Study Guide:
Paul's Missionary Methods

By Roland Allen

***Developed for use on WIN fields by Paul Dreblow: Strategic Resource Associate**

It is my hope and desire that the book and following Study guide will help you in your ministry as you "proclaim His Glory among the nations"(Ps.96.3).

Together Ron and I feel this study guide, together with the book which was shipped separately earlier this year as a WIN resource could be very useful combined with field training of potential disciple-makers ("church planters"). A set of both study guide and answers and study guide alone are included. Please feel free to use and copy as necessary.

Attempt has been made to give clear and concise summary answers* for the questions - but not in depth. Your own personal and thorough study of both cook and most importantly the Biblical texts from which it draws from should provide a good basis from which to disciple – teach.

Trusting in The Lord with you for His Glory to be declared among the Nations! PD

*** Due to time constraints and a self imposed deadline there are only questions for the last chs. 11-15.**

**** If you did not receive the book please let either the US office or myself know and we will see if we can send another copy.**

A possible Teaching-Training Outline

You know your settings better than anyone else. But here are some thoughts for how I have used similar material in similar settings in the past: (this assumes you are leading a group, or training a group of prospective or current church planters):

1. **Schedule monthly or weekly meetings for spiritual refreshment, accountability and study and prayer.**
2. **Take a part of one chapter and assign questions to all. You might designate certain ones to be responsible to answer certain questions but they would all work through each one.**
3. **Present a summary teaching each session combining main biblical passages as your basis and integrate with material from book. In this way, you are helping them to see the most important principle in all church planting:**

The authority and instruction of the Word of God in all things- including our "methodology"

4. **Combine this all with life experience and current problem solving. You can bring these in or you can have them share from their own work. Then apply the truths learned.**
5. **Pray through specific passages related to your study that day asking the Holy Spirit to work through each one to the glory of God in applying truth.**

From the Forward: (i-iii)

1.Just take time to acquaint yourself with an introduction to the author and what his ministry has involved.

Allen was a missionary to China 1895 – 1903. See middle para. for more and back of book.

2. On p.ii summarize the main point being made regarding the difference between "methods" and the word and the spirit of God. What does Allen think he needs to be done in any generation?

people need to submit mans traditions and methodology to the scrutiny of the word of God, for the Word is our authority and theway we learn how the Holy Spirit works. However, it is not the learning of new "methods" but learning to lean on and trust and understand the ministry of the Spirit.

Publisher's forward:

1. In the third paragraph some key questions are asked which will be studied in this book. Are these questions you or your mission have eve or are now wrestling with?

The questions involve the progress being made with the $ output; are we perpetuating a mission or planting new churches? Are they indigenous and self-supporting? Etc.

2. Understand the layout of the book.

Author's Preface:

1. What does RA believe was the "secret" of the Apostle Paul's truly indigenous churches? (middle of vii)?

the church as a local entity and a profound trust in the work of the Holy Spirit indwelling converts thus being able to establish them at once with full authority.

2. What are the charges that RA says are usually brought against his work here? (bottom ¼ p.vii)

There is a deep and wide gulf between today's cultures and that of Paul's. Paul could rely on the converts from syn. to help protect his churches which we are not able to do in the same way today.. He answers the second one on p.viii.

Chapter One: Introduction-p.3-9

***Note: the author speaks of the promotion of the Roman Catholicism (p.7) which though unfortunate should not deter us, as he suggests from further study of this work which is very clearly biblical in its particular area of concern.**

1. How long did it take for Paul to establish the churches in the four major provinces of the Roman empire (p.3)?

It took about 10 yrs. to est. Gal./Macedonia/ Achaia/ Asia

*** Are you surprised at this?**

2. On the rest of p.3 what does the author suggest is cause for concern in comparison to the way and rate that Paul established churches?

His concern is that it takes us a lot longer and we seem to assume the way it is the way it must be.

3. From pp.4-9 RA makes a case for and answers objections to the challenge that we are not able to follow the Apostle's methods today…for various reasons. How does he answer this on pp. 4-5?

1- He was not the only one doing things this way… other disciples did also.

2- we have an advantage today with the ability to print and have access to the whole of God's word.

3- there is a quality of universality or "normativeness" in what Paul did. It was not just a matter of the times and culture etc. these are universally applicable principles which are timeless in their application.

4. Continuing on pp.5-9 RA compares and contrasts "western" systems and methods with those of the apostle. What does he see as some of the general differences?

He draws several serious concerns he sees with typical western mission:

1- preaching but laying no solid foundation, no plan or method, leave no really instructed group behind, baptizing uninstructed converts, he planted churches vs. "gathering congregations"; he left with people in charge, leadership, not trusting finances to them, did not set up foreign consultations in general he sees the apostle operating with a freedom of the spirit to allow Him to work things out in certain ways… he is interested more in the method than the doctrine though both are important.

5. Note: on the bottom of p.7 he makes some comments regarding various denominations and the point he is trying to make. Do you agree or disagree with his reasoning?

In general we can agree while remaining firm on things that his particular tradition overlooks. There are normative Biblical patterns and teachings that are not open to debate. We must be careful in revitalizing all forms as only time or culture bound.

Chapter Two: Strategic Points; p.10-17

1. On pp. 10-12 RA asks and answers the question: "Did the apostle follow a particular plan in carrying out his ministry?" How does he answer this?

Basically no. the only clue we have to such a pattern is the use of the words- "the work" in Acts 13. Otherwise it seems more spontaneous as the Spirit leads and guides. See Acts 16:6,7.

2. Beginning on the top of pp. 12-16 (mid. paragraph) he lays out two different sets of general observations regarding the mission work of Paul – what are thay?

1- focus on provinces rather than cities – the bigger picture

2- worked within the limits of roman administration and seemed to make deliberate selective choices on where he next preached (see mid.p.12)

3- did not focus on doing all preaching himself by establishing centers of Christian life in two or three important places… from which the message would spread.. but the key was on disciple learning so people could themselves propagate the Gospel. When accomplished this much he said he had evangelized the entire province (Romans 15:23)

4- all the places he planted churches were centers of Roman Administration; Greek Civiliztion, Jewish influence or of some commercial import.

3. On p.16 (middle) what "caution" is given regarding where Paul did his mission work?

The caution is that all though Paul sought to penetrate Roman administration and Greek civilization and the centers of Jewish influence and the major trade routes, we need to be careful to see that he was led by the Spirit and these "natural" centers were made strategic by Paul's ministry.

4. What is a "strategic center" as discussed from the bottom of pp.16-17? Did Paul have a "strategy"? Do you?

A strategic center is one described in the question above but the key is for this place to become one where "life" and ministry flow out and not into – thus making it just a "collecting point" (p.17)

Chapter Three – Class: pp.18-25

1. It is clear from the written record of scripture that Paul followed the rule of seeking to only minister to one certain "class" of society when he went into a city? (pp18,19)

No, this does not appear to be the case.. while He always began his work by preaching in the synagogues to the jews it became soon apparent that the Jews would not be responsive to the message. As the epistles go on to show most of Paul's churches were composed almost entirely of Greek – Gentile converts. Most of Paul's fiercest resistence came from his Jewish audiences.

2. As the author discusses on p.20 and 21 do you see any implications or similarities between how Paul dealt with the Jews and how a former Muslim might deal with Muslims?

Paul did not try to cover up or become secret about his separation from pure Judaism. Nor was he fearful of causing a stir. This is part of the nature of spiritual warfare as the Gospel invades territory held by a false religion.

3. Some advocate using or drawing comparisons or similarities between Islam and Christianity; based upon the material on p.21 and following does this appear to be a Pauline-biblical model? If so, to what extent?

In order to win other from other segments of society Paul had to make clear that Christianity was NOT just another sect of Judaism, but distinct and different – thus avoiding any syncretism. It is clear from other writings (2 Cor 4:1-6) that the apostles were careful not to use any secretive or scheming ways in order to "win converts".

4. Based upon the discussion on p.23 what can you say about the places where Paul did his ministry?

1st – the synagogue, and after that in the house of a person of good standing in the community if possible.

5. Finally, from pp.23-25 what can be said in summary of Paul's approach to the issue of "class" and do you think the principle of "homogeneity" is found at all in Paul's methodology?

Its seems clear that class did not play an important part in Paul's overall strategy – though many came from the lower "classes" of society and often attracted the idle, superstitious and inquisitive kind (p.24). It does seem that he did seek to build leadership from among the more

"respectable, religious minded people" (though this is not given biblical backing). It does not appear that Paul followed any artificial pattern of homogeneity or seeking to only reach one

Chapter Four: Moral and Social Condition

1. In reference to the overall moral and social conditions of the Greco-Roman society of Paul's day the author draws reference to four elements in the life of the people – what are they?

1. Belief in evil supernaturalism – demons.
2. The moral character of various religious rites – evil and diabolical (see Eph 4:7-19)
3-4. The particular evils of slavery and the amphitheater and its bloodletting.

2. Summarize the importance given to these practices by the author in p.37:

He would seem to suggest that any attempt to read/understand Paul's ministry must be seen clearly in the light of these realities and that therefore one cannot say that Paul's converts had any distinct disadvantage over those of our day.

Part Two: The Presentation of the Gospel:

Chapter Five: Miracles

1. In how many towns/cities of the provinces are miracles recorded (p.41f)?

In five towns in the four major provinces.

2. What inference might we draw from the above fact; just how important were the occurrence of miracles in the ministry of Paul recorded in Acts? (p.42 top)

Difficult to say but apparently not as significant as some would have us believe. At any rate they are the work of the Lord and totally up to His sovereign will. While at times they aide in "verifying" or authenticating the verbal proclamation of the Gospel and especially in "pioneer" areas, we cannot say conclusively that they were always part of Paul's ministry.

3. On p.43-47 RA discusses four primary ways that miracles "helped" the apostles in his preaching, name and explain them: Do you agree with his summary? Explain.

1. Attracting listeners.
2. Accepted as divine approval of the message.
3. Illustrated the character of the new religion.
4. Illustrated the doctrine of the release of the salvation.

4. On the bottom of p.47,48 RA makes some important comments about miracles in relation to the other spiritual gifts and ministry in general – what is he saying? Make sure

you understand this and that your theology of the gift reflects the Biblical pattern of importance.

In particular understand the importance of sound, doctrinal biblical teaching (see Acts 2:41-47, 12:28, 14:19, etc.)

Chapter Six: Finance

This chapter is very crucial in that it addresses issues that will be of great importance in church planting. Read carefully and with the Word in hand to see if these things are so!

1. Take a moment and think in your mind how your funds are normally handled in the local church you are part of or mission you are part of. Would you say the policies used are biblically based, why/why not?

Each to give their own feedback – but make sure there is chapter and verse difference.

2. What is the main issue in the author's mind regarding finances and the missionary endeavor? (p.49 n.1)

That Paul did not seek financial help for himself and took no financial help from those he preached to and he did not administer local church funds.

3. Why is it that modern writers don't seem to address the issue of how Paul dealt with money?

Though this answer is NOT necessarily found in the text it would seem that some writers may simply not be acquainted with Pauline principles or thinks them archaic or somehow not transferable to the present day setting. Some may just not want to know!

4. From pp.52(bottom) to middle p.53 RA talks about "the opening of a new mission station being primarily a financial operation." What does he mean by this?

That modern missions is "driven" strongly by questions and concerns of finance many of which are not even questions or potential questions in the target or receptor country. With much of the missionary's Christianity is some amount of cultural baggage and externals that are not really a necessary part of the message or methodology.

5. Note the seven elements RA mentions which further illustrate the concern given above:

**Problems related to the acquiring of property in the target culture.*

**Loading missionary workers down with secular burdens such as contracts and negotiations, etc.*

**Misinterpreting (p.54-56) our inward intentions by misleading external manifestations (Note: His use of the word "sacramental")*

**Creating dependency and reliance upon external resources*

**Unity based on threat of support withdrawal or related to this.*

**Establishing "institutions" ties missionaries and workers down to one place.*

**The difficulty in seeing indigenous leaders raised up to succeed the western missionary.*

6. On what does the author base his argument on that every church administers its own funds? (p.59)

See 2 Cor. 11:8-14; 12:14-18

7. Explain the trust problem that RA mentions on pp.60-61? How biblically based do you think the author's arguments are?

The symptoms include the above and the real issue becomes one of trust, who is in charge, who knows best, how does God direct? Sadly, the missionary misses out on wonderful training opportunities and the opportunity to increase the partnership of responsibility for the work.

8. Explain what is meant by the term "congregationalism"?

See bottom p.60 footnote.

Chapter Seven: The Substance of St. Paul's Preaching

1. Note the three main and five minor references to Paul's preaching. How can these occasions be divided? (p.62 top)

They can be divided into preaching in the synagogues to the Jews and preaching elsewhere to the Gentiles.

2. Describe the five elements and four characteristics of Paul's preaching in the synagogue (p.63 f):

See page 63 and 64 for a clear and thorough explanation.

3. As you look at both the content and characteristics of Paul's preaching, how does it compare:

a. to your own (if this applies?) b. to that of your church/fellowship? c. to the that of the way you or others may do M. evangelism and preaching:

Answers will of course vary according to the situation. While we don't want this to become an occasion for undue criticism, sound critical thinking and holding our message and methodology up to the light of Scripture is what makes for integrity of our message and ministry.

4. Related to the above, as you think about ministry and preaching/witnessing to Muslims, look over the four characteristics on p.63 and ask yourself which of these you think may often be missing from preaching/teaching to M.?

Attention could be given to any of the four, but encourage interaction with each of them. Do you see any avoidance of truth issues? Any lack of courage and respect? Is there one dominate way that people seem to be going which may/may not be biblical? Do people understand the NEED to hold even their methodology up to the grid of scripture?

5. In the middle of p.64 the author draws comparisons between Judaism and Paganism in general related to how they are converted or enters into Biblical Christianity. To which do you see Islam closely related? Why? Depending on your answer what insights does that give you in terms of how you may or may not do ministry?

Again, answers may vary but there seem to be similarity with both. However, the description of Cornelius (Gentile) in Acts 10 seems most like that of a Muslim. There is a God-fearing in many, the practice of religion and religious observances (giving, praying, etc.). when a Muslim comes to faith there will have to be "breaks" with many of the old ways of thinking/doctrine, etc. but some of the practices can be kept, though needing to have sound biblical teaching and understanding.

6. On pp.65-67 the author makes reference to Paul's preaching in Acts. Just go over this on your own and seek to understand the differences in Paul's messages. Which approach would work best in your situation with M.? Does Paul's use of pagan sources in Acts 16 gives us any precedent in the use of the Koran in witnessing to Muslims?

*Answers to vary. Study Acts 14:14-20 and Acts 17:22-34. Especially note Paul's use of pagan sources (poets) in Acts 16:28. Be careful that comments are rooted in scripture and not personal experience or overt "pragmatic" thinking. The use of the Koran is a debatable issue and one which is undergoing constant scrutiny and refinement. *Be sure to look and study clearly the preaching outlined on the bottom of p.68.*

7. According to the author did the apostle unnecessarily or strongly revile the false gods and teachings of the pagan environments he preached in?

No (p.67,8)- read and look over these pages. There is a fine line at times between bold, prophetic preaching and sensitively appealing to truth –study 1 Peter 3:15

8. On p.70-76 the author finishes with some general teaching on the tendency in his day to diminish the nature of the saving faith. Or, to put it another way there is a tendency in some modern day evangelism to merely "christianize" the pagan culture vs. calling out the elect of God from every tribe, tongue, etc. Be able to summarize both how RA states this and what the Solution is?

See esp. 70-73 We must be aware of the tendency to think we can merely put a veil over otherwise pagan people. As the second paragraph on p. 72 suggests it all reflects a need to understand the true nature of saving faith. When a person is saved they will have the desire to pursue the holiness and breaking with sin that the gospel states is explicit in conversion.

9. On p. 72 what are two of the most significant doctrines of Paul's preaching that the author feels are missing today?

The doctrine of God's judgment and the wrath to come.

10. On p. 72 further down he also makes comment "… he did not deny the salvation of good heathen". What does he mean by this? Is this a biblically verifiable statement?

No, not really, though this is a much larger issue, the statement as it stand opens itself up to lots of misinterpretation from religious legalism, to universalism and general downplay of the exclusive claims of the biblical gospel especially as it relates to the conscious act of faith in Jesus as the ground of salvation.

11. On pp. 74-75 RA describes the process or specific methodology of Paul's evangelism and preaching. Did Paul 'scatter' seed of the gospel? How did Paul deal with the possibility of rejection? How does this impact the way you/your church does evangelism?

**No, Paul 'planted; seeds. (bottom p.74) He brought them to a point of decision, a fork in the road and admonished that they must make a choice and begin to live by that choice, not out of human effort but by the grace of God implanted.*

**(top p.75) Paul dealt with the possibility of rejection in at least two ways:*

1. He realized that it was an ever present reality, the nature of the gospel and the electing, choosing work of God determined that there would be both acceptance and rejection.

He also never sought to "establish" himself long-term esp. if men did not receive the teaching of the word. He understood as Jesus taught (Matt. 10:14) that there was time to "reject" the listener if there did not appear to be any moral apprehending of the truth.

**This needs to be seriously looked at in each individual mission setting. We must be careful of continuing in ongoing "education" if our teaching is falling on deaf ears or merely reaching the "intellect" (see middle p. 75). Obviously this will need to be discerned on a case by case basis and the time element is somewhat subjective.*

Chapter Eight: The Teaching

1. In the first paragraph, the author alludes to what perceived error in the methodology of traditional missions?

He draws clear reference to the problem of missionary dependency – or to put it in different terms – the need to follow Paul's example and begin immediate training in anticipation of the missionaries expected departure. To what source of strength and dependence are we directing the people? Along with this is the tendency to subordinate the "native" believers to the foreign missionary and his system. (see p. 82)

2. Beginning on p. 82, what are the major differences the author draws reference to between Paul's Missionary methods and present day methods?

He planted churches; we plant missions (p. 83 top). His focus was on planting and establishing of indigenous led churches which were able to function on their own without outside or intermediary organizational involvement.

3. According to the author how is it that Paul was able to take converts from these areas and train them for leadership in so short a time (usually not more than 56- months)?

See above: 1st and foremost he planted churches and did not create "mission societies." By this is meant that disciples were made, trained up and the indigenous flavor of things was evident from the start. He ordained/appointed elders and let them govern and teach (with the necessary biblical qualifications). See p. 84 for specific examples. He then made occasional visits through other people, wrote letters and exchanged information but did not stay long enough for them to become dependent or to build some type of mission organization.

4. How specifically, was the training done?

Teaching wise: (mid, p. 87): The doctrines of God the father, creator; the doctrine of Christ, as the son, redeemer, savior, Lord; a doctrine of the Spirit as the indwelling source of strength and power for Christian living/sanctification. The centrality of Truth in general is also affirmed.

The traditions he left: Teaching on the Lord's Supper and the teaching on resurrection. He makes little or no reference on the miracles of Christ or parables and sayings of Christ in general are "scanty" (p. 88 top).

The Old Testament played a very important role in instruction of new believers as this lays a foundation for all in the New Testament. "missionary teachers" ("catechists") as such were not sent rather the focus was on the establishment of local leadership – always wanting to call out more and more the capacities and giftedness of people in the fellowship.

He also left clear instruction for the baptism (by immersion upon confession of faith) and for the Lord's Supper; a simple understanding of the gospel and the Old Testament (p. 90 top).

5. What about the person who says “St. Paul failed at first in leaving a foundation to shallow and later had to go back and correct the error due to his prior methodology”

We can say that this does not appear to be the case (mid p. 91). Nowhere does Paul seem to indicate that he was remorseful about the failure of his initial instruction at Corinth, Galatia or anywhere. It may be arguable in terms of how long or short a stay a missionary today should make in one place. But it's hard to say that it was simply the length of time alone that added or somehow contributed as the primary factor behind some of these "problem" churches.

6. The author appears to draw his main conclusions regarding the thinking behind Paul's strategy in teaching in the middle of p. 93. He summarizes by indicating how Paul's converts became missionaries, how they were forced to take ownership and leadership responsibility for the local church. * Do you find this conclusion accurate? How would this thinking apply to your situation?

Answers may vary; they need to be rooted in the scripture.

7. After going through this chapter, what can you say about the role of the Word of God plays in your/your church's evangelism and disciple-making in general?

Again, answers may vary but we want the person to see the importance, the critical need for the Bible to speak ***authoritatively*** *to all situations – to let it be our "textbook":*

The Training of Candidates for Baptism and Ordination – pp. 95-107

- Note: This chapter uses a "sacramental" terminology which reflect a certain view of the Lord's Supper. Just keep that in mind and look past this – the author still makes some very valid points.

1. What is the normal practice regarding baptism in your tradition? In what ways if any does it differ from the Biblical model and instruction? Do you/ does your group baptize in the way Paul did – almost immediately upon "confession" of faith?

Answers will vary. But as the author does, we want to take them to the text of scripture right away. For some this will be a new thought or concept. Again. The text and methodology of the Lord as revealed in His Word must guide us.

2. What two extremes are referred to on p. 96? Based upon your own background, do you find yourself in one or the other?

The two extremes are: careless, non-instructive baptizing of people who may not even be born again vs. the long term, probationary practice of instruction in lengthy teaching-"catechism" before it is decided whether they are "ready" or not.

3. According to the author, what was the Apostle's practice (p. 97 ff.)?

While nothing can be said in terms of a hard and fast rule it appears that evidence of genuine conversion (repentance and faith). Responsibility was, as much as possible given to the local assembly to decide who was fit or not. It is this ***mutual responsibility*** *that is seen as crucial to Paul's methodology. The same can be said in regards to the "appointment" of Elders.*

4. Regarding the "appointment"* of Elders what was the Apostles' practice?

*****Note again: <u>The author uses terms which refer to a different church government system (such an "Orders") other than the one outlined in scripture. But in fact he is trying to uncover the NT practice of simplistic shepherding, governing, teaching, and equipping oversight by a group of men who are so called and qualified.</u>*

To begin with, he did some of the appointing himself as was necessary in the early stages of the church. After that these Elders appear to have functioned in by appointing other elders (Tit. 1:5). The congregation also played a role in this process but it does not appear that it was done on the basis of "majority vote". Again, the idea of ***mutual responsibility*** *comes into play.*

*****For more on this term vs. the use of "ordination" please see Alex Strauch's material on* ***<u>Biblical Eldership</u>****,* ***p. 137-139*** *for a good explanation of the term used in scripture.*

5. What other qualifications did the Apostle go by?

Age was a concern, not be young or recent converts (1 Tim. 3). The early church did not rely on extensive education either as is verified be Acts 4:13. The major qualification were moral and spiritual in nature and strictly to be adhered to as given in 1 Tim. 3:1-13, Titus 1:5-9 (see p. 102 footnote). In terms of "functional qualifications" (p. 103-105) there was the giving of the Lord's Supper and the most importantly (but oddly not mentioned) is the ***foundational teaching ministry of the Elder.***

6. The author lists four results (103-105) of what he sees as inadequate methodology in the above areas. Name them and ask – do you see this taking place in your setting?

Part IV: Paul's Methods of Dealing with Organized Churches: Chapter 10 – Authority and Discipline

1. do you agree or disagree with the author's statement, the first with the appointment of elders, the churches were complete, "fully equipped"? See Ephesians 4:11-12

Answers will vary possibly; looking for biblical reasoning.

2. On p. 111-112 the question of apostolic authority comes up. When and how did the apostle use his apostolic authority? What parallels can you draw with someone today who may plant and/or oversee several churches?

Answers to vary but help them to see he did not wield his authority rampantly or in a "lording" way. At the same time he was not fearful, if the situation demanded it, to speak boldly and call for accountability – ultimately as unto the Lord.

3. On pp. 112-121 RA mentions four major areas in which Paul dealt with problems. Name these and briefly describe the manner and content of what he said. Which are most prevalent in your setting? What might God be calling you to do in these regards?

4. Can you summarize in general the methodology of Paul? Do you agree with the author's analysis – why/why not?

In general it appears that Paul was always seeking to put the responsibility for things at the foot of the congregation as a whole – not a select few be they leaders or others. In this, the concept of body life and unity is preserved and strengthened and maturity is brought about as the body learns to stand on its own. Dependency on the Holy Spirit to work and instruct is highly valued.

5. The author makes some good observations about the goal of Spirit-led Biblical church discipline on p. 123 esp. the middle paragraph. Do you practice church discipline in your setting? Is the concept "built into" your understanding of the nature of the church?

Answers may vary but allow time to teach through this critical part of the church life from the pertinent texts incl. Matthew 18:15ff/ 1 Corinthians 5:1-13 and others.

Chapter Eleven: Unity pp. 126-138

1. Do you agree or disagree with the author's opening analysis on p. 126- give Biblical evidence of why or why not:

2. On p. 127 about the 10th line RA says "the churches did not make up the Church, but the Church established the churches"- what does he mean? Is it accurate?

3. What kinds of things expressed unity amongst the churches Paul helped establish?

4. On p. 128 RA makes the point (2nd paragraph) that unity is not something to be created but something that already existed and was to be "maintained". Do you agree with this … why/why not?

5. How does one handle the apparent different view of "divisions" given in 1 Cor. 1:10 and 1 Cor. 11:19? Does division ever prove helpful or at times necessary by-product of discipleship? (compare with Matt. 10:34-39, 13:24-43)

6. On pp. 131-133 RA makes some statements that need careful reading and study with the Word of God at hand. He appears to be saying more than the Word itself says and he makes very little Biblical support for his claims. He seems to imply that there was/is no such thing as a test for orthodoxy or biblical precedents. Do you think he upholds the lasting, eternal authority of the Scriptures and their application to life on this occasion?

Chapter twelve: Principles and spirit p. 141-150

that involve excommunication" (in footnote). This is false as 1 Cor. 5:1-13 shows.
Comment:

8. On pp. 134-137 RA discusses the ways in which Paul promoted unity, list these and be able to give Biblical backing:

9. RA makes and observation about traditional missions method of "making unity"- do you see the differences he is drawing attention to (see esp. 137).

Chapter 13 & 14: Application and Epilogue

1. As you read through this chapter- can you summarize in a sentence or two what the main concern of the author is?

2. On pp. 141-142 RA lists three "disquieting" symptoms of the current state of "missions" (keeping in mind the author wrote nearly 75 years ago). Do you still think of any of these same symptoms exist today? Explain:

3. On pp 148-149 RA mentions two principles which seem to underlie all of Paul's practice; what are they and do you agree?

***Note: Again in this section we see the author refer to issues in his own denominational background "sacraments" and "ordination" and "bishops". Try to read through and around these comments with the scriptures at hand and see what the author is really getting at.**

1. On p. 151 RA lists five summarizing principles- do you believe they encompass the breadth of the Pauline methodology? Why/why not? What would you add or take away?

2. The rest of the chapter RA lays out his thoughts on an 'overall understanding or mindset' that the missionary must have. Can you capture what he is saying in one or two sentences? Do you agree and find scriptural support?

The answer here seems to be that the goal is to "retire" or get out of the picture as soon as possible. He outlines two major ways this can be done beginning on p. 155.

3. What, if any, relationship is there between what the author is advocating and Jesus command in Matt. 28:19-20 and Paul's own teaching in Eph. 4:11,12? Is this the model you think most evangelists/pastors or missionaries in your area operate with?

4. On p. 163 the author makes reference to a principle teaching those whose hearts God has prepared and refusing to teach those whose hearts God has not prepared. Do you see a relationship to this and 2 Tim. 2:1-2? Explain. Is this your practice?

5. In the epilogue (ch. 14) the author contrasts two different scenarios of ministry on "foreign" soil. Pick out the major differences, strengths and weaknesses of each setting.

6. What is really being described and taught throughout the whole book deals primarily with what has come to be called "contextualization". How familiar are you with this term? What does it mean? Is this in fact what the author is getting at? Is it Biblical?

I hope this manual has been of help to you in your endeavor to bring glory to God through the raising up of disciples and the equipping of the saints of God. If you have questions, comments or ideas for improving this tool, please do not hesitate to contact me. Thank you, padreblow@juno.com