthew 28:18–20. Here, I will contend

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[171] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2000), 595.

[172] O'Brien, *The Letter to the Ephesians*, 112.

[173] Spitters and Ellison, *When Everything Is Missions*, 47.

[174] Köstenberger, *Salvation to the Ends of the Earth*, 245.

[175] Akin, Merkle, and Robinson, *40 Questions about the Great Commission*, 117.

that the means of God in global missions is gospel advancement through the church's missionary enterprise so he can be known and worshiped in the context of local churches.

The Great Commission Authority
(Matt 28:16–17)

After the resurrection, the disciples gathered on the mountain in Galilee and worshiped. The setting on the mountain in Galilee is significant. First, it recalls the final temptation on an unidentified mountain when Satan offered his stolen authority over the nations. Jesus, however, did what Adam did not—he obeyed and reclaimed authority. D. A. Carson notes that the absoluteness of Jesus's authority does not increase per se but enlarges to include the cosmos (Matt 2:5–11; 13:37–39).[176] The comprehensive nature of his authority is unmistakable. Jesus possesses absolute authority over all things (Matt 11:27). This pronouncement would have encouraged the disciples and propelled them into Great Commission obedience. Under the authority of Jesus, and by God's grace and for his glory, participation in *missio Dei* becomes non-negotiable. Jesus's cosmic authority manifests throughout the gospel, alluding to his messianic identity (i.e., the seed of Eve, the Second Adam, the promise of Abraham, the better Moses, the True Israel, the Son of David). Donald Hagner notes the explicit correlation of Matthew 28:18 and Daniel 7:13–14. Jesus is the Son of Man who receives everlasting "dominion and glory and kingship . . . that all peoples, nations, and languages should serve him."[177] Second, the mountain setting recalls the setting of the Sermon on the Mount and the mountain as a place of revelation and communion with God throughout Matthew (Matt 4:8; 14:23; 15:29; 17:1; 24:3; 26:30).[178] For example, Jesus is the long-awaited new Moses who communions with God

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[176] D. A. Carson, *Matthew: Chapters 13–28*, Expositor's Bible Commentary, vol. 2 (Grand Rapids: Zondervan, 1995), 594.

[177] Donald A. Hagner, *Matthew 14–28*, Word Biblical Commentary, vol. 33B (Grand Rapids: Zondervan, 2018), 886.

[178] Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 430.

and mediates between God and man (Deut 34:10; Matt 7:29). Third, Carson submits the Galilean Mountain closes Matthew's gospel around the Gentle mission motif of previous chapters.[179] An exegetically plausible submission given that the object of the main verb is the nations. Moreover, the mission of Jesus began and ended on a mountain with the nations in mind. Jesus launched his mission in "Galilee of the Gentiles" and closed his mission by launching his disciples from a Galilean mountain to the nations (Matt 4:15–16).[180] Thus, the mountain setting and the declared authority of Jesus symbolize the fulfillment of God's missional promise to bless the nations with his presence through the seed of Eve.

The Great Commission Mandate
(Matt 28:18–20)

The commission's single imperative is "make disciples." Interestingly, the command is not to evangelize. Instead, as Osborne points out, it is "to perform the broader and deeper task of discipling the nations."[181] Contrary to much of modern missionary practice, evangelism was never the totality of the task; it was the beginning. Supporting the command to "make disciples" are three supplemental participles: go, baptize, and teach.

The introductory circumstantial participle "go" is correctly translated with imperative force.[182] Nevertheless, many attempt to minimize the "go" dimension. They argue the participle form of the verb requires an alternative translation: "as you go," or "as you are going." Regardless, such an approach lacks exegetical support. Robert Plummer recognizes that local churches as a whole steward the Great Commission, "but depending

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[179] Carson, *Matthew: Chapters 13–28*, 593.

[180] Grant R. Osborne, *Matthew*, Zondervan Exegetical Commentary on the New Testament, vol. 1 (Grand Rapids: Zondervan, 2010), 1560.

[181] Osborne, *Matthew*, 1563.

[182] Blomberg, *Matthew*, 431.

on an individual person's gifts, supernatural leading, and life circumstances, obedience to this commission will be manifested in a variety of ways."[183] That said, attempts to overly subordinate the verb "go" ignores the grammatical structure.[184] Thus, Plummer clarifies, "To make disciples of all nations, the apostles must first put themselves in direct contact with persons of different nationalities."[185] Therefore, the Great Commission returns God's mission to the centrifugal direction.[186] Osborne suggests that the Great Commission's centrifugal nature, "taking the message to the nations," fulfills Isaiah 49:6.[187] A demonstration of the universal scope of global missions. The church, with a restored image of God, function as God's priestly-kings and sons spreading his indwelt presence globally (Acts 15:17).

The Great Commission priority is to advance the gospel among the people and places where Christ is unknown (Rom 15:23–24) and to make disciples of the nations. This means that even with limited resources and personnel the church must prioritize pioneer missionary efforts. Paul understood that the Great Commission's intent is the gathering of Christ's redeemed—of every race and tribe—from among the earth (Ps96:1–9; 1 Cor 9:16; Rev 5:9), but this does not mean evangelistic engagement of a people or place marks the end of the Great Commission task.

Osborne notes that baptizing and teaching "are also circumstantial and are imperatival in force."[188] The baptizing dimension, with the singular "name" followed by the threefold reference to the Godhead, further confirms the Trinitarian nature of

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[183] Robert L. Plummer, "The Great Commission in the New Testament," *Southern Baptist Journal of Theology* 9, no. 4 (Winter 2005): 9.

[184] Blomberg, *Matthew*, 431.

[185] Plummer, "The Great Commission in the New Testament," 4.

[186] Köstenberger, *Salvation to the Ends of the Earth*, 130.

[187] Osborne, *Matthew*, 1563.

[188] Osborne, *Matthew*, 1564.

missions. Baptism symbolizes the restoration of the covenant relationship with the Godhead lost in Eden.[189] Moreover, baptism marks the universal scope through multiethnic incorporation into the body of Christ. Baptism portrays the creation of one new man in Christ (Eph 2:15–16). The image of God restored in conformity to the Son.

Michael Wilkins rightly observes that the teaching dimension means all followers of Christ "are to be taught to obey everything Jesus commanded so that they increasingly become like him" (Matt 10:24–25; Rom 8:29; 2 Cor 3:18).[190] Under the new covenant, God's image-bearers fill the earth through spiritually maturing progeny. In other words, Jesus declares that his disciples are, writes Michael Wilkins, "to make more of what he has made of them."[191] As such, discipleship implies that only when a substantial number of mature churches exist and embrace their role to continue Christ's commission can the church potentially classify the missionary task as complete. For example, in Paul's first missionary journey Paul strategically chose to delay gospel advancement into new frontiers to continue the missionary task—deeper discipleship and church maturation—in southern Galatia (Acts 14:21–23). While the enormity of the Great Commission task overwhelms, Jesus's abiding presence enables Great Commission obedience. His presence, in the words of Akin, Merkle, and Robinson, "gives courage to move out, wisdom in discipling, effectiveness in encouraging baptism, and creativity in teaching."[192]

The Global Missions Significance from the Dominican Baptist Convention

Richard Lints notes, "The Bible in its form/content records the dramatic story of God reaching into human history and redeeming a people for himself. The form and

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[189] Hagner, *Matthew 14–28*, 886.

[190] Michael J. Wilkins, *Matthew*, NIV Application Commentary (Grand Rapids: Zondervan, 2004), 956–57.

[191] Wilkins, *Matthew*, 950.

[192] Akin, Merkle, and Robinson, *40 Questions about the Great Commission*, 171.

content of our theology must reflect this."[193] Horton elaborates further, arguing, "The whole Bible is about God's mission: sending his Son, then sending his Spirit, and sending his people out as his disciples."[194] For this reason, this chapter wholistically traced the concept of missions throughout the canon to show that God's purpose in global missions is established in creation, foreshadowed in the Old Testament, and fully revealed in the New Testament.

There is, at least regarding the topic of missions, continuity throughout the biblical canon. The totality of Scripture, including the creation account, writes Horton, "is about God's mission, with Christ as the central character."[195] In eternity past, among the council of the Trinity, God determined to create (Gen 1:26; Eph 1:4). The triune God's creative purpose, remarks Beale, "was to magnify his glory throughout the earth by means of his faithful image-bearers inhabiting the world in obedience to the divine mandate."[196] As such, God determined to act, with each person of the trinity accomplishing a specific function in a collaborative effort to fulfill *missio Dei*. Throughout history, God has progressively revealed his mission's full scope and purpose. Ultimately, God's mission climaxes in the advent of Christ, who, says Horton, "is both the missionary God and the human representative who fulfilled the mission for which we were created."[197] At present, in the church age, the Holy Spirit is effectuating the redemptive work of Christ through the church's obedience to the Great Commission. The impetus of global missions is the eschatological-christological-doxological participation with the Godhead in the global expansion of God's glory.

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[193] Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: Eerdmans, 1993), 64.

[194] Horton, *The Gospel Commission*, 25.

[195] Horton, *The Gospel Commission*, 25.

[196] Beale, *The Temple and the Church's Mission*, 82.

[197] Horton, *The Gospel Commission*, 26.

Against this biblical-theological background, all local churches, regardless of geography, demographics, or economic status, must participate in global missions to some degree. To their credit, Dominican Baptists engage in local ministry (i.e., evangelism, discipleship, and occasionally church planting). Yet, this chapter showed that these efforts fall short of the biblical expectation for missions, making the absence of global missions among Dominican Baptists unjustifiable. Obedience to the Great Commission necessitates participation with the Godhead in *missio Dei* through global missions. As a result, the inadequate missiology of the CBD demands correction. This, in turn, justifies the implementation of the GCI training provided by this project.

CHAPTER 3

THE THEORETICAL, HISTORICAL, AND PRACTICAL
ISSUES IMPEDING DOMINICAN BAPTISTS FROM
GREAT COMMISSION OBEDIENCE

For the sake of missions effectiveness, consensus regarding the Great

Commission task should exist. Yet, Paul Washer remarks, "Contemporary mission work

is afloat in a labyrinth of contradictory opinions regarding the nature of the Great

Commission, the definition and duty of a missionary, and the methods or strategies that

are employed."[1] While Christians may agree on the primacy of missions, they often

disagree on the outworking of missions. Namely, they disagree on the appropriate

relationship between gospel proclamation and social transformation in global missions.[2]

For instance, Paul Wilkerson observes that during the twentieth and twenty-first centuries,

"ecumenical and evangelical groups hosted over thirty international conferences, seeking

to clarify and define theological definitions of missions regarding evangelism and social

action."[3] Unfortunately, consensus never martialized. In fact, considering the current

cultural climate, disagreement on missions priority "will not cease but only grow as the

future progresses," says Wilkerson.[4]

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[1] Paul Washer, quoted in Chad Vegas and Alex Kocman, *Missions by the Book: How Theology and Missions Walk Together* (Cape Coral, FL: Founders, 2021), 17.

[2] With few exceptions, I use the phrase, *social transformation*. However, social action, social ministry, social concern, social service, social responsibility, and social mandate are equally common terms. Moreover, Keith Ferdinando notes that social transformation "is rarely given precise definition; it refers to the alleviation of human suffering and the elimination of injustice, exploitation, and deprivation." Keith Ferdinando, "Mission: A Problem of Definition," *Themelios* 33, no. 1 (2008): 52.

[3] Paul Gregory Wilkerson, "An Inquiry into the Relationship of Evangelism and Social Action in the Missiology of Adoniram Judson" (PhD diss., The Southern Baptist Theological Seminary, 2022), 1.

[4] Based on the experience of missiologist David Hesselgrave, Wilkerson's prediction is valid. Hesselgrave remarks that while he has never met a Christian who questions "whether the Great Commission applies to the church today" he has "met many who disagree about how it applies." Like Hesselgrave,

Consequently, navigating and, if necessary, contributing to the missions priority conversation is itself a precarious task. Yet, given that missions priority shapes contemporary global missions initiatives, the task is necessary. While some dismiss the conversation as a debate of semantics, Donald McGavran makes the case that clarity regarding the priority task of the Great Commission is a matter of first importance.[5] For McGavran, a direct correlation exists between correct strategy and the church's understanding of the primary task of global missions. He argues that without a proper understanding of missions priority "the effectiveness of the missionary enterprise is sorely diminished."[6] This argument correlates with the failure of CBD churches to engage in global missions. In turn, this validates the intent of this project to increase global missions knowledge among Dominican Baptists.

Therefore, I will attempt in this chapter to demonstrate that while consensus regarding the priority of global missions strategy remains elusive, the prioritistic heritage of the CBD, coupled with contextually appropriate distinctions of contemporary prioritistic missions theory and practice, remedies the inadequate missiology of the CBD. I accomplish this first by providing a conceptual framework and a concise historical survey of conventional missions priority paradigms. Second, I examine the missions strategy of Southern Baptists in the Dominican Republic to identify the mission priority heritage of

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virtually all Christians I have met during my nineteen years of vocational ministry agree on the importance of the Great Commission, but often they hold a nuanced position regarding the appropriate application of the missionary mandate. See David J. Hesselgrave, "Voices from the Past: Confusion Concerning the Great Commission," *Evangelical Mission Quarterly* 54, no. 1 (2018): 1; Wilkerson, "Relationship of Evangelism and Social Action," 11.

[5] Although it is difficult to quantify McGavran's contributions to missiology, Kenneth Mulholland argues that "no other person has had a greater influence on missions" in the last century than McGavran. See Kenneth Mulholland, "Donald McGavran's Legacy to Evangelical Missions," *Evangelical Mission Quarterly* 27, no. 1 (1991): 64.

[6] McGavran does not use the phrase *missions priority*, but the phrase accurately captures the intent of a question he poses in his article on correct missions strategy. He contends, "No question is more important than this: What are the policies, patterns, goals, and principles of highest urgency?" Donald A. McGavran, "Wrong Strategy: The Real Crisis in Missions," *International Review of Mission* 54, no. 216 (October 1965): 451.

the CBD in an attempt to discover the origin of the current inadequate missiology. Third, I analyze theoretical and methodological distinctions of prioritism necessary to remedy the CBD's inadequate missiology.

A Historical Survey of the Twentieth and Twenty-First Centuries Missions Priority Debate

For evangelicals, the mission priority debate is not a binary choice. Evangelicals recognize the biblical precedent of "word and deed," "gospel proclamation and gospel demonstration," and "evangelism and ministries of mercy." According to the Lausanne Covenant, "evangelism and social concern have been intimately related [throughout church history] . . . although the relationship has been expressed in various ways."[7] On the one hand, evangelicals agree that Scripture stipulates that a relationship exists between gospel proclamation and gospel demonstration. On the other hand, the various missiological expressions of the relationship indicate disagreement regarding the specific nature of gospel proclamation and gospel demonstration shared in global missions.

Christopher Little confirms agreement on biblical precedent and division on application. He submits that while evangelicals have "historically exhibited a genuine commitment to social action and evangelism . . . it would be a mischaracterization to claim that it has been equally committed to both."[8] As such, the question is one of relationship: are evangelism and social transformation equal Great Commission priorities, or is there a distinction? Conflicting answers to this question, as cited in the Lausanne Covenant, are present throughout church history.[9] However, John Mark Terry and Robert

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[7] Lausanne Movement, "Lausanne Occasional Paper 21: Evangelism and Social Responsibility: An Evangelical Commitment," June 25, 1982, https://lausanne.org/content/lop/lop-21.

[8] Christopher R. Little, "Update Reflection on Holism and Prioritism: For Whom Is the Gospel Good News?," in *Paradigms in Conflict: 15 Key Questions in Christian Missions Today*, ed. Keith E. Eitel, 2nd ed. (Grand Rapids: Kregel, 2018), 148.

[9] For example, reflecting a rejection of equal priority, Origen argued for the primacy of the verbal proclamation of the gospel and, around AD 250, noted that a large majority of Christians "spent their time chiefly in evangelism." See Origen, *Commentary on the Gospel According to John*, trans. Ronald E. Heine, Fathers of the Church 80 (Washington, DC: Catholic University of America, 1989), 44–45. See also John

Gallagher suggest the twentieth and twenty-first centuries, a period characterized by unprecedented polarization, represent the pinnacle of the debate.[10]

      As evangelicals sought to determine and articulate the Great Commission's primary objective, missiological developments during the modern missions period elevated the priority debate to a matter of first importance. Although an exhaustive investigation into this debate goes beyond the purpose of this project, a concise historical survey clarifies the dominant missiological conversation—missions priority—occurring during the formation and maturation of the CBD, in turn helping to identify historical contributors to the current dysfunctional state of CBD missions. Therefore, in this section, I provide a conceptual framework and a concise historical survey of the prevailing contemporary missions priority paradigms.

Mark Terry and Robert L Gallagher, *Encountering the History of Missions: From the Early Church to Today* (Grand Rapids: Baker, 2017), 190. Ruth Tucker, however, notes that although the mission priority of the early church was "evangelism, accompanied by spiritual growth [discipleship]," evangelistic priority would "become secondary during the succeeding centuries." Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. (Grand Rapids: Zondervan, 2004), 25. By the early fourth century, she notes that apart from a few exceptions, most "missionaries would focus on social justice and good works" during the late Patristic and Medieval Church Period. Tucker, *From Jerusalem to Irian Jaya*, 60. Following the Reformation, Timothy George argues evangelical missionaries "were practitioners of holistic missions," meaning they considered evangelism and social action equal priorities. Timothy George, "Evangelical Revival and the Missionary Awakening," in *The Great Commission: Evangelicals and the History of World Missions*, ed. Martin I. Klauber and Scott M. Manetsch (Nashville: B & H, 2008), 59. In contrast, McGavran and Paul Hiebert argue missionaries of this period considered social engagement as a secondary means to gospel advancement. Paul Hiebert and Monte Cox admit, "Missionaries planted churches and established schools, hospitals, handicraft projects, and agricultural centers." Paul G. Hiebert and Monte B. Cox, "Evangelism and Social Responsibility," in *Evangelical Dictionary of World Missions*, ed. A. Scott Moreau, Harold Netland, and Charles Edward van Engen (Grand Rapids: Baker, 2000), 344. However, they argue, missionaries did so because they segregated their activity into the secular and sacred. Evangelism and church planting were Christian mission. Other humanitarian activities marked the advancing civilization (344). McGavran agrees, arguing missionary initiatives during this era considered the preeminent task of the Great Commission "was leading men and women to the Christian life and multiplying soundly Christian, biblical churches." Donald A. McGavran, "Missiology Faces the Lion," *Missiology* 17, no. 3 (July 1989): 338. A case in point is Adoniram Judson. Judson, consistent with his contemporary counterparts, engaged in a broad spectrum of mission activities, but evangelistic priority was preeminent. Judson remarks, "Our great work is to preach the gospel . . . and build up the glorious kingdom of Christ among this people." Adoniram Judson, quoted in Francis Wayland, *A Memoir of the Life and Labors of the Rev. Adoniram Judson* (Boston: Philips, Sampson, 1853), 1:467.

[10] Terry and Gallagher, *Encountering the History of Missions*, 420.

A Conceptual Framework of
Contemporary Missions
Priority Paradigms

In 1981, Peter Wagner remarked, "There are probably an infinite number of positions that Christians could choose to take . . . as options open to those who feel involved in God's mission in the world."[11] In 2016, Dave Bookless illustrated the vast scope of possibilities. He notes that modern missions priority paradigms range from evangelistic priority "to ecological care for creation, and everything in between."[12] As such, a survey of missiological literature confirms reveals numerous continuums, spectrums, and frameworks.[13] Each represents a novel attempt to define the appropriate relationship between evangelism and social transformation.

Yet at the same time, some form of categorization is necessary to discern and articulate the biblical priority of the Great Commission. For that reason, I offer a conceptual framework using Little's spectrum of five missions priority distinctions: (1) on

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[11] C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper & Row, 1981), 102.

[12] Dave Bookless, "How Does Creation Care Belong within the Evangelical Understanding of Mission?," in *Creation Care and the Gospel: Reconsidering the Mission of the Church.*, ed. Colin Bell and Robert White (Peabody, MA: Hendrickson, 2016), 97. See also Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission*, Biblical Theology for Life (Grand Rapids: Zondervan, 2010), 35.

[13] Several mission priority paradigm spectrums positively contribute to the discussion. For example, Wilkerson acknowledges the complexity of prioritist and holistic diversity and thus offers an expanded social action and evangelism continuum. See Wilkerson, "Relationship of Evangelism and Social Action," 126; 168. Likewise, Tokunboh Adeyemo, writing for Lausanne Committee for World Evangelization, identifies nine conflicting evangelical missions priority options. However, unique to Adeyemo is his approach to codifying the options. Rather than assign a label (i.e., holism or prioritism) he provides a salient description of each option's foundational tenant: (1) social action is a distraction from evangelism, (2) social action is a betrayal of evangelism, (3) social action is evangelism, (4) social action is a means to evangelism, (5) social action is a manifestation of evangelism, (6) social action is a result or consequence of evangelism, (7) social action is a partner of evangelism, (8) social action and evangelism are equally important but genuinely distinct aspects of the total mission of the church, and (9) social action is part of the God News of evangelism. Tokunboh Adeyemo, "A Critical Evaluation of Contemporary Perspectives," in *In Word and Deed: Evangelism and Social Responsibility*, ed. Bruce Nicholls (Grand Rapids: Wm. B. Eerdmans, 1985), 41–62. However, as I will show in this section, Little's spectrum allows for variants of these options. See Little expands on Hesselgrave's three position continuum, liberationism, holism, and prioritism. David J. Hesselgrave, "Holism and Prioritism," in Eitel, *Paradigms in Conflict*, 109.

the fence, (2) liberalism, (3) fundamentalism, (4) holism, (5) and prioritism.[14] Once

established, I use the conceptual framework to evaluate the historical development of the

missions priority debate.

On the Fence

As with most theological and missiological debates, illogical and extreme

orientations exist. "On the fence" is a case in point. Acknowledging the inevitable

indecision of some who "refuse being drawn to one side of the debate and remain on the

fence by affirming something akin to holistic prioritism or prioritistic holism," Little sets

forth the *on the fence* paradigm.[15] However, Little dismisses this position as illogical and

untenable on the principle of non-contradiction. Either there are priorities in missions or

no priorities in missions. Little is correct when he argues, "One must be true and the other

false; there are no other options."[16]

Liberalism

Liberalism maintains a social transformation priority without any need for

gospel proclamation. Liberalism holds a social gospel that stresses sociopolitical salvation.

In an act of hermeneutical malpractice, David Hesselgrave points out that liberalism

argues "doing good deeds in Jesus's name is evangelism" (1 Cor 15:1–8).[17] Liberalism's

denial that faith comes through gospel proclamation departs from historic evangelicalism

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[14] Christopher R. Little, "The Case for Prioritism: Part 1," *Great Commission Research Journal* 7, no. 2 (Winter 2016): 146.

[15] Little, "The Case for Prioritism: Part 1," 147, emphasis added.

[16] Little, "The Case for Prioritism: Part 1," 148. Given Little's dismissal of *on the fence* as untenable—a dismissal I share—his inclusion of the paradigm is curious. Although Little's commentary on the paradigm does not satisfy the curiosity, it appears that, from Little's perspective, *on the fence* is necessary because a demographic of Christians exists who fail to think critically about missions priority. In other words, some Christians are simply indifferent to the priority of missions.

[17] David J. Hesselgrave, "Paul's Missions Strategy," in *Paul's Missionary Methods: In His Time and Ours*, ed. Robert L. Plummer and John Mark Terry (Downers Grove, IL: IVP, 2012), 117.

and Scripture.[18] As René Padilla observes, any attempt to call "socio-political liberation salvation is to be guilty of a gross theological confusion."[19] However, despite the unorthodoxy of liberalism, variations of the paradigm are pervasive throughout much of Latin America, including the Dominican Republic.[20]

Fundamentalism

Fundamentalism sits in juxtaposition with liberalism.[21] Robin Dale Hadaway notes that liberalism "often stresses political concerns, social justice issues, environmental causes, gender equality, and class consciousness" over biblical-theological missions, fundamentalism prioritizes verbal proclamation, rejecting any form of social transformation in missions.[22] Within the context of global missions, the fundamentalist dogma is withdrawal from social concern altogether in the interest of individual regeneration.[23] However, fundamentalism's complete dismissal of social action ignores biblical precedent, which allows for appropriate social engagement (Micah 6:8; Gal 2:10). Thus, to the degree that fundamentalism, as well as liberalism, adheres to their respective affirmations, they are biblically illegitimate.

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[18] Gary B. McGee, "Evangelical Movement," in Moreau, Netland, and van Engen, *Evangelical Dictionary of World Missions*, 137.

[19] C. René Padilla, "The Biblical Basis of Evangelism," in *Let the Earth Hear His Voice: International Congress on World Evangelization, Lausanne, Switzerland*, ed. J. D. Douglas and John R. W. Stott (Minneapolis: World Wide, 1975), 74.

[20] Ondina E. González and Justo. L. González, *Christianity in Latin America: A History* (New York: Cambridge University, 2008).

[21] Within liberalism and fundamentalism there are nuanced expressions ranging in the orthodoxy of their missions priority dogma. Goheen, *Introducing Christian Mission Today*, 228. See Gary Lamb, "Liberation Theologies," in Moreau, Netland, and van Engen, *Evangelical Dictionary of World Missions*, 576–78.

[22] Robin Dale Hadaway, *A Survey of World Missions* (Nashville: B & H, 2020), 6.

[23] See Jerry M. Ireland, *Evangelism and Social Concern in the Theology of Carl F. H. Henry* (Eugene, OR: Pickwick, 2015), 35.

Holism

Little notes that holism is not liberalism "in the sense it repudiates gospel proclamation."[24] Instead, holism conflates social responsibility to a position of equality with evangelism. Etymologically, holism implies the consideration and representation of the whole.[25] Holistic missions, according to Christopher Wright, "is not truly holistic if it includes only human beings . . . and excludes the rest of the creation for whose reconciliation Christ shed his blood."[26] In Wright's view, a Christian serving God's "nonhuman creatures in ecological projects are engaged in a specialized form of mission that has its rightful place within the broad framework of all that God's mission has as its goal."[27] Built on the broad understanding of the gospel's redemptive intent, holism includes the whole of human needs, spiritual, social, and personal. Gospel proclamation and social transformation, argues Padilla, "are inseparable aspects of Christian mission."[28] From Padilla's holistic perspective, separating gospel proclamation and social transformation "results in impoverished evangelism and inadequate commitment to compassionate service."[29] Evangelism, church planting, and social transformation are equal partners.[30]

Therefore, according to the holistic position, there is no allowance for distinction in determining the priority task of the Great Commission. In fact, the holistic argument is that evangelism and social action are not in opposition but intrinsically connected as

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[24] Little, "The Case for Prioritism: Part 1," 147.

[25] Bookless, "How Does Creation Care Belong within the Evangelical Understanding of Mission?," 97.

[26] Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: InterVarsity, 2006), 416.

[27] Wright, *The Mission of God*, 416.

[28] C. René Padilla, "Holistic Mission," in *Dictionary of Mission Theology: Evangelical Foundations*, ed. John Corrie, Samuel Escobar, and Wilbert R. Shenk (Downers Grove, IL: InterVarsity, 2007), 158.

[29] Padilla, "Holistic Mission," 162.

[30] A. Scott Moreau, Gary Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey*, 2nd ed. (Grand Rapids: Baker, 2015), 16.

equally essential components of the Great Commission task. Broad definitions of missions—as set forth by holism—mean every activity of a Christian is part of the missions.[31] According to holistic proponent Bryant Myers, holism is a framework "of missions that refuses the dichotomy between material and spiritual, between evangelism and social action, between loving God and loving neighbor."[32] Put simply, Wayne Gordon and Randall Frame submit that holistic proponents are "without concern for which is most important when considering the priority of missions."[33]

Prioritism

In contrast, prioritism narrowly defines the priority of missions. Prioritism insists, according to Hesselgrave, on a "distinction between the primary mission of the church and secondary supporting ministries."[34] Little says what is being stipulated within prioritism "is not that there is a dichotomy between word and deed, but also that there is not equality between them either."[35] As such, prioritism is not fundamentalism in the sense that it rejects social action.[36] For prioritistic missiologists, gospel proclamation and demonstration are not antithetical, but neither are they equal.

First, concerning social transformation, McGavran points out there are "a multitude of excellent enterprises" that the "Christian mission must certainly engage."[37] Affirmation, of course, is not prioritization. An essential aspect of prioritism, from the

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[31] Julia Cameron, *The Cape Town Commitment: A Confession of Faith and a Call to Action* (Carol Stream, IL: Tyndale, 2013), 33.

[32] Bryant L. Myers, "In Response to David Hesselgrave: Another Look at Holistic Mission," *Evangelical Mission Quarterly* 35, no. 3 (1999): 287.

[33] Wayne Gordon and Randall L. Frame, *Real Hope in Chicago: The Incredible Story of How the Gospel is Transforming a Chicago Neighborhood* (Grand Rapids: Zondervan, 2010), 108.

[34] Hesselgrave, "Holism and Prioritism," 109.

[35] Little, "The Case for Prioritism: Part 1," 147.

[36] Little, "The Case for Prioritism: Part 1," 147.

[37] Donald A. McGavran, *Understanding Church Growth*, rev. ed. (Grand Rapids: Eerdmans, 1980), 24.

perspective of Hesselgrave, is that "other Christian ministries are good but secondary and supportive . . . the mission is primarily to make disciples of all nations."[38] That is to say, prioritism prioritizes evangelism without diminishing holistic ministry legitimacy.

Second, evangelistic priority represents more than verbal evangelism and personal conversion. Prioritism asserts that missions priority should be the "proclamation of the gospel, whereby genuine disciples of Jesus Christ are made, remarks Little.[39] In short, the language of evangelistic priority includes the comprehensive missionary assignment explicitly described in the Great Commission (Matt 28:18–20). Thus, as Hesselgrave rightly notes, the primary task of missions "is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world."[40] Three interdependent aspects of the missionary task are observable in this definition: evangelism, discipleship, and church planting. In the context of prioritism, evangelistic priority considers evangelism the initial step of a sequential process that involves the discipleship of new converts and the formation of, or assimilation into, healthy churches. Put plainly, prioritism preserves the Great Commission's intent without diminishing the missiological value of social engagement.[41]

**A Historical Survey of Holism
and Prioritism**

The conceptual framework above (1) reveals the divergent disagreement surrounding the priority debate and (2) distinguishes prioritism and holism as the sole

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[38] Hesselgrave, "Holism and Prioritism," 109.

[39] Christopher R. Little, "Breaking Bad Missiological Habits," in *Discovering the Mission of God: Best Missional Practices for the 21st Century*, ed. Mike Barnett and Robin Martin (Downers Grove, IL: IVP, 2012), 491.

[40] David J. Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions*, 2nd ed. (Grand Rapids: Baker, 2000), 20.

[41] I elaborate on the missiological value of holistic ministries within the prioritist paradigm in the final section of this chapter.

evangelical options. Over against this background, I turn to the historical development of holism and prioritism during the twentieth and twenty-first centuries. This inquiry aims to identify the missiological context from which the CBD emerged as well as the origin of the holistic volunteers pervasive throughout the convention.

Emergence of Modern Priority Debate

Michael Goheen notes, "As the nineteenth century drew to a close . . . a rift emerged in the church that would have profound implications for mission. Two different traditions—the fundamentalist revivalist and the liberal social gospel—developed in sharp contrast to one another."[42] For this reason, Timothy Smith points out that the intent to expand the scope of missions, caused a significant reversal between 1865 and 1930.[43] The conflict among evangelicals was evident from the beginning. Walter Rauschenbusch proposed, "The kingdom of God was the central message of Christ and advocated the transformation of the existing social order."[44] In response, Ronald Allen—Rauschenbusch's counterpart—published *Missionary Methods*, calling for evangelistic priority and world evangelization.[45]

The conflict over mission priority eventually culminated in a dichotomization of mission theology and methodology beyond biblical-evangelical allowance.[46] Evangelicals responded as the missions priority scales gradually tipped in favor of social transformation. The encroachment of liberalism in the late nineteenth century caused evangelicals to react

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[42] Goheen continues noting that during the twentieth century, the revivalist stream would merge into the evangelical tradition and the social gospel stream into the ecumenical tradition. Goheen, *Introducing Christian Mission Today*, 228.

[43] See Timothy Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (New York: Harper & Row, 1957).

[44] Walter Rauschenbusch, quoted in Austin J. Alvyn, "Blessed Adversity: Henry W. Frost and the China Inland Mission," in *Earth Vessels: American Evangelicals and Foreign Missions, 1880–1980*, ed. Joel A. Carpenter and Shenk (Grand Rapids: Eerdmans, 1990), 55.

[45] Roland Allen, *Missionary Methods: St. Paul's or Ours?* (London: Robert Scott, 1912).

[46] Terry and Gallagher, *Encountering the History of Missions*, 416.

"to the new social gospel embraced by modernism and liberalism," according to Arthur Johnston.[47] Evangelicals successfully recovered the historic tenants of biblical Christianity—biblical inerrancy and authority, substitutionary atonement, the exclusivity of Christ, and priority of verbal proclamation of the gospel—but so radical was their response that they abandoned any social dimension of the church's mission. For this reason, conservative evangelicals became known as fundamentalists.

Ecumenical Ambiguity

The extreme liberal and fundamental positions required a recovery of biblical missions. As early as 1901, evangelical John R. Mott sought the collaboration of young Christians to evangelize the world in a single generation. Mott detailed the task as "preaching the gospel to all men" to "give all men an adequate opportunity to know Jesus Christ as their Savior."[48] In 1910, a gathering in Edinburgh, Scotland, would become a landmark of this unprecedented time in mission history. Timothy Tennent names the World Missionary Conference "the most important missionary conference in the twentieth century, and it stands as one of the great landmarks of mission history."[49] Paul Pierson proposes that Edinburgh "promoted international missionary cooperation" and "the evangelization of the world in this generation" without disavowing social action.[50] Edinburgh affirmed evangelic priority.[51] However, Edinburgh failed to restrict participation theologically in a desire to recover balance in Great Commission missions

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[47] See Arthur P. Johnston, *The Battle for World Evangelism* (Wheaton, IL: Tyndale, 1978), 56–57.

[48] John R. Mott, *The Evangelization of the World in This Generation* (New York: Student Volunteer Movement for Foreign Missions, 1901), 6–8.

[49] Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty First Century* (Grand Rapids: Kregel, 2009), 278.

[50] Paul E. Pierson, "Ecumenical Movement," in Moreau, Netland, and van Engen, *Evangelical Dictionary of World Missions*, 302. See McGee, "Evangelical Movement," 339.

[51] World Missionary Conference, *Report of Commission 1: Carrying the Gospel to All the Non-Christian World* (Edinburgh: Oliphant, Anderson & Ferrier, 1910), 37.

through broad Christian cooperation. This error, in the opinion of Hesselgrave, resulted in "participating churches and missions were free to define mission within their separate communions and without reference to any external standard, including the Great Commission itself."[52]

The ambiguity of doctrinal consensus launched the modern ecumenical era of missions and the International Missionary Council formation. Eventually, the International Missionary Council merged with the World Council of Churches (WCC).[53] Arthur Johnston concedes that in the "earlier years of the WCC, there was a place for evangelical evangelism."[54] Nevertheless, rupture over prioritism and holism was emerging. For example, calling for a "reorientation of the mission away from individual soul evangelism" toward social transformation, a commission led by William Ernest Hocking published *Rethinking Missions* in 1932. To which Henry Frost of China Inland Mission responded, "Social reform is good, but it is not the gospel. Education is good, but it is not the gospel. Medical work is good, but it is not the gospel. Indeed, these matters, good as they are, may destroy the gospel."[55] Eerily fulfilling Frost's prediction, the ecumenical WCC abandoned prioritism in 1961.[56] Evangelical prioritists, once again, were left unrepresented.

Evangelical Response

Under those circumstances, the evangelical response sought to retain much of the fundamentalist theology and, says Kevin Bauder, "prioritize evangelism while

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[52] David J. Hesselgrave, "Will We Correct the Edinburgh Error? Future Mission in Historical Perspective," *Southwestern Journal of Theology* 49, no. 2 (Spring 2007): 122.

[53] Pierson, "Ecumenical Movement," 302.

[54] Johnston, *The Battle for World Evangelism*, 81.

[55] Henry Frost, quoted in Alvyn, "Blessed Adversity," 55.

[56] World Council of Churches, *The New Delhi Report* (New York: Association Press, 1962), 86.

building broader coalitions to apply the gospel to contemporary social concerns."[57] While several evangelicals contributed to the evangelistic priority recovery effort, Kenneth Mulholland submits, "No other person had a greater influence" than McGavran.[58] Based on thirty-four years of missions experience, McGavran observed, "Any visitor to the mission field is likely to come away with the idea that mission work consists in schools, hospitals, leper asylums, agricultural institutes, printing presses, and the mission compounds."[59] Pursing correction, McGavran remarks, "God, indeed, has assigned priorities," and they are "carrying the gospel across cultural boundaries to those who own no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His church."[60]

Another missions reform leader was Carl Henry, who "challenged the fundamentalist retreat from social engagement and called the church back to an active role in society."[61] Henry noted that fundamentalists "made the mistake of relying on evangelism alone to preserve world order, and many liberals made the mistake of relying wholly on sociopolitical action to solve world problems."[62] Foundational to modern prioritism, Jerry Ireland comments that Henry presented an "integrated relationship between evangelism

[57] Kevin T. Bauder, "Fundamentalism," in *Four Views on the Spectrum of Evangelicalism*, ed. Kevin T. Bauder, Andrew David Naselli, and Collin Hansen, Counterpoints (Grand Rapids: Zondervan, 2011), 14.

[58] Mulholland, "Donald McGavran's Legacy to Evangelical Missions," 64. McGavran's positions are not without controversy, but his controversial conclusions are outside the scope of this paper.

[59] Donald A. McGavran, *The Bridges of God: A Study in the Strategy of Missions* (London: World Dominion, 1955), 58–59. See also Terry and Gallagher, *Encountering the History of Missions*, 335.

[60] Donald A. McGavran, *Understanding Church Growth*, ed. C. Peter Wagner, 3rd ed. (Grand Rapids: Wm. B. Eerdmans, 1990), 21–22. See also Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission* (Grand Rapids: Baker, 1983), 26.

[61] Carl F. H. Henry, "Evangelicals in the Social Struggle," in *Salt and Light: Evangelical Political Thought in Modern America*, ed. Augustus Cerillo Jr. and Murray W. Dempster (Grand Rapids: Baker, 1989), 6.

[62] Henry Frost, quoted in Ireland, *Evangelism and Social Concern*, 31.

and social concern that maintains the priority of evangelism."[63] In other words, prioritism. In time, other evangelicals following the example of McGavran and Henry embraced prioritism.

Lausanne Movement

Concerned with the church's evangelistic and missionary mandate, 2,430 evangelical leaders from 150 countries convened in Lausanne, Switzerland, for the First International Congress on World Evangelization in July 1974. Jim Reapsome described the motive of the gathering: "To pray, study, plan, and work together for the evangelization of the world."[64] The impact of the congress on evangelical missions is catalytic. Following the initial gathering, the congress formed The Lausanne Committee for World Evangelization (LCWE) and published the Lausanne Covenant, arguably the most recognized evangelical statement on missions priority.

The Lausanne Covenant addresses a diversity of global missions subjects, but the relationship between evangelism and social concern is preeminent. [65] The Lausanne Covenant affirms a distinction regarding mission priority. The document states, "In the church's mission of sacrificial service, evangelism is primary."[66] Paradoxically, however, the covenant's language is ambiguous. For instance, Wilkerson observes that the covenant's language elevates "social responsibility and even defines social action and evangelism in partnership as two necessary expressions."[67] In time, the covenant's

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[63] Ireland, *Evangelism and Social Concern*, 4–5.

[64] Jim Reapsome, "Lausanne Congress on World Evangelization," in Moreau, Netland, and van Engen, *Evangelical Dictionary of World Missions*, 563.

[65] Of the 2,430 congress participants, 2,200 signed the Lausanne Covenant. See Reapsome, "Lausanne Congress," 564.

[66] Stott and Douglas, *Let the Earth Hear His Voice*, 5.

[67] Wilkerson, "Relationship of Evangelism and Social Action," 45. For example, article 5 states, "We affirm that God is both the Creator and the Judge of all men. We, therefore, should share his concern for justice and reconciliation throughout human society and for the liberation of men and women from

linguistic ambiguity drew criticism. Eventually inclining the LCWE to revisit the missions priority discussion.

The International Consultation on the
Relationship between Evangelism
and Social Responsibility

Due to the Lausanne Covenant's failure to explicitly define the relationship between gospel proclamation and demonstration, the LCWE organized a 1982 consultation in Grand Rapids, Michigan. A subsequent report described the motive for the gathering: "The [1974] Covenant leaves these two duties [evangelism and social responsibility] side by side without spelling out their relationship to each other."[68] As a result, the consultation spelled out the relationship: "If we must choose, then we have to say that the supreme and ultimate need of all humankind is the saving grace of Jesus Christ and that therefore a person's eternal, spiritual salvation is of greater importance than his or her temporal and material well-being." [69] By identifying social action as (1) a consequence, (2) a bridge, and (3) a partner of gospel proclamation, the consultation demonstrates a commitment to prioritism.[70]

Manila 1989 and Cape Towne 2010

Unfortunately, with each subsequent Lausanne Congress—Manila 1989 and Cape Towne 2010—social responsibility gradually elevated to an equal partnership with gospel proclamation.[71] First, in the 1989 Second International Congress on World Evangelization in Manila, the Manila Manifesto states, "Evangelism is primary because

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every kind of oppression." See also Lausanne Movement, "The Lausanne Covenant," 1974, https://lausanne.org/content/covenant/lausanne-covenant#cov.

[68] Lausanne Movement, "Lausanne Occasional Paper 21."

[69] Lausanne Movement, "Lausanne Occasional Paper 21."

[70] Lausanne Movement, "Lausanne Occasional Paper 21."

[71] See "The Manila Manifesto: 21 Affirmations," *African Ecclesial Review* 31, no. 5 (1989): 317–20.

our chief concern is with the gospel."[72] Once again, however, Lausanne's ambiguous

language implies equality between proclamation and demonstration. For example, the

Manila congress contends that those "who proclaim the gospel must exemplify it."[73] For

this reason, Wilkerson notes that while the Manila Manifesto "affirmed the necessity of

proclamation . . . it often mixed the proclamation of the gospel with social witness."[74]

Second, the 2010 Cape Town gathering of the Third International Congress on World

Evangelization further elevates social transformation with the equation of creation care as

a viable missionary task. The Cape Town Commitment affirms, "Christians whose

particular missional calling is to environmental advocacy and action, as well as those

committed to godly fulfillment of the mandate to provide for human welfare and needs by

exercising responsible dominion and stewardship."[75]

       The historical survey of the missions priority in this section, coupled with the

opposing paradigms articulated in the conceptual framework, proves the missions priority

debate remains unsettled. In addition, the most recent missiological research from a Barna

Group study shows that modern evangelicals, like their predecessors, tend to gravitate

toward one approach or the other: evangelism or humanitarian aid.[76] However, the division

of support between the two is unequal. Little points out that most modern evangelicals

gravitate toward holistic missions instead of prioritistic missions.[77] Moreover, Ralph

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[72] Lausanne Movement, "The Manila Manifesto," 1989, https://lausanne.org/content/manifesto/the-manila-manifesto.

[73] Lausanne Movement, "The Manila Manifesto."

[74] Wilkerson, "Relationship of Evangelism and Social Action," 49.

[75] Lausanne Movement, "The Cape Town Commitment," 1989, https://lausanne.org/content/ctcommitment#capetown.

[76] *The Great Commission Disconnect: Reclaiming the Heart of the Great Commission in Your Church* (Ventura, CA: Barna Group, 2022), 49.

[77] Little, "The Case for Prioritism: Part 1," 140. While preparing the final edit of this dissertation Lausanne Movement released a report, *State of the Great Commission*, for The Fourth Lausanne Congress Seoul-Incheon 2024, scheduled for September 22-28, 2024, in South Korea. With limited time, in depth consideration of the research is beyond reach and subjective speculation regarding

Winter predicts twenty-first century evangelical missiology will increasingly trend toward

holism, combining "personal salvation with vast social responsibility"[78]; a trend reflected

within the CBD and their most current missions partners in the Dominican Republic.

Therefore, I turn in the next section to an examination of the missions priority of

Southern Baptists in the Dominican Republic with the aim of identifying the origin of the

CBD's inadequate missiology.

An Examination of Southern Baptist Missions
Strategy in the Dominican Republic

Former International Mission Board (IMB) director of the Overseas Division

Winston Crawley writes, "From the very beginning of Southern Baptist work,

missionaries have been involved in helping the hungry and the sick, and at the same time

offering a message of love, hope, and life in Christ."[79] A case in point is the Southern

Baptist Mission in the Dominican Republic. Missionary Thomas Ratcliff points out that

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the use of the data at the Congress would be unwise. However, I believe it important to note that contributing authors, Victor Nakah and Ivor Poobalan, begin the report with an attempt to establish the theological basis for the Great Commission. In doing so, they indirectly reject prioritism, lament the tension between evangelism and social action, and praise Stott for his pioneering of the Johannine Great Commission. The authors echo Stott and insist that John's contribution broadens the Great Commission task to include any number of Christian activities in the world. Thus, it appears—although I recognize the congress may prove otherwise—Lausanne will continue to advocate and encourage the holistic missions paradigm trajectory presented in this chapter. For instance, Nakah and Poobalan open the report saying: "No longer can the mission imperative to the church be limited to merely the selected texts from the Synoptics and Acts. While the latter may provide a sharp focus to the church's calling to be verbal witnesses to the gospel of the Lord Jesus Christ, the Johannine text challenges and directs us to embrace the consonant paradigm and broader demands of that calling." See Victor Nakah and Ivor Poobalan, "The Great Commission: A Theological Basis," in *State of the Great Commission: A Report on the Current and Future State* (Orlando, FL: Lausanne Movement, 2024), 5.

[78] Ralph D. Winter, "The Future of Evangelicals in Mission," in *Missionshift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave, Ed Stetzer, and John Mark Terry (Nashville: B & H, 2010), 168. Presumably, Winter considers this trend to be positive. He states combination of personal salvation with social transformation unites "concern for the glorification of God in both individual and social transformation."

[79] Winston Crawley, quoted in *Minutes of the March 1975 Foreign Mission Board Annual Meeting* (Richmond, VA: The Foreign Mission Board, March 11, 1975), 33.

the "Dominican Baptists [missionaries] seek to minister to the whole man."[80] Initially, the comments of Ratcliff and Crawley suggest that the Dominican Republic Mission adhered to a holistic missions priority paradigm.[81] Toward that end, I will examine in this section the mission strategy of Southern Baptists in the Dominican Republic to determine their role in the origin of the inadequate missiology that currently hinders global missions engagement by Dominican Baptists.

The Mission Priority Heritage of the CBD

Two years after founding the CBD, IMB missionary Paul Potter shared the Southern Baptist goal for the Dominican Republic Mission. The desired goal, according to Potter, "is to establish many churches—through Dominicans."[82] He says the strategy, the deliberate process contributing to fulfilling the desired goal, "is to train these people [Dominican Christians] to start new work so that they can train other people, and they still others."[83] Both the goal and strategy suggest a prioritist paradigm, but an investigation into the IMB strategy reveals the Dominican Republic Mission also prioritized a number of holistic ministries. Records of the Dominican Republic Mission indicate that IMB missionaries paired the goal of planting new churches with the practice of meeting the social needs of the Dominican Republic—particularly medical needs.[84]

The question, therefore, is, did IMB missionaries in the Dominican Republic prioritize evangelism and church planting, or did they consider them equal priorities with

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[80] Thomas Ratcliff, "The Dominican Republic: The Land Columbus Loved," *The Commission* 33, no. 6 (June 1970): 22.

[81] Dominican Republic Mission is the formal reference used throughout the archives for the IMB Dominican Republic ministry. In addition, the rebranding of the Southern Baptist mission board's name from FMB to IMB did not occur until 1997, I use IMB throughout for clarity and consistency.

[82] Paul Potter, quoted in Johnni Johnson, "Evangelizing Caribbean Style," *The Commission* 32, no. 3 (1970): 6.

[83] Johnson, "Evangelizing Caribbean Style," 6.

[84] Howard L. Shoemake, "Centers of Concern," *The Commission* 32, no. 10 (October 1969): 19.

other holistic activities? To answer this question, I will evaluate the Dominican Republic

Mission's use of holistic activities.

Medical Assistance Program (MAP)

In his historical overview of Caribbean Baptist missions, *Baptist Trade Winds,*

William Graves notes the "development of early congregations was closely related to a

medical program."[85] The Dominican Mission is a case in point. In less than two years in

the country, IMB missionaries provided medical treatment to over 119,697 Dominicans

through MAP.[86] Howard L. Shoemake, the first IMB missionary to the Dominican

Republic, often reported the extensive reach of MAP to Southern Baptists. In one instance,

Shoemake reports that IMB missionaries treated 30,000 Dominican patients and filled

60,000 prescriptions annually in a single medical center.[87] However, Shoemake clarifies

that MAP was not an end unto itself: "The effort [of MAP] is not just to heal bodies. Our

plan is to preach, teach, heal, and witness in whatever way God leads."[88] A prioritistic

position Potter confirms.

Potter notes, "The service rendered [through MAP] is a tremendous Christian

testimony to the poor and the wealthy."[89] In other words, it was a tremendous strategic

instrument for gospel proclamation. Within Potter's scope of influence, the strategic use

of medical care led to two successful church plants, with plans to establish three

additional churches. Tragically, however, Potter and wife, Nancy, were martyred before

achieving their goal. The identity of those responsible for the murder remains unknown,

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[85] William W. Graves, *Baptist Trade Winds* (Nashville: Convention, 1979), 48.

[86] Otto Sánchez, ed., *50 Años de Gracia: Breve Reseña Historica de La Convención Bautista Dominicana*, trans. Craig D. McClure (Santo Domingo, Dominican Republic: Convención Bautista Dominicana, 2022), 25.

[87] Shoemake, "Centers of Concern," 19.

[88] Shoemake, "Centers of Concern," 19.

[89] Potter quoted in Johnson, "Evangelizing Caribbean Style," 6.

but an anonymous informant alleges a group of Dominican doctors contracted the Potter murder. The motive of their martyrdom, according to the informant, was to discourage Southern Baptists from providing free medical care through local churches.[90]

Disaster Relief

Disaster relief efforts in the Dominican Republic further illustrate the IMB's prioritist methodology. Prone to annual hurricanes, Southern Baptist missionaries consistently provide disaster relief (i.e., food supplies, refugee camps, sanitation infrastructure, and medicine). Following Hurricane David in 1979, IMB missionaries fed 25,561 displaced Dominicans in 25 refugee camps. Although Christian charity responding to natural disasters is admirable, Southern Baptist prioritists missionaries leveraged charitable activities to advance gospel proclamation and local church maturation. Reporting on the events following Hurricane David, Harold Hurst notes that Dominican Republic Mission relief efforts led to worship services for an estimated 650–700 Dominicans and empowerment of Central Baptist Church in Santo Domingo to provide discipleship and church assimilation.[91] The IMB annual minutes summarize the Dominican Mission's efforts: "While many Dominicans were fed, some found Christ as Savior."[92]

Throughout the IMB tenure in the Dominican Republic Mission, disaster relief continued but never became a primary mission. Instead, humanitarian relief was a strategic instrument in gospel advancement. In another example, following Hurricane George in 1999, missionary Bonnie Myers revealed the prioritist position undergirding the Dominican Republic Mission's disaster relief program. She says in an interview with the Commission that through their relief efforts, God "opened hearts to the gospel" and

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[90] Sánchez, *50 Años de Gracia*, 53.

[91] Harold Hurst, quoted in *Minutes of the October 1979 Foreign Mission Board Annual Meeting* (Richmond, VA: The Southern Baptist Convention, Foreign Mission Board, October 9, 1979), 35.

[92] M*inutes of the October 1979 Foreign Mission Board Annual Meeting*.

planted four new churches.[93]

Community Development and
Short-Term Volunteers

While IMB missionaries primarily leveraged MAP and disaster relief for gospel advancement, their efforts were not limited to these holistic activities. The Dominican Republic Mission developed a range of holistic activities, including sports outreach, water purification programs, and community development projects. Once again, these activities were essential tools in the missionary arsenal but never the primary goal. By design, each activity furthered the mission priority of evangelism and church development.

For instance, Marty Croll described IMB missionary Paul Siebenmann as a one who "tried just about everything to get people close to the gospel."[94] Reports from the Dominican Republic Mission reveal Siebenmann leveraged sports outreach, radio broadcast, community development, and one of his most vital resources, short-term Southern Baptist volunteers.[95] As a former basketball coach and sports enthusiast, Siebenmann recruited Southern Baptist volunteers to host sports clinics. Through these clinics, Siebenmann broadened his gospel reach, reporting up to 60,000 Dominicans heard the gospel through the witness of short-term volunteers.[96] Whereas holistic practice may consider Christian acts of charity sufficient, Croll makes clear that Siebenmann, as well as his IMB colleagues, understood holistic activities increased the opportunities to "share with them [Dominicans] until, hopefully, they can see the light . . . of their need

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[93] Bonnie Myers, quoted in Mark Kelly, "Baptist on Mission: Four Churches Start after Hurricane Relief Ministry," *The Commission* 62, no. 7 (July 1999): 16.

[94] Documents relating Siebenmann's missions strategy note that "Siebenmann is always trying to match the resources he has at his disposal with the needs he sees around him." Marty Croll, "The Convention Grows Up," *The Commission* 49, no. 5 (July 1986): 50.

[95] Croll, "The Convention Grows Up," 54.

[96] Croll, "The Convention Grows Up," 54.

for the Lord as their Savior."[97]

Unfortunately, explicit reference to holistic or prioritistic missiology is absent in the available records that chronicle the work of Southern Baptists in the Dominican Republic. The records do, however, reveal that although the Dominican Republic Mission engaged in both gospel proclamation and social transformation activities, they did not hold the two as missiological equals. Without question, IMB missionaries intended holistic ministries to complement, confirm, and contribute to the greater priority of verbal gospel proclamation and church formation. Social action was subordinate to evangelistic priority, never equal. For this reason, when considered as a whole, the IMB archives and CBD records confirm the mission priority heritage of the CBD is prioritism.

To summarize, to a remarkable degree of efficacy, IMB missionaries maintained evangelistic priority while engaging in social engagement. The prioritistic strategy of IMB missionaries produced positive results. Fifteen years after the convention's constitution, CBD affiliate churches increased from five to fourteen.[98] Each had a national Dominican pastor.[99] The convention established the Dominican Baptist Theological Seminary to educate Dominican Baptist pastors and leaders.[100] In the mid-1980s, the CBD commissioned the first Dominican Baptist missionary, Bertha Aquino, to Brazil. However, a drastic shift in the philosophy and strategy of missions by IMB leadership prevented the Dominican Republic field personnel from a healthy exit to partnership. The result was a failure to entrust the prioritistic methodology to the CBD.

**The Origin of the CBD's
Inadequate Missiology**

Presumably, the prioritist example of the IMB strategy would have produced an

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[97] Croll, "The Convention Grows Up," 54.

[98] Sánchez, *50 Años de Gracia*, 25.

[99] Croll, "The Convention Grows Up," 27–28.

[100] Sánchez, *50 Años de Gracia*, 57.

adequate missiology within the CBD. Adequate missiology is characterized by evangelistic priority among Dominicans and the nations. Instead, as I have repeatedly poised, the primary hindrance to global missions among Dominican Baptists is an inadequate missiology. The reason, I argue, is that while Dominican Republic IMB personnel faithfully advanced the gospel through evangelism and church planting accompanied, when appropriate and possible, by holistic ministries, strategic errors were committed. These errors manifested as the IMB underwent a radical paradigm shift. A paradigm shift that in time resulted in the departure of IMB residential missionaries from the Dominican Republic. Therefore, in what follows, I contend the CBD's inadequate missiology results partly from strategic errors committed by the IMB and the resulting arrival of holistic short-term volunteers. To support my contention, I will first overview the historical reconstruction of the IMB under the leadership of Jerry Rankin and the subsequent implications in the Dominican Republic. Then, I will consider the corresponding implication for the CBD.

New Directions and the Reduction in
Dominican Republic IMB Personnel

Keith E. Eitel observes, "Slight differences [in missiology] can make large impacts on strategic planning, allocations of personnel, and financial resources."[101] This is evidenced in the IMB presidency of Rankin. From the onset of Rankin's presidency, he vowed, "A Rankin administration would continue the current [IMB] emphasis on pushing into the unreached areas, but at the same time would press evangelism programs in the harvest fields."[102] Early in his tenure, Rankin rejected the dichotomy between unreached and harvest fields, stating, "The responsibility is exactly the same: to bring people to

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[101] Keith E. Eitel, *Paradigm Wars: The Southern Baptist International Mission Board Faces the Third Millennium*, Regnum Studies in Mission (Eugene, OR: Wipf and Stock, 2000), 102.

[102] Jerry Rankin, quoted in Van Payne, "Getting to Know the President," *The Commission* 56, no. 6 (August 1993): 21.

saving faith in Jesus Christ."[103] As a historical harvest field, it appeared unlikely that the

Dominican Republic Mission would undergo significant change under Rankin's

leadership.[104] However, Harold Garner described Rankin as a leader committed to

"exerting all energy, expending all resources, doing whatever it would take to achieve the

goal of global evangelism" with a decisive leadership style, "rather than working with

people, getting input, and making them feel they are part of the decision-making

process."[105] Garner's description proved true as Rankin's legacy would become the

complete reorganization of the IMB.

In 1997, Rankin led the IMB through a revolutionary paradigm shift called New

Directions.[106] According to Rankin, New Directions would allow the IMB "to realign itself

with a changing world to engage all Unreached People Groups in the most efficient and

expeditious manner possible, believing that global evangelization is possible in the present

generation."[107] He launched New Directions from a godly desire to honor the Great

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[103] Rankin, quoted in Payne, "Getting to Know the President," 21. Before the Ranking administration, former IMB president Keith Parks championed a prioritistic missiology among the unreached and in harvest fields through his 70/30 Plan. The Parks administration's 70/30 Plan required missionaries to devote 70 percent of their time to evangelism and church planting and 30 percent to holistic ministries. See Gary Baldridge, *Keith Parks: Breaking Barriers & Opening Frontiers* (Macon, GA: Smyth & Helwys, 1999), 47.

[104] In January 1996, the IMB published a two-fold strategy: (1) to intensify efforts to the unreached and (2) to continue efforts in harvest fields. In addition, the IMB advertised career missionary requests in a three-tier structure: "Tier I are considered more critical than those in Tier II and Tier III." See "1996 Priority Personnel Needs," *The Commission* 59, no. 1 (January 1996): 32.

[105] Harold Garner, quoted in Greg Warner, "'Dark Horse' Jerry Rankin Chosen as FMB Nominee," *Associated Baptist Press Release*, May 25, 1993.

[106] John Massey details the revolutionary nature of New Directions. John D. Massey, "Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century," *Southwestern Journal of Theology* 57, no. 1 (Fall 2014): 8–9.

[107] Jerry Rankin, *To the Ends of the Earth: Empowering Kingdom Growth, Churches Fulfilling the Great Commission* (Richmond, VA: International Mission Board, 2005), 4. Mary Jane Welch describes New Directions as a strategy that focuses "on people groups instead of countries and [seeks] to promote church planting movements." Mary Jane Welch, ed., "Missionary Resignations Remain Low, Trustees Told," *The Commission* 63, no. 7 (August 2000): 17. Welch points out (1) the desire of Rankin to prioritize UPGs and (2) the adoption of CPMs to achieve the desire. A full treatment of CPM's connection with New Directions is unnecessary for this project. However, Massey agrees with the link between New Directions and CPMs. He suggests an eschatological urgency inclined Rankin and the IMB to adopt "a speed-based

Commission's intent to propagate the gospel among UPGs without neglecting the unfinished missionary task in harvest fields.[108] According to Rankin, the IMB priority under his leadership was to be more focused "on the harvest fields, on The Last Frontier [unreached] and on church growth."[109] In practice, however, maintaining balance proved difficult.

Rankin reported, "Discerning appropriate balance [between harvest fields and unreached peoples] is a constant challenge, and consensus regarding priorities is often elusive."[110] Over time, Rankin appears to have abandoned his attempt to discern balance. For instance, in 2000, the IMB sent 40 percent of new missionaries to unreached people groups.[111] That number increased to 78 percent in 2006.[112] At the conclusion of his tenure in 2010, Rankin reported to Southern Baptists that the IMB continues to restructure with the primary objective of the IMB was to "free up the great majority of field personnel, as well as field leadership" to focus on the unreached.[113]

For the Dominican Republic Mission, a harvest field, the primary implication of New Directions was less personnel. Acknowledging the potential for gospel advancement while simultaneously lamenting the absence of laborers, IMB missionary Kirk Bullington

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approach to reaching unreached people groups called Church Planting Movements." See Massey, "Theological Education," 9.

[108] Rankin indicated that the church can segment the world into only two parts: current harvest fields and neglected harvest fields." Rankin, *To the Ends of the Earth*, 152.

[109] Jerry A. Rankin, Avery Willis, and Mark Kelly, "New Directions," *The Commission* 60, no. 6 (June 1997): 36.

[110] Jerry A. Rankin, "Priority and Balance," *The Commission* 59, no. 4 (September 1998): 53.

[111] Jerry A. Rankin, "International Mission Board," in *Annual of the 2007 Southern Baptist Convention* (Nashville: Executive Committee of the Southern Baptist Convention, 2007), 151.

[112] Rankin, "International Mission Board," 147.

[113] I agree that the missionary priority is UPGs. However, I disagree that correcting one weakness of missionary engagement should come at the expense of potentially weakening or neglecting another area of biblically justifiable engagement. Jerry A. Rankin and Paul H. Chittwood, "Annual of the 2010 Southern Baptist Convention," in *Annual of the 2010 Southern Baptist Convention* (Nashville: Executive Committee of the Southern Baptist Convention, 2010), 176.

writes, "It's a harvest field. If we had the personnel, we could have Baptist churches all over this country."[114] Nevertheless, New Directions produced a progressive decrease rather than increased personnel.[115] In turn, IMB church planting and leadership development efforts in the Dominican Republic progressively slowed until all IMB missionaries retired or received reassignment. To their credit, IMB missionaries attempted to continue their efforts to multiple churches through evangelism and the strategic use of holistic activities despite the limitations imposed by New Directions. The Dominican Republic Mission purchased radio and TV time to broadcast weekly evangelistic programs to counter the lack of personnel. Missionaries recruited high school sports teams to promote evangelistic events.[116] Mark Kelly reported that Dominican Republic field personnel solicited funds from Southern Baptists with the purpose to "meet [Dominicans] basic needs . . . [and] share with them about the love of Jesus Christ" during times of social chaos.[117] Yet, under the leadership of Rankin and New Directions, field personnel in the Dominican Republic gradually decreased until the complete removal of all IMB missionaries in 2014.[118]

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[114] Kirk Bullington, quoted in Wally Poor, "Car Wrecks and Cell Groups," *The Commission* 60, no. 8 (August 1997): 34.

[115] See John Michael Morris, "An Evaluation of Gospel Receptivity with a View Toward Prioritizing the Engagement of Groups and Individuals for Evangelism and Church Planting" (PhD diss., Mid-America Baptist Theological Seminary, 2009), 39.

[116] "99 Hot Sports: Be There!," *The Commission* 61, no. 10 (October 1998): 17.

[117] Mark Kelly, "Baptist on Mission," *The Commission* 62, no. 1 (January 1999): 16.

[118] IMB Archives, Libraries, and Records Manager Scott Peterson notes that an estimated 178 IMB missionaries served in the Dominican Republic, including long-term and mid-term personnel, as well as a few people on a Special Assignment, as Mission Service Corps, or in area or regional, now affinity, leadership. However, Peterson was unable to provide specific dates of assignment or a specific number of personnel serving at any one time. He notes the numbers are approximate due to potential data conversion errors on the IMB legacy databases He writes, "Due to the fact that data from legacy databases did not always convert completely, we cannot be absolutely certain we have everyone who served there." However, conversations with CBD pastors indicate that while the IMB remained in the Dominican Republic until 2014, the total number of in-country missionaries was low. Scott Peterson, email to author, November 8, 2023.

*The Exposure of Strategic Errors
in the Dominican Republic*

Although I am cautious not to diminish the godly sacrifice and legacy of the

IMB Dominican Republic team, in retrospect, the departure of IMB personnel exposed two

errors that contribute to the current CBD's inadequate missiology. First, Dominican

Republic field personnel failed to exit toward a healthy partnership. At present, the IMB

and many other missions agencies follow the missionary task framework: (1) Enter

unreached areas, (2) evangelize, (3) make disciples, (4) plant churches, (5) develop local

leaders, and (6) exit to a healthy partnership.

Second, further contributing to the poor state of the CBD's missiology was the

creation of dependency during the IMB tenure. Albeit unintentional, the Dominican

Republic Mission cultivated a culture of paternalism. Given that no biblically minded

missionary would willfully establish a paternalistic mission, Terry acknowledges

paternalism as a potential negative impact of holistic ministries.[119] Thus, an objective

consideration and summation of the collective IMB work meets the technical definition

of paternalism.[120] On the one hand, cautious not to distort the true treasure of salvation in

Christ Jesus, the IMB adorned the gospel with deeds of a Christian charity. These strategic,

holistic endeavors created credibility, tangibly manifested gospel realities, and built bridges

for intentional gospel conversation. On the other hand, by employing holistic activities in a

prioritistic strategy in a culture with limited resources, the IMB modeled a missionary

strategy beyond the reach of the average CBD church. In turn, much of the CBD's

missional activities (i.e., church planting and missionary sending) depended on IMB

oversight and underwriting.

[119] John Mark Terry, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 2nd ed. (Nashville: B & H, 2015), 454.

[120] Steve Murdock defines paternalism as "long-term funding and/or ministry coming from a church or mission-sending agency that is not proportionate to the average income of the focus group and has no strategy of phase-down or termination." Steve Murdock, "Cutting the Purse Strings: How to Avoid and Overcome Paternalism," Missio Nexus, January 1, 2009, https://missionexus.org/cutting-the-purse-strings-how-to-avoid-and-overcome-paternalism/.

Gailyn Van Rheenen describes what I believe occurred with the Dominican Republic Missions: "Without realizing it, missionaries are tempted to control the structures they have developed collaboratively with local leaders. They work at disengagement with one hand while developing structures of control through money and placement of personnel with the other."[121] For example, the financial burden of subsidiaries inherited from the IMB following their departure mirrors Rheenen's description of paternalism.

During the IMB tenure, the CBD benefited from the financing of facilities (i.e., seminary campus, convention office, and Christian bookstore) and programs (i.e., MAP, disaster relief, and radio broadcast).[122] With the IMB and its resources gone, responsibility for the assets and programs fell to the CBD.[123] The process for legally obtaining IMB assets began in 2015, immediately after the departure of the IMB. Former CBD president Otto Sánchez speaks to the associated challenge: "After exhausting [a two-year and nine-month] arduous process that involved the selfless work of men and women with experience in different areas, the properties were acquired."[124] Though unintended on the part of the IMB, the financial burden inherited by the CBD revealed an unhealthy dependency on foreign missionaries. It forced the convention to allocate its available funds to maintaining infrastructure rather than funding missional initiatives.

The Advent of Holistic Missions
Partnerships

Shortly after the departure of IMB personnel, CBD missiology deteriorated beyond the acceptable definition of prioritism. With few exceptions, CBD churches either

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[121] Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: Zondervan, 2014), 163.

[122] Croll, "The Convention Grows Up," 54.

[123] While Rankin encouraged a partnering mentality to continue the advancement of the Great Commission in all fields, Eitel observes that the Rankin administration neglected indigenous consultation presumably unaware of potential implications for national conventions. Eitel, *Paradigm Wars*, 104.

[124] Sánchez, *50 Años de Gracia*, 61.

(1) reduced missions to local evangelism without concern for social engagement and global missions, or (2) as the IMB gradually reduced resident missionary personnel, CBD churches gradually increased partnerships with US-based state conventions and parachurch organizations to continue, as much as possible, the missions example of IMB missionaries. More directly, the pendulum of the CBD's missions priority position swung to the opposing end of Little's spectrum, from prioritism to holism with the departure of the IMB and the arrival of the ecumenical collaborators.

First, in the case of churches that reduce missions to local evangelism, they excuse missions engagement, citing a lack of resources. Although the IMB strategy was prioritistic, their use of holistic ministries (i.e., medical care, formal education, humanitarian relief, and community development) to evangelize and church plant was beyond the capabilities of most Dominican Baptists. Thus, in the absence of IMB resources originating from the United States, Dominican Baptists assume they need more resources to continue the missions paradigm example of their IMB collaborators. As mentioned in chapter 1, Dominican Baptists frequently equate missions with humanitarian activities. Hence, Dominican Baptists often cite a lack of resources as a defense for not participating in global missions. When pressed, it becomes clear many CBD churches excuse their neglect of global missions, believing holistic ministries (i.e., medical care, community development, and humanitarian relief) must accompany their global missions endeavors. In short, the CBD's failure to distinguish between holistic ministries from evangelism and church planting reveals a flawed concept of missions priority and contributes to their inadequate missiology.

Second, in the case of churches with new partnerships outside the Southern Baptist Convention, the ecumenical partners provide the resources to continue the holistic dimension of the convention but often lack the prioritistic missiological conviction of their IMB predecessors. That is to say, although the new nonprofit missions organizations offer a continuation of holistic ministries, their mission priority orientation often considers

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holistic activity an end unto itself. Given that many Dominican Baptists desire the continuation of social transformation, they are eager to consider the missiological paradigm of their new partners. In doing so, large portions of Dominican Baptists have embraced a holistic kingdom missiology. Moreover, I contend the CBD exchanged one version of paternalism for another. As Van Rheenen notes, "Partnership may become another name for paternalism if outsiders control decisions and set agenda,"[125] which is an accurate description of the current reality within the CBD.

Moreover, the arrival and formation of new ecumenical short-term partners resulted in the importation and implementation of holistic kingdom missiology. Holistic kingdom missiology labors to transform social structures to reflect the kingdom's values (Matt 6:10). David Gushee and Codi Norred explain that kingdom missiology maintains that the kingdom of God "is markedly immanentist (this worldly) and markedly social-ethical-political rather than personal or characterological or ecclesial."[126] Put simply, kingdom missiology does not relegate the social ethics of the kingdom taught by Jesus to an eschatological reality. This contrasts with evangelical prioritists who operate from an inaugurated eschatology. For example, Kevin DeYoung and Greg Gilbert—two prominent prioritists proponents of inaugurated eschatology—assert that biblical evangelism is the "declaration of the kingdom of God together with the means of entering it."[127]

From an ecumenical and holistic perspective, the gospel's implications cannot be dichotomized into temporal and eternal or spatial and transcendent categories. Thus, missions—regardless of activity—are participation in Christ's cosmic reconciliation (Col

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[125] Van Rheenen, *Missions*, 425.

[126] David P. Gushee and Codi D. Norred, "The Kingdom of God, Hope, and Christian Ethics," *Studies in Christian Ethics* 31, no. 1 (February 2018): 7.

[127] Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 111. Inaugurated eschatology is consistent with the eschatological-christological-doxological missions framework of chap. 2. It contends that God's kingdom has already broken into this world but has not yet been fully realized. I will detail inaugurated eschatology in the following section.

1:20; Rom 8:21). In fact, holistic kingdom missiology suggests creation is not merely the context of God's mission but the object of the mission. Murray Dempster notes that missionary activity "is not a matter of putting in order of priority evangelism . . . but of an openness to the whole agenda of the Kingdom, including its priority concern for the poor."[128] For this reason, short-term volunteers in the Dominican Republic frequently partner with CBD churches to beautify the community through non-technical projects (i.e., painting, trash collection). Understandably, therefore, a CBD church with this type of partner may continue with holistic activities but rarely are those activities strategically leveraged to foster missionary mobilization, gospel advancement, church planting, or leadership development.

In both cases, the results are the same: the majority of Dominican Baptists in the CBD neglect global missions. The reason for the neglect? They wrongly assume that global missions require access to resources unattainable to most CBD churches. On the one hand, the holistic activities of the Dominican Baptist Mission furthered the IMB's prioritistic methodology. On the other hand, for reasons not entirely clear, the IMB's exit left the CBD with a misunderstanding of the role of social transformation in missions.[129] With the IMB's funding and oversight, MAP stimulated church planting initiatives. With ecumenical partnerships, short-term volunteers offer medical care but fail to progress to church multiplication and missionary mobilization. At best, short-term volunteers stimulate evangelism for the local church. At worst, they care for the physical needs of Dominicans

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[128] Murray Dempster, "A Theology of the Kingdom: A Pentecostal Contribution," in *Mission as Transformation: A Theology of the Whole Gospel*, ed. Vinay Samuel and Chris Sugden (Irvine, CA: Regnum, 1999), 70.

[129] Reducing the causation of the CBD's missiological confusion to a singular factor is impossible. In truth, several factors contribute, including years of being benefactors of IMB benevolence and cultural presuppositions. Dominican Baptists operate within a Latin American context where, according to Bong Rin Ro, collaborator with the Lausanne Committee for World Evangelization and World Evangelical Fellowship, "their understanding of evangelism and social concern is shaped by liberation theology which emphasizes the doing part of the gospel." This means the cultural inclination of Dominican Baptists was to replace their IMB partners with ecumenical partners to continue the holistic element of the Dominican Republic Mission. See Bong Rin Ro, "The Perspective of Church History From New Testament Times to 1960," in Nicholls, *In Word and Deed*, 36.

while neglecting the spiritual. Lacking in either instance is a prioritistic missiology that intentionally recruits short-term volunteers to advance church plant multiplication. Whereas knowledgeable prioritistic missionaries—as is the case with IMB missionaries—leverage any resources available they would never neglect gospel advancement and church planting because the opportunity to provide holistic ministries is unavailable—as is the case with the CBD.

To summarize, Sánchez writes, "The Dominican Baptist Convention has had since its foundation the vision of fulfilling the Great Commission through personal evangelism, missions, and planting new churches; this has been in the DNA of our work."[130], Sánchez continues to note that the CBD's attempts to continue the efforts of their IMB predecessors have fallen short.[131] After fifty years in existence, Aquino remains the lone CBD missionary. Following the IMB departure, national church planting stagnated, and at present, holistic methodology prevails throughout the CBD.

As a result, in 2021, Sánchez asked me to develop and implement a global missions curriculum for the convention and seminary—the initial impetus of this project. In 2023, current president Roberto Duran further championed the global missions cause of the CBD. During his convention address, Duran summoned all Dominican Baptists to enlist their congregations to implement this project's GCI training, with the charge of remedying the inadequate CBD missiology and reconsidering the prioritistic heritage left by the IMB. Thus, in the next section, I present a selection of missiological distinctions to restore the CBD's prioritistic heritage.

Contextually Relevant Theoretical and Methodological Distinctives of Prioritism

John Mark Terry and J. D. Payne argue that "while wise strategy development involves healthy understanding of the past and present, it moves us beyond history to future

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[130] Sánchez, *50 Años de Gracia*, 48.

[131] Sánchez, *50 Años de Gracia*, 48.

actions and results."[132] Having evaluated the missiological heritage and current state of the CBD, I shift to a future orientation of strategy development. This section presents the prioritist paradigm as the remedy to the CBD's inadequate missiology by outlining three theoretical and methodological distinctions of prioritism. First, I define the Great Commission task. Second, I describe the appropriate role of holistic ministries in Great Commission obedience. Third, I explain the responsibility of the local church in global missions. Each distinction intends to help CBD churches innovate, apply, and sustain effective global missions engagement.

Defining the Great Commission Task

Like many Western counterparts, Dominican Baptists lack a biblical definition of a missionary's identity and task. As a result, Dominican Baptists lack the ability to reject or rectify the broad definition of missions offered by their contemporary holistic partners. In response, I submit defining the Great Commission task is the starting point for correcting the CBD's inadequate missiology.

Missio Dei, Mission, and Missions

One mark of distinction needed at this juncture is the difference between God's mission (i.e., *missio Dei*), the church's broad mission, and global missions—the Great Commission mandate. First, *missio Dei* involves all that God does in the created order to accomplish his purposes. Second, mission involves all God calls the church to do in the world, broadly living the Christian ethic. In this sense, mission is holistic, but the social responsibility falls to the local church, both corporately and individually (1 John 3:17–18),[1] with fellow Christians being the priority for humanitarian assistance (Gal 6:10). Third,

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[132] See John Mark Terry and J. D. Payne, *Developing a Strategy for Missions: A Biblical, Historical, and Cultural Introduction*, Encountering Mission (Grand Rapids: Baker, 2013), 3.

global missions refer to the specific Great Commission task of reaching across cultural, religious, ethnic, and geographic barriers to evangelize and make disciples of all nations.[133]

The integrity of missions demands three distinctions: (1) God's transcendent and all-comprehensive mission; (2) mission as the all-inclusive task of the church; and (3) missions as it specifically relates to the Great Commission mandate. Jason Sexton points out that prioritism allows for this distinction, defining the broad mission of the church "to be disciples or citizens of Christ's inaugurated kingdom" and the task of missions "to make disciples or citizens of that same inaugurated kingdom."[134] Prioritism considers missions to be the church's outworking of the Great Commission mandate (i.e., Paul's missionary example). That said, holistic ministries that do "not contribute to cross-cultural discipleship or church multiplication . . . may be laudable activities . . . but fall outside the biblical scope of missions," says Steve Richardson.[135]

The Missionary Profile

Clarity on who is and who is not a missionary is essential to maintaining the integrity of global missions. To broadly label every Christian as a missionary is (1) to depart from the historical understanding of the term and (2) to potentially neglect global missions. As is the case with Dominican Baptists.

Although God commissions every believer with the ministry and message of reconciliation to proclaim his excellencies to the nations, this general mandate does not by default make someone a missionary (2 Cor 5:17–21; 1 Pet 2:9). Thus, distinguishing between the general responsibility given to all believers to evangelize and make disciples and God's unique sending out of some to advance the gospel among every tribe, tongue,

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[133] See Denny Spitters and Matthew Ellison, *When Everything Is Missions* (Albuquerque, NM: Pioneers & Sixteen:Fifteen, 2017), 32; Daniel Rickett, *Building Strategic Relationships: A Practical Guide to Partnering with Non-Western Missions* (Orlando: Partners International, 2003), 37.

[134] Jason S. Sexton, "Recalibrating the Church's Mission," in *Four Views on the Church's Mission*, Counterpoints Bible & Theology (Grand Rapids: Zondervan, 2017), 17.

[135] Steve Richardson, *Is the Commission Still Great?* (Chicago: Moody, 2022), 69–70.

and nation is essential. The former makes someone an obedient and faithful member of the church. The latter makes someone a missionary.

The root of missionary is *missio*, derived from the Latin word *mitto* meaning, "to send." The Greek equivalent is *apostello.* In a broad sense, the verb *apostello* describes an ambassador or messenger being sent out with a message (Acts 14:14; Phil 2:25; 2 Cor 8:23).[136] Thus, a missionary is "one who is sent." Traditionally, the term has been reserved for those called and sent to cross geographical, cultural, and/or linguistic boundaries to preach the gospel, make disciples, and multiply churches where Christ is mostly, if not entirely unknown (Acts 22:21; Rom 10:13–15; 15:20).

Advocates for calling every Christian a missionary argue that since all are sent out by Jesus, all are missionaries (John 20:21). However, if the church identifies every Christian as a missionary, then what term should be used to identify cross-cultural Christians sent to the foreign field? What language is left to describe the specific ministry given to Paul and Barnabas in Acts 13:1–4? By applying the term missionary to every Christian, the work of missionaries laboring for the sake of his name among the nations is undermined (Rom 1:5). Therefore, just as Christ calls all believers to evangelize, not all are gifted evangelists (2 Cor 5:20; Eph 4:11). While every Christian is called to make disciples, not all are teachers (Matt 28:19–20; 1 Cor 12:28). All are called to serve, but not all have the gift of service (1 Pet 4:10–11). So, although every believer is called to live on mission, not all are sent as missionaries (Acts 13:2–3).

The Great Commission Task

Although various nuances exist within prioritism relating to the Great Commission, there is consensus that the missionary task does not end with evangelism. In other words, evangelistic priority in global missions is not limited to evangelism but entails prioritizing discipleship and church planting. Great Commission obedience begins with

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[136] To avoid confusion, understand the office of apostle is reserved for the original twelve disciples and Paul.

evangelism and culminates in church assimilation or formation, the long-term context of discipleship. However, textual justification for holism is absent from the Great Commission statements.[137] Never is social action presented as a primary or an equal partner with evangelism.

Admittedly, Scripture calls everyone to live as salt and light, but missionaries are sent with a particular pioneering task (Matt 5:13–16; Acts 22:21). Acts demonstrates that the missionary pattern is to evangelize and then disciple the new converts who were integrated into new communities of faith. First-century missionaries repeatedly modeled a variation of the following pattern: enter unreached areas, preach the gospel, disciple new converts, plant churches, develop local leaders, and entrust the ministry to local leadership before moving to new areas. The primary biblical example for this argument is Paul. After his missionary journeys, Paul says, "But now I have nowhere else to work in this region" (Rom 15:23). Paul is declaring from Jerusalem to Illyricum that the work of the missionary is over. This does not mean Paul evangelized every individual in this expansive area or implemented kingdom principles. Instead, Paul, the Great Commission practitioner, could continue to pioneer into new frontiers, having equipped local churches to continue the broader mission of the church (2 Tim 4:5). In sum, the missionary task is not simply to evangelize as many individual people as possible in a singular context. Nor is the task to demonstrate the gospel through the Christian ethic. Instead, it is to reach all the peoples of the earth with the gospel and gather them into local congregations (Rev 5:9). As such, the

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[137] Each of the five Great Commission statements—Matt 28:16–20; Mark 16:15–18; Luke 24:46–49; John 20:21; Acts 1:8—uniquely contributes to missions strategy. Cumulatively, the statements include missionary sending (John 20:21), the scope of missions (Mark 16:15), missions methodology (Matt 28:18–20), message content (Luke 24:44–49), and the means of missions (Acts 1:8). John Stott, a primary architect of the Lausanne Covenant who evolved to embrace holism, citing the unique contribution of the Johannine Commission, concludes that missions must reflect the broad scope of Jesus's mission. Stott suggests that modern missions must "encompasses all that the church is sent into the world to do, including humanitarian service and the quest for better social structures . . . social and political activities, are partners of evangelism and church growth in the Christian mission." John R. W. Stott, *Christian Mission in the Modern World: What the Church Should Be Doing Now* (Downers Grove, IL: Intervarsity, 1975), 24–25. Eckhard Schnabel discredits this interpretation: "Jesus never attempted to attack or change the social and economic structures of Galilean or Judean society." Eckhard J. Schnabel, *Paul and the Early Church*, vol. 2 of *Early Christian Mission* (Downers Grove, IL: IVP, 2004), 1577. See also Hesselgrave, "Voices from the Past," 4.

current CBD missiology departs the biblical precedent of global missions (Acts 22:21; Rom 10:13–15; 15:20).

The Preeminence of Evangelism
in the Missionary Task

Timothy Beougher notes that consistent with historical definitions, evangelism is "to announce the *euangelion*, the good news."[138] Evangelism derives from the New Testament verb *euangelizo*, meaning to bring good news. Several biblical verbs convey this concept: (1) *martureo*, to testify or bear witness; (2) *kerusso*, to herald; (3) *parakaleo,* to exhort; (4) *katangelo*, to proclaim; (5) *propheteuo*, to prophesy; and (6) *didasko*, to teach.[139] Each verb conveys verbal action (1 Cor 9:14; 2 Cor 2:12; Gal 1:11; 2:2). Thus, the belief that evangelism occurs with deeds and without words is self-deception.

Based on such biblical clarity, suggesting evangelism can be nonverbal is hermeneutically problematic. Nevertheless, no matter how unconscionable, Goheen observes that the meaning of evangelism is contested among evangelicals today.[140] According to Stan Guthrie, many modern evangelicals reason that "their ministry is one of silent witness or presence evangelism," as opposed to verbal proclamation.[141] A position often shared with me by short-term volunteers in the Dominican Republic. In such cases, their definition reflects the holistic definition of evangelism described by Patrick Johnstone, who remarks that many evangelicals believe evangelism "is little more than the general work of the church in the world to alleviate social ills but with the

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[138] Timothy K. Beougher, "Challenges and Encouragements for Evangelism Today," *Southern Baptist Journal of Theology* 23, no. 3 (2019): 24.

[139] Sam Chan, *Evangelism in a Skeptical World: How to Make the Unbelievable News about Jesus More Believable* (Grand Rapids: Zondervan, 2018), 16–17.

[140] Goheen, *Introducing Christian Mission Today*, 237.

[141] Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Milton Keynes, UK: Paternoster, 2004), 152.

evangelistic or missionary sending component ignored or despised."[142] Yes, holistic

missiology affirms the importance of evangelism in theory; however, with ambiguous

definitions and the inclusion of all activity as evangelism, the confrontation of sin

through gospel proclamation becomes less appealing. McGavran prophetically warns that

Christians "in doing good, can fail of the best" by losing "their way among them, seeing

them all equally as mission."[143] In other words, when Christians inflate social action to a

priority position—equal to evangelism—the gospel's eternal, spiritual, and delayed

aspects are sacrificed for temporal, physical, and immediate.

A report from the Barna Group notes that most Christians consider the "greatest

problems in the world today . . . are healthcare, providing food and justice issues."[144]

However, Keith Ferdinando notes that prioritists know that since humanity is "alienated

from God and face eternal judgment, then communication of the message of reconciliation

must have precedence over social action" (Acts 4:12).[145] As such, verbal proclamation

priority is of first importance (1 Cor 15:1–5). Exegetically, prioritism recognizes,

according to Ireland, that the biblical terminology for evangelism consistently "highlights

that God has revealed a verbal message for human redemption that stands in constant

need of proclamation."[146] Theologically, prioritism affirms the exclusivity of the gospel

of Christ to be the only solution to humanity's greatest need (John 14:6; Mark 16:15).

From this theology of evangelism, Dominican Baptists can recognize the truth of Duane

Litfin's statement that "evangelism is not everything and everything is not evangelism,

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[142] Patrick J. Johnstone, *The Church Is Bigger Than You Think: The Unfinished Work of World Evangelism* (Fearn, Scotland: Christian Focus, 2005), 35.

[143] McGavran, *Understanding Church Growth*, 24.

[144] *The Great Commission Disconnect*, 46.

[145] Ferdinando, "Mission," 56.

[146] Ireland, *Evangelism and Social Concern*, 35.

but evangelism is its own unique thing."[147]

The Preeminence of Church Formation
in the Missionary Task

Local churches make visible the verbal proclamation of the gospel. Local churches are theaters ordained by God to make known his manifold wisdom (Eph 3:10). As physical communities of gathered believers—whose new identity in Christ transcends culture, race, and social status—local churches authenticate the transcendent truth of the gospel, we proclaim. Each local church is the bride of Christ, and she is the beginning and end of every missional endeavor (Eph 5:25–33). Thus, commitment to the formation and maturation of the local church is foundational to biblical missions.

Obedience to the Great Commission requires local churches because Great Commission discipleship involves obedience to all of Christ's commands. Many of these can only be obeyed in the local church context (Matt 28:20). For example, explicit in the Great Commission is the command to baptize (Matt 28:19). Baptism symbolizes the Christian's union with Christ in his death, burial, and resurrection (Col 2:11–12). Moreover, baptism symbolizes unity with the other believers (1 Cor 12:13). As the initiatory act of discipleship, baptism displays the incorporation of new converts into the Christian community. Physical baptism is into a physical community of Christians, the local church (Acts 2:41).

Therefore, the Great Commission requires local churches to reproduce because the local church authenticates the gospel and is the context for discipleship. That is to say, local churches are not only agents of Great Commission obedience but are the aim of Great Commission obedience. Local churches who fulfill their role to plant new churches ensure the continued spread of the gospel as new churches embrace their responsibility to reach

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[147] A. Duane Litfin, *Word versus Deed: Resetting the Scales to a Biblical Balance* (Wheaton, IL: Crossway, 2012), 49.

their communities (1 Thess 1:6–10). Christ is building his church, and he is doing so through the local church (Matt 16:13–26; 1 Cor 3:6).

In sum, rectifying the inadequate missiology of the CBD requires Dominican Baptists to recognize the Great Commission missions involve more than living the Christian ethic in the community or cross-culturally (Matt 28:19–20; 1 Cor 12:28). An undefined missionary task is an unachievable missionary task. Paul and Barnabas were set apart with a particular task (Acts 13:2). Likewise, today, Dominican Baptists must send missionaries to operate within the biblical parameters of the Great Commission task (Acts 14:14; Phil 2:25; 2 Cor 8:23).

The Appropriate Role of Holistic Ministries in Global Missions

Without IMB oversight, holistic ministries rose to a position of equality with evangelism and church planting throughout the CBD. In response, the CBD needs training in the appropriate role of holism in global missions. To that end, I seek to affirm the value of social action without compromising evangelistic priority. My intent is twofold: (1) appropriately affirm the value of holistic ministries and (2) demonstrate Hesselgrave's point that prioritism is not "in the sense of neglecting social ministries on the one hand or confining cross-cultural work strictly to evangelism on the other."[148]

Prioritism structures mission activity so that holistic ministry can strategically contribute to evangelism. Prioritism seeks consistency with Scripture, allowing for a "recognition of the legitimacy of social concern," writes William Larkin.[149] Prioritism insists that missions can happen without holistic ministries but recognizes that there are circumstances when social engagement contributes to evangelistic activity. Without question, Jesus sovereignly accomplishes his mission through missionaries laboring in

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[148] Hesselgrave, "Holism and Prioritism," 109.

[149] William Larkin Jr., "Prioritism and Holism: The Contribution of Acts (1)," Columbia International University, accessed December 13, 2022, https://www.ciu.edu/content/prioritism-and-holism-contribution-acts-1.

both word and deed (Rom 15:18–19). Missionaries serving in medical missions, community development, orphan care, and disaster relief can effectively open doors for gospel advancement. When done well, like the example of IMB missionaries in the Dominican Republic Mission, these ministries complement healthy missionary activity. Thus, prioritizing evangelism over social transformation, in the view of Ferdinando, "does not mean that missionaries will not engage in the latter."[150] Instead, Little notes that prioritists understand "social work as a means to the end" of biblical mission— evangelism, disciple-making, and church planting—not an end to themselves.[151]

A Theology of the Eschaton and Kingdom of God

Appropriate use of holistic ministries in global missions hinges on a correct theology of the eschaton and kingdom of God. In contrast to holistic kingdom missiology, inaugurated eschatology contends that God's kingdom has already broken into this world but has not yet been fully realized.[152] Demonstrably distinct from evangelical holism, evangelical prioritists—operating from an inaugurated eschatology—assert that biblically evangelism is the "declaration of the kingdom of God together with the means of entering it," says DeYoung and Gilbert.[153] As such, Little points out that the New Testament gives "no warrant . . . for talking about the kingdom of God via social change."[154] This means that as far as holistic ministries attempt to reveal kingdom ethics without proclamation, they fall short of the biblical expectation (Matt 4:17; Mark 1:15).

In practice, missionary activity does not create or grow the kingdom. Instead, Gilbert notes, "only God himself can do that . . . the heavenly Jerusalem comes down

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[150] Ferdinando, "Mission," 55.

[151] Little, "Breaking Bad Missiological Habits," 622.

[152] DeYoung and Gilbert, *What Is the Mission of the Church?*, 117.

[153] DeYoung and Gilbert, *What Is the Mission of the Church?*, 111.

[154] Little, "The Case for Prioritism: Part 1," 157.

from heaven; it is not built from the ground up."[155] In short, at present, God is revealing the kingdom as his church—in obedience to the Great Commission—proclaims the gospel, and he saves his elect.[156] This reality demands evangelistic priority. Only those reconciled with God partake in kingdom life.

From Little's prioritist perspective, "the church is a prerequisite to the kingdom in human experience."[157] The salvation of God's elect reveals the kingdom of God. No mission activity—social or evangelistic—grows, expands, or advances the kingdom. The kingdom, writes Herman Bavinck, "realizes itself in the conversion of sinners" and the assimilation of believers in local churches.[158] The prioritistic insistence on a distinction between evangelism and social transformation is not arbitrary. It is the consequence of prioritizing the eternal over the temporal. Recognition that there is something worse than death and something better than human flourishing demands gospel proclamation to take priority.[159] "The priority of the eternal future means," says Tim Chester, "that the greatest need for all of us is to be reconciled to God and so escape his wrath."[160] Accordingly, a verbal announcement of Christ's redemptive work "is infinitely more important than anything else we humans can do for others," writes Little.[161]

Both social and evangelistic concerns are essential in the kingdom of God because, as Alex Luc writes, "the King cares about both, prioritizing one over the other is

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[155] Greg Gilbert, *What Is the Gospel?*, 9Marks (Wheaton, IL: Crossway, 2010), 93.

[156] DeYoung and Gilbert, *What Is the Mission of the Church?*, 132.

[157] Christopher R. Little, "In Response to 'The Future of Evangelicals in Mission,'" in Hesselgrave, Stetzer, and Terry, *Missionshift*, 208.

[158] J. Herman Bavinck, *An Introduction to the Science of Missions* (Phillipsburg, NJ: Presbyterian and Reformed, 1960), 155.

[159] DeYoung and Gilbert, *What Is the Mission of the Church?*, 23.

[160] Tim Chester, *Good News to the Poor: Social Involvement and the Gospel* (Wheaton, IL: Crossway, 2013), 60.

[161] Little, "The Case for Prioritism: Part 1," 147.

difficult and at times may seem overly simplistic."[162] However, holism offers immediate kingdom blessing in the face of worldly suffering, thus minimizing—albeit intentionally or unintentionally—the horrific reality of human depravity and God's eternal and just wrath. Rejecting this premise, prioritists argue that the existence of eternal suffering overshadows the reality of temporal suffering. Given the context of eternity, Luc remarks, "if priority is determined by what human beings ultimately need, the evangelistic concern deserves greater attention."[163] Prioritists emphasize converts who says DeYoung and Gilbert, "might worship the Lord and obey his commands now and in eternity to the glory of God the Father."[164] Prioritism demands Christians, in the words of Gilbert, "recognize that until Christ returns, our social and cultural victories will always be tenuous, never permanent . . . and will never bring about the kingdom of God."[165]

**The Responsibility of the Local
Church in Global Missions**

God expects every individual Christian to obey the Great Commission (John 20:21). God does not expect every Christian to obey the Great Commission alone (Acts 13:1–3; 3 John 8). Personal participation in the Great Commission is necessary. However, detaching Great Commission obedience from the local church is at odds with the biblical concept of missions. Scripture presents the role of the local church in the Great Commission as preeminent and all-pervasive. During the church age—the time between the first and second advent of Jesus—God entrusts the local church with the stewardship of carrying out his mission on the earth. The local church is God's primary instrument for completing the Great Commission, not missionaries or short-term volunteers operating

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[162] Alex Luc, "The Kingdom of God and His Mission," in Barnett and Martin, *Discovering the Mission of God*, 93.

[163] Luc, "The Kingdom of God and His Mission," 93.

[164] DeYoung and Gilbert, *What Is the Mission of the Church?*, 62.

[165] Gilbert, *What Is the Gospel?*, 93.

independently of the local church.

For this reason, when considering the Great Commission, the corporate nature of the mandate is the starting point. In what follows, I present the foundational role of the local church in missions. Through this consideration, it becomes clear God expects CBD churches to lead their congregations in biblical missions rather than outsourcing to Western partners.

Missionary Confirmation

First, God confirms the call of perspective missionaries through local churches. Rogue missionaries—operating without the consent and confirmation of their local church—are a modern phenomenon. Evidence of biblical faithfulness, godly character, genuine calling, and competency to fulfill the missionary task must proceed with every missionary appointment. When the Holy Spirit set Saul (Paul) and Barnabas apart as cross-cultural missionaries, he simultaneously entrusted an equally important role to the rest of the Antioch congregation. The church's assignment was to confirm—indicated by the Spirit's speaking to the church rather than the missionaries—and send the missionaries God set apart to go. Flowing from a heart of worship, the church embraced its role. The believers of Antioch prayed, fasted, laid on hands, and commissioned their missionaries (Acts 13:1–3).

Missionary Sending

Second, God delegates missionary sending to local churches. Once more, by definition, missionaries are sent-ones (Acts 14:14; Phil 2:25; 2 Cor 8:23). Yet, missionaries cannot send themselves (Rom 10:14–15). Local churches are to send emissaries as gospel representatives into places the entire church cannot go (Acts 13:1–4). Therefore, a pathway for missionary sending must be developed for Dominican Baptists to truly engage in global missions.

Third, God sustains missionaries through local churches (2 John 5–8). In fact, Scripture demonstrates the majority of Christians participate in global missions by supporting those who go. God has chosen to accomplish his global redemptive purposes through the collaboration of both gospel-minded goers and supports working in unity for Christ's renowned (Acts 15:3; Rom 10:14–15).

Paul, more than a decade after being commissioned from Antioch, recounts to the church of Rome all that Christ accomplished among the Gentiles on his missionary journeys. The gospel ministry was fulfilled in that region, and he intended to pass through Rome en route to the unreached people of Spain (Rom 15:14–21). What is most interesting is that Paul did not recruit Roman believers to go with him to Spain. Instead, he solicits their support. Paul anticipates the joyful fellowship with these supporters will refresh and encourage his continued obedience (Rom 15:32). Paul understood that God does not expect every believer to quit their job, sell their possessions, and move to a foreign land, but God does expect every believer to partner in global missions through sacrificial support.

Furthermore, John commands his spiritual son, Gauis, to continue supporting traveling missionaries. He said, "We should support" missionaries who have been strategically sent out with the task of making known the name of Jesus (3 John 8). Jesus has commanded that gospel workers "live by the gospel" (1 Cor 9:14). The source of this income is the generosity of fellow Christians (3 John 7). Therefore, local churches must give abundantly to missionaries and missions in a manner worthy of God so that they lack nothing to carry out the Great Commission (Titus 3:13; 3 John 6).

Contrary to common practice, local church responsibility does not end with missionary sending. The role of local churches to spiritually encourage and financially support their missionaries ensures health and longevity (Acts 14:26–28; Phil 4:15–15). While God supplements missionary training, sending, and supporting through various organizations—seminaries, sending agencies, and mission boards—God entrusts final

responsibility for missionary sending to his church. Para-church organizations exist to serve the local church, not vice versa.

In sum, the New Testament clearly establishes the prominent and preeminent role of the local church in the Great Commission. Local churches undergird every aspect of the missionary task. Put plainly, the Great Commission does not exist for the church. The church exists for the Great Commission. Local churches are God's agents for facilitating the Great Commission, not short-term volunteers. Each of the five Great Commission passages is given to the disciples as a group (Matt 28:16–20; Luke 24:45–49; John 20:19–23; Acts 1:4–8). The significance of this corporate aspect unfolds throughout Acts. Individually, Christians obey the Great Commission. Corporately, the local church facilitates their obedience. Without negating individual responsibility, God intends for the local church to uphold every aspect of the Great Commission task.

Conclusion

In this chapter, I attempted to demonstrate that while consensus regarding the priority of global missions strategy remains elusive, recovery of the prioritistic heritage of the CBD, coupled with contextually appropriate distinctions of contemporary prioritistic missions theory and practice, remedies the inadequate missiology of the CBD. To accomplish this, I provided a conceptual framework of conventional missions priority paradigms, demonstrating the divergence of positions that inform modern missiology. Against this framework, I considered the missions strategy of Southern Baptists in the Dominican Republic to identify the missions priority heritage of the CBD. Through this consideration, I located the CBD within the holistic category of Little's spectrum despite a demonstrable prioritistic heritage from the IMB due to a number of identifiable historical and methodological factors, including a strategic reconstruction of the IMB and the increasing partnerships with holistic short-term volunteers. From there, I presented a selection of theoretical and methodological distinctions of prioritism necessary to remedy the CBD's inadequate missiology.

Thus, to correct the CBD's inadequate missiology and by association the holistic paradigm, I contend Dominican Baptists must identify and reconsider their missions priority heritage with a renewed perspective. This perspective rightly understands the IMB's prioritist methodology that strategically leveraged holistic ministries for evangelism and church planting but did not intend for later generations of CBD churches to assume holistic activities to be a necessary prerequisite to global missions activity.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

The purpose of this project was to develop a Great Commission Initiative Curriculum for the Dominican Republic Baptist Convention to provide CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. In this chapter, I describe the development and implementation of the project by detailing the project goals. The project had three goals: (1) assess the missiological perception of a selection of leaders from CBD affiliate churches and institutions to provide a baseline of missiological knowledge for developing a global missions training curriculum, (2) develop a Great Commission Initiative Curriculum for global missions engagement that integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission task, and (3) increase knowledge of global missions of volunteer participants from CBD affiliate churches and institutions through the implementation of the Great Commission Initiative Curriculum.

**Goal 1: Assess the CBD's Leadership
Perception of Global Missions**

The first goal was to assess the missiological perception of a selection of leaders from CBD affiliate churches and institutions to provide a baseline of missiological knowledge for developing a global missions training curriculum. This portion of the project lasted three weeks, from March 18 to April 10, 2024. Goal 1 was achieved on April 8, 2024, after ten leaders from CBD affiliate churches and institutions completed the CBD Global Missions Questionnaire (GMQ). In this section, I describe the process used to achieve goal 1.

**Global Missions Questionnaire
Development**

To begin, I developed a questionnaire to collect data from CBD leadership. The aim of the questionnaire was to (1) identify the missiological knowledge of a sample of Dominican Baptist leaders who influence the broader CBD population and (2) compare the global missions strategy of the sample with the historical missiological purpose and vision of the convention. That is to say, I sought to increase my understanding of the CBD leadership's missiology by questioning the sample's perception of missiological concepts and their local church's global missions practice. To achieve this, I crafted the GMQ questionnaire with twenty-five questions of three different types: Fourteen yes/no questions, three multiple-choice questions, and eight open-ended questions. I submitted the GMQ to the ethics committee on March 28, 2024, and received approval for administration on April 2, 2024.

**Sample Selection and Questionnaire
Distribution**

For goal 1, I used a stratified sample approach. The logic of a stratified sample is straightforward. A stratified sample allowed me to select a sample of participants who steward a position of influence over the missiology of Dominican Baptists. In turn, I could then analyze respondent data to determine any relevant missiological concepts absent from the Great Commission Initiative Curriculum (GCIC).[1]

Toward that end, I stratified the sample to participants actively serving as CBD pastors, seminary professors, or denominational leaders. Moreover, I included a geography stratum in the sample selection as a potential data point for comparison.[2] Thus, I identified and contacted fifteen individuals from the Dominican Republic's nine geographic regions.

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[1] I wrote the GCIC during the months of January and February 2024. I detail the curriculum development in the next section.

[2] The geographical stratum was included for a potential comparison between the global missions practice of urban versus rural churches. However, I later chose not to perform this comparison in the project.

The target sample included five local church pastors, five seminary professors, and five denominational leaders: The seminary professors and denominational leaders likewise serve as local church pastors. On April 3, 2024, I sent each potential participant a personalized message via WhatsApp to solicit their participation in the research. Following confirmation from all fifteen individuals, I emailed and texted them the GMQ via a Google Form link preprogrammed to expire on April 8, 2024. Ten of the fifteen completed the questionnaire within the determined timeframe, meeting the ten-person minimum threshold for achieving goal 1.[3] Respondents included five lead pastors, two seminary professors, and three convention leaders from five of the country's nine regions.

Goal 2: Develop the Great Commission
Initiative Curriculum

The second goal was to develop a Great Commission Initiative Curriculum (GCIC) for global missions engagement which integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission Initiative. I wrote the curriculum over eight weeks during January and February 2024. An expert panel of missionary practitioners, missions agency executives, missiologists, seminary professors, pastors, and church planters utilized a rubric to measure the curriculum's biblical, theological, and missiological integrity. This goal was successfully met when the expert panel reported a minimum of 90 percent of the rubric criterion met or exceeded the sufficient level.[4] I describe the curriculum and the expert panel's report in this section.

Description of the Expert Panel

Before implementing the GCIC, I sent it to the expert panel of missionary practitioners, missions agency executives, missiologists, seminary professors, pastors,

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[3] See appendix 1.

[4] See appendix 2.

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and church planters for evaluation on April 10, 2024. The expert panel consisted of eight men: two missionaries, two missions agency executives with a combined personnel of over 100 missionaries and national partners in the Dominican Republic, two church planting pastors, one seminary professor, and a missions consultant for the IMB and North American Mission Board (NAMB). The panel received two text messages regarding curriculum evaluation. Message 1 requested their participation. Once the panel members accepted the request, they received the second message. Message 2 included a digital copy of the curriculum and rubric. I asked the panel to review the GCIC and to complete the rubric before April 27, 2024. This time restriction was set so any suggestions could be factored into the final curriculum before implementation, scheduled for May 2, 2024. The expert panel's response rate was 100 percent.

In addition to measuring the curriculum's biblical, theological, and missiological integrity, the rubric allowed reviewers to write comments describing their primary takeaways and suggestions for improvement. Six reviewers offered comments affirming the curriculum's purpose to provide a compressive theology of global missions. For example, IMB and NAMB consultant Ken Lassiter from First Baptist Church, Woodstock, Georgia, remarked, "The curriculum is biblically based with a theological and historical foundation of the mission [that] will greatly enhance the participant's knowledge and understanding of missions." Suggestions for improvement were also given. Specifically, two reviewers suggested the curriculum offered limited opportunities for participant interaction with the material. In response, I amended the curriculum to include a small group discussion forum after each session to discuss and explore the strategic implementation of the content in various cultural settings.[5]

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[5] See appendix 4 for the final curriculum draft.

Curriculum Description

The GCIC was designed to draw upon the missiological practice of orthodox Christianity and Southern Baptist heritage in the Dominican Republic to equip participants to serve the church and fulfill the Great Commission. The GCIC sought to integrate biblical theology and practical theology and to apply these disciplines to the church's task of global missions by providing a foundation in the theology of missions, the history of missions, philosophies, strategies, and issues in contemporary intercultural missions. To that end, the curriculum included three modules subdivided into nine, two-hour segment sessions. Module 1 covered the theology of missions. Module 2 covered the history, practices, and contemporary issues related to the Great Commission task. Module 3 outlined applied ministry opportunities available to CBD churches by considering the current trends of global missions. Each session included an introduction to the session's topic, a desired learning outcome, and a foundational Scripture.

**Goal 3: Increase Participant Knowledge of Global
Missions through the Implementation
of the GCIC**

The third goal was to increase the knowledge of global missions through the implementation of the GCIC among volunteer participants from the CBD affiliate churches and institutions. This goal was measured by administering a pre- and post-survey called the Great Commission Initiative Survey (GCIS). The GCIS sought to measure the change in missiological knowledge in respondents. Implementation of GCIC occurred weekly from May 2 to June 20, 2024. Goal 3 was successfully met when a *t*-test for dependent samples demonstrated a positive, statistically significant difference in the pre-and post-survey scores.[6] In this section, I present the development of the GCIS, participant recruitment, the implementation of the GCIC, and post-training GCIS response rate.

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[6] A thorough analysis of results will be provided in chap. 5.

Great Commission Initiative
Survey Development

To assess the missiological knowledge of Dominican Baptists participating in the training, I developed the GCIS. This instrument was developed in conjunction with the GMQ. The purpose of the GCIS was to (1) assess the missiological knowledge of volunteer participants from the CBD affiliate churches and institutions and (2) collect interval data to test my null hypothesis that the GCIC will not increase the global missions knowledge of respondents by running a paired two *t*-test.

Before designing the GCIS, I attempted to identify contextually appropriate survey items that were not double-barreled in order to avoid overly specific or technical statements outside the scope of the projected research sample. I determined the most appropriate research approach to achieve this outcome was a mixed-methods approach. Thus, the GCIS contained fourteen quantitative survey items and fourteen qualitative statements and questions, including demographic questions, scaled items, and open text responses.[7] For the quantitative section of the GCIS, I used a six-point Likert scale to measure respondents' attitudes toward each survey item. Respondents were asked to indicate their level of agreement or disagreement by selecting one of six anchors that corresponded to the survey items: SD (strongly disagree), D (disagree), DS (disagree somewhat), AS (agree somewhat), A (agree), and SA (strongly agree). For the qualitative section, respondents were asked to respond to questions or statements about their knowledge of global missions. I wrote the qualitative and quantitative portions to correspond with the training curriculum. The ethics committee approved the GCIS on April 2, 2024.

GCIC Participant Recruitment and
Pre-Training Distribution of GCIS

Two delimitations were applied to this portion of the project. First, participants had to be members of churches in good standing with the CBD or enrolled in a CBD

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[7] See appendix 3.

institution (i.e., Dominican Baptist Theological Seminary). This delimitation accomplished two purposes: (1) affiliation with a CBD church or entity ensures participants are associated with a regenerate membership church, and (2) affiliation with the CBD ensured successful project completion contributed to the rediscovery of the CBD founding vision for global missions. Application of this delimitation was accomplished through a categorical item on the GCIS. Second, participants agreed to attend nine two-hour Zoom training sessions on Thursday evenings from May 2, 2024, to June 20, 2024.

According to the Central Limit Theorem, statistics behave normally, and data are reliable with a sample size of thirty or more. Toward that end, I extended a blanket invitation to the leadership of CBD churches and institutions via the convention's communication liaison in an attempt to solicit sufficient participants without introducing bias to the sample. The invitation described the purpose of the training, presented the delimitations, and instructed potential participants to complete the GCIS via a Google Form. Recruitment began on April 18, 2024, and concluded on April 30, 2024, when a random sample of thirty-five volunteer participants from CBD churches and institutions completed the pre-training GCIS. The sample included twenty-nine male respondents and six female respondents with an age range of 18 to 65. The total breakdown of ages can be seen in figure 1. Each respondent was assigned a unique pin to protect respondent anonymity and aid in data analysis.
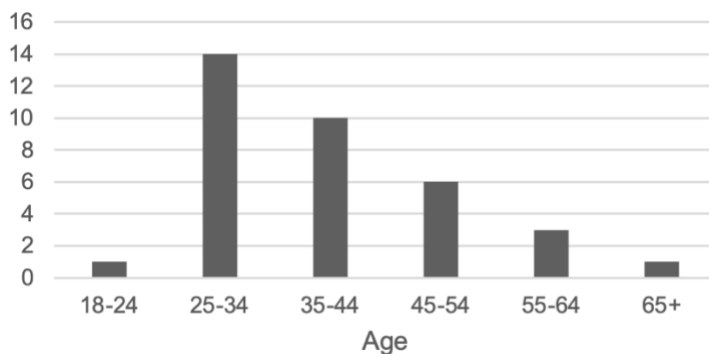
Figure 1. Age of participants

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GCIC Implementation

On May 1, 2024, the thirty-five pre-training GCIS respondents received a Zoom link invitation to participate in the training via the email they provided in their GCIS response. Classes met on nine consecutive Thursday evenings for two hours each from May 2 to June 27, 2024. The training was broadly structured according to the curriculum's three modules. Module 1, the theology of missions, lasted four weeks. Module 2, the history, practices, and contemporary issues related to the Great Commission task, lasted three weeks. Module 3, the inquiry into applied ministry opportunities available to CBD churches, lasted one week.

Each session began with a fifteen-minute introduction. During this time, I introduced the current session's topic, explained the desired learning outcome, and read a foundational Scripture relevant to the session's content. I also employed a teaching strategy called mind dump during this introduction period.[8] I explained to participants that I would follow each introduction of the topic with a predictive activity where they could share everything they knew about the subject. I attempted to limit this activity to no more than five minutes. Coupled with the mind dump strategy, I tried to end each session with a retrieving activity. This strategy allowed me to end each class by reflecting on the fundamental principles from the session and reinforcing those principles before the next class. The retrieving activity involved asking specific questions related to the content covered. My intent for this strategy was to create continuity throughout the curriculum and increase comprehension and acquisition of the material. Following the retrieving activity, I allotted the remaining time to group discussion in order to explore the strategic implementation of the content in various cultural settings based on the expert panel's recommendation in goal 2. However, this was difficult due to the quantity of content I attempted to condense into the two-hour teaching window. Furthermore, participants

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[8] The predictive and reflective activates are adapted from James M. Lang, *Small Teaching: Everyday Lessons from the Science of Learning*, 2nd ed. (San Francisco: Jossey-Bass, 2021), 26.

were allowed to ask questions and interact with the material at any point during the class. In what follows, I describe each session by summarizing its topic, desired learning outcome, and the course content taught.

Session 1

Session 1 introduced global missions. I introduced the subject by presenting key missiological terms and concepts relating to global missions. It included an overview of God's mission, the church's mission, and global missions. The desired learning outcome for session 1 was for participants to identify key missiological terms and concepts.

During the first hour, I presented John Mark Terry's definition of missiology: "The science of missions. It includes the formal study of the theology of mission, the history of missions, the concomitant philosophies of mission, and their strategic implementation in given cultural settings."[9] I explained how a healthy theology of missions produces a healthy philosophy, and a healthy philosophy produces a healthy practice of missions. I explained to participants that the categories within the definition would broadly frame the subsequent weeks, as module 1 was dedicated to the theology of missions, module 2 to the history of missions, and the final module to the contextually appropriate practice of global missions. In addition, I briefly defined the theology, history, and practice of global missions before elaborating on various missiological philosophies. I chose to elaborate on ten philosophies of global missions: (1) individualism, (2) ecclesiasticism, (3) colonialism, (4) associationalism, (5) pneumaticism, (6) supportivism, (7) institutionalism, (8) ecumenicalism, (9) Pentecostalism, and (10) parallelism. These

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[9] John Mark Terry, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 2nd ed. (Nashville: B & H, 2015), 9.

philosophies provided a conceptual framework for participants to categorize common approaches to global missions as we advanced in training.[10]

During the second hour, I distinguished between *missio Dei*, the church's mission, and global missions. The history of the terms, as well as scholarly citations, was used to define the terms. In addition, I informed students that these three distinctions were imperative to healthy missions engagement and serve as the three essential categories for developing a biblical-theological foundation for global missions. At this point, several participants questioned the relevance of distinguishing between the broad mission of the church and the narrow task of global missions. Due to the importance of the distinction, I devoted the remaining time of the second hour to discussion.

Consequently, I could not present three additional concepts in the curriculum's first session. These terms were minimal ecclesiology, cultural anthropology, and holistic kingdom missiology. Given the importance of these concepts in global missions I incorporated them into subsequent sessions. Despite failing to complete the content of session 1, it was successful, and the discussion revealed that the prominent perception of global missions among the participants closely reflects a holistic paradigm.

Session 2

Session 2 covered the biblical-theological bases for global missions. In this session I considered the purpose of global missions related to *missio Dei.* Special attention was given to the Trinitarian nature of global missions and the corresponding implications on *imago Dei* and the Edenic mandate. The desired learning outcome for session 2 was for participants to articulate the fundamental nature of *missio Dei* in the creation account. Most of the GCIC content for sessions 2, 3, and 4 was adapted from chapter 3 of this project.

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[10] Terry defines philosophies of missions as "statements based on the integration of beliefs and theories that determine the character, purpose, organization, strategies, and actions of a particular entity that sends missionaries and engages in the mission of God." Terry, *Missiology*, 9.

The content of session 2 sought to introduce an eschatological-christological-doxological theology and philosophy of missions. Through an exegetical presentation of Genesis 1:26–28, participants learned that, ontologically, the essence of being human resides in their identity as God's image-bearers, and his divine decision to create humanity places them in a qualitatively different category than other living beings. Thus, as God's image-bearers, humanity makes God known because God intends his image-bearers to be his visible representation in his world. Against this interpretation, I presented the missiological significance of the Edenic mandate. I taught how God's mandate to multiply and expand the geographical boundaries of his dwelling, through them multiplication of his image-bearers continues in the church age through Great Commission obedience.

Once again, the two-hour training schedule prevented me from teaching the full content of the session. The curriculum plan included an exegetical inquiry into Isaiah 49:6 to compare the post-fall commission of Israel to be a light to the nations with that of the New Testament commission of the church to take the gospel to the nations. As a result, I deviated from the curriculum to briefly share how Israel continued the Edenic mandate as a nation not sent but called to dwell in obedience to God as a witness to the nations. This was presented in contrast to the church's continuation of the pre-fall mandate to expand the dwelling place of God through evangelism, discipleship, and church planting. During this time, I introduced the missiological concepts of a centrifugal and centripetal oriented missions strategy.

Session 3

Session 3 continued the previous session's consideration of the purpose of global missions related to *missio Dei.* Special attention was given to full disclosure of *missio Dei* in light of New Testament revelation. The learning outcome for session 3 was for participants to explain the Trinitarian nature of *missio Dei.*

Following a mind dump regarding *missio Dei*, and a few moments dedicated to reviewing God's eternal desire to dwell globally among his people from the previous

session, I asked if anyone needed clarity on topics previously covered. One individual requested further explanation regarding the nuances of *missio Dei*, the church's mission, and global missions. In reply, I illustrated the concept with a drawing to conceptualize the distinctions visually.[11]

The content of session 3 continued the previous session's introduction of the eschatological-christological-doxological theology and philosophy of missions. During this time, I described how the New Testament expands the purpose and scope of God's mission for creation. I structured this description around an exegesis of Ephesians 1:3–14. A detailed explanation was given regarding the eternal nature of God's mission, the mission of God the Father, to renew the divine image of humanity by electing a portion of humanity unto sonship, restoring the Genesis 1 covenant intent of relationship and worship. The second hour of instruction focused on the Son's mission and the Spirit's mission. I explained how Jesus is the culmination of all *missio Dei* activity. Participants learned that the Godhead realizes his plan to abide in a future eternal temple-city free of sin by redeeming a portion of humanity through the atonement of Christ. In addition, participants learned that, based on the redemptive mission of Jesus, God transitions the people of God into the church age by birthing a new covenant multiethnic church, regenerated and sealed by the indwelling of the Spirit. I summarized the session by explaining that the New Testament presents each person of the Godhead harmoniously accomplishing *missio Dei.* The Father elected a people to gift to the Son, the Son redeemed them, and the Spirit efficaciously calls and regenerates them.

Session 4

Session 4 concluded module 1 by introducing the biblical basis for global missions. This session developed the biblical concept of global missions by evaluating the Great Commission. Special attention was given to the Matthean Great Commission.

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[11] See appendix 5 for a digital representation of the illustration.

The desired learning outcome for session 4 was for participants to be familiar with the five Great Commission texts and their contributions to global missions.

To introduce session 4, I asked students to share any previous knowledge about the Great Commission. After listening to several responses referencing the Matthean commission, we read Acts 1:1–7. I noted how Luke records that Jesus taught many things about the kingdom during the forty days between the resurrection and ascension. However, Scripture records only two repeated topics: the resurrection and the Great Commission. I quoted and offered brief commentary on four of the five statements: Mark 16:15–18, Luke 24:46–49, John 20:21, and Acts 1:8. From there, I offered a detailed exegetical commentary on Matthew 28:16–20, which included the comprehensive nature of Christ's authority over creation, the passage's mandate to make disciples, and the function of the subordinate participants in fulfilling the mandate.

Session 5

Session 5 marked the start of module 2 as the first of three two-hour sessions about the trends, practices, and contemporary issues related to the Great Commission task. Session 5 introduced the history of the strategic priority debate within the global missions community. A general survey covered global mission developments throughout church history, with special attention given to recent evangelical missiological pronouncements that directly impacted the Dominican Baptist Convention's context. The desired learning outcome for session 5 was for participants to distinguish between the historical mission paradigms of holism and prioritism.

Session 5 began with a question that reviewed the previous session's content. I asked participants what they believed to be the priority of global missions based on the last week's study of the Great Commission. After three participants said the priority was to make disciples, I transitioned the discussion to point out that, historically, consensus has been less straightforward. This led to a presentation of Little's global missions priority paradigms followed by a historical survey of holism and prioritism. Initially, I planned to

survey examples of figures and movements from the Patristic period to the modern era. However, due to time restraints, I limited the survey to twentieth and twenty-first century debate. Included in this survey was the contrast between ecumenicalism and evangelicalism.

Session 6

Session 6 surveyed the missiological heritage of Dominican Baptists. The objective was for participants to articulate the missiological heritage and current state of Dominican Baptist missions. I shared how the CBD was founded with a prioritistic strategy and described how IMB missionaries leveraged holistic ministries for evangelism and church planting. I contrasted this with the advent of holistic missions partnership into the convention following the departure of IMB personnel. My objective was to correct the CBD's inadequate missiology by identifying and reconsidering its mission's priority heritage with a renewed perspective—a perspective that rightly understands the IMB's prioritist methodology that strategically leveraged holistic ministries for evangelism and church planting. To that end, I surveyed the missiological heritage of Dominican Baptists so participants could consider the current state of Dominican Baptist missions compared to the historical purpose.

Session 7

Session 7 delved into current global missions methodologies and strategies. The desired learning outcome was for participants to articulate the core elements of the missionary task. After introducing the topic, I asked participants: who is a missionary? Several participants responded that every Christian is a missionary. From there, I explained that, in my opinion, not every Christian is a missionary. To support this, I presented the term's etymology and surveyed the missionary example of Paul in Acts 13–15 and Romans 15:3. During this survey, I presented the six core tasks of the missionary: entry, evangelism, discipleship, church planting, leadership development, and exit to partnership.

Following my explanation, several participants disagreed with my position, which led to further discussion. Some participants suggested the narrow definition of a missionary marginalized Christians serving in holistic roles. Others accused me of inserting my opinion into the biblical text. Although it was not included in the curriculum, previous experience prepared me to respond to this concern. Therefore, I outlined the strategic role of holistic activities with a thirty-minute teaching segment on Matthew 9:1-8. Unfortunately, by deviating from the curriculum, I was unable to cover a significant portion of the session's content, which included exploring current trends in global missions (i.e., UPGs, CPMs). Instead, I ended the session with a detailed explanation of why a narrow definition of a missionary is important.

Session 8

The final session of module 2 presented the role of the local church in the outworking of global missions by surveying the missiological nature of the local church. The desired learning outcome for session 8 was for participants to identify the foundational role of the local church in preparing, sending, and supporting missionaries.

I began this session by considering Jesus's promise to build his church in Matthew 16:18. The intent was twofold. First, I desired participants to recognize the assurance of missionary activity considering Jesus's promise to accomplish his mission. Second, I desired to establish the essential role of the local church in the accomplishment of Jesus's mission. Once I completed this, I explained the corporate nature of the Great Commission mandate. This included the local church's role in authenticating the Great Commission message, its function as the context for Great Commission obedience, and its role in facilitating Great Commission advancement by planting new churches. I ended the session with a discussion of practical ways the local church can fulfill each of the three functions presented.

Session 9

Module 3 was a standalone session on the practice of global missions. This module overviewed a selection of current issues and opportunities for global missions and outlined the biblical precedent for going and sending in missions. Special attention was given to the role of Latin American Christians in advancing the gospel among the nations. Upon completing this session, I anticipated participants would be able to articulate the inherent intracultural missions advantages of Dominican Baptists.

The final session of the training began with a presentation on the future of global missions. In this introduction, I overviewed the shift from a Western profile to a global South profile in the typical missionary profile. I presented the advantages and opportunities for Dominican Baptists to participate in this historic shift in missions. These included the strengths provided in the opening chapter of this project (i.e., linguistic, mobilization, acculturation, and theological).

Against these strengths, I challenged participants to consider their role in global missions, either as missionaries or supporters. First, I asked participants to consider questions to help them discern God's calling. From there, I offered the next steps toward missionary service and a variety of ways to support global missions in the present. The session concluded with six biblical motivations for participating in global missions.

Post-Training GCIS Data Analysis

The GCIS was readministered after the training on June 28, 2024, when participants received an email requesting they complete the survey before July 1, 2024. The email included a link to a Google Form and expressed my gratitude to recipients for participating in the training. In addition, I conveyed my future availability to provide the training in the participant's local church. On July 1, 2024, the response rate was 37.14 percent. Therefore, I left the survey link active and sent targeted emails to each participant who had yet to complete the survey. These personalized emails increased the response rate to 71.42 percent by July 12, 2024.

Table 1. GCIS response rate

Pre-training responses	Post-training responses
35	25

An unpaired *t*-test result conducted on pre- and post-training data indicated that the GCIC training made a statistically significant difference, resulting in a change in the missiological knowledge of respondents. I provide a detailed analysis of the result in the following chapter.

Conclusion

In this chapter, I described the development and implementation of the ministry project by detailing the project goals. Although not all the curriculum content was covered during the training, the project succeeded in its stated purpose to develop a Great Commission Initiative Curriculum for the Dominican Republic Baptist Convention to provide CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. In the following chapter, I will extensively evaluate the project.

CHAPTER 5

EVALUATION OF THE PROJECT

In this chapter, I provide a comprehensive assessment of the project. I begin by evaluating the project's purpose and goals to demonstrate its successful completion. Next, I consider the project's strengths and weaknesses and include a section on what I would do differently. Then, I offer a selection of theological and personal reflections before summarizing the project as a whole.

Evaluation of the Project's Purpose

This project aimed to develop a global missions training curriculum to provide CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. This purpose arose from an awareness of the emerging global missions movement from the Global South church and concern for the CBD's noninvolvement. Unsure of the factors hindering Dominican Baptists from engaging in global missions, I sought to serve the CBD by researching potential hindrances and offering a potential remedy. Through the research process, I discovered that despite a biblical missiological heritage, Dominican Baptists have reduced the Great Commission to personal evangelism, holistic ministries, and community outreach. Consequently, Dominican Baptists have departed from the biblical precedent of global missions and diminished the global intent of the Great Commission. Put simply, the research led me to conclude that an inadequate missiology is partially responsible for the absence of global missions activity among Dominican Baptists. As a result, I created this project to change the CBD's knowledge of global missions and potentially compel Dominican Baptists into the global missions movement.

Accordingly, the purpose of this project was a necessary and appropriate response to correct the absence of global missions in the CBD. First, the theology of missions provided through the GCIC established the nonnegotiable biblical precedent of global missions. Through the curriculum, participants learned that global missions is global because God's glory is to cover the whole earth. Given the biblical precedent for global missions, which portrays the mission of God—accomplished through Jesus Christ—to display his glory among the nations and to redeem a people for himself to reduce missions to local outreach or holistic ministries, as CBD churches do, is to depart from the intent of Scripture.

Second, the curriculum established an interdependence between a theology of missions and engagement in missions. I wrote the curriculum to progressively and sequentially build upon a biblical-theological foundation of missions, culminating in practical and immediate opportunities for Dominican Baptists to engage in global missions. By noting that Dominican Baptists benefit from a high level of biblical-theological knowledge and a rich missiological heritage, the curriculum showed how the acquisition of theology should produce an application of theology through the global advancement of the gospel.

Evaluation of the Project's Goals

In this section, I evaluate the project's goals, which measured the achievement of the project's purpose. The project had three goals: (1) assess the missiological perception of a selection of leaders from CBD affiliate churches and to provide a baseline of missiological knowledge for developing a global missions training curriculum, (2) develop a Great Commission Initiative Curriculum for global missions engagement that integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission task, and (3) increase knowledge of global missions of volunteer participants from CBD affiliate churches and institutions through the implementation of the Great Commission Initiative Curriculum.

Goal 1: Assess the CBD's Leadership
Perception of Global Missions

The first goal was to assess the missiological perception of a selection of leaders from CBD affiliate churches and to provide a baseline of missiological knowledge for developing a global missions training curriculum. This goal was achieved when ten leaders from CBD affiliate churches and institutions completed the GMQ. As designed, the GMQ responses produced data sub-sets regarding (1) the practice of global missions in the respondents' local churches and (2) the respondents' perception of global missions. However, analysis of responses revealed that no contextually relevant missiological concepts were absent from GCIC. Instead, the data sub-sets (1) confirmed the curriculum's content and learning objectives were contextually appropriate, and (2) validated the project's hypothesis that CBD affiliate churches and institutions need a comprehensive theology of missions and a practical plan for missions engagement.

Despite half of the respondents serving in an official capacity with the CBD, none were able to articulate the purpose or vision of the CBD correctly. Question 17 asked, What would you say is the purpose of the Dominican Republic Baptist Convention (CBD)?[1] Four respondents, including one seminary professor, replied that they did not know the purpose of the CBD. Two former CBD executive board members suggested the purpose was to evangelize and strengthen local churches. While these two responses include a portion of the CBD's purpose, they fail to mention the CBD's global missions intent. A third CBD leader noted the purpose was to uphold and advance the Baptist faith. The only response that referenced a global missions purpose came from the second seminary professor. He stated that the CBD's purpose was to reach the unreached of the Dominican Republic and, if possible, the unreached outside the Dominican. Of course, by

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[1] For reference, the CBD founding vision is, "To contribute to the evangelization of the Dominican Republic and beyond its borders through church planting and the formation and strengthening of spiritual leadership in affiliated churches." Otto Sánchez, ed. *50 Años de Gracia: Breve Reseña Historica de La Convención Bautista Dominicana*, trans. Craig D. McClure (Santo Domingo, Dominican Republic: Convención Bautista Dominicana, 2022), 26.

referencing the unreached of the Dominican Republic, his response reveals that he lacked a technical understanding of UPGs. Against this information, the project's premise that Dominican Baptists have lost the CBD's foundational vision was considered probable. In other words, the responses suggest Dominican Baptists have lost the founding purpose and vision of the convention to engage in the missionary task by planting and strengthening churches domestically and internationally.

Furthermore, the analysis of the GMQ responses validated my original theory that there needs to be more training to improve what Dominican Baptists believe about global missions and what they practice. For instance, 80 percent of respondents affirmed global missions as a mandate for all Christians (question 14), and 90 percent believed their local church was responsible for sending missionaries (question 9). Yet, 80 percent of respondents reported that their churches have never participated in global missions, with 60 percent suggesting that a lack of training and teaching is the primary hindrance to global missions engagement (questions 20, 23, and 24). Paradoxically, 90 percent of respondents reported that their church has received no training in global missions (question 19).

While respondents affirmed the importance of global missions, their definitions of global missions reflected a superficial view of the topic. The questionnaire responses revealed that the respondents need a more thorough biblical understanding of global missions. Question 18 asked respondents to define the missionary task. In reply, no respondent referenced the global scope of missions or the role of church planting. Instead, they provided generic replies about sharing the gospel and making disciples. Granted, these two components of the missionary task are essential, but nothing in the replies suggests a biblical-theological framework of global missions. Thus, given the influence of the sample on Dominican Baptists, I concluded that the convention as a whole needs a similar change in perception.

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**Goal 2: Develop the Great Commission
Initiative Curriculum**

The second goal was to develop a Great Commission Initiative Curriculum for global missions engagement which integrates a thorough theology of missions and praxis of missions to equip participants to engage in the Great Commission. This goal was successfully met when the expert panel reported that 100 percent of the rubric criterion met or exceeded the sufficient level, achieving the minimum 90 percent threshold required to complete goal 2 successfully. Tasked to evaluate the curriculum's content, the expert panel considered the rubric's four criteria: biblical accuracy, scope, pedagogy, and practicality. Within the four criteria were two items for evaluation, a total of eight criterion items.[2] The panel was asked to consider each item and mark one of four available anchors—(1) insufficient, (2) requires attention, (3) sufficient, or (4) exemplary—to measure the sufficiency of the curriculum. The biblical accuracy criteria score was 4. The average scope criteria score was 3.88. The average pedagogy score was 3.81. The average practicality score was 3.93.[3] As such, the expert panel reported that 100 percent of the rubric criterion met or exceeded the sufficient level, achieving face validity by surpassing the minimum 90 percent threshold required to complete goal 2 successfully.

**Goal 3: Increase Participant Knowledge
of Global Missions**

The third goal was to increase knowledge of global missions among volunteer participants from the CBD affiliate churches and institutions by implementing the GCIC. Goal 3 was successfully met when an unpaired *t*-test conducted on pre- and post-training quantitative data indicated that the GCIC training made a statistically significant change in the missiological knowledge of respondents. Likewise, the qualitative data collected provided additional evidence of goal 3's success.

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[2] See appendix 2.

[3] See appendix 4.

Evaluation of Quantitative GCIS Data

　　　　The quantitative portion of the GCIS collected interval data to test the null

hypothesis that the GCIC would not change the global missions knowledge of respondents

by running an unpaired two-sample *t*-test. The measure for this goal included a pre- and

post-training survey, and the goal was met when a *t*-test for dependent samples

demonstrated a positive, statistically significant difference between pre- and post-training

survey scores: $t_{(48)} = -2.105 \ p < .0001$ (see table 2). The *t*-test compared the aggregate mean

scores of the pre- and post-training data to determine if any difference in means exists,

and if any difference is significant. For the sake of this evaluation, statistical significance

is measured using the conventional threshold of 0.05 (5 percent).[4] Thus, any result reported

herein as statistically significant will have a 5 percent or less probability of occurring

randomly.

Table 2. *t*-test pre- and post-training results

	Pre-training	Post-training
Mean	56.45714286	61.8
Variance	82.78487395	101.9166667
Observations	35	25
Hypothesized Mean Difference	0	
df	48	
t Stat	-2.105062179	
P(T<=t) one-tail	0.020272576	
t Critical one-tail	1.677224196	
P(T<=t) two-tail	0.040545151	
t Critical two-tail	2.010634758	

　　　　Accordingly, I evaluated the *t*-test results as follows. First, the mean score

increased from 56.46 in the pre-training to 61.8 in the post-training. Second, the *t*-stat of

2.1051 was larger than the *t*-critical one-tail value of 0.0202. Third, the *p*-value 0.0405 was

less than the required 0.05 threshold. As such, I had a 95 percent confidence interval in the

test. This evaluation criterion allowed me to conclude that the *t*-test demonstrates a

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[4] Michael T. Longnecker and R. Lyman Ott, *An Introduction to Statistical Methods and Data Analysis* (Boston: Cengage Learning, 2015), 246.

significant change in missiological knowledge between the pre- and post-survey results. Put differently, I am confident that the null hypothesis is mathematically not true because the *t*-stat is larger than the *t*-critical, and the *p*-value is less than the alpha cutoff. With these conditions met, the null hypothesis is disproven. This result, coupled with the comparative analysis of pre- and post-training survey results shown in table 3, shows that goal 3 was successfully met.[5]

Table 3. Pre- and post-training survey change

Survey Item	Pre-Training Average	Post-Training Average	Change
1. I fully understand the main purpose of the Great Commission is to evangelize lost people.	2.14	4.04	+1.90
2. I strongly believe Jesus's Great Commission mandate to "Go and make disciples of all nations" applies to me.	5.31	5.16	-0.15
3. I believe doing humanitarian work is just as important as evangelism, discipleship, and church planting in global missions.	3.17	4.76	+1.59
4. I have a strong conviction that advocating for social justice issues is an essential part of the Great Commission task.	4.23	4.44	+0.21
5. I strongly believe sending Dominican missionaries is a biblical command for my church to obey.	5.20	5.36	+0.16
6. I fully understand all missionaries should meet elder qualifications.	3.57	3.20	-0.37
7. I fully understand the success of God's mission depends on human involvement.	2.57	3.00	+0.43
8. I can be a healthy Christian and not be involved in the local church.	5.34	5.40	+0.06
9. I fully understand global missions is how people who haven't heard the gospel get to hear.	4.46	4.70	+0.24
10. I understand the difference between the mission of God, mission of the church, and global missions.	3.54	4.60	+1.06
11. Global missions is how Christians exercise a Christian ethic to the world.	3.34	3.8	+0.46
12. I strongly believe global missions is proclaiming the gospel with people who have never heard.	4.74	5.1	+0.36
13. I fully understand every Christian is called to participate in global missions.	4.14	3.8	-0.34
14. I strongly believe that a person must have formal training to be a missionary.	4.69	4.5	-0.19

[5] See appendix 7 for summary of pre- and post-training scaled item responses with descriptive statistics.

Additional non-scaled quantitative items indicate a change in missiological knowledge following the training. For this evaluation, I paired the twenty-five pre- and post-training non-scaled quantitative responses and compared changes. For example, when I asked participants if they believed every Christian was a missionary (question 8), 68 percent of respondents answered yes in the pre-training survey versus 8 percent in the post-training survey. I contend this difference denotes a possible narrowing of the respondents' perception of a missionary and the missionary task.

Moreover, perhaps most important for the CBD context was question 12 responses. When asked if social transformation and evangelism are equal priorities in global missions, 88 percent of respondents answered yes in pre-training responses. However, post-training responses shifted dramatically when 84 percent of respondents answered no. Due to the prevalence of the holistic paradigm within the CBD, this shift suggests a positive change in the inadequate missiology of Dominican Baptists.

Evaluation of Qualitative GCIS Data

Complementing the statistically significant change demonstrated with the quantitative data is the qualitative portion of the GCIS. When I compared the paired twenty-five pre- and post-training qualitative responses, I observed the following. On question 29, 76 percent of respondents failed to identify the five Great Commission statements before training. Following implementation, 100 percent of respondents correctly listed the five statements. Another example is the answers provided on questions 26, 27, and 28. These three questions asked respondents to define *missio Dei*, the mission of the church, and global missions, respectively. Pre-training responses indicated that respondents perceived little or no difference between the three. In fact, most definitions for each question repeated a variation of the same concept, that God's mission, the church's mission, and global missions is to preach the gospel and see people saved.

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In contrast, post-survey responses showed a demonstrable change. One respondent correctly defined *missio Dei* (question 26) on the pre-training survey. Whereas 100 percent of respondents correctly defined *missio Dei* on the post-training survey. Pre-training responses to question 27 showed an increase from 48 percent to 72 percent correct responses. Unlike questions 26 and 27, question 28 was surprising. Although some change was observable, I expected post-training definitions of global missions to include some variation of evangelism, discipleship, and church planting. However, only 40 percent of post-training definitions included church planting versus 8 percent of pre-training definitions. Although I anticipated a higher percentage of change, a convincing argument can be made that a practical change occurred in the respondent's understanding of God's mission, the church's mission, and global missions.

In sum, the evaluation of the quantitative data shows a statistically significant increase in the missiological knowledge of training participants. The evaluation of the qualitative data suggests a practically significant change. Cumulatively, these findings demonstrate the successful completion of goal 3, which was to increase the knowledge of global missions among volunteer participants from the CBD affiliate churches and institutions by implementing the GCIC.

Strengths of the Project

At the beginning of this project I desired to provide two benefits to Dominican Baptists. I wanted to provide a comprehensive theology of missions and a practical plan for missions engagement. It is appropriate, therefore, at the conclusion of the project to consider the strengths that contributed to the overall success of the project's initial intent. Toward that end, I present in this section why the theological preeminence in the training, practical emphasis on global missions through the local church, and strategic role of holistic ministries in global missions are noteworthy strengths of the project.

Theological Preeminence

Under the pretense that inadequate missiology predisposes Dominican Baptists to global missions complacency, this project sought to establish a relationship between theology and missions. As I mentioned in chapter 1, while the CBD's seminary provides a robust theological education and leadership development for affiliated churches, there is a noticeable disconnect between the acquisition and application of theology. While most CBD pastors embrace historic theological orthodoxy, their theological convictions fail to produce involvement in global missions. For this reason, I designed the training curriculum to establish an interdependence between theology and global missions. As such, the foremost strength of this project is the theological preeminence of the curriculum's content taught throughout the training, even the practical sessions. This is intuitively understood because excessive theology is impossible. At the same time, a robust theology that neglects a pathway for obedience ignores the biblical mandate to respond to theology in worshipful obedience (Matt 28:18–20). Thus, a curriculum that balances acquisition and application stood as the metric of this curriculum's quality, and an objective evaluation confirmed that the project achieved this objective.

Affirmation of the primacy of this strength is provided by the expert panel's report, which described the curriculum as exhaustive, deep, and clear theology. Another description said the biblical-theological content would significantly enhance participants' knowledge and understanding of the mission. By incorporating a biblical theology of global missions into each portion of the training, participants became aware of the undeniable relationship between missiology and theology.

On the one hand, the curriculum dismantled the common presupposition that the urgency of the missionary task allows for the neglect of adequate theological preparation, choosing pragmatism over theology to increase global missions efficiency. On the other hand, the curriculum challenged the common position among Dominican Baptists that churches can be theologically proficient and missiologically negligent. Ultimately, the curriculum showed that theological depth compels all local churches, regardless of

geography, demographics, or economic status, to participate in global missions to some degree because the impetus of global missions is the eschatological-christological-doxological participation with the Godhead in his mission for the global expansion of his glory.

Emphasis on Missions Engagement
through the Local Church

While the curriculum sought to provide a comprehensive theology, it also sought to provide a practical plan for global missions engagement. As such, the second strength of the project is the practical emphasis taught through the training. Too often, global missions trainings default to one of two extremes. In some cases, global missions training theologically defines the motive for global missions but fails to offer participants a tangible next step for missions engagement. In other cases, Christians are enlisted into the missionary cause with a practical strategy but with little to no theological preparation.

In contrast, I attempted to provide participants with immediate practical application of the theological truths taught in the training by coordinating with their local church. Rather than provide robust theology and no pathway for missions engagement or provide a pathway for missions divorced from the local church, this training elevated the role of the local church and gave participants an actionable plan for immediate participation in missions through their local church. For this reason, expert panel member Jeff Hackett said the curriculum was by far the best material he has read in "explaining the mission of God, the role of the church in God's mission, and the individual's participation in the Great Commission. More than a book that instructs, this curriculum prepares and challenges Christians to understand and get involved." An endorsement that affirms the project's overall purpose for the curriculum.

The Strategic Role of Holistic Ministries
in Global Missions

The third strength is how the training presented the strategic role of holistic ministries in global missions. Sensitive to the holistic paradigm prevalent among Dominican Baptists, I attempted to present the strategic value of holistic ministries without affirming that holism is a biblically acceptable paradigm. My objective was to correct the CBD's inadequate missiology by identifying and reconsidering its prioritistic heritage with a renewed perspective. To achieve this, I exposed participants to various paradigms and insisted that each participant consider the paradigm through the biblical-theological perspective presented in the training. I consider this element of the project a strength because it required caution, wisdom, and grace to challenge the sample's current missiological practices without creating tension or minimizing their church's current ministry activities. Failure to achieve this could have potentially resulted in the rejection of the training and hindered future correction of the CBD's inadequate missiology. For this reason, I attempted to approach the issue of holism within the CBD with a posture of charity rather than criticism, while simultaneously presenting the theological and practical superiority of prioritism.

Weaknesses of the Project

In this section, I present three weaknesses of the project. The presentation includes the survey design, the curriculum design, and the training format. To be sure, these weaknesses are not exhaustive, but they do represent issues that hindered the project from achieving maximizing impact.

Poor Survey Design

The GCIS survey design is the weakest element of this project. From the onset, I underestimated the importance and difficulty of a well-crafted survey. After evaluating the response data, I realized the skillful thought required for an effective survey. I now

understand that crafting an effective survey has intrinsic value as a research tool to elevate the quality of the study.

Unfortunately, the survey I designed for goal 3 failed to meet the quality standard I now recognize. The fault of the survey design was complexity; that is, the items were too technical, and the length was too demanding. The survey contained too many items and irrelevant questions. While the GCIS collected the data necessary to measure the project's success, in retrospect, I would reduce the number of items and reword others to simplify language and eliminate irrelevant topics in the new survey design.

In theory, a redesigned survey would yield a higher-quality data set and increase the response rate. Although I am uncertain of the impact, if any, of the survey length on the post-survey response rate, I suspect the length and poor design discouraged participants from completing the second survey. Thus, the response rate was 74.43 percent, meaning I failed to meet the minimal threshold of thirty sample responses to achieve the CLT metric. A failure that leaves doubt about the normalcy of the data. Appendix 8 offers a paradigmatic example of a redesigned survey.

Curriculum Design

A second area of weakness of this project was the extensive scope of the curriculum. During multiple sessions, I struggled to teach the totality of the session's content. As a result, I had to adjust each subsequent session to ensure that I covered the most important content. Additionally, early in the training, I recognized I was teaching the sessions at too high of an academic level. Because I primarily teach in an academic context at the bachelor's and master's degree levels, I wrote and taught the curriculum according to that typical experience. This approach failed to consider that the average participant in this project's training is laity and lacks formal theological training. Thus, I slowed my content delivery, allocating time for a more fundamental explanation. In turn, I covered less content and failed to achieve all the curriculum's desired learning outcomes.

Training Format

  The online implementation of the project prevented the maximum impact of the training. Factors of distance, time, convenience, and radical socioeconomic diversity influenced me to mediate training via an online platform. One advantage of the online format was a broader scope of prospective participants, which did not limit participation due to geography and travel limitations. One disadvantage, however, was the impersonal nature of the medium and the inherent technical challenges.

  First, as the facilitator, I felt disengaged from the participants. One of my strengths as a teacher is gauging the audience's receptivity through in-person teaching, which was unavailable with the online format. Attempts to compensate by learning names and involving participants were difficult. The number of participants meant I could only see a portion of participants on the screen during the Zoom meeting. Despite the names of participants written on their Zoom profiles, I failed to learn many of their names. Moreover, I failed to involve them in the discussion in a manner that I consider acceptable. Second, due to the nature of online communication, technical difficulty was unavoidable. I live in a remote village, and many participants live in similar circumstances. This results in frequent power outages and unstable internet, hindering the efficacy of some training sessions.

  Admittedly, these weaknesses reveal that I began this project as a research novice and underestimated the implementation challenges. In the next section, however, I hope to demonstrate my growth as a researcher and teacher by presenting the changes I would make to another project implementation.

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What I Would Do Differently

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  Successful research requires the researcher to objectively and retrospectively consider what improvements could enhance the project's efficacy. Toward that end, I consider six aspects of the project that I would do differently.

First, I would reconsider the training format. In retrospect, the value of in-person training outweighs the convenience and benefits of online instruction. Initially, I desired a broad sample from across the island to augment the scope and impact of the training. In truth, I assumed an in-person format was impossible. However, given the opportunity, I would consider other options, such as coordinating an in-person training. I might, for example, limit the sample to a geographic region and solicit participants from that region to attend weekly sessions. Previously, I assumed the training would be limited to one implementation. Conversely, in hindsight, I recognize the project can be repeated throughout the Dominican Republic in each geographical region. This approach would ensure in-person participation, and the only person inconvenienced by travel, logistics, and expenses would be me. Another potential option is adjusting the schedule from nine weekly sessions to a seminar format. Practically, this might involve a three-day format where participants travel to a designated location for a missions intensive training seminar. Regardless, given the opportunity, I would hesitate to offer the training online in the future.

Second, I would not assess the missiological knowledge of CBD leadership in goal 1. Instead, goal 1 would be an assessment of training participants. Initially, I theorized that assessing the missiological knowledge of CBD leaders would provide data regarding the missiological concepts taught in CBD churches. Granted, this approach succeeded, but upon review, I recognize the uncertainty and potential consequences. What I mean is that my original approach was risky because there was no guarantee that the CBD leadership assessment would rightly reflect the missiological knowledge of the represented congregations: the project's ultimate target demographic and the curriculum's audience. Had this been the case, the curriculum I judged relevant for the non-surveyed sample (i.e., the actual participants from the broader CBD context) based on the responses of convention leaders would have been wholly or partly irrelevant. To be sure, the approach was unnecessary because I could have recruited participants for the training earlier in the process, assessed their knowledge through the GCIS, and then developed the curriculum

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based on that data. Nevertheless, I thank God that I now report this error as something I would do differently and not as a weakness that proved problematic in the outworking of the project.

Third, I would reconsider the curriculum. As mentioned in the previous section, the scope and technical language of the curriculum needed to be revised during implementation. For this reason, I would reconsider the curriculum's language against the demographic sample in another implementation. Then, I would determine whether to reduce the content or extend the training timeframe to accommodate the context that the sample demographic warranted.

Fourth, I would include a minimum of two females on the expert panel for curriculum evaluation. Once again, I am uncertain if this change would influence the project's outcome. However, since the training sample included females, it is reasonable to assume that including a female perspective might improve the quality and relevance of the curriculum for that participant subgroup.

Fifth, I would record the training. I did not record the sessions during implementation, assuming it would motivate participants to attend live sessions. However, given the number of participants, it was unreasonable to think everyone would attend each session. Consequently, if participants were absent, they could not make up missed sessions. In hindsight, the goal of the training supersedes live attendance. My aim was to train participants, not achieve perfect attendance for the training.

Sixth, I would add a tenth training session. Unlike the other nine trainings, this last training would be a question-and-answer session with a panel of Latin American missionaries serving among UPGs. Even after fourteen years of living in the Dominican Republic and serving alongside Dominican Baptists, I recognize that I am an outsider. Of course, the theological principles I taught during the training transcend culture and tradition. My identity as a Western missionary is irrelevant when proclaiming theological truth, yet my tenure in the Dominican Republic has also taught me that training

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participants may dismiss some of the pathways I offered for global missions obedience due to their assumption that I cannot fully understand the cultural challenges and socioeconomic barriers they must navigate.

To be clear, no evidence indicates this occurred in the training. Still, sensitive to the possibility that it can occur, given the chance, I would proactively respond to this potential hindrance by not limiting training engagement to me but by allowing participants to converse with Latin American missionaries. I propose that the cultural relatability and shared experience between the training sample and current Latin American missionaries would only enhance the project's efficacy by challenging and compelling participants to embrace their role in global missions.

In this section, I considered six aspects of the project that I would do differently. To summarize, I would (1) reconsider the training format, (2) not assess the missiological perception of CBD leadership in goal 1, (3) reconsider the curriculum's scope and technical language, (4) include a minimum of two females on the expert panel for curriculum evaluation, (5) record the training, and (6) add a tenth training session to conclude the GCIC training with a Latin American missionary question-and-answer session panel. In the following section, I offer a theological reflection on the project.

Theological Reflections

The Great Commission is temporary, but the Great Commandment is eternal. This phrase was a bulwark throughout the writing and implementation of this project. Aware of fallen humanity's tendency to minimize their relationship with Jesus in exchange for service for Jesus, I desired this project to show how, between the first and second advent of Christ, obedience to the Great Commandment will manifest, in part, in obedience to the Great Commission. More directly, this project evolved under the premise that during the church age, a primary way the church obeys the Great Commandment is through global missions: Loving God and loving neighbor occurs through the church's commitment to the global exaltation of God's glory known through the gospel of Christ

Jesus and a compulsive concern for the eternal destiny of humanity. Thus, undergirding this project was my desire to increase the love of Dominican Baptists for God and neighbor, which, in turn would increase their commitment to the Great Commission.

In this project, therefore, I committed to addressing the CBD's inadequate missiology not by offering a logistical framework or strategy for global missions but by wholistically tracing the concept of missions throughout the canon of Scripture to show God's purpose in global missions is established in creation, foreshadowed in the Old Testament, and fully revealed in the New Testament. I wanted participants to see and savor the Godhead's creative purpose to magnify his glory throughout the earth through his image-bearers as they abide in worshipful communion with him for eternity. This was the exegetical task of chapter 2, which provided the biblical-theological foundation for the project's curriculum and my motive to remain committed to the task of global missions.

Therefore, as I consider theological reflections of the project, I believe the training showed that all genuine missionary activity organically flows from profound communion with Christ (John 15:4). Participants learned that physical, emotional, and spiritual challenges in missions are unavoidable; loneliness, temptation, disappointment, and even depression are inescapable. Hence, I challenged participants to view the missionary calling as subordinate to the primary calling to see and savor Jesus because I experientially know the lone sustainer in global missions is awareness of God's eternal purpose and intimacy with Christ.

To summarize this theological reflection, I submit that this project first and foremost challenged participants to drink deeply from the fountain of God's revealed glory in Jesus manifested in the Godhead's eternal purpose to be known, enjoyed, and obeyed by his image-bearers (i.e., *missio Dei*). That is to say, to prioritize personal intimacy with Jesus for the sake of the nations. Then, as participants assimilate the theological content offered in the training, their increased holiness in Christ will solidify their commitment to his commission.

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Personal Reflections

The Great Imbalance is one of the most urgent global mission crises of the modern era. The Great Imbalance refers to the disproportionate allocation of missionaries and missions resources to reached countries. Over three billion people in over 7,000 unreached ethnolinguistic people groups will, unless something changes, live and die without ever hearing the gospel. Yet, at the same time, roughly 97 percent of missionaries and 99 percent of missions giving goes to reached people and places.[6] Undoubtedly, this imbalance demands correction. But I do not believe correction means Christians no longer send missionaries and missions resources to reached countries—an unsurprising position given my vocation as a missionary in a reached country. Nevertheless, change is necessary to achieve a balance between missions resource distribution and the urgency to pioneer the gospel into unreached and unengaged areas.

However, this project represents my conviction that God allows missionaries in reached countries to be faithful Great Commission practitioners while simultaneously contributing to the correction of the Great Imbalance crisis. Although Paul prioritized the unreached, his concern for gospel purity and the spiritual vitality of the churches he left behind compelled him to send additional Great Commission practitioners—like Timothy and Titus—to build on his foundation (Gal 4:19; 1 Tim 1:3; Titus 1:5). While the particulars will vary depending on context and calling, missionaries serving among reached peoples and places steward a similar responsibility. And I count myself among them.

To be clear, I am sensitive to the Great Imbalance, and I often pray, "God, my desire is your global worship. If this is better accomplished by sending us to the unreached, please reassign me." Yet, God continues to increase my current influence to increase my gospel impact among the unreached. To say it differently, it is a matter of balance. A balanced stewardship of missions resources and personnel that prioritizes pioneer missions

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[6] David Platt, "What Is the Great Imbalance?," Radical, June 27, 2023, https://radical.net/article/what-is-the-great-imbalance/.

without overlooking the unfinished work among the reached. As the global church becomes increasingly diverse and as Latin Americans increasingly embrace their role in global missions, I commit to investing more time to encourage and train churches and disciples from the Dominican Republic to serve in limited-access and restricted-access countries than any other activity.

I started this project because of this commitment, and as I reflect on the process and results, I respond with a spirit of gratitude and worship. I thank God for the privilege of serving Dominican Baptists. At present, I am the only Westerner serving full-time in partnership with the CBD. The reason is a shared vision to correct the Great Imbalance by providing CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. Therefore, while this project showed a statistically significant increase in the missiological knowledge of Dominican Baptists, a more significant change would be achieved with more time, more training, and an ever-deepening commitment to biblical-theological missiology.

Lastly, as a Southern Baptist who, from early childhood, learned to save money throughout the year to give to the Lottie Moon Christmas Offering, to celebrate the Cooperative Program, and to pray for IMB missionaries, I lament that the CBD has fallen short of the founding purpose. Moreover, as an intercultural missionary with a fourteen-year tenure in the Dominican Republic, I desperately desire to assist Dominican churches in pursuing biblical faithfulness—particularly faithfulness in global gospel advancement. Therefore, as I reflect on the research and hours of reading IMB archives, I celebrate the missionaries whose sacrifice and faithfulness made this ministry project possible. Without them, there would be no CBD, and the global missions potential of Dominican Baptists that I desperately long to see reached would not exist.

Conclusion

In conclusion, throughout this project, I commented on the missiological heritage of the CBD. The purpose of those previous comments was straightforward:

Dominican Baptists exist today, in part, because in 1961, Southern Baptists agreed to allocate financial and personnel resources to engage the Dominican Republic with the gospel. But the evangelization of the Dominican Republic was never the end vision of Southern Baptists. Neither was national church plant multiplication. From the beginning, the CBD was founded with the expressed vision and purpose of enabling Dominican Baptists to evangelize and plant churches in the Dominican and among the nations. Yet, this dissertation details how Dominican Baptists have lost this founding vision.

Despite the biblical and admirable missiological heritage exemplified by the IMB missionaries who founded the CBD, a series of strategic mistakes by IMB personnel and CBD leadership resulted in unforeseen consequences. These mistakes allowed Dominican Baptists to reduce missions to local outreach and holistic ministries without a biblical-theological missiological framework to question their decision. Consequently, Dominican Baptists have yet to send or support Dominican missionaries, all the while convinced of their obedience to the Great Commission. Hence, I contended throughout this project that the lack of global missions engagement by Dominican Baptists is partly due to a pervasive inadequate missiology that elevates holistic missions within the borders of the Dominican Republic to a position of primacy to the detriment of biblical global missions engagement.

Given this reality, I established the purpose of this project, which was to develop a global missions training curriculum to provide CBD affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. Due wholly to the grace of God, this chapter showed the successful completion of the project's intended purpose by detailing the completion of three predetermined goals: (1) to assess the missiological perception of a selection of leaders from CBD affiliate churches and institutions to provide a baseline for developing a global missions training curriculum, (2) to develop a Great Commission Initiative Curriculum for global missions engagement that integrates a thorough theology of missions and praxis of missions to equip participants

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to engage in the Great Commission task, and (3) to increase the missiological knowledge of volunteer participants from CBD affiliate churches and institutions through the implementation of the Great Commission Initiative Curriculum.

That said, significant work remains for Dominican Baptists and their strategic missions partners like me. When considered against the larger CBD context, the training sample of this project represents only a small percentage of Dominican Baptists. Likewise, the GCIC training content represents only a portion of the global missions theology and practical application necessary to recover the CBD's founding vision and to replace the inadequate missiology with a biblical-theological missiology that will propel Dominican Baptists to the nations. Nevertheless, I look forward to collaborating with my fellow Dominican brothers and sisters as we commit to seeing every CBD church embrace their biblical responsibility and privilege to obey the Great Commission for the glory of God and the joy of his people.

APPENDIX 1

GLOBAL MISSIONS QUESTIONNAIRE (GMQ)

The following survey was used to assess Great Commission theology and practice of participating CBD affiliate churches and institutions to provide a baseline of current global missions knowledge, measure future growth, and recruit course participants.

Global Missions Questionnaire

Agreement to Participate
The research in which you are about to participate is designed to identify the current understanding of global missions and the purpose of the Dominican Republic Baptist Convention (CBD). This research is being conducted by Craig D. McClure for the purpose of collecting data for a ministry project designed to create a global missions curriculum for the CBD. In this research, you will answer questions to assess the Great Commission theology and practice of your church to (1) identify current global missions strategies present in the local churches, and (2) compare the church's current global missions strategy with the historical missiological purpose and vision of the CBD. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By completing this survey, you are giving informed consent for using your responses in this project.

Name_____
[] I agree to participate [ ] I do not agree to participate

Directions: Answer the following questions by placing a checkmark in the box that most closely represents your current practices or beliefs and write a short answer when appropriate.

1. Is your church aware of its mission to unreached unengaged people groups (UPGs) where the gospel has not gone?
   _____ A. Yes
   _____ B. No

2. Does your church have a clear plan for local AND global ministry?
   _____ A. Yes
   _____ B. No

3. Does your church pray specifically for global missionaries?
   _____ A. Yes
   _____ B. No

4. Is global missions a priority in every aspect of your church's ministries (i.e., student ministry, women's ministry, small group bible studies)?
   _____ A. Yes
   _____ B. No

5. Does your church's financial budget reflect global missions as a high priority when compared to other areas of spending?
   _____ A. Yes
   _____ B. No

6. Does your church financially support any foreign missionaries?
   _____ A. Yes
   _____ B. No

7. Does your church affirm that sending missionaries has an overall positive impact on foreign cultures?
  ____ A. Yes
  ____ B. No

8. Do you believe missionaries should meet elder qualifications?
  ____ A. Yes
  ____ B. No

9. Do you believe sending Dominican missionaries is a biblical responsibility for your church?
  ____ A. Yes
  ____ B. No

10. Is traditional global missions work a form of colonization and inherently racist?
  ____ A. Yes
  ____ B. No

11. Do you believe the Great Commission be completed by ONLY sending short-term mission teams?
  ____ A. Yes
  ____ B. No

12. Does your church participate in foreign missions trips?
  ____ A. Yes
  ____ B. No

13. Is God's redemptive purpose for the nations a primary motif of the biblical narrative?
  ____ A. Yes
  ____ B. No

14. Do you believe global missions is a . . .
  ____ A. Calling for certain Christians.
  ____ B. Mandate for all Christians.

15. What is the average Sunday attendance of your church?
  ____ A. 0-25
  ____ B. 26-50
  ____ C. 51-75
  ____ D. 76-100
  ____ E. 100-150
  ____ F. 151+

16. What is your age in years?
  ____ A. 18-24
  ____ B. 25-34
  ____ C. 35-44
  ____ D. 45-54
  ____ E. 55-64
  ____ F. 65 and over

17. What would you say is the purpose of the Dominican Republic Baptist Convention?

_____

_____

_____

_____

18. What is the missionary task?

_____

_____

_____

_____

19. Has your church received training in global missions?
    If so, was it helpful, why, or why not?

_____

_____

_____

_____

_____

_____

20. Describe your church's strengths and weaknesses related to global missions.

_____

_____

_____

_____

21. In your opinion, what advantages or strengths do Dominican Christians have that
    can aid them in effectively engaging in global missions?

_____

_____

_____

_____

22. What are some of the ways pastors, churches, and conventions can effectively equip
    potential missionaries?

_____

_____

_____

_____

23. What will it take for Dominican Christians to engage in global missions around the world?

_____

_____

_____

_____

24. In your opinion, describe the main reasons Dominican Christians do not participate in global missions.

_____

_____

_____

_____

_____

_____

25. Are you willing to allow the CBD to offer a global missions training for your church?

_____ A. Yes

_____ B. No

Personal Identification Number: _____

APPENDIX 2

GREAT COMMISSION INITIATIVE CURRICULUM
EVALUATION RUBRIC

The following rubric was used to evaluate the Great Commission Initiative
Curriculum developed and distributed to the expert panel of missionary practitioners,
seminary professors, pastors, and church planters, as described in chapter 1.

Name of Evaluator: _____

Curriculum Evaluation Tool					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Accuracy					
Each lesson was sound in its interpretation of Scripture.					
Each lesson was faithful to the theology of the Bible.					
Scope					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers a biblical pedagogical methodology.					
Pedagogy					
Each lesson was clear, containing a big idea.					
Each lesson provides opportunities for participant interaction with the material.					
Practicality					
The curriculum clearly details how to become more obedient to the Great Commission.					
At the end of the course, participants will be able to better understand and participate in global missions.					

Other Comments:

APPENDIX 3

GREAT COMMISSION INITIATIVE
SURVEY (GCIS)

The following survey was used to measure the missiological knowledge of the
course participants from the CBD affiliate churches and institutions before and after the
implementation of the Great Commission Initiative Curriculum.

Agreement to Participate
The research in which you are about to participate is designed to identify the current understanding of global missions and the purpose of the Dominican Republic Baptist Convention (CBD). This research is being conducted by Craig D. McClure for the purpose of collecting data to provide a baseline for measuring the increase of global missions knowledge among participants following the implementation of a Great Commission Initiative Curriculum. In this research, you will answer questions before the project and you will answer the same questions at the conclusion of the project. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By completing this survey, you are giving informed consent for using your responses in this project.

Name_____
[ ] I agree to participate [ ] I do not agree to participate

Directions: Answer the following questions by placing a checkmark in the box that most closely represents your current practices or beliefs and write a short answer when appropriate.

1. Are you a member of a CBD institution (i.e., church, seminary, and/or convention employee)?
    _____ A. Yes
    _____ B. No

2. What is your age in years?
    ____ A. 18-24
    ____ B. 25-34
    ____ C. 35-44
    ____ D. 45-54

3. Are you familiar with the term unreached people groups?
    _____ A. Yes
    _____ B. No

4. Does your church pray for global missions?
    _____ A. Yes
    _____ B. No

5. Do you believe that all Christians should support global missions financially?
    _____ A. Yes
    _____ B. No

6. Does your church collaborate in global missions through prayer, support, or going?
    _____ A. Yes
    _____ B. No

7. Do you believe that sending missionaries has an overall positive impact on foreign cultures?
   ___ A. Yes
   ___ B. No

8. Do you believe every Christian is a missionary?
   ___ A. Yes
   ___ B. No

9. Should missionaries be required to meet elder qualifications?
   ___ A. Yes
   ___ B. No

10. Do you believe that sending Dominican missionaries is a biblical responsibility for your church?
    ___ A. Yes
    ___ B. No

11. Do you think global missions is a form of colonization?
    ___ A. Yes
    ___ B. No

12. Do you believe that social transformation and evangelism are equal priorities for missionaries?
    ___ A. Yes
    ___ B. No

13. Do you believe that global missions can be completed by only sending short-term missionaries and teams?
    ___ A. Yes
    ___ B. No

14. Have you ever participated in a missions trip?
    ___ A. Yes
    ___ B. No

15. Do you believe that God's redemptive mission for the nations is a primary motif of Scripture?
    ___ A. Yes
    ___ B. No

16. Do you believe global missions is a . . .
    ___ A. Calling for certain Christians.
    ___ B. Mandate for all Christians.

Directions: Please provide a written response to the following statements and questions:

17. Define missio Dei.

_____

_____

_____

_____

_____

18. Define the mission of the church.

_____

_____

_____

_____

_____

19. Define global missions.

_____

_____

_____

_____

_____

20. Define the Great Commission.

_____

_____

_____

_____

_____

21. List the Great Commission passages.

_____

_____

_____

_____

_____

22. Who is a missionary?

_____

_____

_____

_____

_____

23. Describe what success looks like in global missions.

_____

_____

_____

_____

_____

24. Why would you or would you not consider being a missionary?

_____

_____

_____

_____

_____

25. What is the purpose of the Dominican Republic Baptist Convention?

_____

_____

_____

_____

Directions: Respond to the following statements, placing a checkmark in the box that most closely represents your current practices or beliefs.

The scale is as follows:
SD = Strongly Disagree,   D = Disagree, DS = Disagree Somewhat,
AS = Agree Somewhat,   A = Agree,   SA = Strongly Agree.

Item	SD	D	DS	AS	A	SA
1. I fully understand the main purpose of the Great Commission is to evangelize lost people.						
2. I strongly believe Jesus's Great Commission mandate to "Go and make disciples of all nations" applies to me.						
3. I believe doing humanitarian work is just as important as evangelism, discipleship, and church planting in global missions.						
4. I have a strong conviction that advocating for social justice issues is an essential part of the Great Commission task.						
5. I strongly believe sending Dominican missionaries is a biblical command for my church to obey.						
6. I fully understand all missionaries should meet elder qualifications.						

Item	SD	D	DS	AS	A	SA
7. I fully understand the success of God's mission depends on human involvement.						
8. I can be a healthy Christian and not be involved in the local church.						
9. I fully understand global missions is how people who haven't heard the gospel get to hear.						
10. I understand the difference between the mission of God, mission of the church, and global missions.						
11. Global missions is how Christians exercise a Christian ethic to the world.						
12. I strongly believe global missions is proclaiming the gospel with people who have never heard.						
13. I fully understand every Christian is called to participate in global missions.						
14. I strongly believe that a person must have formal training to be a missionary.						

APPENDIX 4

GREAT COMMISSION INITIATIVE CURRICULUM
EVALUATION RUBRIC RESULTS

The following appendix shows the results from the expert panel's rubric responses.

Expert Panel's Rubric Responses

Criteria Items	Insufficient	Requires Attention	Sufficient	Exemplary
Biblical accuracy: Each lesson was sound in its interpretation of Scripture.				8
Biblical accuracy: Each lesson was faithful to the theology of the Bible.				8
Scope: The content of the curriculum sufficiently covers each issue it is designed to address.			2	6
Scope: The curriculum sufficiently covers a biblical pedagogical methodology.				6
Pedagogy: Each lesson was clear, containing a big idea.			1	7
Pedagogy: Each lesson provides opportunities for participant interaction with the material.			2	6
Practicality: The curriculum clearly details how to become more obedient to the Great Commission.				8
Practicality: At the end of the course, participants will be able to better understand and participate in global missions.			1	7

APPENDIX 5

GREAT COMMISSION INITIATIVE
CURRICULUM (GCIC)

This appendix contains the nine-week curriculum. Each lesson begins with an introduction of the topic, desired learning outcome, and foundational Scripture reference.

The Great Commission Initiative
An Introduction to Global Missions

Teacher: Craig D. McClure
Email: cmcclure@sbts.edu

Context

– The Great Commission Initiative Curriculum (GCIC) is designed for affiliate churches and Dominican Republic Baptist Convention (CBD) institutions.
– Participants in GCIC must be members of churches in good standing with the CBD or enrolled in a CBD institution (i.e., Seminario Teológico Bautista Dominicano).

Content

– GCIC intends to provide CBD affiliate churches and institutions with a thorough theology of missions and praxis of global missions. GCIC will draw upon the missiological tradition of orthodox Christianity and Southern Baptist heritage in the Dominican Republic to equip participants to serve the church and fulfill the Great Commission. To that end, GCIC seeks to integrate biblical theology and practical theology and to apply these disciplines to the church's task of global missions by providing a foundation in the theology of missions, the history of missions, philosophies, strategies, and issues in contemporary intercultural missions.

Module 1: Theology of Global Missions

Session 1
1) **An Introduction to Global Christian Missions**
   a) Session 1 will present the subject of global missions by introducing key missiological terms and concepts relating to global Christian missions. It will include overview of the God's mission, the church's mission, and global missions.
   b) **Learning Outcome:** Students will be able identify key missiological terms and concepts

2) Outline
   a) **Introduction.**
      i) Foundational Scripture: Psalm 86

   b) **Presentation of key missiological terms.**
      i) **Missiology.**
         (1) John Mark Terry defines missiology as, "the science of missions. It includes the formal study of the theology of mission, the history of missions, the concomitant philosophies of mission and their strategic implementation in given cultural settings."

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(2) In essence, *missiology* includes the theory, study, development, and implementation of global missions.

(3) How do we achieve a biblical-theological missiology?

    (a) How can we have a healthy missiology that is rich in theology and effective in practice?

    (b) Healthy theology produces a healthy philosophy, and a healthy philosophy produces a healthy practice of missions.

        (i) Biblical truth transforms our beliefs (the heart - theology).

        (ii) These new conceptions transform our Philosophy (the mind).

        (iii)Philosophy guides actions (practice).

    (c) **Theology of missions.**

        (i) Although some authors interpret and apply the missional motif of the biblical narrative differently, all agree, missions is the preeminent theme throughout the storyline.

        (ii) The impetus of the mission is God's glory. The bible is characterized by the mission—a detailing of God's activity and the activity of his people to redeem worshipers who enjoy God in a restored creation.

        (iii)All Scripture points, in some degree, to God's mission— accomplished through Jesus Christ—to be known among the nations and to redeem a people for himself.

    (d) **History of missions.**

        (i) Before the missiologists can formulate a philosophy and practice of missions, they must first become a student of the history of missions.

        (ii) The history of missions begins with the early church. We have to decide if Acts is normative or narrative? We know that Acts is narrative, but what are the principles of the history of missions in Acts that should be used in the modern context?

        (iii)Why were the reformers, Luther, Calvin, Zwingli, and others not more active in missionary efforts?

        (iv)The history of missions also encourages us when we study the great sacrifice of many early missionaries: David Livingston, Adoniram Judson, David Brainerd, William Carey, Hudson Taylor.

        (v) A very important historical study is how the ecumenical movement of modern missions has affected the faithfulness of the Great Commission. Has it been positive, negative, or both?

    (e) **Philosophy of missions.**

        (i) According to John Mark Terry philosophies of missions are statements based on the integration of beliefs and theories that determine the character, purpose, organization, strategies, and

actions of a particular entity that sends missionaries and engages in the mission of God.

(ii) Survey of common mission philosophies.

1. **Individualism**
   a. This philosophy proposes that the responsibility of God's mission belongs to each believer, that is, it is an individual responsibility. The gospel and the Christian faith will spread through the testimony of all Christians. This philosophy does not emphasize structures, organizations, or missionary societies that send and support missionaries, but trusts that wherever Christians are, they will be giving their personal and effective testimony.
   b. It does not propose intentionally raising any missionary work, but trusts that the normal circumstances of life will provide opportunities for every Christian to testify, even if their testimony is casual or passive. This was probably Martin Luther's philosophy. He said, "If a Christian has 'social' contact with a Turk, let him testify to him." There is no record indicating that he proposed sending missionaries to Turks or Jews. Many Christians unconsciously support this philosophy.

2. **Ecclesiasticism**
   a. This philosophy prevails when mission is a department of a church that is organized with a rigid structure under a hierarchy. Most missionaries from Catholic churches, both Roman and Orthodox, operate based on this philosophy. In history, a pope sent Augustine of Canterbury to go to England as a missionary. When Augustine went, he was not responding to any call from the Lord, but was obeying a directive from a ecclesiastical superior.

3. **Colonialism**
   a. This philosophy exists when mission exists and develops under the control and direction of a state department. It requires a relationship between the state and the church in which the church selects missionaries and the state supports them financially. The Halle missionaries provide a good example. The Danish king supported the Danish Halle missionaries in their missionary work in southern India.

4. **Associationalism**
   a. This philosophy is employed by churches that voluntarily form associations with the purpose of sending and supporting missionaries. Some operate based on a group of a society of individual members. Others operate based on a board of brethren representing local churches. Most Free Baptist churches and evangelical churches followed this philosophy.

5. **Pneumaticism**
   a. The emphasis of this philosophy is on the Holy Spirit. It is believed that all missionary work is entirely directed by the Holy Spirit and by people and groups that the Holy Spirit has sent to support missionaries. It is often referred to as "faith missions" (missions solely inspired and sustained by faith). Hudson Taylor, pioneer of the China Inland Mission, gives us a good example of missionary work based on this philosophy. This philosophy proposes that it should be expected that the Holy Spirit will call missionaries, guide them in their work, and provide for their support.

6. **Supportivism**
   a. This philosophy is seen in groups that exist solely to support and back other groups dedicated to missions and their missionaries. Good examples are the Missionary Aviation Fellowship, Bible societies, and a few more support groups.

7. **Institutionalism**
   a. This philosophy focuses the mission on a single institution, whether it be a hospital, orphanage, goodwill center, or school. The entire structure and purpose of such an entity are concentrated on that single institution.

8. **Ecumenicalism**
   a. This philosophy exists when the purpose of a mission is the Christian unity in one way or another. Missionaries are sent to heal or eliminate divisions between churches, denominations, and entities that send missionaries.

9. **Pentecostalism**
   a. Proponents of this philosophy believe that signs and miracles, such as healing, exorcisms, and other supernatural manifestations of the Holy Spirit, will attract people to the gospel and that they will respond positively. There are many Pentecostal churches that give us examples of this philosophy.

10. **Parallelism**
    a. These groups do not primarily function to help or support local churches but also do not focus on church planting. They work alongside, or parallel to, missionary works that plant churches. Examples include Youth With A Mission and Campus Crusade for Christ.

(f) **Practice of missions.**
   (i) After the missionary defines the philosophy, the next area to develop is the strategic implementation in the cultural context in which they will work.
   (ii) The six essential tasks of Christian missions is the strategy are biblical principles that can be adapted to any cross-cultural context.

(iii) The ultimate goal in the strategy or practice of missions in my ministry is for local churches to take on the responsibility and privilege of the great commission.

ii) *Missio Dei.*

(1) Prior to the mid twentieth century, theologians primarily defined the purpose of missions—in the plural form—in soteriological (i.e., salvation from sin), cultural (i.e., introducing non-Westerns to Christian ideals), or ecclesiastical (i.e., expansion of the church) terms. However, the 1952 Willengen Conference of the International Missionary Council (IMC) marks the advent of a novel missiological concept, *missio Dei,* or the singular mission of God. For the first time in the modern missions era, theologians connected the purpose of Christian missions with the Trinitarian nature of God and his intent—present and active from eternity past—to make God's love and grace known.

(2) Missiologists attribute the formation of the *missio Dei* concept to the conference even though the term itself was not used at Willingen.

   (a) Rather the term, *missio Dei* appeared in a post-conference report. Moreover, it was *The Mission of God* written by George Vicedom—published in German in 1952 and English in 1965—that propagated the contemporary popularity of *missio Dei*.

   (b) *Missio Dei* contends that "missions is not the invention, responsibility, or program of human beings, but flows from the character and purposes of God."

   (c) *Missio Dei* reorients the underlying purpose of missions from an anthropocentric perspective to a theocentric perspective by establishing every aspect of missionary activity in the work of the triune God rather than human activity.

   (d) Timothy Tennent captures the essence of *missio Dei* asserting, "mission is far more about God and who he is than about us and what we do."

   (e) To put it plainly, since the mission of the Triune God is "prior to any of the number of missions by Christians," then the purpose of missions must flow from the singular and eternal mission of God.

   (f) Christopher Wright explains, "All mission or missions which we initiate, or into which we invest our own vocation, gifts, and energies, flow from the prior and larger reality of the mission of God."

(3) Since the Willengen introduction of *missio Dei* into the modern missiological vernacular, David Bosch claims, "the understanding of mission as *missio Dei* has been embraced by virtually all Christian persuasions."

   (a) Thus, most contemporary missiologists agree that *missio Dei* is the preeminent starting point for understanding the purpose of global missions. Yet, at the same time, missiologists tend to disagree on the biblical starting point for defining *missio Dei*.

   (b) For instance, Christian Anderson observes that most cases for *missio Dei* "tend to begin God's missionary initiative with his call of

Abraham in Genesis 12." While others begin with the Noahic Covenant or the *protoevangelium* (Gen 3:15; 6:9-22).

    (c) Andreas Köstenberger and Peter O'Brien, however, understand any of these starting points for a biblical-theological basis of missions as problematic. Köstenberger and O'Brien rightly recognize that because *missio Dei* shapes and permeates the whole biblical narrative "any comprehensive treatment of mission…must begin with God's creation and purposes for humanity."

iii) **Distinguishing between Mission and Global Missions.**

    (1) Note that mission and missions are not synonyms, although some authors and teachers use those two words as synonyms, they are not.

    (2) **Mission.**

        (a) The concept of mission is expanded to include all the work of the church, and also all the work of God. It includes all things done in obedience to God's command.

        (b) Everything that God wants to do in creation through the church. Everything that Christ has commanded the church to do in this world. An all-encompassing term.

    (3) **Global Missions**.

        (a) Craig Sheppard defines *global missions* as "the plan and act of God for redeeming and making disciples from every tongue, tribe, people, and nation by sending His people to proclaim the good news of Jesus Christ, to show them the gracious, redeeming love of a glorious God, and to organize them into biblical, worshiping churches." Sheppard's definition captures the scope, purpose, means, and goal of global missions.

        (b) The task of the Great Commission to take the Gospel to all nations in a transcultural manner. It is the entire task, effort, and program of the Church of Jesus Christ to reach across geographical and cultural boundaries by sending missionaries to evangelize those who do not have access to the Gospel or have limited access. The focus is on evangelizing those who have not heard the Gospel.

        (c) It involves leaving one's context, going to people of a different culture, of a different language who do not have the Gospel with the purpose of evangelizing.

        (d) I am convinced that the ultimate goal is not evangelism, but it is evangelism that results in new churches with the ultimate goal that local churches take ownership of the responsibility and privilege of the Great Commission.

        (e) The World Congress on Evangelism in Berlin identified 7 indispensable elements of missions:

            (i) Foundation found only in the New Testament.

            (ii) The primary goal is to glorify and proclaim the Name of God throughout the world.

(iii) Only Jesus is the foundation, content, and authority of the mission.

(iv) The mission is presenting the church's salvation appropriately through belief and baptism.

(v) The primarily visible task is to call all who are saved and incorporate them into the church.

(vi) Salvation is found only through faith in Christ.

(vii) The mission is God's activity that will continue until the return of Christ.

ii) **Great Commission Reductionism**.

(1) Great Commission reductionism is not a technical term frequently used in missiological literature.

(2) However, Great Commission reductionism is a missiological theory that results from a hermeneutical approach to the Great Commission that does not consider the comprehensive biblical-theological context, fails to arrive at the authorial intent of the text, and thus creates a flawed bias when interpreting and applying all other missiological passages resulting in missions methodologies and strategies that are characteristically pragmatic, anthropocentric, and deficient.

b) **Minimal ecclesiology.**

i) Because church formation is a core component of global missions, missionaries must develop a minimal ecclesiology that identifies the irreducible components of a local church. In other words, if one of the essential elements is absent, the institution fails to be a local church.

ii) In general, Acts 2 represents the standard passage for development of a minimal ecclesiology.

c) **Cultural anthropology.**

i) Geert Hofstede defines cultural anthropology as the science of human societies that studies the patterns of thinking, feeling, and acting, including the daily activities of "greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, and maintaining body hygiene." Hofstede identifies six cultural dimensions: (1) power distance, (2) individualism and collectivism, (3) masculinity and femininity, (4) uncertainty avoidance, (5) long-term and short-term orientation, and (6) indulgence versus restraint.

d) **Holistic Kingdom Missiology.**

i) Kingdom theology maintains that the kingdom of God is markedly immanentist (this worldly), and markedly social-ethical-political rather than personal or characterological or ecclesial.

ii) Put simply, kingdom missiology does not relegate the social ethics of the kingdom taught by Jesus to a future reality. Biblically, a theology of the kingdom anticipates the cosmic restoration of the whole series of hopes and promises fulfilled in Christ.

iii) Cosmic restoration is an element of the gospel (Rom 8:19-21; Rev 21:5). It is problematic, however, when this eschatological element of the gospel is indiscriminately forced upon the old creation.
iv) Holistic missiology, rooted in kingdom missiology, labors to transform social structures to reflect the kingdom's values (Matt 6:10).
v) From this perspective, missional engagement—regardless of activity—is participation in Christ's cosmic reconciliation (Col 1:20; Rom 8:21).
 (1) From this perspective, kingdom missiology safeguards the transcendent aspects of the gospel.
 (2) Meaning gospel implications cannot be dichotomized into temporal and eternal or spatial and transcendent categories. Therefore, holistic kingdom missiology insists on social action coupled with the church's historic commitment to evangelization. Gospel proclamation *must* offer salvation and reconciliation with God, with others, and with creation.
vi) From this perspective, creation is not merely the context of God's mission but the object of the mission. Kingdom missiology—and consequently holistic mission—intentionally seeks to actuate the full manifestation of God's kingdom into the present world. From a holistic perspective, living within the kingdom of God means believers should reach their maximum potential and experience life in all its fullness.
vii) Holistic kingdom missiology applies gospel implications—without distinction—to the church and society through socio-economic and political action.
 (1) Thus, the common holistic emphasis on ministry to society's marginalized and impoverished.
 (2) Echoing Paul, holistic proponents warn not to become idle and "grow weary in doing god" as they wait for the Second Coming (2 Thess 3:13).
 (3) Ultimately concluding that mission is not a matter of putting in order of priority evangelism… but of an openness to the whole agenda of the Kingdom, including its priority concern for the poor.

Session 2
1) **The Biblical-Theological Basis of Global Christian Missions**
   a) Session 2 will consider the purpose of global missions as it relates to *Missio Dei.* Special attention will be given to the Trinitarian nature of global missions and the corresponding implications on *imago dei* and the Edenic mandate.
   b) **Learning Outcome:** Students will be able to articulate the fundamental nature of *Missio Dei* in the creation account.

2) Outline
   a) **Introduction.**
      i) In his seminal work, *Transforming Mission,* Bosch writes, "Our missionary activities are only authentic insofar as they reflect participation in the mission of God."
      ii) The initial task of developing a theological basis of global Christian missions is one of theology proper. An attempt to demonstrate that *missio Dei* is eternally Trinitarian in nature. This demonstration begins the development of the critical *eschatological-christological-doxological* purpose of *missio Dei,* around which I will coalesce the scope and means of global missions.

   b) **Literary Structure of Gen 1:26-28**
      (1) Genesis opens with two accounts of creation.
         (a) The first focuses on the creation of the cosmos (Gen 1-2:3).
         (b) The second focuses on humanity's creation (Gen 2:4-25).
         (c) Through these complementary accounts, Moses distinguishes (1) God as Creator, and (2) humanity as the crown of his creation.
         (d) Both accounts show God as sovereign, self-sufficient, transcendent, immanent, and distinct from his creation. Yet, the second account of Gen 2:4-25 narrows the focus, expounding the implications of the Gen 1:26-30 passage.
      (2) According to Peter Gentry and Stephen Wellum, this literary structure is consistent with the ancient pattern of Hebrew narrative.
         (a) This pattern is when the author takes up a topic and develops it from a particular perspective, and then they stop and take it up again from another point of view. In other words, the Gen 2:4-25 account is a synoptic, not a sequential account. Synoptic because the author means to further develop the story only briefly mentioned and described as day six in chapter 1.
         (b) It follows that Moses intends the Gen 2:4-25 account to delineate Gen 1:26-28.
            (i) He writes recursively to unpack four primary mandates of the Edenic commission given to God's image-bearers: (1) be fruitful and multiply, (2) fill the earth, (3) subdue the earth, and (4) rule over all the earth.
            (ii) Moses accomplishes two primary objectives through this process.
               1. First, he adds significance to human ontology regarding a covenant relationship with God and man created in his image.
               2. Second, he clarifies human function in terms of what it means to be created in God's image.

3. By extension, the concepts of Gen 1:26-28 and their contributions to a biblical ontological and functional anthropology in creation become the structure upon which a biblical-theological basis for God's purpose in missions should be constructed.

c) **An Exegetical Inquiry into the Edenic Commission of Gen 1:26-28.**
   i) While the linguistic semantics of the discourse suggest Gen 1:26-28 functions as scaffolding upon which a biblical theology of global missions is constructed, exegesis is required to substantiate the contextual evidence.

   ii) **The divine speech and a Trinitarian decision**.
      (1) Commentators agree that the day six addition of the divine decision contributes to the significance of human ontology and function. Conversely, commentators disagree on the authorial intent of the singular to plural pronoun shift of the divine speech in Gen 1:26 (i.e., us and our).
      (2) Gordon Wenham observes that while Christians traditionally considered the Gen 1:26 pronoun shift an adumbration of the Trinity, it is now universally admitted that this was not what the plural meant to the original author.
      (3) Victor Hamilton corroborates Wenham's observation, noting that it unlikely that Moses was a Trinitarian monotheist.
      (4) In his commentary on Genesis, John Walton proposes, we ask what the Hebrew author and audience understood and by doing so, any explanation assuming plurality in the Godhead is easily eliminated.
      (5) In exchange, scholars offer several semantic possibilities for the shift from first person singular to first person plural.
         (a) The most common views include (1) plural of majesty, (2) plural of fullness, (3) self-deliberation, (4) duality within the Godhead, (5) mythological, and (6) allusion to the heavenly court.
      (6) Joel Beeke and Paul Smalley expands the duality within the Godhead view by imposing the presupposition of intertextuality.
         (a) Beeke and Smalley accept the view that the text portrays the Spirit with distinct agency. However, they argue Gen 1 does not limit the plurality of persons to Yahweh and the Spirit.
         (b) In fact, by applying intertextual analysis, Beeke and Smalley submit that the Trinitarian nature of the divine speech is exegetically appropriate. They observe that Genesis coordinates the agency of the Spirit in creation with the agency of God's Word, such as 'And God said, let there be light: and there was light" (Gen. 1:3).
         (c) The agent of God's Word, the NT discloses, is Christ Jesus, the eternal Word of God (John 1:1-3).
      (7) An intertextual consideration of the divine speech of Gen 1:26 provides a deeper understanding of the language as including intraTrinitarian communication. The Gen 1:26 pronoun plurality is an early, partial revelation of what God would later make known in the doctrine of the Trinity.

(a) While establishing a Trinitarian theology was not the author's conscious intent, as Wenham and other scholars rightly observe, I am convinced the NT removes the uncertainty of the divine authorial intent (Eph 3:9; Rev 4:11; Col 1:15-16). Which is that the sub-meaning of the plural pronoun conveysChrist and the Spirit are not merely instruments of the Creator or co-Creators subordinate to the Father but are one Creator.

(b) Thus, it follows that the divine decision to make man in our image, according to our likeness" and execution of that decision results from the Trinitarian counsel shared among distinct persons (Gen 1:26).

iii) **The divine image and humanity's ontology**.
  (1) What are the results of the Creator's divine decision to create humanity in his triune image and according to his likeness?
    (a) The answer provided in Gen 1:26-27, according to Gentry and Wellum, establishes human ontology in terms of a covenant relationship between God and man. Which, in turn, elucidates the Creator's Edenic commission to his image-bearers.

  (2) **God positions humanity in an exalted position (Gen 1:27).**
    (a) Verse 27 contains three clauses. Present in each clause is the Hebrew verb *bara,* translated as "create." The verb appears forty-eight times in the OT. In each instance, God is the subject, indicating that the verb is reserved for divine activity.
    (b) As Herman Bavinck points out, "God is the sole, unique, and absolute cause of all that exists."
    (c) Humanity is forever a created people. That said, the repetition of the verb in each clause—when appearing only twice before in the narrative—emphasizes the uniqueness of the image-bearer's positional relationship to God in comparison to other creatures.
    (d) Gerhard von Rad interprets the diction and repetition as the author's attempt to make clear that here the high point and goal has been reached toward which all God's creativity from [Gen 1:1] was directed

  (3) **The meaning of "image" and "likeness" (Gen 1:26).**
    (a) Biblical scholarship agrees that the parallelism of these two nouns implies importance.
    (b) However, consensus on the significance of the noun's parallelism remains elusive.
      (i) For example, Wenham and Gentry survey various interpretations: mental and spiritual qualities, capacity to relate to God, physical resemblance, and the natural and supernatural nature. According to Gentry, most Christians believe the image refers to mental and spiritual qualities which humans share with the Creator.
      (ii) In contrast, Augustine, who interpreted the preceding plural pronoun as a Trinitarian reference, concluded that "image" and

"likeness" are likewise trinitarian, referring to human memory, knowledge, and will.

    (iii) In contrast, others view the noun's parallelism as redundant and synonyms.

(c) While absolute exegetical certainty regarding the meaning of "image" and "likeness" is precarious, Gentry marks the nonobligatory prepositional phrases as indicative of distinct meanings.

    (i) Thus, Gentry surveys the OT and ancient Near Eastern cultural and linguistical background, concluding: (1) "likeness' specifies a relationship between God and humans such that *adam* can be described as the son of God," and (2) "image"describes a relationship between God and humans such that *adam* can be described as a servant king.

    (ii) Likewise, Mathews cites the ancient Near East context as a conclusive link between the pair of nouns and royal sonship. Mathews suggests that God appoints mankind as his earthly royal ambassadors (i.e., sonship) to rule as his viceroys. Jim Hamilton, echoing the view of many biblical scholars, amends the kingly aspect in favor of priest-king.

    (iii) Compared to other interpretations, the priest-king and sonship view holds the most exegetical merit.

        1. First, the immediate context implies royal sonship. For example, Gentry and Wellum highlight the peculiar nature of verse 27, noting that it does not advance the narrative but is a digression. Moses digresses to "stress two particular aspects or features" of human ontology expressed in "image" and "likeness": (1) the divine image entails male and female, and (2) image-bearers resemble God in some way. This rhetorical technique underscores the teleology of human ontology—their covenant relationship with God as priestly kings and sons—and prepares the reader for the outworking of human ontology (i.e., human function) in verse 28.

        2. Second, priestly-king and sonship differentiate humanity from other creatures, which is consistent with the verb repetition that denotes their exalted position in verse 27.

        3. Third, priestly-king and sonship elevates humanity to the closest possible relationship with God, which is consistent with the linguistic semantics of the Gen 1:26-28 discourse.

        4. Fourth, intertextual evidence explicitly affirms Adam's sonship (Luke 3:38).

        5. Fifth, inclusion of the priestly dimension takes into consideration language of the synoptic creation accounts. This presents Adam working and keeping the garden sanctuary of Eden as a kingly gardener and watchman engaged in worshipful obedience.

    (iv) Unlike pagan gods known by manmade images (i.e., cultic statues of deities), the Creator reveals aspects of his character and attributes through his image-bearers. Ontologically, the essence of

being human resides in their identity as God's image-bearers. The divine decision to create humanity as God's image-bearers places them in a qualitatively different category than other living beings. The image functions to make God known. God intends his image-bearers to be his visible representation in his world.

(v) Capturing the divine intent, Michael Horton observes, "We are God's analogy, created in his image to reflect in our own creaturely manner that covenantal relationship of male and female in a mission."

iv) **The Edenic commission and the image-bearer's function**.

(1) The divine image inclines God to allocate to his image-bearers a particular function in *missio Dei.*

(a) Given in the Edenic commission through four mandates: (1) be fruitful and multiply, (2) fill the earth, (3) subdue the earth, and (4) rule over all the earth. Each mandated function corresponds to one or more dimensions of the priest-king-son ontology.

(2) Undergirding each function is God's blessing (Gen 1:28a). God intends his image-bearers to do something; thus, they are blessed.

(a) A plausible definition for the blessing in Gen 1:28, therefore, is "enrichment and empowerment to achieve one's potential." Stephen Dempster validates this definition, contending that the blessing imparts the ability to multiply and flourish.

(3) **Be fruitful and multiply and fill the earth.**

(a) Most biblical scholars agree God created the world to be his earthly dwelling place. The earth exists to be God's temple. Therefore, God planted a garden where he placed his image-bearers with the commission to expand the borders of that garden by ruling over the earth and subduing it until the glory of the Lord covered the dry land as the waters covered the sea (Hab 2:14).

(b) God's missional purpose is to send his emissaries into the world to magnify his glory throughout the earth by means of his faithful image-bearers inhabiting the world in obedience to the divine mandate.

(c) As a result, physical progeny is not an end unto itself. Rather, there is a teleology in human reproduction that points to God's *eschatological* and *doxological* mission purpose.

(d) The ongoing expansion of God's global presence where his image-bearers reign over creation as his sons and priest-kings. As Dave Whitfield summarizes, There is a purpose for creation [*missio Dei*], and that purpose is for God to be known, enjoyed, worshipped, and glorified.

(4) **The delegation of dominion.**

(a) While the Creator maintains supreme authority, he grants a measure of authority to his viceroys. Wenham concludes that God's delegation of dominion coronates humanity to rule creation on his behalf.

(b) The grammar in verse 28 appears to support Wenham's conclusion. It suggests that man rules as a result of being made as the divine image.

(c) Thus, humanity's superior position over other earthly creatures elicits authorization from the Creator to rule and subdue creation. God's image-bearers are to be benevolent rulers, who are the earthly counterpart of the heavenly king, they are to care for and protect the rest of the creation.

(5) **The prophetic element in the Edenic commission.**

(a) Beeke and Smalley suggest God intends humanity's priest-king-son identity to involve a prophetic function. God establishes his covenant through the spoken word: "And God said to them" (Gen 1:28).

(b) Thus, God marks language and his word instrumental, not only in his creative activity, but in his relationship with humanity. Whereas other creatures receive God's blessing, only the divine image-bearer receives his spoken word.

(c) As the recipient of God's word, it is plausible that Adam, serving as a prophet of sorts, was to speak God's word to others.

(6) Summary of the *Missio Dei* and Edenic Commission.

(a) Obedience to the Edenic commission results from humanity's ontological divine image. Priestly-kings and sons who receive, obey, and proclaim (i.e., prophetic element).

(b) God created humanity in his image to image. Not to be the point of creation but to point to the purpose of creation, the sovereign Creator. Therefore, he blessed them and placed them in the garden sanctuary of Eden with a centrifugal mission.

(c) There, they were to steward God's earthly temple and multiply fellow image-bearers who, in turn, expand the geographical boundaries of God's dwelling.

(d) Adam's priest-king commission is mediating God's word and blessing to the world.

d) **A Missions Summary of the Post-Edenic and Pre-Messianic Period**

i) Biblical scholars are divided regarding the concept of missions in the OT. For example, Walter Kaiser denotes three minimalistic views: (1) missions is peripheral, not central, (2) to the degree that missions is present, it is attributed to the prophets, and (3) if present, missions bore no tangible results because of Israel's contempt for the gentiles.

ii) In the post-Edenic and pre-Messianic context, the essence of *missio Dei* remains intact albeit with significant adaptations. While *missio Dei* before the Fall was centrifugal, *missio Dei* reorients inward.

(1) Beginning with God's election, covenant, and promised blessing of Abraham, continuing through Abraham's offspring to the nation of Israel, *missio Dei* experiences a centripetal directional shift (Gen 12:1-3; 15:18-21).

    (2) As Abraham's descendent, Israel was chosen to be God's nation of sons and priestly viceroys for the purpose of blessing the nations (Ex 4:22; 19:6).

    (3) Thus, God established his earthly residence among them. Mount Sinai, the Tabernacle, the Temple, and the Promised Land were typological allusions echoing the "very good" natural order of the Edenic sanctuary and God's *mission Dei*.

    (4) Thus, the centripetal nature of OT missions involves Israel living as God's holy nation and priests and the nations being drawn to such blessing and awe of Israel's God.

iii) Beale and Kaiser offer an alternative to the centripetal perspective. Kaiser argues that Israel had an explicit mandate to proclaim God's salvation to the nations (i.e., centrifugal). While Beale adapts the Gen 1:28 commission, contending that following the Fall, "a remnant, created by God in his restored image, were to go out and spread God's glorious presence… [and] to continue until the entire world would be filled with divine glory." In fairness, Beale is correct that the teleology of missions remains the (i.e., the spread of God's glory), but Kaiser's position lacks support.

iv) J. D. Payne cites convincing evidence that instead of being sent, [Israel] walks faithfully with God, attracting the nations to him.

v) In short, Israel's role during the post-Edenic and pre-messianic period was centripetal. However, the *missio Dei* purpose in the post-Fall period—partially veiled in the OT—mirrors the pre-Fall period. God intends to dwell among his image-bears in covenant relationship for the glory of his name.

vi) Jim Hamilton remarks, "Just as God walked with his image in the garden, he walked with the nation, dwelling in a tabernacle and then a temple, both of which appear to be modeled on the garden."

e) **A Contextual Survey of Isa 49:6**
    i) Jarvis Williams and Trey Moss observe that within the book of Isaiah, we see a shift from the exclusion of the nations to their inclusion within God's eschatological and soteriological purposes for the Jewish people.

    ii) The theological motif of Isaiah 40-66 describes "God's relationships to the world he created. Historically, Israel's disobedience found her in Babylonian exile. Nevertheless, God gave her orders to flee Babylon, proclaiming his glory "to the end of the earth (Isa 48:20). It is within this context that Isaiah records the second of four Isaianic Servant Song (Isa 42:1-4; Isa 19:1-6; 50:4-9; 52:13-53:12).

    iii) God comments on his missional intent for Israel, yet Israel remains despondent and unresponsive.

f) **An Exegetical Analysis of the Servant's Mission (Isa 49:6)**
    i) The Servant figures prominently in Isaianic literature. Who is the Servant of the Lord?
        (1) Gentry and Wellum recognize that Isaiah previously provided the answer. He is the future king described in Isa 11:1-10.
    ii) The Isaianic Servant is Christ.

(1) Luke 2:32 and Acts 26:23 picture Christ as fulfilling this commission as a "light" to the end of the earth.

(2) Jesus is the true and only Israel, for he is going to do what Israel was always meant to do. Through Christ, the Isaianic Servant, it will be possible for God to transform Israel and bring salvation to all the nations.

(3) Jesus will remake his people into his image so that spread throughout the earth as his emissaries and agents through which God shines his light and reforms others into his image" (Matt 11:2-15).

iii) **The scope of the Servant's mission.**

(1) Intertextual comparison confirms that the scope of the Servant's mission is universal.

(2) For instance, Jesus is the light and calls his followers to be the light. Jesus, as the Servant of God, redeems his people, restoring the divine image and function. Made new in Christ, Christians, under the restored divine blessing, once again multiply the image of God through evangelism and discipleship.

(a) For example, Acts 13:46-48 which records the fulfillment of Isa 49:6, reports the Gentiles of Antioch Pisidia, upon hearing the missionary message, began "rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed." Thus, the divine intent of Isa 49:6 foreshadows *eschatological-christological-doxological missio Dei.*

(b) Further corroborating my claim that the concept of global missions is not a NT construct. Eternally, part of God's mission is extending the scope of redemption beyond a localized geography (i.e., Palestine) and including a multiethnic demographic of all peoples (i.e., Israelites and Gentiles co-heirs in Christ, priest-kings, and sons).

Session 3
1) **The Biblical-Theological Basis of Global Christian Missions**
   a) Session 3 will continue the previous module's consideration of the purpose of global missions as it relates to *Missio Dei.* Special attention will be given to full disclosure of *Missio Dei* in light of New Testament revelation.
   b) **Learning Outcome:** Students will be able to explain the Trinitarian nature of *Missio Dei.*

2) Outline
   a) **Full Disclosure of the Purpose and Scope of God's Trinitarian Mission (Eph 1:3-14).**
      i) In his seminal work, *Transforming Mission,* Bosch writes, "Our missionary activities are only authentic insofar as they reflect participation in the mission of God."

   b) **Towards an *eschatological-christological-doxological* theology and philosophy of global missions (Eph 1:3-14).**

      i) **Praise for God's restoration of the divine blessing (Eph 1:3).**
         (1) Following a standard Pauline salutation, Paul breaks from normal practice, introducing a single-sentence eulogy of 202 words.
         (2) Paul overflows with an ascription of praise to God for who is and what he has done. The essence of *missio Dei.*
            (a) From the onset, Paul introduces the doxological nature of the passage which continues in the subsequent verses. By directing praise to the Father from the onset, Paul establishes the eulogy's doxological nature, which is continued in subsequent verses (Eph 1:3a, 6, 12, 14).
         (3) What is the initial impetus of Paul's doxology?
            (a) The restoration of the divine blessing in Christ Jesus. The attributive adjective participle "who has blessed" indicates the Father's sovereign action on the believer's behalf and introduces three prepositional phrases elaborating on the divine blessing.
            (b) God alone provides the blessing; thus, God alone deserves to be praised.
            (c) God deserves praise because his blessing involves "every spiritual blessing."
         (4) The second prepositional phrase locates the sphere of the divine blessing "in the heavenly places."
            (a) Paul does not intend to dissociate human flourishing from the present age. Instead, there is a temporal and eschatological dimension.
            (b) By locating the blessing in the spiritual realm, believers praise God for his provision of all that is necessary for their spiritual well-being now and into eternity.
            (c) This includes the capacity to faithfully spread the gospel globally.
            (d) "In Christ" that which was lost in Adam returns in the New Adam (Rom 8:28; 1 Cor 15:45).

ii) **The mission of the Father (Eph 1:3-5).**
   (1) Scripture attributes the initial act of *missio Dei* to the Father.
   (2) Thus, a Trinitarian missiology begins with an inquiry into the sovereign activity of the Father. Eph 1:3-5 presents four elements of the Father's mission, each within the context of divine election, and each inherently Christocentric.

   (3) **Divine election is pre-temporal and unconditional.**
      (a) The Father elected a particular people prior to creation. The eternal timing of divine election (1) discredits a *temporal-remedial* missiology, and (2) attributes the entirety of human redemption to God.
      (b) Bruce Ware elucidates Paul's intent. He says, "by placing election before the very creation of the world and time is this, we did not yet exist, and so God's election of us simply can have nothing to do with certain truths about us."
      (c) The Father elected solely "according to the purpose of His will" (Eph 1:5).
      (d) Rather than hindering global missions, the pre-temporal and unconditional nature of election propels it.

   (4) **Divine election renews the divine image (Eph 1:4).**
      (a) Although the language of divine image is absent, the concept is present. Note that Paul reveals the outcome of divine election is "that we may be holy and blameless before him" (Eph 1:4; Rom 8:28-30).
      (b) Sam Storms interprets this as referring "to that absolutely sinless, holy and blameless condition in which we shall be presented to God at the second coming of our Savior."
         (i) Storms's interpretation underscores the *eschatological* dimension of *missio Dei.*
         (ii) Righteousness and blamelessness await the believer. The *eschatological* hope of dwelling with God depends on an imparted holiness.
         (iii)The OT typified the personal holiness requirement for a covenant relationship with God. Beginning in creation, illustrated in the Mosaic Law—God's requirements for Israel to dwell in God's presence—and now fully disclosed in NT (1 Pet 1:16).
         (iv)Fellowship with God requires holiness and wholeness, a relationship that Adam once enjoyed and one that will be eternally enjoyed by the redeemed in the eternal new creation.
         (v) The Father's mission of election is, in part, a desire to transform the elect into the holy and blameless image of the Son.

   (5) **Divine election restores the covenant relationship of sonship (Eph 1:4).**
      (a) Adoption echoes sonship.
      (b) Paul dates adoption in eternity past when God set his affection "in love" on a particular people to make his sons in Christ.

(c) The use of adoption is a metaphor to describe the Father's mission to bring the elect back into a covenant relationship.

(d) Out of divine love, the Father restores the image-bears ontology as his sons, through Christ (John 1:12).

(e) It was the intent of the Father, per his divine prerogative as sovereign Creator, to create, to permit the fall, and according to his good pleasure, set his divine love on a chosen people from fallen humanity who he would redeem through the atonement of Christ (Rom 8:29-30; 9:11-13; Eph 1:4-5; Rev 13:8).

(6) **Divine election is doxological.**

(a) The sovereign grace of God upholding each aspect of the Godhead's mission culminates in doxology (Ps 106:5; 1 Pet 2:9; Rom 9:23). The Father's pre-temporal and unconditional election assures the glory of God will not be shared and consequently leads to the eternal "praise of His glorious grace" (Eph 1:11; 1 Cor 1:27-29).

(b) The objective of sovereign choice is worship (Eph 2:7; Ps 106:5; 1 Pet 2:9; Rom 9:23).

iii) **The mission of the Son (Eph 1:7-12).**

(1) The Edenic failure of Adam to display the holy nature of God by siding with the serpent transitioned the created order into disorder.

(2) Yet, Paul demonstrates the Fall to be part of *missio Dei,* in the sense that God's intent to be fully known necessitates a full revelation of his attributes (i.e., salvation and judgment).

(3) To accomplish this, the Father sent the Son.

(a) In the context of Eph 1:7-12, Paul displays Jesus, in agreement with the Father, chosen in eternity past to shed his blood as the purchasing agent of the elect's redemption (Eph 1:7; 1 Pet 1:20).

(b) It is because of the end objective of redeeming a people for the glory of God and the praise of the Lamb that Christ came as a means for that redemption. Christ is explicit that his mission was to do the will of the Father. As the substitute of the elect, all their sin was placed on Christ and propitiated at the cross (Romans 3:25; 2 Cor 5:21).

(c) In his active obedience, perfectly obeyed the Law of God, and his passive obedience, he laid down his life as the sinless substitute to ransom the church (Matt 26:39; John 5:19; 6:38; 10:30; 14:31; Eph 5:25).

(4) The penal substitution of Christ in the atonement makes provision for redemption and belief through the efficacious call of the Holy Spirit.

(a) Christ has wholly paid the ransom to God for a people through the atonement (Gal 3:13-15). Sufficiently, the atonement canceled, "the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross" (Col 2:14). God no longer has a legal case against the sinners for whom Christ died.

(b) For those whom the atonement is intended, there can be no second demand of payment. In eternity past, their salvation was determined and later in time accomplished at the cross.

(c) Why did God do this this?
   (i) For the praise of his glorious grace (Eph 1:6-7). Within the Pauline corpus, the term *grace* appears ninety-five times, twelve times in Eph.
   (ii) The frequency of use underscores the centrality of *grace* in Paul's theology. Paulinism magnifies grace as he source of justification (Rom 3:24) and that this is a free gift (Rom 5:15-17) stemming from the grace of Jesus Christ. In short, the purpose of God's grace is to renew the image-bearers ontology and function.

(d) **The mission of the Son discloses the full eschatological intent of** *missio Dei.*
   (i) In Christ, the Godhead realizes his plan to abide in a future eternal temple-city free of sin by redeeming a portion of humanity, destroying Satan, and removing his illegitimate earthly authority (Eph 1:10b-d).
   (ii) Salvation, in Christ, creates a holy people to inhabit the new creation. God's method to atone, purify, and sanctify the residents of the eschatological kingdom is solely accomplished in by the blood of the Messianic Lamb (Eph 1:7a-b).
   (iii) The Johannine vision of a living, yet slaughtered Lamb gives proof of the propitiatory success of Christ and gives hope for those finding redemption through his blood (John 1:29).

(e) **Jesus is the culmination of all** *missio Dei* **activity.**
   (i) The full disclosure of God's wise and mysterious will (Eph 1:8b-9a). Thus, the exaltation of Jesus is the apex of missions. For this reason, God has lavished the riches of his grace on his people. An act already accomplished with ongoing effects; hence, global missions is wholistically *eschatological-christological-doxological*, in him human ontology and function renews.
   (ii) Redemption, as the Son's role in *missio Dei,* is christological.
   (iii) Jesus is the perfect Son. Believers need look no further than Jesus to know God in a covenant relationship. Jesus made God visible. Today God's infinite greatness, splendor, and holiness is revealed in Christ—the perfect embodiment of God's divine nature and identity. Jesus is the full manifestation of God's glory (Heb 1:3).
   (iv) Jesus is the final High Priest and King. As God incarnate, he is sovereign Creator and Sustainer. He speaks and upholds the universe with his word. Jesus is a better Prophet. God has spoken finally and definitively in the Son. Jesus is the culmination of God's revelation (Heb 1:1-2). Nothing occurs outside the scope of his sovereign rule. Jesus is a better Priest.
   (v) He is the fulfillment of the Old Covenant allusions (Heb 7:22). His once-for-all sacrifice cleanses the sin of all who believe (Heb 9:23).
   (vi) Now exalted to the Father's righthand he makes unhindered intercession (Heb 8:6). He is a better temple that gives hope to

draw near to God (Heb 7:19). He is a better Savior producing our present sanctification and ensuring our eternal holiness (Heb 11:35). He is a better land inheritance, for it is in him we have our Sabbath rest (Heb 11:16). Jesus is better than all earthly possessions (Heb 10:34). To desire lesser things in exchange for Jesus is foolish. Jesus is infinitely and eternally better than anything the image-bearer may desire.

iv) **The mission of the Spirit (Eph 1:13-14).**
  (1) With the necessary perquisites for redemption secured at the cross of Christ, *missio Dei* shifts to the work of the Spirit. (John 19:30).
  (2) Christ now fulfills his promise to send and to place the Spirit within the new covenant believer, forming his church (John 7:37-39; 14:17; 16:7).

  (3) The mission of the Spirit is, therefore, at minimum twofold.
    (a) **The Spirt inaugurates the new covenant era of redemptive history.** As predicted by the OT prophets, an unprecedented Pentecost outpouring of the Spirit transitions the people of God into the church age (Joel 2:28-29; Ezek 39:29). The Spirit's advent births the church age and guarantees her *eschatological* inheritance (Eph 1:13).

    (b) **The Spirit's mission discloses the universal scope of *missio Dei.*** The OT mystery of *missio Dei,* is Gentiles are fellow heirs with Christ (Eph 3:3-9). From the beginning, God intended the gospel for all peoples, showing his mission of redemption was not then some afterthought but part of God's plan from the beginning.
      (i) Now fully revealed, the universal scope of the gospel is to be effectually applied to all the beloved.
      (ii) An application that is certain because their salvation has been secured in Christ (2 Pet 3:9).

  (4) **Belief in the gospel and the sealing of the Spirit (i.e., incorporation into the church) correspond as two sides of one event.**
    (a) For example, as a chronicle of the transitional period in redemptive history, Acts documents the Spirit incorporating (i.e., sealing) those in Christ into one body.
    (b) Paul gives a definitive argument for this position, "for in one Spirit we were all baptized into one body" (1 Cor 12:13).
    (c) Upon conversion, the Holy Spirit Christ incorporates believers into the church regardless of demographic background (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16).

  (5) **God unveils his mission by birthing the new covenant multiethnic church.**
    (a) Comparative analysis of Leviticus 23 and the events of Jesus's passion, Resurrection, Ascension, as well as Pentecost reveals once again the eternal Trinitarian orchestration of *missio Dei.*

(b) The true Passover Lamb propitiates sin, the Resurrection guarantees an eschatological resurrection of the redeemed sons of God, and Pentecost Firstfruits Offering of the Feast of Weeks corresponds with the Spirit's birthing the church (Lev 23:4-21; 1 Cor 5:7; Col 1:8; Acts 2:1-13).

(c) Just as Jesus fulfills the Firstfruits Offering of the Resurrection, the Spirit is the first fruit of the believer's eschatological inheritance.

   (i) Most interesting is the typology of Pentecost and the Feast of Weeks. The Spirit fulfills the antitype image of the Firstfruits Offering of the Feast of Weeks, which contained leaven foreshadowing the inaugurated eschatology of the church.

   (ii) The church, although positionally holy and blameless, continues in the state of sin as she awaits her Beloved's return for final consummation.

(d) In fulfillment of Jesus's promise to build his church, the Spirit reunifies the divided kingdom and assimilates the nations (Matt 16:13-20; Hosea 1:10-11; Acts 2:1-12; 8:4-8; 10:34-43).

   (i) The delayed reception of the baptism with the Holy Spirit for the Samaritans is an atypical act authenticating the new covenant realities.

   (ii) Here, God is granting an apostolic validation by Peter and John that Samaritans are equally included in the new covenant church (Isa 49:6; 8-13).

   (iii) This validation serves to refute the Jewish exclusiveness that plagued the early church. John Polhill refers to this narrative as the "Samaritan Pentecost," noting, "It is a major stage of salvation history. The Spirit as it were indicated in a visible manifestation the divine approval of this new missionary step beyond Judaism." A similar argument should be made for a "Gentile Pentecost" when Cornelius and his household are baptized with the Holy Spirit (Acts 10:44-48). Ultimately, once the Spirit assimilates a representative from each portion of the Acts 1:8 commission, authenticated through the witness of Peter, the missionary enterprise launches to the ends of the earth (Acts 13:1-3). In short, the Spirit's mission in Eph 1:3-14, coupled with the aforementioned passages, demonstrates the universal scope of *missio Dei.*

v) **Eph 1:3-14 fully discloses the purpose and scope of *missio Dei.***

   (1) Commenting on the pericope, Köstenberger and O'Brien write, "Paul unveils the 'mystery' of God's will, 'according to his purpose, which he set forth in Christ, as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.'"

   (2) The divine Trinitarian will for creation is *eschatological-christological-doxological*.

      (a) Authority over creation, relinquished to Satan by Adam, returns to Christ with unparalleled comparison, revealing in greater fullness the

glory of God to be savored. Jesus's cosmic authority transcends earth, and it is under this authority he commissions his church (Matt 28:16).

(3) In Christ (i.e., *christological*), God accomplishes his "great *eschatological* plan to unite all things underneath the authority of Jesus" by the redemptive power of his atoning sacrifice and to the praise of his glorious grace (i.e., *doxological*). In Christ, the covenantal relationship and blessing of God is restored, his image-bearers are adopted as sons, exalted as priest-kings, destined to dwell with him in the new creation temple (1 Pet 2:9; Rev 21:3). Once more, Whitfield captures the glorious purpose of *missio Dei:* "God's mission is to gather to himself a people for his praise and glory, and God's people will live for God, worshipping him and enjoying him and his blessing."

(4) Eph 1:3-14 shows that every aspect of God's mission involves the direct agency of God, yet the three divine persons act in distinct ways.

(5) Mission is grounded in an intra-Trinitarian movement of God himself . . . mission flows from the inner dynamic movement of God in a personal relationship.

(6) ***Missio Dei* is intrinsically trinitarian.**
   (a) The Father elected a people to gift to the Son, the Son redeemed them, and the Spirit efficaciously calls and regenerates them (John 6:39-40). Scripture presents each person of the Godhead harmoniously accomplishing *missio Dei.*

Session 4
1) **The Biblical Basis for Global Christian Missions.**
   a) Session 4 will develop the biblical concept of global missions by evaluating the Great Commission. Special attention will be given to the Matthean Great Commission.
   b) **Learning Outcome:** Students will be familiar with five Great Commission texts and their contributions to Global Missions.

2) Outline
   a) **Introduction.**
      i) Foundational Scripture: Matthew 28:16-20
      ii) Between the Resurrection and Ascension, Luke records that Jesus taught many things about the kingdom, but Scripture records only two repeated topics: (1) the Resurrection and (2) the Great Commission.
      iii) It stands to reason, that if the Resurrection is true, then the Great Commission is the church's ambition.

   b) **The Great Commission Texts**
      i) When considering the Great Commission, the Matthean account is most familiar. Due in large part to the account's detail of the church's responsibility and privilege to multiply disciples among all peoples.
      ii) While Matthew 28:16-20 is conventionally known as the Great Commission, most missiologists and theologians agree each of the four Gospels and Acts has a Great Commission passage: Matthew 28:16-20, Mark 16:15-18, Luke 24:46-49, John 20:21, and Acts 1:8.

      iii) **John 20:21, Mark 16:15, Matthew 28:18-20, Luke 24:44-49, and Acts 1:8.**
         (1) Although various nuances exist within prioritism relating to discipleship and church planting methodology, there is consensus that the missionary task does not end with evangelism. In short, evangelistic priority is not limited to evangelism but entails the prioritization of discipleship and church planting. Each of the five Great Commission statements—Matt 28:16-20, Mark 16:15-18, Luke 24:46-49, John 20:21, and Acts 1:8— uniquely contributes to missions strategy.
         (2) When considered as a whole, Great Commission obedience begins with evangelism and culminates in church assimilation or formation, the long-term context of discipleship.
         (3) Cumulatively the statements include: missionary sending (John 20:21), the scope of missions (Mark 16:15), missions methodology (Matt 28:18-20), message content (Luke 24:44-49), and the means of missions (Acts 1:8).

      iv) **Exegetical inquiry into the Matthean Commission.**
         (1) Köstenberger and O'Brien consider Matt 28:16-20 "the culmination of Jesus' mission: the fulfillment of Israel's destiny as the representative, paradigmatic Son, with the result that God's blessings to the nations, promised to Abraham, unrealized through Israel will be fulfilled through Jesus in the mission of his followers."

(2) **Great Commission authority (Matt 28:16-17).**
    (a) After the Resurrection, the disciples gathered on the mountain in Galilee and worshiped. The setting on the mountain in Galilee is significant. First, it recalls the final temptation on an unidentified mountain when Satan offered his stolen authority over the nations. Jesus, however, did what Adam did not, obeyed, and reclaimed authority.
    (b) The absoluteness of Jesus's authority does not increase per se but enlarges to include the cosmos (Matt 13:37-39; 2:5-11).
        (i) The comprehensive nature of his authority is unmistakable.
        (ii) Jesus possesses absolute authority over all things (Matt 11:27). This pronouncement would have encouraged the disciples and propelled them into Great Commission obedience.
        (iii) Under the authority of Jesus, and by God's grace and for his glory, participation in *missio Dei* becomes non-negotiable. Jesus's cosmic authority manifests throughout the gospel, alluding to his messianic identity (i.e., the seed of Eve, the Second Adam, the promise of Abraham, the better Moses, the True Israel, the Son of David).
            1. Note the explicit correlation of Matt 28:18 and Dan 7:13-14.
                a. Jesus is the Son of Man who receives everlasting "dominion and glory and kingship… that all peoples, nations, and languages should serve him."
            2. The mountain setting recalls the setting of the Sermon on the Mount and "the mountain as a place of revelation and communion with God throughout Matthew" (Matt 4:8; 14:23; 15:29; 17:1; 24:3; 26:30).
            3. The Galilean Mountain closes his gospel around the Gentle mission motif of previous chapters. Grant Osborne observes that in "Galilee of the Gentiles' Jesus will launch the universal mission" Matt 4:15-16).
            4. A submission exegetically plausible given that the object of the main verb is the nations.
                a. "*All nations*"
                    i. The Greek term is "ta ethne," from which the word "ethnic" is derived.
                    ii. This means groups of people with the same language, culture, worldview, and context.
                    iii. What it is not, are political or geographical borders. It is not countries. Today, there are around 195 political countries or nations in the world.
                    iv. If that were the case, the Great Commission would already be completed.
                    v. But it is not because there are many nations that have hundreds of ethnic groups living within their borders.
                    vi. Instead of there being 195 nations, there are more than 16,000 ethnic groups.

v) **The Great Commission mandate (Matt 28:18-20).**
  (1) **The commission's single imperative is "make disciples."**
      (a) Interestingly, the command is not to evangelize but to perform the broader and deeper task of discipling the nations.
      (b) Contrary to modern missionary practice, evangelism was never the totality of the task; it was the beginning.

  (2) Supporting the command to "make disciples" are three supplemental participles: (1) "go," (2) "baptizing," and (3) "teaching."

      (a) **The go participle.**
          (i) First, the introductory circumstantial participle "go" is correctly translated with imperative force. Nevertheless, many attempt to minimize the "go" dimension. They argue the participle form of the verb requires an alternative translation: "as you go," or "as you are going." Regardless, such an approach lacks exegetical support. Attempts to overly subordinate the verb "go" ignores the grammatical structure.
          (ii) The Great Commission returns God's mission to the centrifugal direction.
          (iii) Demonstrating the universal scope of global missions. The church, with a restored image of God, function as God's priestly-kings and sons spreading his indwelt presence globally (Acts 15:17).
          (iv) The Great Commission priority is advancing the gospel among the people and places where Christ is unknown (Rom 15:23-24). To make disciples of the nations. This means with limited resources and personnel; the church must prioritize pioneer missionary efforts.
          (v) Paul understood the Great Commission's intent is the gathering of Christ's redeemed—of every race and tribe—from among the earth (Psalm 96:1-9; 1 Cor 9:16; Rev 5:9). But this does not mean evangelistic engagement of a people or place marks the end of the Great Commission task.

      (b) **The baptizing participle.**
          (i) Baptizing and teaching are also circumstantial and are imperatival in force.
          (ii) The baptizing dimension, with the singular "name" followed by the threefold reference to the Godhead, further confirms the Trinitarian nature of missions.
          (iii) Baptism symbolizes the restoration of the covenant relationship with the Godhead lost in Eden.
          (iv) Baptism marks the universal scope through multiethnic incorporation into the body of Christ. Baptism portrays the creation of one new man in Christ (Eph 2:15-16).
          (v) The image of God restored in conformity to the Son.

(c) **The teaching participle.**
  (i) All followers of Christ "are to be taught to obey everything Jesus commanded so that they increasingly become like him" (Matt 10:24–25; Rom 8:29; 2 Cor 3:18). Under the New Covenant, God's image-bearers fill the earth through spiritual progeny.
  (ii) Jesus declares that his disciples are "to make more of what he has made of them.
  (iii) Discipleship implies that only when a substantial number of mature churches exist and embrace their role to continue Christ's commission can the church potentially classify the missionary task as complete.
     1. For example, Paul's first missionary journey. Paul strategically chose to delay gospel advancement into new frontiers to continue the missionary task—deeper discipleship and church maturation—in southern Galatia (Acts 14:21-23).
     2. While the enormity of the Great Commission task overwhelms, Jesus's abiding presence enables Great Commission obedience.

<u>**Module 2: The trends, Practices, and Contemporary Issues Related to the Great Commission Task.**</u>

Session 5
1) **The History of Global Christian Missions Strategic Priority**
   a) Session 5 will overview the history of the Great Commission. A general survey will cover global mission developments throughout church history, with special attention given to recent evangelical missiological pronouncements that have a direct impact on the Dominican Baptist Convention's context.
   b) **Learning Outcome:** Students will be able to distinguish between the historical missions paradigms of holism and prioritism.

2) Outline
   a) **Introduction**
      i) Foundational Scripture: Acts 1:8
      ii) Missiological literature uses key terms to articulate mission theology and philosophy (i.e., mission, kingdom, evangelism).
      iii) In turn, the understood meaning of these key missiological terms informs missionary practice and strategy. Presumably, objective and universal definitions should therefore exist, a linguistic clarity for mission effectiveness. Yet subjective and ambiguous definitions are normative.
      iv) As a result, while evangelicals agree on the primacy of mission, they disagree on the priority of mission. Despite the apparent straightforward intent of the Great Commission task, consensus on the appropriate relationship between gospel proclamation and social transformation in global missions remains elusive.
      v) Given the inconsistent usage of missiological language, the disagreement is understandable. Equally understandable is the diversity of contemporary paradigms expressing conflicting mission mandate priorities. Recognizing that some paradigms are more biblical than others, the dominant evangelical orientations are prioritism and holism. Both are respectable attempts to conceptualize the priority of the church's mission. Prioritistic and holistic advocates are equally motivated to engage in global missions biblically and faithfully. Nevertheless, they argue for drastically dichotomized priorities. The result is conflicting missiologies that produce fundamentally different Great Commission methodologies. For this reason, the contentious priority debate is one of the most significant conversations shaping mission initiatives. As such, biblical and historical clarity on mission priority is a matter of first importance, not a debate of semantics.

   b) **Establishing a global missions paradigm conceptual framework.**
      i) Before surveying the history of global missions, a conceptual framework for codifying historical missiological paradigms must be established.
      ii) Mission priority orientations range from evangelistic priority "to ecological care for creation, and everything in between", according to Chris Wright.
      iii) The multitude of nuanced mission priority spectrums, continuums, scales, and frameworks contribute further to the confusion.

iv) According to Peter Wagner, there are probably an infinite number of positions that Christians could choose to take… as options open to those who feel involved in God's mission in the world.

v) While Wagner rightly summarizes the dilemma, some form of categorization is necessary to determine the biblical priority of mission. Thus, I use Christopher Little's mission priority distinctions for conceptual clarity. Little presents five mission priority orientations: (1) liberalism, (2) holism, (3) on the fence, (4) prioritism, (5) and fundamentalism.

vi) As with most theological and missiological debates, illogical and extreme orientations exist. The mission priority debate is no exception. For this reason, I briefly introduce and discredit three unacceptable viewpoints.

(1) **On the Fence.**
   (a) First is the illogical view of *on the fence*. Acknowledging the inevitable indecision of some who "refuse being drawn to one side of the debate and remain on the fence by affirming something akin to holistic prioritism or prioritistic holism," Little sets forth the *on the fence* orientation. However, he dismisses this position on the principle of non-contradiction. Either there are priorities in missions or no priorities in missions. "One must be true and the other false; there are no other options.

(2) **Liberalism.**
   (a) Second, positioned on opposing ends of the priority spectrum are liberalism and fundamentalism. In the context of Little's spectrum, liberalism and fundamentalism are broad summations of two sharply contrasting views.
   (b) On one end, liberalism maintains a social transformation priority without any need for gospel proclamation. Liberalism holds a social gospel that stresses sociopolitical salvation. In an act of hermeneutical malpractice, liberalism argues that doing good deeds in Jesus' name is evangelism (1 Cor 15:1-8). Liberalism's denial that faith comes through gospel proclamation" departs from historic evangelicalism and Scripture.

(3) **Fundamentalism.**
   (a) As it pertains to mission priority, fundamentalism prioritizes verbal proclamation while rejecting any form of social transformation in mission.
   (b) The dogma is withdrawal from social concern altogether in the interest of individual regeneration.
   (c) Fundamentalism's complete dismissal of social action ignores biblical precedent which allows for appropriate social engagement (Mic 6:8; Gal 2:10).
   (d) Thus, to the degree liberalism and fundamentalism adhere to their respective affirmations above, they are biblically illegitimate.

vii) **Prioritism-Holism Distinction**

(1) In the quest for mission priority, only holism and prioritism are viable evangelical options. Holism is not liberalism in the sense it repudiates gospel proclamation neither is prioritism fundamentalist in the sense that it rejects social action. For evangelicals, the mission priority debate is not a binary choice. Evangelicals recognize the biblical precedent of "word and deed," "gospel proclamation and gospel demonstration," and "evangelism and ministries of mercy."

(2) The question at hand is one of relationship: Are evangelism and social action equal mission priorities or is there a hierarchical distinction?

(3) **Holism.**

(a) Etymologically, holism implies the consideration and representation of the whole. Holistic mission, according to Christopher Wright, "is not truly holistic if it includes only human beings…and excludes the rest of the creation for whose reconciliation Christ shed his blood."

(b) In short, a Christian serving God's nonhuman creatures in ecological projects are engaged in a specialized form of mission that has its rightful place within the broad framework of all that God's mission has as its goal.

(c) Built on the broad understanding of the gospel's redemptive intent, holism includes the whole of human needs, spiritual, social, and personal. Gospel proclamation and social transformation are inseparable aspects of Christian mission.

(d) Evangelism and church planting and development, and social transformation are equal partners. Holism contends that separating gospel proclamation and social transformation results in impoverished evangelism and inadequate commitment to compassionate service.

(e) In sum, holism conflates social responsibility to a position of equality with evangelism. There is no allowance for hierarchical distinction in mission priority. Holism is a framework of mission that refuses the dichotomy between material and spiritual, between evangelism and social action, between loving God and loving neighbor. When considering the priority of mission, holistic advocates are without concern for which is most important. The holistic argument is that evangelism and social action are not in opposition but intrinsically connected as equally essential components of the Great Commission task. Broad definitions of mission—as set forth by holism—mean every activity of a Christian is part of the mission.

(4) **Prioritism.**

(a) In contrast, prioritism narrowly defines the priority of mission. Insisting on a hierarchical "distinction between the primary mission of the church and secondary supporting ministries." In Little's spectrum, what is being stipulated with prioritism is not that there is a dichotomy between word and deed, but also that there is not equality between them either.

(b) For prioritistic missiologists, gospel proclamation and demonstration are not antithetical, but neither are they equal. Put plainly, hierarchical distinction preserves the Great Commission intent without diminishing the missiological value of social engagement.

    (i) First, relating to social transformation, prioritism affirms "a multitude of excellent enterprises" that the "Christian mission must certainly engage." Affirmation, of course, is not prioritization. An essential aspect of prioritism is that "other Christian ministries are good but secondary and supportive…the mission is primarily to make disciples of all nations." As such, hierarchical distinction prioritizes evangelism without diminishing holistic ministry legitimacy.

    (ii) Second, evangelistic priority represents more than verbal evangelism and personal conversion. Prioritism asserts that the mission priority should be the proclamation of the gospel, whereby genuine disciples of Jesus Christ are made. In short, the language of evangelistic priority includes the comprehensive missionary assignment explicitly described in the Great Commission (Matt 28:18-20).

        1. Thus, the primary task of missions "is to proclaim the gospel of Christ and gather believers into local churches where they can be built up in the faith and made effective in service, thereby planting new congregations throughout the world."

        2. Observable in this definition are three interdependent aspects of the missionary task: evangelism, discipleship, and church planting. In other words, in the context of prioritism, evangelistic priority considers evangelism the initial step of a sequential process that involves the discipleship of new converts and the formation of, or assimilation into, healthy churches.

c) **Key figures and movements in missions history.**

  i) **Global Missions orientations prior to the Modern Mission Movement**

    (1) Prioritism was the prevailing mission priority view in the early Patristic period.

    (2) Irenaeus, one of the most influential second-century theologians, known for all his theological and church-building activities, was most at home as an evangelist. Origen argued for the primacy of the verbal proclamation of the gospel and, around AD 250, noted that a large majority of Christians "spent their time chiefly in evangelism."

    (3) Ruth Tucker notes that although the mission priority of the early church was "evangelism, accompanied by spiritual growth," evangelistic priority would "become secondary during the succeeding centuries."

    (4) Although the evidence suggests "evangelism and church planting took priority" in the church's mission for three centuries, a dramatic shift in mission priority occurred during the reign of Constantine.

    (5) By the early fourth century, holistic missions became the normative mission priority. Apart from a few exceptions, most "missionaries would

focus on social justice and good works" during the late Patristic and Medieval Church Period.

(6) Missiological content is scarce in Reformation literature.
   (a) The Reformers prioritized the rescue of the biblical gospel over global missions.
   (b) Evangelistic urgency was "not seen as a top priority," and with other challenges, "the Great Commission was all but forgotten."
   (c) As a result, clarity on the predominant mission priority position is challenging. What is clear is that the Reformation laid the theological foundation for the modern missionary movement.

ii) **Global Missions orientations during the Great Century**
   (1) The Great Century dates AD 1800 to AD 1914.
   (2) Traditionally associated with William Carey, the modern Protestant mission movement began at the end of the eighteenth century and continues into the present.
   (3) The Great Century represents a period of unprecedented gospel advancement. Missionaries proclaimed the gospel in "every continent and almost every nation," with believers from "every race of people in the world" following Christ
   (4) Mission advancement is uncontested; however, consensus on mission priority is contested.
   (5) According to Timothy George, evangelical missionaries of this period "were practitioners of holistic mission."
   (6) Others argue that evangelistic priority and social responsibility were relatively dualistic in the early modern mission era.
      (a) For example, Paul Hiebert admits that "missionaries planted churches and established schools, hospitals, handicraft projects, and agricultural centers."
      (b) However, according to Hiebert, missionaries segregated their activity into the secular and sacred. Evangelism and church planting were Christian mission. Other humanitarian activities marked the advancing civilization.
      (c) From Hiebert's perspective, missionary thought was prioritistic even though their activity resembled holism.
      (d) Donald McGavran observes that before the twentieth century, most missiological literature and initiatives maintained that the preeminent task of the Great Commission "was leading men and women to the Christian life and multiplying soundly Christian, biblical churches."

      (e) **William Carey.**
         (i) Carey's ministry spawned a new emphasis on evangelistic priority.
         (ii) Carey rescued the Great Commission mandate previously limited by reformed theologians to the apostles.
         (iii)Carey engaged in bible translation, medical ministry, relief work, and education, but all these activities were "subsidiary to their main purpose of spreading the Gospel."

(iv) Yet Carey reveals his priority: "Remember these things. First, it is your duty to preach the gospel to every creature; second, remember that God has declared that His word shall accomplish that for which it is sent."

(f) **Adoniram Judson.**
(i) Judson, consistent with his contemporary counterparts, engaged in a broad spectrum of mission activities. Yet evangelistic priority was preeminent. He remarks, "our great work is to preach the gospel… and build up the glorious kingdom of Christ among this people."
(ii) Paul Wilkerson indicates Judson's "priority for church planting and evangelism with the formation of schools as a bridge to evangelism" distinguishes him as a prioritist.
(iii) Judson's ministry resembles hierarchical prioritism by differentiating social transformation as important but secondary bridges to evangelism.

iii) **Global Missions orientations during the Tumultuous Century**
(1) The tumultuous century from AD 1914 to the present.
(2) At the pinnacle of the mission priority debate, the early twentieth century marks an unprecedented polarization in the mission priority debate. Before 1865, evangelicalism safeguarded "the mission of the church to the verbal proclamation of the gospel."
(3) Intent to expand the scope of missions, a great reversal occurred between 1865 and 1930. The conflict among evangelicals was evident from the beginning. Walter Rauschenbusch proposed that "the kingdom of God was the central message of Christ and advocated the transformation of the existing social order."
(4) In response, Ronald Allen—Rauschenbusch's counterpart—published *Missionary Methods*, calling for evangelistic priority and world evangelization.
(5) The conflict over mission priority eventually culminated in a dichotomization of mission theology and methodology beyond biblical-evangelical allowance. As the mission priority scales gradually tipped in favor of social transformation, evangelicals responded.
(a) The encroachment of liberalism in the late nineteenth century caused evangelicals to react "to the new social gospel embraced by modernism and liberalism."
(b) Evangelicals successfully recovered the historic tenants of biblical Christianity—biblical inerrancy and authority, substitutionary atonement, the exclusivity of Christ, and priority of verbal proclamation of the gospel—but so radical was their response that they abandoned any social dimension of the church's mission. For this reason, conservative evangelicals became known as fundamentalists.

(6) **Ecumenical ambiguity.**
   (a) The extreme liberal and fundamental positions required a recovery of biblical missions. As early as 1901, evangelical John R. Mott sought the collaboration of young Christians to evangelize the world in a single generation. Mott detailed the task as "preaching the gospel to all men" to "give all men an adequate opportunity to know Jesus Christ as their Savior."
   (b) In 1910, a gathering in Edinburgh, Scotland, would become a landmark of this unprecedented time in mission history. Timothy Tennent names the World Missionary Conference "the most important missionary conference in the twentieth century, and it stands as one of the great landmarks of mission history."
      (i) Edinburgh "promoted international missionary cooperation" and "the evangelization of the world in this generation" without disavowing social action.
      (ii) Edinburgh affirmed evangelic priority. However, Edinburgh failed to restrict participation theologically in a desire to recover balance in Great Commission missions through broad Christian cooperation.
      (iii) This error resulted in "participating churches and missions were free to define mission within their separate communions and without reference to any external standard, including the Great Commission itself."
   (c) The ambiguity of doctrinal consensus launched the modern ecumenical era of missions and the International Missionary Council (IMC) formation. Eventually, the IMC merged with the World Council of Churches (WCC). Arthur Johnston concedes that in the "earlier years of the WCC, there was a place for evangelical evangelism."
   (d) Nevertheless, rupture over prioritism and holism was emerging. For example, calling for a "reorientation of mission away from individual soul evangelism" toward social transformation, a commission led by William Ernest Hocking published *Rethinking Missions* in 1932.
   (e) To which Henry Frost of China Inland Mission responded, "Social reform is good, but it is not the gospel. Education is good, but it is not the gospel. Medical work is good, but it is not the gospel. Indeed, these matters, good as they are, may destroy the gospel." Eerily fulfilling Frost's prediction, the ecumenical WCC abandoned prioritism in 1961. Evangelical prioritists, once again, were left unrepresented.

(7) **Evangelical response.**
   (a) The evangelical response sought to retain much of the fundamentalist theology and "prioritize evangelism while building broader coalitions to apply the gospel to contemporary social concerns."
   (b) While several evangelicals contributed to the evangelistic priority recovery effort, "no other person had a greater influence" than McGavran. Based on thirty-four years of missions experience, McGavran observed, "Any visitor to the mission field is likely to come away with the idea that mission work consists in schools, hospitals,

leper asylums, agricultural institutes, printing presses, and the mission compounds."

(c) Pursing correction, McGavran remarks, "God, indeed, has assigned priorities," and they are "carrying the gospel across cultural boundaries to those who own no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His church."

(d) Another mission reform leader was Carl Henry, who "challenged the Fundamentalist retreat from social engagement and called the church back to an active role in society." Henry noted that fundamentalists "made the mistake of relying on evangelism alone to preserve world order, and many liberals made the mistake of relying wholly on sociopolitical action to solve world problems."

(e) Foundational to modern prioritism, Henry presented an "integrated relationship between evangelism and social concern that maintains the priority of evangelism." In other words, hierarchical prioritism. In time, other evangelicals following the example of McGavran and Henry embraced prioritism, thus launching the international era of missions.

(8) **Lausanne Movement.**

(a) In July 1974, 2,430 evangelical leaders from 150 countries convened in Lausanne, Switzerland, for the First International Congress on World Evangelization. Concerned with the "church's evangelistic and missionary mandate," the congress gathered to "pray, study, plan, and work together for the evangelization of the world."

(b) The impact of the congress on evangelical missions is catalytic. Following the initial gathering, the congress formed The Lausanne Committee for World Evangelization (LCWE) and published the Lausanne Covenant, arguably the foremost evangelical statement on mission priority.

(c) Although the Lausanne Covenant addresses a diversity of global missions subjects, the relationship between evangelism and social concern is preeminent. Ultimately, the Lausanne Covenant definitively affirms a hierarchical distinction regarding mission priority. In short, the document affirms that "in the Church's mission of sacrificial service, evangelism is primary" without diminishing the value of social action. Unfortunately, with each subsequent Lausanne Congress—Manila 1989 and Cape Towne 2010—social responsibility would gradually elevate to a level of partnership with gospel proclamation.

Session 6
1) **Survey of Dominican Baptist's missiological heritage.**
    a) Session six will survey the missiological heritage of Dominican Baptists.
    b) **Learning Outcome:** Students will be able to articulate the missiological heritage and current state of Dominican Baptist missions.

    c) **Introduction**
        i) Former IMB director of the Overseas Division Winston Crawley writes, "From the very beginning of Southern Baptist work, missionaries have been involved in helping the hungry and the sick, and at the same time offering a message of love, hope, and life in Christ." A case in point is the Southern Baptist Mission in the Dominican Republic. Missionary Thomas Ratcliff points out that the "Dominican Baptists [missionaries] seek to minister to the whole man."

    d) **The Mission Priority Heritage of the CBD**
        i) The Foreign Mission Board (FMB) approved the expansion of Southern Baptist mission work to the Dominican Republic in 1961. In October 1968, a desire among the missionaries and national believers to collaborate domestically and internationally in the Great Commission task resulted in the constitution of the CBD. Essential to the CBD founding principles, philosophy, and objectives is the priority of global missions. Informed by this vision, the CBD consists of 79 affiliated churches in the Dominican Republic.
        ii) Two years after founding the CBD, International Mission Board (IMB) missionary Paul Potter shared the Southern Baptist goal for the Dominican Republic Mission. The desired goal, according to Potter, "is to establish many churches—through Dominicans." He says the strategy, the deliberate process contributing to fulfilling the desired goal, "is to train these people [Dominican Christians] to start new work so that they can train other people, and they still others." Both the goal and strategy suggest a prioritist paradigm, but an investigation into the IMB strategy reveals the Dominican Republic Mission also prioritized a number of holistic ministries. Records of the Dominican Republic Mission indicate that IMB missionaries paired the goal of planting new churches with the practice of meeting the social needs of the Dominican Republic—particularly the medical needs.
        iii) The question, therefore, is, did IMB missionaries in the Dominican Republic prioritize evangelism and church planting, or did they consider them equal priorities with other holistic activities? To answer this question, I will evaluate the Dominican Republic Mission's use of holistic activities.

        iv) **Medical Assistance Program (MAP).**
            (1) In his historical overview of Caribbean Baptist missions, *Baptist Trade Winds,* Graves notes the "development of early congregations was closely related to a medical program." As a result, in less than two years in the country, IMB missionaries provided medical treatment to over 119,697 Dominicans through MAP. Howard L. Shoemake, the first IMB missionary to the Dominican Republic, often reported the extensive reach of MAP to Southern Baptists. In one instance, Shoemake reported that

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IMB missionaries treated 30,000 Dominican patients and filled 60,000 prescriptions annually in a single medical center. However, Shoemake clarifies that MAP is not an end unto itself. He writes, "The effort [of MAP] is not just to heal bodies. Our plan is to preach, teach, heal, and witness in whatever way God leads." A prioritistic position Potter confirms.

(2) Potter notes, "The service rendered [through MAP] is a tremendous Christian testimony to the poor and the wealthy." In other words, it is a tremendous strategic instrument for gospel proclamation. Potter's strategic use of medical care led to two successful church plants, with plans to establish three additional churches. Tragically, however, Potter and wife, Nancy, were martyred before achieving their goal. The identity of those responsible for the murder remains unknown, but an anonymous informant alleges a group of Dominican doctors contracted the Potter murder. The motive of their martyrdom, according to the informant, was to discourage Southern Baptists from providing medical care through local churches.

v) **Disaster relief.** Disaster relief efforts in the Dominican Republic further illustrate the IMB's prioritist methodology.

(1) Prone to annual hurricanes, Southern Baptist missionaries consistently provided disaster relief (i.e., food supplies, refugee camps, sanitation infrastructure, and medicine). Following Hurricane David in 1979, IMB missionaries fed 25,561 displaced Dominicans in 25 refugee camps.

(2) Although Christian charity responding to natural disasters is admirable, Southern Baptist missionaries leveraged charitable activities to advance gospel proclamation and local church maturation. Reporting on the events following Hurricane David, Harold Hurst notes that Dominican Republic Mission relief efforts led to worship services for an estimated 650-700 Dominicans and empowerment of Central Baptist Church in Santo Domingo, which oversaw discipleship and church assimilation. Put plainly, while many Dominicans were fed, some "found Christ as Savior."

(3) Throughout the IMB tenure in the Dominican Republic Mission, disaster relief continued but never became a primary mission. Instead, humanitarian relief was a strategic instrument in gospel advancement. For example, following Hurricane George in 1999, missionary Bonnie Myers revealed the prioritist position undergirding the Dominican Republic Mission's disaster relief program. Myers reports that through their relief efforts, God "opened hearts to the gospel" and planted four new churches.

vi) **Community development and short-term volunteers.** While IMB missionaries primarily leveraged MAP and disaster relief for gospel advancement, their efforts were not limited to these holistic activities.

(1) The Dominican Republic Mission developed a range of holistic activities, including sports outreach, water purification programs, and community development projects. Once again, these activities were essential tools in the missionary arsenal but never the primary goal. By design, each activity furthered the mission priority of evangelism and church development.

(2) For instance, IMB missionaries, like Paul Siebenmann, "tried just about everything to get people close to the gospel." Reports from the Dominican

Republic Mission reveal Siebenmann leveraged sports outreach, radio broadcast, community development, and "one of his most vital resources," short-term Southern Baptist volunteers. As a former basketball coach and sports enthusiast, Siebenmann recruited Southern Baptist volunteers to host sports clinics. Through these clinics, Siebenmann broadened his gospel reach, reporting up to 60,000 Dominicans heard the gospel through the witness of short-term volunteers. Whereas holistic practice may consider Christian acts of charity sufficient, Siebenmann, as well as his IMB colleagues, understood holistic activities increased the opportunities to "share with them [Dominicans] until, hopefully, they can see the light… of their need for the Lord as their Savior."

vii) **Summary.** Unfortunately, explicit reference to holistic or prioritistic missiology is absent in the available records that chronicle the work of Southern Baptists in the Dominican Republic. The records do, however, reveal that although the Dominican Republic Mission engaged in both gospel proclamation and social transformation activities, they did not hold the two as missiological equals. Without question, IMB missionaries intended holistic ministries to complement, confirm, and contribute to the greater priority of verbal gospel proclamation and church formation. Social action was subordinate to evangelistic priority, never equal. For this reason, when considered as a whole, the International Mission Board IMB archives and CBD records confirm the mission priority heritage of the CBD is prioritism.

(1) In short, to a remarkable degree of efficacy, IMB missionaries maintained evangelistic priority while engaging in social engagement. The prioritistic strategy of IMB missionaries produced positive results. Fifteen years after the convention's constitution, CBD affiliate churches increased from five to 14.

(2) Each had a national Dominican pastor.

(3) The convention established SEBTD to educate Dominican Baptist pastors and leaders.

viii)   In the mid-1980s, the CBD commissioned the first Dominican Baptist missionary, Bertha Aquino, to Brazil. However, a drastic shift in the philosophy and strategy of missions by IMB leadership would prevent the Dominican Republic field personnel from a healthy exit to partnership.

e) **The Current State of Dominican Baptist Missiology**

i) While Dominican Republic IMB personnel faithful advanced the gospel through evangelism and church planting accompanied, when appropriate and possible, by holistic ministries, the IMB as an institution was undergoing a radical paradigm shift. Which, in time, resulted in the departure of IMB residential missionaries from the Dominican Republic.

ii) A departure that I suggest was premature and partly responsible for the current missiological state of the CBD.

iii) Therefore, in what follows, I contend the CBD's inadequate missiology results from the premature departure of IMB personnel and the arrival of holistic short-term volunteers.

f) **The implications of New Directions.**
   i) Keith E. Eitel observes that "slight differences [in missiology] can make large impacts on strategic planning, allocations of personnel, and financial resources." This is evidenced by the IMB presidency of Rankin. From the onset of Rankin's presidency, he vowed: "A Rankin administration would continue the current [IMB] emphasis on pushing into the unreached areas, but at the same time would press evangelism programs in the harvest fields."
   ii) Early in his tenure, Rankin rejected the dichotomy between reached and harvest fields, stating, "The responsibility is exactly the same: to bring people to saving faith in Jesus Christ." As a historical harvest field, it appeared unlikely that the Dominican Republic Mission would undergo significant change under Rankin's leadership.
   iii) However, he was known as a leader committed to "exerting all energy, expending all resources, doing whatever it would take to achieve the goal of global evangelism" with a decisive leadership style, "rather than working with people, getting input, and making them feel they are part of the decision-making process" Rankin's legacy is his complete reorganization of the IMB.
   iv) John David Massey remarks that Rankin led the IMB through "a revolutionary paradigm shift in 1997 called New Directions." Through New Directions, the IMB sought "to realign itself with a changing world to engage all Unreached People Groups in the most efficient and expeditious manner possible with the belief that global evangelization is possible in the present generation."
   v) From the perspective of New Directions, the most efficient and expeditious manner was to assign IMB personnel away from harvest fields like the Dominican Republic to UUPGs to start Church Planting Movements (CPMs).

   (1) Adjusting missionary deployment to evangelize the unreached missionaries can, in effect, expedite the return of Christ. This verse drove Rankin's passion to reach all the peoples of the world to fulfill its eschatological implications.

   (2) Unforeseen were the challenges New Directions would impose on IMB missionaries in reached fields and the long-term negative impact on the Baptist conventions and churches the IMB left behind. For the Dominican Republic Mission, the primary challenge of New Directions was less personnel. Acknowledging the potential for gospel advancement while simultaneously lamenting the absence of laborers, IMB missionary Kirk Bullington writes, "It's a harvest field. If we had the personnel, we could have Baptist churches all over this country." Nevertheless, New Directions produced a progressive decrease rather than increased personnel. In turn, gospel advancement and church planting efforts in the Dominican Republic progressively slowed until all IMB missionaries retired or received reassignment.

   (3) To their credit, IMB missionaries continued their efforts to multiple churches through evangelism and the strategic use of holistic activities despite the limitations imposed by New Directions. The Dominican Republic Mission purchased radio and TV time to broadcast weekly

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evangelistic programs to counter the lack of personnel. Missionaries recruited high school sports teams to promote evangelistic events. They solicited funds from Southern Baptists with the purpose to "meet [Dominicans] basic needs… [and] share with them about the love of Jesus Christ" during times of social chaos. Yet, under the leadership of Rankin and New Directions, field personnel in the Dominican Republic gradually decreased until the complete removal of all IMB missionaries in 2014.

vi) Further contributing to the poor state of the CBD's missiology was the creation of dependency during the IMB tenure. Although I am cautious not to diminish the godly sacrifice and legacy of the IMB Dominican Republic team, in retrospect, the Dominican Republic Mission cultivated a culture of paternalism.
(1) Albeit unintentional, given that no biblically minded missionary would willfully establish a paternalistic mission, Terry acknowledges paternalism as a potential negative impact of holistic ministries.
(2) Thus, an objective consideration and summation of the collective IMB work meets the technical definition of paternalism. On the one hand, cautious not to distort the true treasure of salvation in Christ Jesus, the IMB adorned the gospel with deeds of a Christian charity. These strategic, holistic endeavors created credibility, tangibly manifested gospel realities, and built bridges for intentional gospel conversation. On the other hand, by employing holistic activities in a prioritistic strategy in a culture with limited resources, the IMB modeled a missionary strategy beyond the reach of the average CBD church. In turn, much of the CBD's missional activities (i.e., church planting and missionary sending) depended on IMB oversight and underwriting.

g) **Summary.**
i) Gailyn Van Rheenen describes what I believe occurred with the Dominican Republic Missions: "Without realizing it, missionaries are tempted to control the structures they have developed collaboratively with local leaders. They work at disengagement with one hand while developing structures of control through money and placement of personnel with the other." For example, the financial burden of subsidiaries inherited from the IMB following their departure mirrors Rheenen's description of paternalism.

ii) During the IMB tenure, the CBD benefited from the financing of facilities (i.e., seminary campus, convention office, and Christian bookstore) and programs (i.e., MAP, disaster relief, and radio broadcast). With the IMB and its resources gone, responsibility for the assets and programs fell to the CBD. The process for legally obtaining IMB assets began in 2015, immediately after the departure of the IMB. Former CBD president Otto Sanchez speaks to the associated challenge. Sanchez writes, "After exhausting an arduous process that involved the selfless work of men and women with experience in different areas, the properties were acquired." Though unintended on the part of the IMB, the financial burden inherited by the CBD revealed an unhealthy dependency on foreign missionaries. It forced the convention to allocate its available funds to maintaining infrastructure rather than funding missional initiatives.

h) **The advent of holistic missions partnerships.**
   i) Shortly after the departure of IMB personnel, CBD missiology deteriorated beyond the acceptable definition of prioritism. With few exceptions, CBD churches either (1) reduced missions to local evangelism without concern for social engagement and global missions, or (2) as the IMB gradually reduced resident missionary personnel, CBD churches gradually increased partnerships with US-based state conventions and parachurch organizations to continue, as much as possible, the missions example of IMB missionaries.
   ii) More directly, the pendulum of the CBD's missions priority position swung to the opposing end of Little's spectrum, from prioritism to holism with the departure of the IMB and the arrival of the ecumenical collaborators.

      (1) First, in the case of churches that reduce missions to local evangelism, they excuse missions engagement citing a lack of resources. Although the IMB strategy was prioritistic, their use of holistic ministries (i.e., medical care, formal education, humanitarian relief, and community development) to evangelize and church plant was beyond the capabilities of most Dominican Baptists. Thus, in the absence of IMB resources originating from the United States, Dominican Baptists assume they need more resources to continue the missions paradigm example of their IMB collaborators. As mentioned in chapter one, Dominican Baptists frequently equate missions with humanitarian activities. Hence, Dominican Baptists often cite a lack of resources as a defense for not participating in global missions. When pressed, it becomes clear many CBD churches excuse their neglect of global missions, believing holistic ministries (i.e., medical care, community development, and humanitarian relief) must accompany their global missions endeavors. In short, CBD's failure to distinguish between holistic ministries from evangelism and church planting reveals a flawed concept of missions priority and contributes to their inadequate missiology.

      (2) Second, in the case of churches with new partnerships outside the Southern Baptist Convention (SBC), the ecumenical partners provide the resources to continue the holistic dimension of the convention but often lack the prioritistic missiological conviction of their IMB predecessors. That is to say, although the new nonprofit missions organizations offer a continuation of holistic ministries, their mission priority orientation often considers holistic activity an end unto itself. Given that many Dominican Baptists desire the continuation of social transformation, they are eager to consider the missiological paradigm of their new partners. In doing so, large portions of Dominican Baptists have embraced a holistic kingdom missiology. Moreover, I contend the CBD exchanged one version of paternalism for another. As Van Rheenen notes, "partnership may become another name for paternalism if outsiders control decisions and set agenda." An accurate description of the current reality within the CBD.

   iii) Imported with ecumenical short-term partners in which holistic kingdom missiology labors to transform social structures to "reflect the kingdom's

values" (Matt 6:10). Kingdom theology maintains that the kingdom of God "is markedly immanentist (this worldly) and markedly social-ethical-political rather than personal or characterological or ecclesial." Put simply, kingdom missiology does not relegate the social ethics of the kingdom taught by Jesus to an eschatological reality. This contrasts with evangelical prioritists who operate from an inaugurated eschatology and assert that biblical evangelism is the "declaration of the kingdom of God together with the means of entering it."

iv) From an ecumenical and holistic perspective, the gospel's implications cannot be dichotomized into temporal and eternal or spatial and transcendent categories. Thus, missions—regardless of activity—are participation in Christ's cosmic reconciliation (Col 1:20; Rom 8:21). In fact, holistic kingdom missiology suggests creation is not merely the context of God's mission but the object of the mission. For this reason, short-term volunteers in the Dominican Republic frequently partner with CBD churches to beautify the community through non-technical projects (i.e., painting, trash collection). Understandably, therefore, a CBD church with this type of partner may continue with holistic activities, but rarely are those activities strategically leveraged to foster gospel advancement, church planting, or leadership development. Missionary activity "is not a matter of putting in order of priority evangelism… but of an openness to the whole agenda of the Kingdom, including its priority concern for the poor," writes Murray Dempster.

v) In both cases, the result remains the same: The majority of Dominican Baptists in the CBD neglect global missions: **The reason for the neglect?**

(1) They wrongly assume that global missions require access to resources unattainable to most CBD churches. On the one hand, the holistic activities of the Dominican Baptist Mission furthered the IMB's prioritistic methodology. On the other hand, for reasons not entirely clear, the IMB's exit left the CBD with a misunderstanding of the role of social transformation in missions. With the IMB's funding and oversight, MAP stimulated church planting initiatives. With ecumenical partnerships, short-term volunteers offer medical care but fail to progress to church multiplication and missionary mobilization.

(2) At best, short-term volunteers stimulate evangelism for the local church.

(3) At worst, they care for the physical needs of Dominicans while neglecting the spiritual.

(4) Lacking in either instance is a prioritistic missiology that intentionally recruits short-term volunteers to advance church plant multiplication. Whereas knowledgeable prioritistic missionaries—as is the case with IMB missionaries— leverage any resources available they would never neglect gospel advancement and church planting because the opportunity to provide holistic ministries is unavailable—as is the case with the CBD.

Session 7
1) **Methodologies and Strategies in Global Christian Missions**
   a) Session 7 will overview a selection of prominent missiological methodologies and strategies. Special attention will be given to the development of the core elements of the missionary task.
   b) **Learning Outcome:** Students will be able to articulate the core elements of the missionary task.

2) Outline
   a) **Introduction**
      i) Foundational Scripture: Matt 28:16-20

   b) **Defining the Identity of a Missionary.**
      i) Charles Spurgeon once said, "Every Christian here is either a missionary or an impostor."
      ii) This quote has been used by many to promote participation in the missions. Spurgeon's assertion epitomizes the popular belief that all Christians are missionaries.
      iii) However, dare I say, in opposition to the Prince of Preachers, I disagree. I do not believe all Christians are missionaries.
      iv) Yes, God has commissioned every believer with the ministry and message of reconciliation to proclaim his excellencies to the nations, but this general mandate does not by default make someone a missionary (2 Cor 5:17-21; 1 Pet 2:9).
      v) For many this conversation is just semantics. Meaning, it is not fundamental to the church or our obedience to the great commission.
      vi) However, I am convinced that clarity on who is and who is not a missionary is essential if we hope to maintain the integrity of global missions.

      vii) **Who is a missionary?**
         (1) How we define missionary matters because our understanding of missional language shapes our theology and praxis.
         (2) To broadly label every Christian a missionary is to depart from the historical understanding of the term.
         (3) The root of missionary is *missio,* derived from the Latin word *mitto* meaning, "to send." The Greek equivalent is, *apostello.*
            (a) To avoid confusion, understand the office of Apostle is reserved for the original 12 disciples and Paul.
            (b) But the broader application of the verb *apostello* describes an ambassador or messenger being sent out with a message (Acts 14:14; Phil 2:25; 2 Cor 8:23). Thus, a missionary is, "one who is sent."
            (c) Traditionally, the term has been reserved for those called and sent to cross geographical, cultural, and/or linguistic boundaries to preach the gospel, make disciples, and multiply churches where Christ is mostly, if not entirely unknown (Acts 22:21; Rom 10:13-15; 15:20).
         (4) Advocates for calling every Christian a missionary argue that since all are sent out by Jesus, all are missionaries (John 20:21).

(a) However, if we call everyone a missionary then what term should be used to identify cross-cultural Christians sent to the foreign field?

(b) What language is left to describe the specific ministry given to Paul and Barnabas in Acts 13:1-4?

(c) By applying the term missionary to every Christian we undermine the work of missionaries laboring for the sake of his name among the nations (Rom 1:5).

(d) We should affirm everyone is to live as salt and light, but missionaries are sent with a particular pioneering task (Matt 5:13-16; Acts 22:21).

(e) For example, just as all believers are called by Christ to evangelize, not all are gifted evangelists (2 Cor 5:20; Eph. 4:11).

(f) While every Christian is called to make disciples, not all are teachers (Matt 28:19-20; 1 Cor 12:28). All are called to serve, but not all have the gift of service (1 Pet 4:10-11).

(g) So, although every believer is called to live on mission, not all are sent as missionaries (Acts 13:2-3).

c) **Defining the Great Commission task.**

i) What is the task of the missionary?

(1) Just as being a Christian doesn't by default make you a missionary, neither does being a Christian living overseas necessarily make you a missionary. Being a missionary involves more than living cross-culturally and crossing geographical and linguistic borders.

(2) When missionaries Paul and Barnabas were set apart, they were entrusted with a particular task. The task is not exhaustively detailed in Scripture, but a study of the missionary journeys does reveal the New Testament missions paradigm.

(3) The first-century missionaries repeatedly modeled a variation of the following pattern: Enter unreached areas, preach the gospel, disciple new converts, plant churches, develop local leaders, and entrust the ministry to local leadership before moving to new areas.

(a) Contrary to modern missionary practice, evangelism was never the totality of the task; it was the beginning.

(b) The book of Acts makes clear the missionary strategy was to evangelize, then disciple the new converts who were ultimately integrated into new communities of faith.

(4) The biblical precedent for these arguments is found most explicitly in the example of Paul.

(a) At the conclusion of his missionary journeys, he declared, "But now I have nowhere else to work in this region" (Rom 15:23).

(b) Paul is declaring from Jerusalem to Illyricum that the work of the missionary is over!

(c) This does not mean that every individual in this expansive area was evangelized. Rather, Paul, the missionary, could continue to pioneer into new frontiers, having equipped local churches to continue the work of evangelism and discipleship (2 Tim 4:5).

(5) Clearly, the missionary objective is not simply to evangelize as many individual people as possible in a singular context but to reach all the peoples of the earth (Rev 5:9).

(6) The most effective way to accomplish this is by planting local churches that embrace their Great Commission responsibility to carry on the work started by the missionary.

(7) Therefore, we must at least consider the possibility that departure from this pattern is a departure from the biblical example of a missionary.

d) **What about holistic and compassion ministries in missions?**
   i) My intention is not to undervalue holistic and compassion ministries that many contemporary mission agencies facilitate. Christ obviously accomplishes his mission through Spirit-empowered missionaries laboring in both word and deed (Rom. 15:18-19).
   ii) Missionaries dedicated to medical missions, orphan care, and human trafficking can effectively open doors for gospel advancement.
   iii) When done rightly, these ministries complement healthy missionary activity. However, I am arguing that to prioritize social transformation over discipleship and church planting on the mission field is unsustainable and a departure from the biblical precedent.

e) **Why does it matter?**
   i) The unintended consequences of identifying every Christian as a missionary can be devastating.
   ii) Although the concept originates from a desire to engage all believers in missions the result is the marginalization of historical missions.
   iii) If every follower of Christ is a missionary right where they live then the urgency to go to the billions of people dying without access to the gospel is lost. The vital role of the missionary in God's global mission is diminished.
   iv) It becomes easy to abdicate personal responsibility in the "*panta ta ethne*" intention of the great commission (Matt 28:19; Rev 15:4).
   v) In other words, when everything is missions and everyone is a missionary there is little motivation to exchange the comfort and safety of home for the challenges and sufferings of the foreign field.
   vi) So, for the sake of missions and the unreached peoples let's stop calling everyone a missionary. Let's distinguish between the general responsibility given to all believers to evangelize and make disciples and God's unique sending out of some to advance the gospel among every tribe, tongue, and nation. The former makes you an obedient and faithful member of the church. The latter makes you a missionary.

f) **Exploring Current Trends in Global Missions.**
   i) **Unreached Unengaged People Groups (UUPGs).**
      (1) **Ralph Winter**.
         (a) Ralph Winter would revolutionize the strategic priorities of modern missionary practice. Building on the work of Donald McGavran, Winter realized that "because the gospel does not flow naturally from one culture or caste to another, even if they speak the same language,

the task of church planting in ethno-linguistic groups still unpenetrated defined an enormous additional task."

(b) As a result, Winter would codify the missiological understanding of people groups and formulate the unreached people groups (UPGs) category as a strategic move to facilitate the accomplishment of the Great Commission.

(c) In this regard, Winter departs from McGavran's view. McGavran encouraged strategic efforts to focus on receptive people groups: "Evangelism can be and ought to be directed to responsive persons, groups, and segments of society." Whereas, with Winter, the missiological strategy shifted to unreached peoples without access to the gospel—regardless of receptivity.

(d) The unreached peoples were originally referred to as hidden people. The Lausanne Strategy Group defines a people group as, "is a significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc. or combinations of these…. the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance."

(2) Reached People Groups.
(a) These are ethnic groups with a population of more than 2% Christians.

(3) Unreached People Groups.
(a) Today, there are more than 7,000 unreached ethnic groups.
(b) These groups have less than a 2% Christian population.

(4) Unengaged People Groups
(a) There are 3,000 unengaged people groups.
(b) They do not have a single witness of Christ serving in their population.
(c) The combined two groups, unreached and unengaged, have a total population of 3 billion people.

(5) Difference between the lost and the unreached.
(a) The difference is access.
(b) The lost have access to the gospel.
(c) For the unreached, something in their environment must change, or they will never be able to hear the gospel.

(6) World demographics.
(a) World A = Has no access to the gospel.
(b) Only 10% of cross-cultural missionaries go to the unreached, and the vast majority of money is invested in other mission fields.

(7) Balancing UUPG focus.
  (a) It is true that missionary methods and strategies should strive to pinpoint the unreached and unengaged peoples—this is consistent with the Great Commission.
  (b) Yes, it is prudent for missiologists to employ all available resources to help identify and strategically deploy pioneer missionaries to unengaged areas.
  (c) However, Great Commission reductionism goes further, allowing these extra-biblical resources to become the primary guide for the completion of the missionary task.
  (d) Most problematic is the confusion in what it means for a people group to be reached or unreached.
  (e) While most agencies use "a threshold of 2% of the population being evangelical Christians as a means of identifying unreached groups" this practice is not without controversy.
      (i) Robin Hadaway warns of the problematic nature of allowing arbitrary measurements and "secular sociological" studies to dictate mission strategy, calling it "sociological sand" that demands reconsideration. Consistent with McGavran's evangelistic priority of the Great Commission the arbitrary two-percent threshold for measuring reachedness among a people group is catastrophic to pioneer church planting ecclesiology because evangelism is primary over discipleship and healthy church.
  (f) Advancing the gospel witness into unreached areas is an obvious missional priority, but there is danger.
      (i) First, the arbitrary and extra-biblical guidelines used to define when an ethnolinguistic people group is reached is precarious—not to mention the guidelines used to define and classify "*ethne*."
          1. For example, a people group is classified as unreached when the number of Christians is less than two percent of its population, but there is no biblical precedent for this metric.
      (ii) Second, by relating global evangelization with the inauguration of the eternal Kingdom, practitioners are tempted to reduce missions to gospel shares and conversions to the neglect of discipleship and church planting. This is the eschatological incentive of Great Commission reductionism as it relates to UUPGs. Missionary practitioners who construct their methodologies—primarily on the UUPGs criteria—are attempting to establish a finish line metric for the Great Commission task. In other words, by adjusting strategic priority and mobilizing missionaries with an apostolic function to evangelize among the unreached missionaries can, in effect, expedite the return of Christ. CPM-style missionaries pursue—and even attempt to manufacture—exponential growth in order to accomplish the Great Commission within a generation.
      (iii) Exegetically, this position emerges not directly from the Great Commission but from Matt 24:14. This verse drives CPM-style missionaries to have a passion to reach all the peoples of the world in order to fulfill its eschatological implications.

(iv) Citing Matt 24:14, some argue that the ultimate goal of the Great Commission is world evangelization and when finished, Christ will return. This trend among missionaries demonstrates how reductionist missiology comprehensively influences biblical interpretation. Coupled with the UUPG motive for global evangelism, this verse drives current missionaries to have a passion to reach all the peoples of the world to fulfill its eschatological implications.

(v) By interpreting Matt 24:14 in this way missionaries are tempted to attempt to calculate progress—and whether intentionally or unintentionally—develop missiological strategies that leverage human ability and effort to expedite Christ's return.

(vi) Once more, this is a direct consequence of a reductionist view of the Great Commission that limits the primary evaluative metric of Great Commission to evangelism and conversion at the expense of discipleship and healthy church formation.

ii) **Church Plant Movements (CPMs).**

(1) David Garrison notes that CPM is a technical term for the "rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment."

   (a) According to Garrison, four characteristics must be present for a movement to be classified as a CPM: rapid multiplication, the planting of churches, indigeneity, and occurring within a people group or its equivalent. CPM practitioners consider the primary role of the missionary as an evangelist catalyzing movement. Thus, at the foundational level, CPM missiology is designed to "shorten the time needed to generate results, that is, rapid reproduction of small lay-led house churches and the resulting evangelization" of all UUPGs.

(2) The phrase CPM-style methods is used to describe the variations of technics associated with CPM methodologies (i.e., Disciple Making Movements [DMM], Training for Trainers [T4T], Four Fields of Kingdom Growth).

   (a) By definition, CMP-style methodologies prioritize social-anthropology evangelistic strategies, minimal discipleship, rapid church multiplication, and limit the missionary role to an apostolic evangelist commissioned to create movement among people groups (i.e., non-residential missionary, Strategy Coordinators).

(3) David and Paul Watson define CPM to be "an indigenously led Gospel-planting and obedience-based discipleship process that resulted in a minimum of one hundred new locally initiated and led churches, four generations deep, within three years."

(4) Garrison identifies four characteristics present in CPMs: rapid multiplication, the planting of churches, indigeneity, and occurring within a people group or its equivalent.

(5) At the foundational level, CPM missiology is a result of Great Commission reductionism designed to "shorten the time needed to

generate results, that is, rapid reproduction of small lay-led house churches and the resulting evangelization" of all UUPGs.

(6) In the end, CPM methodology's, "emphasis on the rapidity and 'mass production' of churches, especially the issue of selecting new believers to church pastoral leadership."

(7) The desire of CPM-sytle methodologies—although not explicitly stated, rather demonstrable in practice—is not starting healthy, biblical churches, but to initiate Church Planting Movements that rapidly reproduce, regardless of what theological doctrines they propagate.

(8) The priority for CMP methodology is rapid and mass reproduction, not doctrinally sound orthodox churches. According to Garrison, CMP methodologies classify any new church that has not reproduced after six months to be unhealthy. For this reason, critics observe missionaries holding to a reductionist view of the Great Commission appear to be "overly pragmatic and even impatient" seeking to rapidly reproduce churches in order to "achieve the maximum results over the shortest period of time in order to engage all UPGs and hasten the coming of the Kingdom of God."

Session 8
1) **The Role of the Local Church in Global Christian Missions**
   a) Session 8 will survey the missiological nature of the local church.
   b) **Learning Outcome:** By the end of this week, students will be able to identify the foundational role of the local church in preparing, sending, and supporting missionaries.

2) Outline
   a) **Introduction**
      i) Jesus is building his Church.
         (1) The enormous scope of God's mission in the world is overwhelming. But the success of missions depends not on our wisdom, power, or ability.
         (2) The Great Commission will succeed because Jesus will keep his promise: "I will build my church" (Matt 16:18).
         (3) In eternity past, God determined to make known his manifold wisdom through the Church (Eph 3:10).
         (4) To that end, Jesus is actively creating a new humanity—the Church—who will joyfully dwell in his presence for eternity (Col 1:18).
         (5) And, perhaps most astonishing, he grants us the privilege of being instruments of his redemptive purposes in the world.
         (6) Foundational Scripture: Eph 3:10

   b) **The corporate nature of the Great Commission mandate.**
      i) God expects every individual Christian to obey the Great Commission (John 20:21). God does not expect every Christian to obey the Great Commission alone (Acts 13:1-3; 3 John 8).
      ii) Personal participation in the Great Commission is necessary. However, detaching Great Commission obedience from the local church is at odds with the biblical concept of missions.
      iii) Scripture presents the role of the local church in the Great Commission as preeminent and all-pervasive.
      iv) During the church age—the time between the first and second advent of Jesus—God entrusts the local church with the stewardship of carrying out his mission on the earth.
      v) The local church is God's primary instrument for completing the Great Commission. Not the lone Christian operating independently of the local church. For this reason, when considering the Great Commission, we must begin with the corporate nature of the mandate.

         (1) **The local church authenticates the Great Commission message.**
            (a) Local churches make visible our verbal proclamation of the gospel. Local churches are theaters ordained by God, to make known his manifold wisdom (Eph 3:10). As physical communities of gathered believers—whose new identity in Christ transcends culture, race, and social status—local churches authenticate the transcendent truth of the gospel we proclaim. Each local church is the bride of Christ, and she is the beginning and end of every missional endeavor (Eph 5:25-33).

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(2) **The local church is the context for Great Commission obedience.**
- (a) Obedience to the Great Commission requires local churches. Because Great Commission discipleship involves obedience to all of Christ's commands, many of which can only be obeyed in the local church context (Matt 28:20).
  - (i) For example, explicit in the Great Commission is the command to baptize (Matt 28:19). Baptism symbolizes our union with Christ in his death, burial, and resurrection (Col 2:11-12). But, baptism also symbolizes our unity with the other believers (1 Cor 12:13). As the initiatory act of discipleship, baptism displays the incorporation of new converts into the Christian community.
- (b) Therefore, while I contend all believers can and should baptize those they lead to faith in Christ—not just ordained clergy—physical baptism is into a physical community of Christians, the local church (Acts 2:41).

(3) **The local church facilitates Great Commission advancement.**
- (a) Local churches are God's agents for facilitating the Great Commission. Each of the five Great Commission passages is given to the disciples as a group (Matt 28:16-20; Luke 24:45-49; John 20:19-23; Acts 1:4-8).
- (b) The significance of this corporate aspect unfolds throughout the Book of Acts. Individually, Christians obey the Great Commission.
- (c) Corporately, the local church facilitates their obedience. Without negating individual responsibility, God intends for the local church to uphold every aspect of the Great Commission task.
- (d) Three key roles in facilitating Great Commission advancement are confirmation, sending, and supporting missionaries.
  - (i) First, God confirms the call of perspective missionaries through local churches. Rogue missionaries—operating without the consent and confirmation of their local church—are a modern phenomenon. Evidence of biblical faithfulness, godly character, genuine calling, and competency to fulfill the missionary task must proceed every missionary appointment.
  - (ii) Second, God delegates missionary sending to local churches. By definition missionaries are sent-ones (Acts 14:14; Phil. 2:25; 2 Cor. 8:23). But missionaries cannot send themselves (Rom 10:14-15). Local churches are to send emissaries as gospel representatives into places the entire church cannot go (Acts 13:1-4).
  - (iii) Third, God sustains missionaries through local churches (2 John 5-8). Contrary to common practice, local church responsibility does not end with sending. The role of local churches to spiritually encourage, financially sustain, and supervise their missionaries ensures healthy and longevity (Acts 14:26-28; Phil 4:15-15).
- (e) While God supplements missionary training, sending, and supporting through various organizations—seminaries, sending agencies, and mission boards—he entrusts final responsibility for missionary

sending to his church. Para-church organizations exist to serve the local church, not vice versa.

(4) **The local church plants new Great Commission churches**
    (a) Because the local church authenticates the gospel, is the context for discipleship, and facilitates missionary obedience the Great Commission requires local churches to reproduce. In other words, local churches are not only agents of Great Commission obedience, they are the aim of Great Commission obedience. Local churches who fulfill their role to plant new churches ensure the continued spread of the gospel as new churches embrace their responsibility to reach their communities (1 Thess 1:6-10). Christ is building his church, and he is doing so through the local church (Matt 16:13-26; 1 Cor 3:6).

(5) **The local church sends their best to the nations.**
    (a) Healthy churches send their best leaders.
    (b) Imagine if when the Holy Spirit set apart Barnabas and Saul, the church in Antioch responded, "No, no! They are our best leaders and our most faithful givers! You can take Fulano."
    (c) Too often, churches send missionaries to the field with the mentality that anybody is better than nobody. But there is no precedent for this in Scripture.
        (i) In fact, God calls us to send our church's best on mission (Phil 2:19-20; 2 Cor 9:3-5).
        (ii) As a rule, if they are unfit for leadership in our local church, they are unfit for missionary service.
    (d) Understandably, we fear that losing quality leaders to the mission field will weaken our local congregation. Worthy of equal consideration, however, are the consequences of sending unqualified missionaries.
    (e) It seems counterintuitive but sending our most spiritually mature church members to the mission field demonstrates our church's health.
    (f) In addition, it safeguards the missionary's gospel proclamation, and the health of churches started on the field.
    (g) God does not call all of our best to go, but he may call some. And when he does, do not fear. We are not losing them. We are launching them.
    (h) In sum, the New Testament clearly establishes the prominent and preeminent role of the local church in the Great Commission. Local churches undergird every aspect of the missionary task. In other words, the Great Commission does not exist for the church, the church exists for the Great Commission.

ii) **Summarizing the centrality of the local church in global missions.**
    (1) The New Testament clearly establishes the prominent and preeminent role of the local church in the Great Commission. Local churches undergird every aspect of the missionary task. In other words, the Great Commission does not exist for the church, the church exists for the Great Commission.

(2) Missionaries go to hard places motivated by the glory of God. But what sustains them is unwavering confidence that Jesus is building his church through their obedience. Each local church is the bride of Christ, and she is the beginning and end of every missional endeavor (Eph 5:25-33). For this reason, missionaries surrender to the missionary task to complete what is lacking in Christ's afflictions so that he can bring salvation to his church (Matt 16:18; Col 1:24; 2 Cor 1:5-6).

(3) In addition, there is no healthy involvement in missions without commitment to the local church.

    (a) Participation in global missions starts by being a faithful and fruitful member of a local church in the missionary's culture. It is from that context that God will set some apart to go to the nations (Acts 13:2).

    (b) Once on the field, missionaries labor in evangelism and disciple-making with the ultimate objective of planting and maturing local churches on the field. Jesus promised to build his church, and in collaboration with him, we must be involved in the establishment of churches (Matt 16:18). Meaning, that missions does not end with evangelism and discipleship, but with the planting of local churches. This is the most effective way to advance the gospel.

(4) Therefore, a commitment to planting local churches with adequate biblical ecclesiology on the mission field ensures the continued spread of the gospel as new churches embrace their responsibility to reach their communities (1 Thess 1:6-10).

    (a) Not every missionary will be directly involved in church planting, but their ministry should complement the work of church planting.

    (b) In short, a desire to engage in missions without a desire to see the multiplication of new local churches characterized by a thorough biblical-theological ecclesiology is unbiblical.

<u>**Module 3: Global Missions in Practice**</u>

Session 9
1) **The Future of Global Christian Missions.**
   a) Session 9 will overview current issues and opportunities for global missions. Special attention will be given to the role of Latin American Christians in the advancement of the gospel among unreached and unengaged people groups (UUPGs).
   b) **Learning Outcome:** Students will be able to articulate the inherent intracultural missions advantages of Dominican Baptists.

2) Outline
   a) **Introduction**
      i) Foundational Scripture: Rom 15:20-21
      ii) We are living in one of the most significant transitions in church history. For the first time, Christians live in every *geopolitical* nation of the world. For the first time since the Protestant Reformation, the majority of evangelicals live in the Global South—Latin America, Africa, and Asia. For perspective, the Christian population in the Global South increased from 8% in 1900 to an estimated 77% today. The predominantly white, English-speaking Christian world is no longer the norm. Before our eyes, God is providentially gathering his redeemed—of every race and tribe—from among the earth (Zech 10:8).

   b) **From a mission field to a mission force**
      i) As the Global Church becomes increasingly diverse, so too does the typical missionary profile.
         (1) For example, the Global South Church sent 47% of the total cross-cultural missionaries in 2021—15% from Latin American churches.
         (2) I understand statistics can support a point or oversimplify a point. But even after cautious evaluation, one thing is sure: Regions that once were primarily mission fields—such as the Caribbean and Central and South America—are becoming epicenters of missionary mobilization.
         (3) The gospel will not be contained by geography, language, race, or economic status.
         (4) A new missionary force is being mobilized. The future of Christian missions has arrived.

   a) **Global missions advantages and opportunities for Dominican Baptists**
      i) By God's grace, we have a unique opportunity to participate in missions during a time of unprecedented gospel advancement. That said, with opportunity comes responsibility. For this reason, I offer the following five considerations to help us biblically process this new era of Christian missions with specific attention given to the context of Dominican Baptists.
      ii) I want to highlight some strategic advantages. But first, it is necessary to acknowledge that these are not universally applicable to every individual Dominican Baptist.
         (1) Latin American culture is not monolithic, and I am not an authority on the region's diversity. But we must at least consider that God has sovereignly

blessed the Dominican Church with unique characteristics to carry out his redemptive purposes among the nations more effectively.

(2) By providential design, Dominican Baptists have several inherent missiological advantages over their Western counterparts.

iii) Identifiable missiological strengths exist within these congregations and the broader CBD context, giving Dominican Baptists particular missiological opportunities that are not present in all contexts.

(1) **Linguistic strength**.
  (a) Essential to global missions is the ability to cross language barriers and communicate the gospel. This makes language acquisition nonnegotiable for missionaries.
  (b) Now consider an estimated 4,000 Spanish words derived from Arabic. Although not applicable in every missionary context, prospective Latin American missionaries have an advantage over non-Spanish speakers preparing for service among Arab-Muslims.
  (c) This is not to suggest language learning will be easy. But the Spanish Arabic cognates can potentially accelerate language acquisition and deployment to reach the 285 unreached and unengaged people groups in the Arab world.
  (d) As such, linguistically, Dominican believers targeting Arab-Muslims have a unique advantage over non-Spanish speakers.

(2) **Mobilization strength.**
  (a) Most Latin American countries are considered politically and religiously non-threatening to foreign governments. As a result, limited-access and restricted-access countries are more likely to issue visas to Latinos over Westerners.
  (b) Dominican citizenship is advantageous for missionary mobilization because the Dominican Republic is generally considered politically and religiously non-threatening.
  (c) Thus, limited-access and restricted-access governments are more likely to issue visas to Dominicans over Westerners.
  (d) Moreover, a large portion of Dominican Baptists are of the country's professional class.
    (i) Professionalism creates two primary advantages for Dominican Baptists: eligibility for work visas in restricted-access countries; and supplementary income to reduce the financial responsibility of the sending church.

(3) **Acculturation strength**.
  (a) Physical appearance often hinders Western missionaries's cultural assimilation, creating immediate barriers to the gospel.
  (b) In contrast, many Latin Americans share similarities in appearance with other Global South populations. This enables Latinos to blend in more easily with different cultures.
  (c) Also, this advantage removes the negative stereotypes often associated with Western missionaries (i.e., secularized, immoral, greedy).

(d) Physiologically, the majority of Dominicans are racially Dominican Mulatto.
   (i) Physical similarities in appearance with many other ethnicities in the Global South enable Dominicans to blend in with different cultures.

(4) **Cultural adaptation strength.**
   (a) It is reasonable to anticipate Latin American missionaries will adapt well to their host culture because they already place a high premium on family, relationships, and hospitably. Cultural adaptation reduces the impact of culture shock, cultural hindrances to gospel proclamation and missionary attrition.
   (b) Culturally, Dominicans are relationship-oriented allowing Dominican missionaries to adapt well to their host culture because they already place a high premium on family, relationships, and hospitality.

(5) **Theological strength**.
   (a) Too many missionaries sacrifice theological depth in the name of urgency. As a result, there is a theological crisis in modern missions. Of course, I do not deny the urgency of the missionary task. But I do contend that many missionaries are excessively pragmatic to maximize efficiency. And maximizing efficiency to the neglect of theological depth and biblical fidelity is unacceptable.
   (b) In response, let us recognize the intrinsic and inseparable relationship between theology and missions.
      (i) The mission field is the context where theology is applied and proven. Missionaries are commanded to teach disciples to know and obey the whole counsel of God (Matt 28:19-20). Yet, they cannot feed the theologically and biblically hungry around the world if they have not first feasted on the riches of Scripture.
      (ii) Therefore, let's make sure those we send to the nations have drunk deeply from the fountain of God's revealed glory in the Scripture.
      (iii) Appreciate the urgency, but rest in God's sovereignty. Only faithfulness leads to fruitfulness.
   (c) In contrast to most other Dominican denominations, Dominican Baptists have convenient access to quality theological education through the CBD's seminary, Seminario Teológico Bautista Dominicano (STEBD).
   (d) Motivated by a cooperative desire among the missionaries and national believers to multiply healthy churches, the CBD founded a fully accredited seminary to ensure that the leadership of their churches and future missionaries be thoroughly equipped in biblical and theological content to lead God's church more effectively.
   (e) Therefore, the CBD seminary ministry allows students to remain in their current context and preserve existing ministry without compromising theological development.

1) **Participating in Global Missions.**

2) **Answering the Call to Global Missions.**
   a) Every Christian has a personal responsibility in the fulfillment of the Great Commission. According to John Piper you have three choices, "Be a joyful sacrificial goer, be a joyful sacrificial sender, or be disobedient." Of course, only two of these choices are acceptable. So, you must discern, will you go for the sake of his name, or will you support those who go?
      i) **Has God called you to be a missionary?**
         (1) That can be a difficult question to answer. Difficult because there is no explicit description of a missionary call in Scripture. And second, the call to missions is unique to the individual. Meaning, God typically guides a person, gradually, into missions through cumulative personal experiences and not a singular event. As you consider your potential calling to missionary service the following questions can be helpful in the decision-making process.

            (a) **Do you long to see God glorified among the nations?** Missionaries are characterized by a passion to see Christ exalted. They mourn the reality that God is not rightly worshiped in large portions of the world. One of the greatest compulsions for missions is to see God globally worshiped in spirit and truth (1 Co. 9:16). As a result, missionaries will not rest until God receives the glory he is due from every tribe, tongue, people, and nation (Ps 96:1-9).
            (b) **Do you have a burden for the lost?** A burdened for the lost in a particular region, people group, or country is often indicative of a missionary call. This burden compels missionaries to use every legitimate means necessary to take the gospel to these areas (1 Cor 9:19-22).
            (c) **Do you regularly see the theme of missions when reading the Bible?** Missionaries tend to be particularly sensitive to the missions motif of Scripture.
            (d) **Do you have a desire for missions?** This is not a desire for the adventure and allure that is often associated with foreign missions. That will quickly fade once you assimilate into the new culture. Rather, do you have a desire to embrace the fullness of cross-cultural ministry? Are you interested in learning new cultures, languages, and worldviews?
            (e) **Do you meet the biblical qualifications of leadership?** Although not every missionary assignment will require the missionary to meet the elder requirements, it is nonnegotiable that missionaries meet the character qualifications (Titus 1:5-9; 1 Tim 3:1-7; 1 Pet 5:1-4).
            (f) **If married, does your spouse share a calling to missions?** As one flesh it is imperative both husband and wife have assurance of God's calling to missions (Eph. 5:31). There is no biblical reason to believe that God would call one and not the other.
            (g) **Are you physically and physiologically able to serve within the demanding conditions of overseas missions?** If the answer is no that

does not mean you are not called to missions. But it will limit your potential field assignments.

(2) **Next steps towards missionary service.**
   (a) **Abide in Christ.** First, focus on your personal growth in Christ. Missionaries must first prioritize the Great Commandment (Matt 22:37-40). All genuine missions endeavors organically flow from deep communion with Christ (John 15:4). There will be physical, emotional, and spiritual challenges on the field. Missionaries experience loneliness, temptation, disappointment, and even depression. It is of critical importance that you develop the daily habit of prayer and fellowship with Christ before appointment. Intimacy with Christ is all that will sustain you on the field.
   (b) **Saturate your heart with Scripture.** The most beneficial preparation for missionary service is to immerse yourself in the Word. Know the Word, love the Word, obey the Word, share the Word! Missionaries are messengers. Therefore, it is important that the missionary have an intimate knowledge and understanding of the gospel and a biblical theology of missions. The gospel is the power of God for salvation, not the missionary (Rom 1:16). Organize your time to grow in Christ and in his Word. It is impossible to over prioritize the study of Scripture.
   (c) **Consult your local church.** Discuss with the elders of your local church your calling to missions. They should be involved in the process. God will use the local body to confirm your calling and equip you for missionary service. Remember, the missionary is an extension of their sending church and is held accountable to their local church (Acts 14:26-28). God has ordained your calling to be obeyed through your local community of faith. Therefore, involve them in this process and graciously submit to their leadership.
   (d) **Acquire theological training.** Formal theological education is not a necessary credential for missionary service. However, Scripture teaches that an overseer of the church "must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it" (Titus 1:9). This text implies leaders have substantial biblical, theological, and **missiological** knowledge as well as the skills to communicate that knowledge. It should be your goal to be robustly equipped theologically. You will not be able to pass on to future church leaders what you **yourself** do not know.
   (e) **Research evangelism strategies.** An intimate understanding of the gospel is not sufficient, you must also be able to clearly, accurately, and contextually communicate to your hearers. Studying different evangelistic methods will help better equip you for the diverse evangelistic encounters you will experience. Ensure that whatever method you chose contains the full content of the gospel message.
   (f) **Make disciples.** Potential missionaries should have a resume of being a faithful evangelist and disciple-makers before considering overseas ministry. The fundamental goal of missions is to make disciples, who

make disciples for the glory of God. The imperative of the Great Commission is make disciples. Therefore, it is crucial that you learn to make disciples of your neighbors who share your language and culture before you are sent into cross-cultural missions. The reality is, if you are not making disciples in your home culture, through your local church, you will not make disciples in a foreign culture in a foreign language.

(g) **Investigate sending agencies.** There are many reputable mission agencies that can help your local church facilitate your obedience in missions. Research how different agencies assist in support raising, insurance, cross-cultural training, and leadership development. Ensure the agency is consistent with your ministry vision and theological convictions.

(h) **Develop language and cross-cultural skills.** You must commit to the tedious labor of culture and language acquisition. Language competency and cultural awareness ensures the gospel is rightly communicated and enables the missionary to flourish in their adopted culture.

(i) **Participate in strategic short-term mission trips.** Notice I qualified short-term mission trips with the word strategic. There are many short-term trip options available for aspiring missionaries. Unfortunately, many of these trips are better classified as mission tourism trips. So, seek out a missionary partner or agency that is committed to a missiology consistent with the Scripture that you can learn from and apply to your future context.

(j) **Embrace your calling.** God has set you apart as an instrument of grace, equipped with the power of the gospel to recuse his people among the nations. He has gifted you the privilege of participating with him in his redemptive purpose. No, it will not be easy, but his renown is infinitely worthy of your obedience. Rest assured, in eternity you will not regret a single sacrifice made for the advancement of the gospel.

ii) **Has God called you to support Global Missions?**
   (1) Every Christian has a personal responsibility in the fulfillment of the Great Commission. According to John Piper you have three choices, "Be a joyful sacrificial goer, be a joyful sacrificial sender, or be disobedient." Of course, only two of these choices are acceptable. So, you must discern, will you go for the sake of his name, or will you support those who go?
   (2) What if you are called to stay? How can you participate in and support missions if you are not going yourself?

   (3) **Biblical foundation for serving as a supporter.**
      (a) Scripture demonstrates the majority of Christians participate in global missions by supporting those who go. God has chosen to accomplish his global redemptive purposes through the collaboration of both gospel-minded "goers" and "supports" working in unity for Christ's renowned (Acts 15:3; Rom 10:14-15). When the Holy Spirit set apart

Saul (Paul) and Barnabas as cross-cultural missionaries he simultaneously entrusted to the rest of the Antioch congregation an equally important role. The church's assignment was to send and support the missionaries God set apart to go. Flowing from a heart of worship the church embraced their supporting role. The believers of Antioch prayed, fasted, laid on hands, and commissioned their missionaries (Acts 13:1-3).

(b) Paul, more than a decade after being commissioned from Antioch recounts to the church of Rome all that Christ accomplished among the gentiles on his missionary journeys. The gospel ministry was fulfilled in that region, and he intended to pass through Rome in route to the unreached people of Spain (Rom 15:14-21). What is most interesting is Paul does not recruit the Roman believers to go with him to Spain. Rather, he solicits their support. Paul anticipates the joyful fellowship with these supporters will refresh and encourage his continued obedience (Rom 15:32). Paul understood that God does not expect every believer to quit their job, sell their possessions, and move to a foreign land. But God does expect every believer to partner in cross-cultural missions through sacrificial support.

(c) If you are not called to go you are commanded to support. John commands his spiritual son, Gauis, to continue in his support of traveling missionaries. He said, "we should support" missionaries who have been strategically sent out with the task of making known the name of Jesus (3 John 8). Faithfully supporting missionaries makes you a coworker in their labor even though you may never personally cross boarders into the foreign mission field. This is your privileged participation in global missions.

iii) **Potential ways to support missions.**
   (1) Clearly, biblical missions involves partnership between joyful sacrificial goers and joyful sacrificial senders. The application of this partnership will depend on your context, but the following considerations are potential next steps.
   (2) **Be a missions catalyst in your local church.** A recent study indicates over half of churchgoers in the United States have never heard of the Great Commission. Meanwhile, only 17 percent of those surveyed could identify and explain the mandate for missions. This is unacceptable!
      (a) In response, you can be a catalyst of change to build a mission's DNA into your church.
         (i) First, contact church leadership to discuss ways you can encourage the congregation be more involved in world evangelism. For example, organize a missions focused bible study. Fundraise for new Bible translations. Develop a mobilization strategy to deploy church members on short-term trips. God frequently captures the heart of future missionaries on these trips. Consider adopting an unreached people group and collaborate with missionaries laboring to reach them (Acts. 14:27). Few experiences stimulate participation in missions more than testimonies from the field.

(3) **Devote yourself to prayer.** Many factors contribute to the success of missions, but none are more important than prayer. Prayer acknowledges the success of the mission is in the hands of the One who governs all things (James 4:13-15).
   (a) Pray for more missionaries. Meaning, God's plan for gathering the harvest is to pray that he will raise up and send out more missionaries! Therefore, plead with consternation that God will send out more workers.
   (b) Pray missionaries proclaim the gospel boldly and clearly (Col 4:2-4; Eph 6:19-20).
   (c) Pray for salvations and the rapid spread of the gospel among all people (2 Thess 3:1; Rom 10:1; 1 Tim 2:1-4).
   (d) Pray for protection and spiritual warfare (2 Thess. 3:2).
   (e) Pray for perseverance and encouragement (2 Cor 4:8-9).
(4) **Give generously.** The average Christian contributes $1 US out of every $10,000 US of personal income to global missions. I suspect you are considerably more generous with your money. But these statistics do indicate a failure by most Christians to prioritize the missionary heart of God.
   (a) Consequently, missionaries are frequently anxious about money and can feel awkward discussing financial support. You can help alleviate the stress. Take the initiative to talk about money. You may not be able to personally meet the need, but you can be an advocate for their needs. Jesus has command that gospel workers "live by the gospel" (1 Cor 9:14). The source of this income is the generosity of fellow Christians (3 John 7). Therefore, give abundantly "so that they lack nothing" (Titus 3:13) and in "in a manner worthy of God" (3 John 6). And in case you think your economic status is an excuse for neglecting generous giving hear these words from Johnny Hunt. "You don't have to be rich to be generous. You have to be generous to be generous."
(5) **Communicate often.** Feelings of isolation and loneliness are common for missionaries. (2 Cor 7:4-7). God's remedy is to use words of encouragement and visitors from home to comfort weary missionaries (Phil 2:19). A quick email, care package, text, or video call can help sustain a missionary's commitment. Ask questions about their lives, ministry, family and respond to things they mentioned in previous conversations. Be flexible with scheduling because of time zone differences. And if your missionary partner serves in restricted areas be sure to discuss how to correspond safely.
(6) **Finally, remember your role as supporter is invaluable.** Missionaries are not intended to operate on the front lines of gospel ministry as lone individuals. Upholding every missionary is a team of Christians committed to supporting and encouraging their efforts. Your calling is not a lesser calling! Do it in a manner worthy of Jesus. And remain open and obedient to the Spirit's leading, for many of today's joyful sacrificial supporters are tomorrow's joyful sacrificial missionaries.

1) **Motivation for global missions.**

2) **Recognizing the future is here, but the end is not.**
   a) The future of Christianity is here. The task of the Great Commission remains unfinished.
   b) One day, somewhere in the world, through the proclamation of a gospel messenger—maybe a Dominican, Honduran, or Mexican—the Holy Spirit will regenerate the final member of the Church. This person's salvation, eternally chosen by the Father and redeemed by the Son, will usher in the age to come (John10:16).
      (1) Until then, we have our orders: "Go into all the world and proclaim the gospel to the whole creation" (Mark 16:15)

2) **Six reasons to consider participating in global missions.**
   a) Throughout the Scripture, God reveals his desire to make himself known among the nations and to redeem a people for himself (Ps 96:3; Titus 2:14). To accomplish this, he has invited his people to join him on mission.
   b) Still, many believers remain uncommitted to the missionary task.
   c) Admittedly, not everyone is called to be a missionary, but to be obedient to the Great Commission every Christian must be involved in missions. To that end, I offer these six motives to encourage your participation in Christian missions.

      (1) **A passion for the glory of God.**
         (a) This is the first and most important motive for missions. The glory of God is the ultimate reason for missions, because his glory is the purpose of all things (1 Cor 10:31). The intent of global redemption is the exaltation of God and God alone: "My glory I will not give to another" (Isa 48:11).
         (b) What is the glory of God?
            (i) It is the manifestation of his infinite greatness, splendor, holiness and worth.
            (ii) Today God's glory is revealed through Jesus who is "the radiance of the glory of God and the exact imprint of his nature" (Heb 1:3).
            (iii)Those who have glimpsed the greatness of God in Christ are characterized by a healthy obsession to make him known.
            (iv)They are compelled to invite others to experience his glory in joy-filled worship (1 Cor 9:16).
            (v) As a result, missional Christians will not rest until God receives the glory he is due from every tribe, tongue, people and nation (Ps 96:1-9).

      (2) **Compassion for the lost.**
         (a) Disciples captivated by the glory of God practically display their affection for him in their love for others (Matt 22:39).
         (b) In love, Jesus obediently sacrificed himself on the cross for our salvation and the glory of God (Phil 2:6-11; 1 John 3:16).

(c) As followers of Jesus we desire to love as Christ loved and serve as Christ served.

(d) Therefore, we must love sacrificially and labor to see others reconciled to God through Christ. This is the penultimate motive of missions: a love for the lost and a desire for their redemption.

(e) Transformed by the gospel we are motivated to use every legitimate means to see sinners come to enjoy fellowship with Christ (1 Cor 9:19-22).

(f) A disciple of Jesus without a heart for the lost is an anomaly.

(3) **Confidence in particular atonement.**

(a) Particular atonement may seem like a strange addition to an article about motives for missions. Some may argue it is a deterrent to missions, but in fact it stimulates global missions.

(i) Definite atonement guarantees the success of our gospel proclamation. All for whom the atonement was intended will been ransomed.

1. Jesus assures us that his sheep will hear his voice and join the flock (John 10:16).
2. Missionaries can cross cultural boundaries and confidently call sinners to repentance knowing that all who have been appointed unto eternal life will believe (Acts 13:48).
3. Jesus did not die that people from every nation might get saved.
4. Jesus died to secure the salvation of every individual chosen by the Father before the foundation of the world.
5. I cannot think of anything that gives a missionary greater confidence to participate in missions.

(ii) Definite atonement purifies our gospel proclamation.

1. If our primary motivation for participating in missions is to get as many decisions for Christ as possible, we might be tempted to manipulate the message to make it more attractive to sinful listeners.
2. However, we can confidently preach Christ and Christ crucified knowing it is the power of God for salvation (Rom 1:16; 1 Cor 2:2).

(iii) Definite atonement ensures dependence on the Holy Spirit.

1. In the death of Christ, God achieved the redemption of every person chosen by the Father in eternity past and today applies that redemption by the Holy Spirit.
2. The means by which the Holy Spirit accomplishes this is through the proclamation of the Gospel.
3. We are merely the stewards of the message who depend solely on the Holy Spirit to guide and effectuate our evangelism (John 6:63). As stewards, we eagerly participate in missions as God's instruments of grace.

(4) **Obedience to the word of God.**

(a) Every Christian in history came to faith through the gospel, the word of truth. God has ordained his word to be the instrument used to convert, to sanctify, and to produce fruit in our lives (Col 1:3-6). In other words, whenever the word of God is received by faith, empowered by the Spirit, it bears fruit.
  (i) The gospel so transforms our lives that obedience to the mandates of Scripture is inevitable and natural.
(b) An authentic encounter with Jesus produces radical obedience.
  (i) It is the evidence of our conversion (1 John 2:3).
  (ii) Included in that obedience is our calling to live as salt and light shining in the world, eliciting praise to God (Matt 5:13-16).
  (iii)As God's people, our responsibility and privilege is to proclaim God's mercies and excellences to the nations by conducting ourselves in a manner worthy of the gospel (1 Pet 2:12).
  (iv)We are called to pray for strategic advancement of the gospel (Col 4:2-3).
  (v) Motivated by gratitude for the grace we have received in Christ, every believer should experience an undeniable conviction to participate with God in global evangelism.

(5) **Commitment to the local church.**
  (a) There is no healthy involvement in missions without commitment to the local church. Each local church is the bride of Christ, and she is the beginning and end of every missional endeavor (Eph 5:25-33).
  (b) Occasionally people are tempted to be involved in missions because of the adventure and perceived grandeur of foreign lands.
  (c) However, participation in global missions starts by being a faithful and fruitful member of a local church in your culture. It is from that context that God will set some apart to go to the nations (Acts 13:2).
  (d) It is imperative that we learn to make disciples of our neighbors who share our language and culture before we are sent into cross-cultural missions.
  (e) Once our home church commissions us to the field, we must then dedicate our attention to the maturation of local churches on the field.
    (i) Jesus promised to build his church and in collaboration with him we must be involved in the establishment of churches (Matt 16:18).
    (ii) Meaning, missions does not end with evangelism and discipleship, but with the planting of local churches.
    (iii)This is most effective way to advance the gospel. A commitment to planting local churches on the mission field ensures the continued spread of the gospel as new churches embrace their responsibility to reach their communities (1 Thess 1:6-10).
    (iv)Not every missionary or mission trip will be directly involved in church planting, but their ministry should complement the work of church planting.
    (v) A desire to engage in missions without a desire to see the multiplication of new local churches is unbiblical.

(6) **Your joy and the joy of others.**
    (a) I recognize this may appear to be a selfish motive. But I submit to you
        that there is no greater joy than making others joyful in Jesus (3 John
        4).
    (b) We have experienced the reality that in his presence there is fullness of
        joy and pleasures forevermore (Psalm 16:11).
    (c) As a result, our joy in Jesus motivates us to herald to our neighbors
        and nations, "magnify the Lord with me… taste and see that the Lord
        is good" (Psalm 34:3; 8).
    (d) As Jesus satisfies our affections, we are compelled to invite others into
        the all-satisfying relationship that exists in communion with him.

APPENDIX 6

VISUAL CONCEPTUALIZATION OF GOD'S MISSION,
THE CHURCH'S MISSION, AND GLOBAL MISSIONS

The following figure is a visual conceptualization used in the GCIC training to distinguish between God's mission, the church's mission, and global missions.

Visual Conceptualization of God's Mission, the Church's Mission, and Global Missions.

"The study of the redemptive work of the Father, the Son, and the Holy Spirit to establish his kingdom in the world."
Johannes Bavinck

missio Dei
All that God is doing in creation.

Church's Mission
All that God desires to do in creation through the church.

Global Missions
The Great Commission Task:
Evangelism, Discipleship,
Church Planting

Figure A1. Visual conceptualization of God's mission, the church's mission, and global missions

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APPENDIX 7

GCIS SCALED ITEM RESPONSES

The following tables show the results of the pre- and post-training GCIS quantitative items using descriptive statistics.

Table A1. Pre-training GCIS scaled item responses with descriptive statistics

Participant Pin	Scaled-Item Responses													
	I1	I2	I3	I4	I5	I6	I7	I8	I9	I10	I11	I12	I13	I14
1	1	6	1	3	6	6	5	5	6	1	3	6	6	6
2	1	6	6	2	6	5	4	5	4	5	5	6	5	5
3	1	5	2	1	5	6	5	6	5	5	5	6	5	6
4	2	5	3	4	5	1	1	6	5	4	4	5	4	4
5	1	6	4	4	5	2	4	6	3	4	4	6	3	5
6	2	6	3	4	6	5	2	2	5	4	3	5	4	4
7	1	6	1	3	6	1	1	6	4	1	1	6	1	6
8	2	5	2	5	5	5	2	5	2	5	2	5	5	5
9	1	6	4	1	6	6	6	6	6	6	6	6	5	6
10	2	5	2	6	5	6	1	6	5	6	5	5	1	5
11	2	5	2	3	5	3	5	6	5	3	3	5	3	5
12	5	2	6	6	2	1	1	6	2	2	1	2	2	1
13	2	6	4	5	5	2	1	6	5	4	4	4	4	6
14	2	5	4	5	5	5	2	5	5	5	5	5	5	5
15	1	6	1	3	6	4	4	4	6	3	5	5	6	6
16	3	6	6	6	6	1	3	6	4	6	3	4	6	3
17	5	2	6	5	3	2	3	6	3	3	1	3	2	2
18	1	6	4	4	6	1	1	6	6	4	5	5	6	4
19	1	6	1	3	6	6	4	6	6	4	5	6	6	6
20	1	6	3	6	6	4	1	6	6	6	5	6	3	5
21	2	5	1	5	5	3	2	5	5	5	4	5	5	5
22	1	6	3	5	6	6	5	6	6	4	6	6	6	6
23	2	6	6	6	4	1	1	1	6	1	1	4	1	4
24	4	3	4	4	3	3	3	6	3	1	1	3	1	3
25	5	2	5	6	2	1	1	5	2	2	2	2	2	2
26	2	6	2	3	5	4	4	6	6	4	4	5	6	4
27	5	6	6	6	6	4	4	6	1	1	4	6	4	6
28	3	6	5	6	6	6	1	6	5	4	5	6	6	6
29	2	5	3	4	5	3	3	6	3	1	1	1	3	5
30	1	6	1	6	6	6	1	6	3	2	1	3	3	1
31	3	6	2	4	6	3	1	6	6	6	1	6	6	6
32	2	5	2	4	5	3	3	6	5	4	4	4	5	5
33	1	6	2	3	6	1	2	3	5	2	2	5	6	5
34	3	6	2	2	6	4	1	6	2	1	2	4	5	5
35	2	6	2	5	6	5	2	3	5	5	4	5	4	6
Mean	2.14	5.31	3.17	4.23	5.20	3.57	2.57	5.34	4.46	3.54	3.34	4.74	4.14	4.69
Median	2	6	3	4	6	4	2	6	5	4	4	5	5	5
Standard Deviation	1.27	1.26	1.67	1.34	1.27	1.64	1.15	1.59	1.67	1.71	1.47	1.52	1.80	1.55

Table A2. Post-training GCIS scaled item responses with descriptive statistics

Participant Pin	Scaled-Item Responses													
	I1	I2	I3	I4	I5	I6	I7	I8	I9	I10	I11	I12	I13	I14
1	6	6	6	3	6	6	1	6	6	6	4	6	6	6
2	5	6	3	3	6	4	4	2	5	5	5	6	4	6
3	3	6	1	2	6	4	2	6	4	5	5	6	2	3
4	2	5	5	5	5	2	4	5	5	5	4	5	2	5
5	6	5	6	2	6	2	5	6	4	5	4	5	2	4
6	5	5	3	3	5	6	1	6	5	6	4	6	5	6
7	6	6	6	6	6	1	1	6	3	6	1	6	1	6
8	6	6	6	5	6	1	1	6	6	6	6	6	1	6
9	6	6	3	2	5	6	5	6	6	6	6	6	2	6
10	2	3	4	6	6	1	4	6	6	2	2	2	2	2
11	5	5	5	3	5	5	6	6	5	5	5	5	5	6
14	6	5	6	6	6	6	6	6	6	1	1	1	1	1
15	2	5	3	4	5	2	2	5	3	3	4	5	3	3
16	6	6	6	6	6	1	3	6	6	6	6	4	6	4
17	5	6	5	5	6	1	4	6	6	6	5	6	6	4
19	5	6	6	6	6	6	1	6	6	1	6	6	6	6
22	3	6	6	6	6	4	6	6	6	6	6	6	6	6
23	4	5	6	5	4	1	1	5	5	5	2	5	5	1
24	5	3	5	5	5	5	2	5	6	6	4	6	6	4
27	1	5	6	6	5	2	5	6	1	5	2	6	2	6
28	2	5	5	6	6	5	4	6	6	5	2	6	6	6
32	3	2	5	3	2	3	3	6	2	2	2	2	2	2
33	2	5	4	4	4	1	1	4	4	6	4	6	4	5
34	4	5	5	5	5	2	2	1	2	1	2	4	5	3
35	1	6	3	4	6	2	1	6	3	5	4	5	4	6
Mean	4	5.2	4.8	4.4	5.4	3.2	3	5.4	4.7	4.6	3.8	5.1	3.8	4.5
Median	5	5	5	5	6	2	3	6	5	5	4	6	4	5
Standard Deviation	1.8	1.1	1.4	1.4	1	2	1.8	1.3	1.5	1.8	1.7	1.4	1.9	1.7

APPENDIX 8

REVISED GREAT COMMISSION INITIATIVE SURVEY

The following survey offers a paradigmatic example of the redesigned survey I created to demonstrate how I would change the GCIS if given the opportunity to redo the project. For clarity, this revised GCIS does not include a revision of qualitative questions, only survey items.

A Revised Great Commission Initiative Survey

Agreement to Participate
The research in which you are about to participate is designed to identify the current understanding of global missions and the purpose of the Dominican Republic Baptist Convention (CBD). This research is being conducted by Craig D. McClure for the purpose of collecting data to provide a baseline for measuring the increase of global missions knowledge among participants following the implementation of a Great Commission Initiative Curriculum. In this research, you will answer questions before the project, and you will answer the same questions at the conclusion of the project. Any information you provide will be held *strictly confidential,* and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By completing this survey, you are giving informed consent for using your responses in this project.

Name_____
[ ] I agree to participate [ ] I do not agree to participate

Directions: Respond to the following statements, placing a checkmark in the box that most closely represents your current practices or beliefs.

The scale is as follows:
SD = Strongly Disagree, D = Disagree, DS = Disagree Somewhat,
AS = Agree Somewhat, A = Agree, SA = Strongly Agree.

Question	SD	D	DS	AS	A	SA
1. The primary command of the Great Commission is to evangelize lost people.						
2. Jesus's command to "Go and make disciples of all nations" applies to all Christians.						
3. Every Christian is called to participate in global missions.						
4. Every Christian is not a missionary.						
5. All missionaries should meet elder qualifications.						
6. Formal training is required to be a missionary.						
7. Social justice is an essential part of the Great Commission task.						
8. Humanitarian work is not as important as evangelism, discipleship, and church planting in global missions.						
9. Global missions is how Christians exercise a Christian ethic to the world.						
10. There is a difference between the mission of God, mission of the church, and global missions.						
11. Global missionary activity is how people who haven't heard the gospel get to hear.						
12. Global missions is a major motif of Scripture.						
13. Church planting is essential for biblical missions.						

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ABSTRACT

TRAINING AFFILIATE CHURCHES AND INSTITUTIONS OF
THE DOMINICAN REPUBLIC BAPTIST CONVENTION TO
PARTICIPATE IN GLOBAL MISSIONS

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This ministry project was designed for the Dominican Republic Baptist Convention (CBD) to increase the global missions knowledge of their affiliates in global missions. This project develops a Great Commission Initiative Curriculum for the CBD to provide affiliate churches and institutions with a comprehensive theology of missions and a practical plan for missions engagement. Chapter 1 explains the project's context, rationale, purpose, goals, and methodology. Chapter 2 demonstrates the biblical and theological foundation of global missions through the exegesis of Genesis 1:26–28, Isaiah 49:6, Ephesians 1:3–14 and Matthew 28:18–20. Chapter 3 shows that while global missions experienced a historic shift in the modern era, both the history of missions and a proper understanding of missions theory and practice support the necessity of a prioritistic missions methodology. Chapter 4 details the development and implementation of the ministry project. Chapter 5 evaluates the ministry project's results and areas that could be improved for future implementation. In sum, this project provides CBD members with a comprehensive theology of missions and a practical plan for global missions engagement.

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BA, Piedmont College, 2004
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PUBLICATIONS
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"La Iglesia y la Gran Comisión: Como Colaborar en las Misiones Globales Cuando No Estas Llamado a Ir." *Revista Coalición*, no. 7 (November 2023): 44–49.

ORGANIZATIONS
Evangelical Missiological Society

ACADEMIC EMPLOYMENT

Professor, Dominican Baptist Theological Seminary, Santo Domingo, Dominican Republic, 2019–
Adjunct Professor, Boyce College, Louisville, Kentucky, 2022–2023
Adjunct Professor, Greenville University, Greenville, Illinois, 2024–

MINISTERIAL EMPLOYMENT
Associate Pastor, Macedonia Baptist Church, Hiawassee, Georgia, 2006–2007
Student Pastor, Grace Baptist Church, Cartersville, Georgia, 2009–2010
Church Planting Missionary, SCORE International, Dominican Republic, 2010–2017
Missions Advancement Strategist, SCORE International, Dominican Republic, 2017–