

I'm going to ask you to turn your Bibles to Philippians, chapter two. Now this talk I'm going to give, and we can have question-and-answer with it too, but I've never done this before, brand-new, planned it this morning when I got up, so I hope that doesn't worry you. I just thought I would talk about attitude in missions. What kind of an attitude do you need to be a missionary? I think if you heard the sermon already or even heard what I said last night if you were here, you know that I think that everybody's a missionary. You're all missionaries if you're a believer. Somebody once said you're a missionary or you need one. And that's true, because if you know Christ then you're a missionary for Christ, and if you don't know Christ you need somebody to come and tell you about him. The text I want to look at is Philippians two, and I think I'll read it to you, it's verses three down to verse eighteen. "Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to your own interests, but also the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as you have always obeyed, so now, not only in my presence but now but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you both to will and to work for his good pleasure. Do all things without grumbling or questioning, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights to the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. Even if I am being poured out like a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise you should be glad and rejoice with me."

Let's pray. Father, we believe that the Bible is different than any other book. It is your living word, and it's living for two reasons. It wasn't written simply out of the mind and understanding of man, it was written by inspiration of the Holy Spirit to men. It's also a living word because that same Spirit then takes this word which he wrote the first place and applies it to our hearts and into our lives. To that end, then, we pray that you use this time together that it will be profitable for us and for your kingdom. We pray in Jesus' name, amen.

The verse that I was thinking about when I began to plan this is verse fourteen. It's a verse that kind of just catches my attention. Of all the verses in this entire text it seems to me that it is the one that seems to be the least significant. "Do all things without grumbling or questioning." First of all you when you read that you say, come on, is that even possible? You know, have you ever tried that: Don't grumble or complain? And you notice what Paul says, he says do all things. If he said do some things, it wouldn't be so bad, you know. But there are some things that we just ought to be able to complain about. They're complainable things! But the text says do all things without grumbling or questioning. In other words, our attitude is the important thing. I say it's an insignificant verse because in the context it's got all these big verses around it. When I was thirteen years old my family traveled from Duluth, Minnesota to New York City and we got an all-day tour on the Gray Line Bus Tours. And I can remember we went in the Empire State Building and we went out to look at the Statue of Liberty and Battery Park and all that kind of stuff. But we stopped—we didn't get out of the bus, we just stopped—and the bus driver pointed to this little tiny brownstone, two-story brownstone, and it was surrounded by all these big, you know, skyscrapers, and he said, you see that building there, I got to tell you about that, he said a little old lady owned that building and some developer was going to build these skyscrapers in that block and so he bought up everybody and he came to buy up her property and she said no. She didn't want to sell her brownstone and so he got the government after her and the city condemned her building and so on but she fought them in court and she won. So, the guy had to build all of these skyscrapers around this little brownstone, you know. And that's sort of what this verse is like. I mean look, can you get any loftier verses than: "He did not count equality with God a thing to be grasped," verse six, "but made himself nothing, taking the form of a servant, being born in likeness of men, and being found in human form he humbled himself"? It goes on to say that "Every knee shall bow and every tongue should confess that Jesus Christ is Lord." You got to admit that's a lofty verse, or verses. And then down in verses twelve and thirteen it says, "Work out your own salvation with fear and trembling, for God is at work in you both to will and to do his good pleasure." Doesn't that sound like a skyscraper, too? So we got two skyscrapers and then we got that verse fourteen, we'll skip over that, because that's what we're looking at, that's the brownstone. But then he goes on, "That

you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation among whom you shine as lights to the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.” More skyscrapers, wouldn’t you say? Wow. Three skyscrapers, one brownstone. And then I think even the end, “Even if I am being poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you. Likewise, you should be glad and rejoice with me.” Four skyscrapers, one brownstone. Now what’s my point? Well my point is this, you know, that all of those skyscrapers ought to do something to the way we act, the way we feel, and they ought to impact our attitude. And our attitude ought to be that we don’t complain and we don’t grumble because we believe that God is in control. You see you complain when you think, I could do better than God, or you think, God’s not fair, or you think, this is not where I should be. I made a wrong turn. You blame somebody. Most the time you blame God, sometimes you blame yourself. That’s what grumbling is. We’re not satisfied. But in the context of what we read there, how can you be unsatisfied if Jesus really did come and he really did make himself a servant so that you can work out your own salvation because God’s Spirit is working in you, so that you can be children of light in a crooked and perverse generation, holding forth the word of life. Not caring whether you’re being poured out as a drink offering for the sake of the gospel. How can you complain? Attitude. Attitude is important, and it’s important in missions, in fact this is a missions passage, as I think you could see, where it says we are to be beacons of light in a dark, crooked, and twisted generation shining forth our light in the world.

This is a mission passage, so let’s talk about attitude for a minute. If you’re going to be a missionary the first thing you need to do, is you need, you really need to want to look like Jesus. People are not going to hear what you say if you look like you’re saying something else. I once heard somebody say that people are not going to hear about Jesus if you look like the devil. In other words, our life ought to reflect our mouth, our testimony. For my example I planned during this time to talk about Cuba. This past spring my wife and I, we went to Cuba. And there’s a church down there, we’ve been working with them for four years called the New Pines, *Nuevos Pinos*, New Pines Church. By the way they said they named their denomination New Pines because if you’re going to be a Christian church in a communist country you got to be able to bend, but you don’t want to break. So that’s where they got the name. I don’t know if that’s true or not, but that’s what they said. And I happen to know that five years ago, four-and-a-half years ago when we started working with them, this was a dying church. Their seminary was shriveling up, their leadership was fighting among themselves. The most important church they had in Havana itself had become just a shell on a backstreet. Nobody even went there. There was a preacher who lived upstairs, and I’ve been there—they’re starting to start to fix it up—but you should see, it was just a terrible place, you wouldn’t want to live there. And now the church is booming. In fact I went there thinking I was going to minister to them and they ministered to me. They told me to come and speak to their general assembly. I thought what that meant was that somebody from my general assembly would go to their general assembly and say, we’re so glad to work with you, it’s such a privilege for us in America to be working with this church in Cuba, and we’re delighted to do what we can and we want to thank you for the opportunity and God bless you. So I got there and they said, well, we meet Monday, Tuesday, Wednesday, and Thursday—Sunday, Monday, Tuesday, Wednesday, and Thursday. And Sunday we just have worship so there’s no business meeting. But then on Monday, Tuesday, Wednesday, and Thursday we have teaching in the morning. Four hours of teaching and then we have lunch and then after lunch we have fellowship and then towards the afternoon, late afternoon, we have our business meeting, and then we have supper and then we have worship again. I’ve never heard of a general assembly like that. I’d like to see one here in this country work like that, I’ll tell you, but I’d never seen anything like that in my life. Oh, and they say, by the way, you’re the teacher in the morning. And I said, wait a minute, you said four hours, and that’s four days. If I’m not wrong that’s sixteen hours of teaching. I came to spend about six minutes telling you we’re glad to work with you. Well, you’ll figure out something by tomorrow, you know. Actually the day after tomorrow, because this is Saturday, and I did, I figured out something to say. But when I went to that first meeting I never saw such life, such enthusiasm, such celebration of what God was doing, such embracing of one another. I was humbled by the whole thing. And remember, I knew what the church was like four-and-a-half years ago, so I said, what’s happened to you people? Well, they said, oh, you sent some missionaries here and they started talking about the gospel and we got to thinking about it and we got to thinking, you know, we say we believe the gospel, but we don’t talk much about the gospel. We’re going to start talking about the gospel, we’re going to start celebrating grace, and we’re going to be telling each other what God is doing in our life, and we’re going to be celebrating that, and we’re going to be telling each other, look, because of what Christ has done for me, you’re important to me—more important to me than I am to myself. He said it just transformed our whole denomination. Attitude. Living the gospel among one another. Makes sense, doesn’t it? That’s why I think this

verse is here. Don't grumble and don't complain. Gratitude does impact who you are what you do. How you treat one another. What the world sees when they look into the window or when you go out into the world. Attitude. It's really important.

So what's the first thing that we need to be concerned about in missions? The first thing is we need to believe the gospel. We need to believe what is in these verses, verses six through eleven. That's nothing but the story of Jesus on earth here. Philip Brooks says of those passages, by the way, they are the most important, most significant Christological passages in the whole Bible. Think about that: the most significant Christological passages in the entire Bible. He said, in fact, it's a perfect outline of what you'd find in a theology book if you are looking in the chapter on Christology. He was God: his deity. He humbled himself, became a man, died on the cross: his humility. Someday every knee shall bow, he'll be lifted up and every knee shall bow, every tongue shall confess: his exultation. That's a perfect outline in Christology: deity, humility, exultation. But Philip Brooks says this: it's not here to teach you Christology. It's here to tell you how to live, it's here to tell you what your life ought to look like. And the first thing is that that story ought to be your story and ought to impact every part of your life. Is it not true that oftentimes we got our religion over here and we got our life over here? You know there was a church in Laodicea—you remember that church?—Jesus said, I've got this against you, you're neither hot nor cold. In the Greek it actually says, you make me want to throw up. God doesn't like that. God wants to be God in our life and he wants to make the difference in everything. I've only been married for three years. This was after my first wife died. I actually thought this married business was going to be easy. Boy, that was a mistake. After all my new wife, she'd been married 46 years, I'd been married 44 years, added up that's 90 years. We should have this thing in the bag, you know what I mean. Well it wasn't long before I figured out I was not half as nice a person that I thought I was. And I was really messing up this relationship. And I'll tell you the thing that saved it. I had to say, how do I get the Lord Jesus Christ back into the middle of this relationship? You see if I can't get Christ in the middle of this thing, so that Christ is more important than me, I'm never going to get the place where she's more important than me. But it's true of all of our life. We've got to believe the gospel, and we've got to believe and act on this fact that Christ came into the world to save me. And the only reason there's any worth and value in my life other than the fact that I was created in his image in the first place, is that he has saved me and he's now re-created me in his perfect, redeemed image.

G. Gresham Machen who taught at Princeton and then started the Westminster Seminary, well, G. Gresham Machen made a mistake. When he was elderly he decided to go to North Dakota for a Bible conference. Now I grew up in Duluth, Minnesota, it's about the same latitude, you know, and so that's a nice place. I love northern Minnesota. I still actually get the Lake Superior magazine every other month and I read it in one setting. I just love the place. But there's a difference between summer and winter, you know what I mean? And Machen went to North Dakota in the wintertime for a Bible conference. And he got pneumonia and he died. Supposedly on his deathbed his last words were, Thank God for the perfect obedience of Christ. Thank God for the perfect obedience of Christ. Why would he say that? Because it's his perfect obedience that's been placed on our life. When God looks at us he sees somebody as perfect as he is, not because we are, because we're not, but because he says we are. He gives us his son's righteousness. And if you're going to do mission work you've got to do it on that basis. You've got to believe that that's who you are. You are a person who stands before God perfect and righteous because he has made you that way. And that's the only message you've got to give. It's who you are, but it's also what you say—that's what you deliver. That's what makes you unique. When I asked Pachi, who's the president of the *Nuevos Pinos* Church in Cuba, I said, tell me in just one sentence why you're different. And that he said that well, we just got drunk on grace, that's all. Not a bad thing to be drunk on. Makes all the difference in the world. When you begin to be captured by the message of grace—that everything I am is because what of he is and what he's done—it will change everything about your attitude and you won't be able to keep it back. You won't be able to keep it in. It will bubble over at best, but it might explode even, you know. One of the reasons early on in this marriage I was telling you about we had problems is because I'm kind of a philosopher and I think linearly, and think like this, and my wife is a very accomplished musician and she doesn't think like this, she thinks like this, boom, you know. And I sometimes wonder what she's just said, because it wasn't attached, and it wasn't going anywhere, but it made sense to her, you know. But I tell you, if grace really captures your life, you'll be a lot more like her. You won't be able to keep it in, it'll be like an explosion, you know, and you will want to share it with others.

But secondly not only do you have to believe the gospel, but you have to live the gospel. Look at verse sixteen. "Holding fast to the word of life so that in the day of Christ I may be proud that I did not run in vain or labor in vain." So not only do you believe the word of life but you hold onto it. In other words, it becomes your life, it becomes the way in which

you act, it becomes the way in which you live, and people see the difference. I've been studying in my personal devotions, I've been studying the prophets, you know, and gosh, you can get kind of depressed when you're studying the prophets, you know, because the people aren't very good and the prophets are very good at telling them they're not very good. So they're kind of pounding on them. But the way you've got to read the prophets is, you've got to see, this is the way my people are, and therefore judgment is coming. But I am a gracious God, I am a loving God, and I don't let go of my people. Every prophet is like that. Every prophet prophesies against the sin of the people but every prophet says, but God is different than you are. You may be unfaithful, but I am faithful. That's what Amos was. I was studying Amos yesterday, and that's what Amos was saying. Amos was saying, you don't love God, therefore, you don't love others, you love yourself. Amos was prophesying in a time when things were great. The GDP was wonderful, you know, the stock market was booming, and the people thought, God's blessed us. And Amos came to say, God isn't blessing you. You people, you love the trappings that God gives you, you don't love God, and because you don't love God you don't love other people. But you see if we get captured by the love God, it's going to spill over in our love for other people, because other people are going to become more important than ourselves. That's just the way it works. You shall love the Lord your God with all your heart, mind, soul, and your neighbors as yourself. That's a summation of the whole Bible. See I didn't make that up. It's what Jesus said, and that's the way the gospel works. To believe the gospel, then to live the gospel.

Then you've got to trust God. In verse seventeen, "Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you. Likewise you should be glad and rejoice with me." Let's put this in context for a minute. Paul is writing this, and he's talking about being poured out. You know what he's talking about? If I should die I still rejoice because of what's happening in your lives. I want to tell you, there's lots of missionaries on the missions field like that, and they have paid with their life. But there's a sense in which God calls all of us to give our life for the gospel, to invest ourselves in God's kingdom work here on this earth. By the way, Paul did die. This is considered one of his last letters and history tells us that shortly after writing this letter they chopped his head off. So you've got to read it in that context, and he says, look, I rejoice in this. Why can you say that? Because I trust God. I trust God. I believe that God is working and God will do what he wants to do in my life. He will take care of me. God does that. You know I couldn't come last week because in fact I had a bit of an operation, and because of that it does make traveling just a bit more difficult, and so this week you know why I needed to—frankly, I needed to have an aisle seat, okay? And I couldn't get an aisle seat because the plane—I had gotten a late ticket. I cancelled the other...last week, you know, and the plane was all filled up. So I was sitting in the worst place, over on the window, you know. You might have to climb over two people. So I called down there and I said, can you do it, and no, I'm sorry, but this plane is just packed, there's nothing we can do, you know. So I go down to the airport and I'm praying, I say, God, I want you to take care of this. Now I'll sit on the window if you want me to, but I do believe you can take care of this. And God wants us to pray, God wants us to trust him. Look, if I had to be over there, that would be perfectly alright, I wouldn't blame God if I was sitting on the window. So I get down there and I check in and I said, by the way, could you check to see if you could get me on an aisle seat. And she looks and she said, I'm so sorry, I can't do it, I can't do it. So I went to the Sky Room, and if you don't know what that is, don't worry about it, but they have a person in there who works on tickets, too, and I notice there's a bunch of people in line, and so I just was watching that and there was about fifteen minutes left, I mean it's getting close now. I walked up there and I said, look, any chance you could get me on an aisle seat. It would really help me. I don't want to explain this problem, but it would really help me. And she looks, and she says, you know what I could do, I could put you in first class. What do you think? Now, you know, can we trust God or not, you know. Now God would've been just as faithful, don't get me wrong. I honestly believe that I would not have been over there, you know, violating verse fourteen on the window if I hadn't have gotten it. But what I am saying, is we can trust God with not just little things like seats, we can trust God with our life and that makes all the difference if you're going to be involved in mission work. Suppose you want to reach your neighbor next door. I know how scary that is. But I'm telling you can trust God, ask God to give you an opening. Ask God to give you some words to say. Ask God to really allow you to love that person. See what happens. See if it doesn't work. You'll be amazed. I mean it.

You know, my first wife, she was dying of cancer and God really took care of the last five years. I mean, we had to go every week for chemotherapy to the hospital. And so the first week we go she meets this nurse and this nurse just likes her, for reasons I have no idea. I think they could tell they were each Christians, you know? But the next week that lady said I want to work with Mrs. Kooistra. So every week we'd go she would be in charge of Mrs. Kooistra. It didn't matter if she was working on the other side of the building, she would walk over to take care of Mrs. Kooistra. After a while she

became the triage nurse. Now she's in charge of the whole thing. But she told them before she took the job that she would have to take care of Mrs. Kooistra besides triage. So she did. A little while later she became in charge of the whole infusion lab. Now she doesn't even come on the floor, but she told them before she took the job she would have to be able to put on her jacket and come out on Tuesday mornings and take care of Mrs. Kooistra. Well, it was a really nice thing because we never had to wait. We always had a chair there for us. And even if there was a huge line there was a chair with a reservation on it and nobody else could use that chair, she just took care of us. That was God. And the doctor, he was an atheist. We tried to witness to him, and he was not very happy about that. But for reasons I don't know he just fell in love with my wife, so again we never had to wait. When we came he just cleared the calendar or cleared the schedule and put her in first. And he asked her if she would come and speak in his class, four out of five of the last five years of her life. In the first three years it had to do with chemotherapy and with a thing called "capecitabine" which you don't want to know about, believe me, it's bad stuff--that was whole point of the lecture. And she would be up there telling what it's like to take capecitabine and he would be up there telling why she nearly died taking the stuff and that kind of thing. So when he called the last time we were up in Duluth, Minnesota. I was watching a thousand-footer come through the channels, sitting there, and I could hardly hear him when I answered the phone because this boat was making a lot of noise as it--mmm mmmm mmmm—you know, through the channel--a thousand foot, you know, that's three football fields, we're talking about a big boat. And he was on the phone, Doctor Ely, he said I want Jan to come speak in the class again and I said capecitabine? He said, nah, I just want Jan to come and talk about herself. I said, whoa, Doctor Ely, if you ask Jan to come and just talk about herself do you understand it's going to be a lot like a church service? He said I don't care, just have her come. So we went down there. She didn't have fifteen minutes, he gave her one hour and thirty minutes in front of medical students. Now part of it was question-and-answer, part of it was her talking about her life. So during the question-and-answer there was one guy back there, you could tell, he was mad as a hornet. He was paying big tuition at Emory Medical School and he did not expect to have to come and listen to some lady talk about God, you know. So he raises his hand and says, I've got a question. Don't you hate God? And she said, why would I hate God? Because he's letting you die. She said, you know, my God is a perfect God and he knows what is perfectly right for me. And God has chosen this time for me to leave this earth and to go and be with him. And let me tell you something, you know what the difference between you and me is? I know when I'm going to die. You're going to die, too, but you just don't know when, and you need Jesus. I looked over at Dr. Ely and he was laughing, just having a great time. Now I'm not saying he came to faith, but he loved the answer. But you know what she was saying? I trust God. I don't like this business of cancer, and I don't like dying. But I'd rather have what God wants for my life than what I want because it's better. That's what Paul was saying. If I'm being poured out as a drink offering that's better than anything I would plan. You've got to be able to trust God if you're going to be a missionary.

Fourthly, you've got to depend on God. Verses twelve and thirteen. "Therefore, my beloved, as you've always obeyed, so now not only in my presence but also in my absence, work out your own salvation with fear and trembling, for it is God who works in you both to will and to work for his good pleasure." Now I've got a lot I could say about this, but we're supposed to have question-and-answer time and we're running out of time, so I will just say, look, you have responsibility here, right? Work out your own salvation with fear and trembling. But why can you do that? Because God is at work. You've got to be willing and you've got to be able to trust God and depend on him. When I became the president of Covenant Seminary, the only reason I came to Covenant Seminary was because they had a list of twenty-one people. I was number twenty-one and the first twenty said no. This is true. And the first twenty said no because the place was dying. And there were people like R.C. Sproul, he was number one, and a bunch of people like that and they didn't want to go to a place that was dying. But I didn't have anything to lose, you know, so I said okay. We went there and I learned the first week I was there that I didn't have nearly as many good ideas as I thought I had, and I remember praying--it became my prayer for the next ten years--God, I don't know what to do. You better do something, because if you don't, this place is going to go down. I'm going to depend on you. Covenant Seminary became the fastest-growing seminary in the country for ten years. Not because they had a great leader—he was number twenty-one on the list of twenty. They sure would have liked to have R.C. Sproul. But you see, I wasn't running the place--God was. And we need to learn how to depend on God. He wants to be depended upon. He blesses people that depend on him. He's is not impressed with your gifts. If you've got a great resume don't send it to God, I'll tell you what, he's not going to get all excited about it.

And finally, humble yourself. I mean after all the whole passage is here to tell you to be humble. Notice verse three: "Do nothing from rivalry or conceit, but in humility count others more significant than yourself." And then that great

Christological passage is there to say, okay, want to know what it means to be humble? Look like Jesus. Can you believe it? The only person that was really humble that ever lived on this planet, was the only person that had no reason to be humble. Think about that---Jesus. We don't celebrate humility enough. You see, we're not that great, but our God is really great. What we can do in our own strength is not much. But God can do a lot. We've got to be willing to humble ourselves. You know, people said, wow, you grew a seminary. I said, no, I didn't grow a seminary, God grew a seminary. You know, the first president was a man named Bob Rayburn. I mean, this man, when he walked in the room, man, people—all their heads shifted. They all looked at him. He cut a big path where he went. He was a great man. How come the seminary grew sevenfold in my tenure than in his? It's easy, it's because I'm a better leader than him, that's why. Come on, he was an R.C. Sproul-type, they would've picked him in a minute if he had been back on the list. No, the seminary grew in the ten years I was there because God was in a growth spurt when I got there, that's why. If you build a house you've got to have a carpenter and you've got to have a hammer. When the house is done and the hammer is laying out in the front yard and the carpenter is standing out there looking at the house, there's only one who gets excited and says, look what I did. The carpenter, right? The hammer doesn't jump up and down and say, look what I did. Now I don't need to tell you what we are and I don't need to tell you who the carpenter is. If you're going to be involved in God's kingdom work, if you're going to be involved in missions, you've got to humble yourself. The praise and glory goes to him.

Now I've got seven minutes, and by the way, you can ask me any question you want because I can answer any question you ask. It's true. I may not know the answer but I can say I don't know, and that's a perfectly good answer. I've used it many times in my life. So like I say, if you want to talk about brain surgery or you want to talk about astrophysics, you can ask those questions and I can answer.

(Q) ?

(A) The *Novos Pinus* Church in Cuba. I'm going to tell you it looks a lot different than my church. I don't know how the OPC church looks, but I can tell you it looks different than the PCA and we ought to look more like them.

(Q) How did you become a Christian?

(A) I became a Christian...I say I was a Christian my entire life. My mother taught me from the beginning. However, I made a profession of faith when I was five years old because I understood that I was a sinful person, that is, I was separated from God and I needed to be connected to him and if I would trust in Jesus, I could. So I went home from Bible school that night, knelt by my bed, and asked Jesus to be my Savior. And my life was different after that. For a long time I didn't have any Christian friends, but I knew that Christians were different. So even though you've got to have friends, I didn't always do the things they did, because I love Jesus. That's a great question. Thank you.

(Q)

(A) Yes, last night I said that the largest city in the world is Mexico City and more than fifty percent of the people who live in Mexico City are younger than twenty-five years of age. So I said that they're one of the greatest unreached people groups in the whole world, young people. And we're actually trying to raise up and train youth missionaries. In other words, they go to a place like Mexico City to set up programs to be able to touch the lives and therefore introduce Christ to people under the age of twenty-five. And if we don't do that we're going to lose out because the world's population is moving to the cities and it's also becoming much younger. Another good question.

(Q) [Describe how MTW works with different types of missionaries]

(A) Well, first of all it might interest you to know that half of our missionaries—I'm talking about career missionaries--do not have theological degrees. And they have all kinds of different gifts and so on. I was meeting this past week with a group from West Africa, for instance. They asked me, could you get six medical teams to come to West Africa this summer, because we can reach as many people in one week with a medical team as we can reach in a whole year without a medical team. So there's just an example. And by the way, that's just one week of work. If we could find doctors for one week, they can reach more people than the missionaries there can reach in an entire year. Of course the missionaries can follow up. By the way, a lot of the missionaries are West Africans themselves, not just American missionaries. It's a hard question to answer because there's just so many ways. We have teachers, we have doctors, we have social workers, we have preachers, we have church planters, we have musicians. One of the most effective missionaries in Nagoya, Japan went to Juilliard and they have a huge impact. By the way, they put on these concerts of

black gospel music, and for reasons I don't know Japanese just are crazy about black gospel music. I mean, they come out by the thousands. And so, it's one most effective---they people are having a great ministry. So you know, really I would say it this way: the sky's the limit. God's not really too much bound up by our categories and by our structures. The man that we have in Germany right now has never been to seminary and he's our most effective church planter. What I mean by that is, because I try to get our missionaries not to plant churches, to work with nationals because they can be planting five churches rather than one church. This man, in other words, is working with pastors. He's never been to seminary himself. Now he's a very bright person, but God just gave him some gifts.

(Q) Is MTW working with career people that are embedded in a country that augment the full-time missionary? Tentmakers is the term that comes to mind.

(A) Yes, and this will be the last question because I said we'd end on time. Yes, we do that. We do not have a lot of them. Again, about two weeks ago we had a meeting where we talked about how can we begin to structure ourselves so we can encourage more tentmakers. More people that would go especially to places where missionaries can't get in, but businessmen and people with other skills can come with those skills and be missionaries in that country. So we think that's going to be an increasing trend, and we do have them, especially in places like the Middle East, North Africa, and so on. Because it's going to be hard to get into some of those countries that you can't go in as a missionary, let's face it. So we have those kind of people. By the way, I wasn't even supposed to say that. But we think that it's going to increase.

And with that I'm going to close in prayer. Father in heaven, we do thank you for this time. We thank you for missions. We pray, Father, you'll give us an attitude, the heart, the mind of a missionary as we saw in Philippians, chapter two. We pray in Jesus' name, amen.