

Report on the Open Dialogue
“Extending the Reach of the Traditional Seminary Classroom”
Session C

Global Proclamation Congress for Pastoral Trainers
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SUMMARY:

Dennis Hollinger offers 6 principles in order to frame the discussion: 1. the distinction between formal and non-formal pastoral training is perhaps not helpful (C2, C3); 2. pastoral training should serve the church (C4); 3. institutions of both formal and non-formal pastoral training need accountability (C5); 4. pastoral training must be contextualized (C6); 5. institutions of formal pastoral training are not well equipped to administer non-formal pastoral training programs (C7). Nevertheless, seminaries can meaningfully participate in world missions by raising awareness and mobilizing theological education, and this theme is echoed throughout the remainder of the dialogue (C8, C9, C10, C13, C16, C20, C60, C166). 6. Partnerships between formal and non-formal institutions should be entered into cautiously (C11, C51).

The opinion is voiced that the vast numbers of untrained pastors should galvanize formal and non-formal institutions into dynamic collaboration (C15, C22, C59, C60, C61). The problem of how to apply the resources of seminaries effectively to the training of pastors overseas, however, remains (C19). There is an extended presentation of the operations of a specific, non-formal training program [Harvester's Bible School] (C36–C50), and those at the dialogue are invited to contribute curricula from their institutions for this training program (C55, C56).

The proposal is advanced that seminaries focus on educating students who can work effectively in church-multiplication movements (C69, C73). The seminaries should establish basic parameters for pastoral training curricula, but individual students will be required to contextualize this material for each local culture (C28, C57, C58). Perhaps the greatest opportunity open to institutions of formal pastoral training is to shape students who will work in church-multiplication movements (C86, C90, C99). Formal institutions should encourage their students to participate in a broad range of non-formal pastoral training initiatives (C74, C79, C80, C82, C102, C103, C167, C169).

The need for accountability among non-formal pastoral training programs is addressed (C109, C115, C116); this accountability must be relationally based and not merely structural (C120, C141). It is counter-argued that non-formal training programs can be accountable to the Scriptures (C118) or to church networks (C125). The critique is maintained that non-formal institutions tend not to have accountability measures in place that will ensure long-term, healthy church growth (C126, C127). It is recommended that non-formal institutions establish accreditation standards for their own networks (C129).

The session closes with a discussion about the benefits and limitations of seminaries sending their faculty to teach in non-formal pastoral training networks (C142). While the combined faculties of Evangelical institutions of formal pastoral training are vastly too small to meet the needs of the multitudes of untrained pastors around the world (C157), such an effort may inspire further engagement and would reflect the tradition of Jesus (C159).

TRANSCRIPT:

[Discussion opens in prayer]

[C1] Dennis Hollinger (President of Gordon-Conwell Theological Seminary): Jonathan asked if I would give some reflections to prime the pump here at the beginning and move us into some discussion, so late last night I jotted down a few things. These are my own biased reflections, so take them as that, but perhaps they will provoke some discussion together. These are 6 principles to guide us in thinking about collaboration between formal and non-formal. And they're not really all about collaboration, but at least perhaps they set the framework.

[C2] Number 1, which I think we heard in the last session, is: distinctions between formal and non-formal are not always clear and not always helpful. I think it's evident that there are diploma programs that can be academically rigorous and really look something a lot more like formal programs; and there are certificate and diploma programs, for example, that lead to degrees. At Gordon-Conwell we do several diplomas for folks without baccalaureate degrees, and we have support networks that help them so that, if they are successful in our programs, they can actually go on and get a master's degree without a baccalaureate degree. We all have those sorts of things. I think they are present quite often.

[C3] I'm not sure what the best categories would be instead of formal and non-formal. In some ways it might be better to talk about different types of delivery systems, or to talk about residential models and church models; those have their own problems. But, at least, I would suggest that we think about some other ways to frame the issue rather than formal and non-formal, and it might help break down the superiority/inferiority sentiments that come with this debate. So that's the first principle: the distinction between formal and non-formal is not always clear and helpful.

[C4] Number 2: I think we should be agreed that all pastoral training should be geared to serve the church, not the academy, accrediting agency, or a particular person's vision. And it's interesting that, on the non-formal side, I've heard a lot about the visions of individuals this week, and as someone mentioned, often vision is an individual's own ambition. That was a great statement; I appreciated it very much. But I think all of us would agree, and this should be something we all hold in common, that we're here to serve the church. I remind faculty several times every year at Gordon-Conwell that we have no right to exist—absolutely no right to exist—except to serve the church. That means we don't serve accrediting bodies, though we are accredited, and we value that. We don't serve the academy; we serve the church.

[C5] Number 3: All pastoral training should have appropriate accountability and quality in order to avoid scandals and ill repute. I think we know this is a pressing issue all over the world. I was in China a year and a half ago and I was asked to do a half-day seminar for underground church leaders who were leading seminaries. And part of the reason they asked me to do this was because there were so many financial scandals that had happened. And we know that is happening all over the world. Lausanne addressed that very thoroughly in 2010. It's the positive aspect, of course, of having accounting mechanisms like accreditation built in place. But I think all pastoral training needs to find a way to be accountable and maintain high quality. That goes beyond the formal/non-formal debates.

[C6] Number 4: Darrell raised this issue yesterday, and others have raised it in our last session. All pastoral training must be attentive to appropriate contextualization. This means addressing varying

ways people learn, the educational background of the students, key questions and thought patterns of the culture, and organizational structures appropriate for a culture. I know there's a lot in what I just said, but this theme of contextualization has really got to be on the radar screen. And, for those of us in North America, I'm not sure we've always done a good job of contextualizing for our own times and our own cultural settings.

[C7] Number 5: Formal residential models—and this is my bias—are not well-equipped to do actual non-formal programs, but should encourage them and train for them. I just don't see any of us in the formal sector moving into non-formal education, at least as it has often been done. Now, having said that, we do some things that kind of break outside the mold. We started an urban ministry program back in the 1970s, and it's been a wonderful model, and it's innovative and meets real needs. We have two adult education campuses, and all of us have probably done things that break out of the traditional molds, and we ought to do that. But, as I think about the non-formal side, I've had a lot of conversations with people from Nepal and India in the last couple of days, and our faculty are not prepared to do pastoral training in those oral cultures that they're working in. And I wouldn't recommend it.

[C8] I've been thinking about this in the last few days: "What is our role?" "What am I going to take back to my seminary?" It seems to me that what I'm going to take back is a consciousness-raising, above all, for our setting—to put this on the radar screen, because currently it's not on the radar screen, either for our faculty or for our students. For me that's the biggest take away—to help people begin to think about the fact that there are other ways to do ministerial training in the world today, and this is a great opportunity.

[C9] I think one of the things that we're struggling with in North America is what mission and missionaries should look like in the days ahead. We've kind of lost our sense of purpose. The jobs have been picked up by nationals all over the world, as they should be. It seems to me that this is one avenue. We have a lot of students who want to do theological education. I always tell those who are going to go on to get Ph.D.s, if they are male, that their chance of getting a job is pretty slim. But, there are a lot of jobs waiting out here if you are willing to immerse yourself in the culture and in the setting to do non-formal pastoral training. So that's what I want to take away and really emphasize. I think that it can be helpful to have databases available to link potential teaching opportunities and resources from the formal to the non-formal side, but I also want to see some databases for potential consciousness-raising and educational resources from the non-formal to the formal.

[C10] At the table I was at this week, there was a fellow involved in doing pastoral training, and he has minimal training himself. The guy really knows Bible and theology; I'm very impressed with him. He's working in the new movements some of you have heard about that are beginning to emerge in the Punjab region of India. There are literally thousands of upper-caste Brahmans coming to faith. It's just a phenomenal movement! David and I were at a table yesterday for two and a half hours with some of these folks, and we were very fascinated. I would love to see some of these folks come to our seminaries and simply talk and share. It would be consciousness-raising about what God's doing in the world through these kinds of programs. They're in situations where the culture is mostly oral, and obviously lectures in systematic theology simply aren't going to work. But the start is simply to know the big-picture narrative of Scripture and the stories of Scripture and to begin to make the kinds of demarcations regarding Scripture and basic doctrines that need to be made in an oral setting. Those are the kinds of things our faculty can't do; but people like this can do it and begin to help our people see

that this is a great need in the world today and begin to mobilize. At least, that's one of the ways that I think I can help to mobilize in that direction.

[C11] One final point, number 6: This is about partnerships. Specific partnerships between formal seminaries and non-formal institutions—I'm going to use that language since we haven't come up with anything better—specific partnerships between formal and non-formal should be entered into carefully. Too frequently, they can end in dependency, control of the formal, or, as often happens, the non-formal institution seeking credibility and status by affiliation with the formal institution. I doubt that there's a month that goes by that I don't get a letter from some movement or seminary or Bible institute that I've never heard of wondering if they can have a partnership or an MoU with Gordon-Conwell. Every time I travel to Korea I get numerous MoUs presented to me. I won't sign any of them. One almost forced me into it, and it really left a bad taste in my mouth. All over the world the people want to have credibility. And they see credibility by some kind of an MoU so that they can put up on their website that they are affiliated with Dallas Theological Seminary or with Trinity or with Gordon-Conwell or whatever seminary it might be. I don't find that overly useful and where partnerships have been developed, a lot of it seems to smack of the old colonialism. This is simply to say that I have a lot of hesitancy about partnerships. I think they need to be entered into carefully. So those are my six principles to start our discussion.

[C12] Darrell Bock (Executive Director of Cultural Engagement at Dallas Theological Seminary): Which raises the question: "Where does that leave us?" [Laughter]

[C13] Dennis Hollinger: The one take-away for me that I think all of us can work on really is a consciousness-raising in our institutions that just hasn't been there.

[C14] Don Davis (Senior VP of World Impact): I'd like to talk about that, because I think that from a tangible level I serve a population that really does not care about the credibility of a seminary. It's nothing! It does not touch their lives. None of the graduates deploy to their communities. It has no effect. Getting a credential will not change their lives one bit.

[C15] In some way even their nonchalance to the importance of seminaries shows that they miss it, too. I really do believe that until we feel the burden of the vast numbers of unreached people—this is my only disappointment in GPro. I would have made the drum, the pulse, the river of the congress the fact that even if we are all doing well, we would only reach 1%. If the Lord were to fall not just on Punjab but the other great provinces of India, what would we do? We cannot meet that need.

[C16] And, in some ways, until we feel that burden, we have no incentive to retool our perspectives or our programs. We can simply continue on the way we're doing. And that's the burden: that the world is on fire and we all have fire engines. We've got to find a way as colleagues to transcend our categories. It's precisely about raising consciousness. If there was some way we could agree on that—this is only an analogy, but if you think about World War II, it's like the difference between the professional army and a guerilla army. They were both critical to the effort. The professional army is an overt, highly visible, traditional institution. They have a role. But there was a role for the guerrilla army. It was citizenry. You

trained thousands of them. Without their sabotage involvement there would have been no victory. I think we need both. Please don't hear anything I've said as advocating one over the other. My burden is that we still haven't caught yet the absolute burn of the vast numbers of doomed, unreached people and our ability to slowly and ineffectively produce laborers that deploy to them. To your six principles, I would say we need to begin to feel that burden. We need to retool. We'll never retool. We'll continue to talk about what we do, even though it's dramatically inefficient and ineffective. 1% is 1%. Now, I don't know if Ramesh's figures are right or not, but—

[C17] Darrell Bock: It doesn't matter. Even if it's close, it's a problem.

[C18] Don Davis: We've got to find a way to retool what we're doing even a little bit for the sake of those masses. And candidly—I went to Wheaton Graduate School, and I did my Ph.D. at the University of Iowa School of Religion. I had great opportunities, and I was offered positions in really nice, Ivy League schools. I could have done well for myself, but there was no one deploying. I couldn't get any of my colleagues to even think about using their talents for people who can't pay them back. Luke 14. Let's find a way to engender the guerilla folk in some unique way. If I could see just a little bit of innovation in that area, I would just be happy as a clam! I just don't see us innovating on that.

[C19] Rick Reed (President of Heritage Theological Seminary): I've got a question on that subject. To use your analogy, the world's burning and we have fire trucks. The problem is that the world's burning in India, but my fire truck is up in Toronto. When the call goes out, I can't drive over to India. So, it sometimes feels like there's not much we can do unless we're going to retool the purposes of our seminaries to be more global.

[C20] Don Davis: Or, it may be that his [Dennis Hollinger, C8, C9, C10, C13] point of raising consciousness is sufficient.

[C21] Manfred Kohl (Special Ambassador at Overseas Council): It's a beginning.

[C22] Don Davis: At least it would start to engender some ways. There are vast numbers of people. Remember the Moody illustration of an ocean liner capsizing? A few tugboats are in the water and there are people who are dog-paddling and we have to rescue them. That sense of rescue burned in Moody. We have to get to them quickly. There's no time to waste. Let's mobilize every person, lay or professional. That kind of spirit—we're just too casual.

[C23] Jack Lewis (Campus Dean of Moody Bible Institute – Spokane): This brings to my mind how there was a real push for a while for Bible translation. It was huge. And there's still a need. Suppose we were

to say, in our schools and our faculty, thinking about this: how are our graduates preparing to go out and train pastors in cultures different than their own? It seems like there's a disconnect still, even if we raise our consciousness.

[C24] Darrell Bock: This is a conversation that Mark and I have been having internally. It is this: "How do we prepare the people that we are training to recognize the world that they live in?" And not just globally, although that's certainly part of it, but also locally. I look at my education, and I see that I know next to nothing about most of the world's religions that most of the people live in the midst of. How can that possibly be as a seminary graduate?

[C25] Dennis Hollinger: And now look at those figures.

[C26] Darrell Bock: That's exactly the point.

[C27] Mark Yarbrough (Vice President for Academic Affairs at Dallas Theological Seminary): It's "today's student for today's world."

[C28] Darrell Bock: "Today's student for today's world" is the slogan that we've been playing around with. The other analogy that is in my head is that it's like the iPod. Steve Jobs presents the iPod and puts it out on the table and says, "I'm going to let the developers who write the apps use their ingenuity to figure out how to use something that really has the really good potential to go in all kinds of directions." And what happens? Millions of people applied themselves to designing those apps, and I guarantee you that the iPod is doing things that Steve Jobs never dreamed of, but now it's able to do all kinds of things, and it encompasses the world in the way that it does them, because he released people to use their ingenuity. And yet Apple was pretty strict about the initial standards and expectations they had about how to build into the iPod. I'm wondering if there is some way for us to encourage that kind of thing. Not that we have to control it, but people are pleading for advice—it's your question, Manfred [B30, B31]: What is the pastor and what should we expect of him? We're supposed to be in the business of being able to supply some of that and help and then let them contextualize it. They have to contextualize it. We can't do that for them.

[C29] Manfred Kohl: Let me follow up on the illustration I gave [B28]. Last year I was asked to speak in a church in Turkey. There were about 400 people; 300 were men. I have never experienced anything like that. I spoke there, and it was quite exciting. I used the Hudson Taylor illustration: every Christian a missionary, and every non-Christian a mission field. Go out and multiply yourselves! There was a lady translating who spoke English and Turkish and Farsi, and she translated 2 languages. I was there last week, and now the church is twice the size. They have 500 men; 600 people in total. She was translating for me. I was so overwhelmed and excited. I asked her if she was going to go with me to translate in the

other places and she said, “No, because I’m now the pastor of the church.” And I was absolutely shocked. “Are you the pastor of the church?” I asked. She said, “Yes, it’s exciting!” I asked, “What education do you have?”, because I come from that background. She said, “Dr. Kohl, for the last 2 years, you came every year for 2 weeks, and I was translating for you. And, Manfred, I learned from you. Everything you said I put into practice.” I asked, “Is that all?” She said, “Well, I hope you come a couple more times.” [Laughter]

[C30] I can’t wrap my mind around it! She is a pastor of a church of 600 people; four-fifths are men. And they are all former Muslims and now they have all accepted the Lord. Last Saturday she had a baptism of 243 people in her church. I was a pastor, and if we had 10 conversions every 2 years we would have a huge celebration. I just don’t know how to answer all that in my mind. I have to learn differently. And wherever I go I use these examples. I certainly like to be an academic, and what I write and publish is first-rate—

[C31] Darrell Bock: You’re the iPod.

[C32] Manfred Kohl: We have to accept that this kind of thing is possible. We have to celebrate with them. We have to tell other people that this is also a church. It’s a living church; it’s much more alive than any one I ever had. I was a pastor for 7 years, but I never experienced anything like that, either in Germany or in Canada or in the U.S. I’m simply overwhelmed with what God is doing today. And he’s using all kinds of ways that I can’t wrap my head around yet. And I have to say that, coming to this congress, I’ve seen that there are so many others that experience similar things, things that quite often might be unconventional or confusing.

[C33] I hope and pray that what we have here does not end here. Just like Lausanne began a movement, we must continue dealing with the issue of how to reach the unreached, how to get the hundreds of thousands of pastors and leaders. We cannot just say that it was a good congress, and we heard good ideas, and we all filled out papers and we made commitments, and that’s it. I think there is more to it.

[C34] Raymond Lombard (Director of Wheels for God’s Word): Brothers, I would like to share something with you. I want you to think about what I’m going to share with you. If you would allow me a minute or two, let me put on the table what the Lord has done in my heart and what has taken place in Africa and in many places around the world. You can do with it whatever you want, but I want you to think of this from a perspective of possibility that says, “Okay, let me hear Brother Ray. Let him speak for a minute. And let the penny drop and let me think about it.”

[C35] Darrell Bock: Okay, go!

[C36] Raymond Lombard: I’m from Cape Town, South Africa, and I’m a pastor of a local church. I’ve been working for 21 years now, traveling the continent of Africa, training thousands and thousands of

pastors and non-formal trainers. We have a program that we call Harvester's Bible School. It was written by a friend of mine who just moved to Gainesville in the Smoky Mountains of Tennessee. I was ordained by the Church of God in Cleveland, Tennessee in 1998, but I'm also from the Full Gospel Church. 34 years of ministry have passed. But I saw the need in Africa for training, and so when the Lord spoke me to me in a vision that he wanted me to start moving and do something, I had never dreamed, 21 years ago, what would transpire, but I've got everything on my iPad. If you send me an email, I will even send you my presentation. Spend a little time and look at it.

[C37] What I want to share is the following. I was doing evangelism. I trained—and this is on record—16,400 pastors in evangelism on the continent of Africa. I've been everywhere! Name a place, and I've been there! My brother [pointing to Manfred Kohl] has been to more places than I, but I don't think he has spent weeks in the rainforest in Congo ministering to people. My concern is this: Jesus said, "Go and make disciples." He did not say, "Go and make converts." So I, as a local church pastor, have this problem: thousands are coming to the Lord, but what can we do with them? I have this huge problem, and I never thought it would happen.

[C38] When the Lord gave me this vision, I gave thousands of bicycles to pastors, thousands of motorcycles and bicycles that God has provided from around the world. I bless pastors with them. Now this thing has picked up speed and is going even faster. Now, what do I do?

[C39] Then, Steven Loots, a friend of mine from South Africa, was in Malawi in 2000. At that time there were Americans coming in and they had a ministry outreach. In one month, 30,000 people came to the Lord Jesus in Malawi. And so my brother Steven wondered, "What do I do with 30,000 people who have come to the Lord? There are no churches for them in the villages where they live!" He had this battle. He said to me, "Raymond, what can I do?" So, he went to the local pastors and he said, "Tell me, where is the church?" They said, "Oh, just down there." "How far?" "10 kilometers." Steven said, "No, no, no, you can't walk 10 kilometers every time you want to go to church." The pastors said, "Well, we can't have a pastor here. We don't have money. We don't have infrastructure. A pastor will not stay here. What can we do?"

[C40] So he started writing things down and asking questions for months in the bush in Malawi. Slowly but surely he came to realize: "If I can give them Discipleship Training, and then more training like Church Administration once they've planted a church, then Homiletics, then Old Testament Survey and New Testament Survey, then Introduction to Systematic Theology, then I could bring a Bible school to the bush." He brought it up to the pastors and they agreed.

[C41] So, he started writing over a period of 14 years, from his experience in the field of what will work. We have all these manuals that have now been translated into 25 languages: English, French, Swahili, and many other African languages as well as Portuguese and Spanish. I'm going to give presentations in Honduras in a few months' time. All of Latin America and the Spanish world are looking at this. David Ramirez said to me, "Ray, we want to see this and talk to you about this." I'm flying out Sunday night after the service to Panama with Roberto, and I'm training 200 pastors in Panama to bring this whole program into David's city and all the regions of Panama. 200 pastors! A man in prison in Panama came to the Lord, and so we are training pastors in prison with this Bible school material that I'm now taking to Panama on Sunday evening. I'm flying after the morning service and I'm leaving the country again. We have this program. Let me just share with you what has happened.

[C42] We need to get accreditation from North-West University in South Africa, which is accredited by the government. They said to us that when they look at our training material, they see it on the level of first-year university study. We said, "That's not bad!" Because, what could we do now if we train a man with all this material?

[C43] Now, doing this material happens like this. The first 6 months is discipleship training. How the program works is that I go and meet all the pastors together. I do this every month, around the globe. This is happening all the time. So, I have my conference, and 200 or 80 or 60 pastors who attend. We put the program in front of them and show them our evangelism and church-planting model. When they buy into it with a national leader, we say, "First of all, you don't have good training. Although you have many pastors, you also have many churches, so we've got to bring you through this 3-year Bible course." And remember, the first manual has 25 messages that a pastor can preach on Sunday for the next 6 months. Good, sound, theological training and preaching. The next 6 months are the same. And when the third 3 months come, he must prepare homiletics and now prepare his own messages, so he still gets 25 messages. So, for a year and a half we give every pastor in the bush a worked-out message that he can work through during the week so that he can preach it on Sunday. So he comes to his congregation with a new message every Sunday. Wow, that is something new in Africa!

[C44] Now we're going to step forward. So now, we say to the pastors, "We will sign this document. Signing will mean you are a hub leader. Being a hub leader means that you will plant village churches around you. After a few weeks and months of doing discipleship in these churches, you will identify someone who can become a student pastor. That student pastor, in the Jesus model, becomes your disciple. So, every 5 weeks you commit to spend 2 to 3 days with this new disciple to start "Phase A" training with him. You will meet for a period of 6 months, and every 5 weeks you will have a meeting for 2 days, and you will be mentoring him in this material. After 6 months, he goes to "Phase B."

[C45] Here's the problem. The men in the bush don't have money. Who's going to pay for all of this? We've got people in America who have paid for this material. We have sponsors who have paid for all of it; thank God for that! We say to our students in the bush, "You don't have money? You want to become a pastor? You're only a student now. You have to plant one new village church every year in order to stay in the program. If you don't plant a church, then we will take you out of the program."

[C46] So, what do we have? In 3 years, we have 4 new churches that this brother planted. The student plants 1 new church, then 3 more. It adds up. That's in a perfect world. Now it's always not perfect, but in our program it works wonderfully in many places and the number of churches often goes beyond that. We tell them as a pastor, "If you sign on to this program you must plant 10 village churches in a timeframe of 3 years." You can do that easily! Every 6 months or every 3 months, or every 4 months, take a few others and plant a new village church. Eventually that person that you have identified becomes your disciple.

[C47] What I'm saying is that we have a program. It works, unbelievably! And, now we have over 30,000 new village churches in the continent of Africa. And I am the field director for the Church of God World Missions in Africa to see 200,000 churches planted from the coast of Senegal right over to Ethiopia down to Mozambique, on that red line which we call the "Firewall." And I'm the chairman of what I'm doing. I'm not talking of being CEO of Wheels for God's Word; about that it's a separate issue.

[C48] We've seen an explosion of new men coming into the field. Now my question is this. We have our own Harvester's Bible School that we have developed. If you would like to see it, send me an email, and I'll send it to you so you can look at it. So, how do we train all these countries? In America, we go to Maryville near Knoxville, and Gainesville and Midland, Texas. We say to American pastors, "Come to our conferences." Steven Loots moved out to the States, so I'm the only one staying in Africa now. We call the American pastors together and we train them in this program and in African culture. And Ron Hepperly of Rio Missions, who has become my dear friend and brother, has been doing this in India. I've been working in China, and he's been working for fifteen years now in Latin America and many countries. We have this program in Central America, in Latin America, in India, in China, and now in Africa. And Ron has bought into it fully. He's got 11 churches, and he helps us with training. This speaks to what you have said. We are a different culture group, so we do it by going to Bible school students and pastors and saying, "Would you like to come and help us with training in Africa? You would come and train people for 2 or 3 days and then you would go back to your church or institution, and, if you can send 2 groups every 6 months, you can come help us with training."

[C49] This is my job. In Madagascar we have somebody else, and in Czech, we have somebody else. We have groups of American pastors at the moment who come and help us and we assign countries to them. In Mozambique we've planted 865 new churches with this program in the last two-and-a-half years. One country! In Niamey, the capital of Niger, I've trained someone who has planted 16 new churches in the last 2 years, and all the congregation are from Muslim background! In Togo, from 15 Church of God churches, they now have 46 new churches in 2 years. And now they've put these people in training. I've worked now with 62 Evangelical Protestant denominations over the continent of Africa.

[C50] This is where we are. If you ask me what we expect of theological institutions, I'll say, "Let's send our people to help with training and get this thing going." That's one option. The other option is that if we can get accreditation, which we believe we will from North-West, just to get a certificate or diploma that says you are a pastor. In the Church of God, you first become an exhorter and then a pastor and then an ordained bishop. I went through that. I understand. But what I want to say is this. At the moment we give the pastors we train a certificate—you have finished Harvester's Bible School. But that's it. Now from our non-formal training, this is what we've seen in the field: thousands upon thousands have been trained. Thank you for your time.

[C51] **Imad Shehadah (Founder and President of Jordan Evangelical Theological Seminary):** This is amazing, but this brings back the question that Dennis raised [C7] that formal training is not well-equipped to do informal training, and partnerships are discouraged [C11]. That's where I feel the need to define that relationship. What you are talking about sounds fantastic, but the role of the formal institution is really more than just sending people to help in training. That jump is quite huge, and I'm not sure how to define that. I was intrigued by your bringing that up. We need to face the truth and see that we cannot do this, but we can do something else. What is that something else?

[C52] **Darrell Bock:** My question is related, and if I were to ask it baldly, it would be, "Why are you here?" But if I were to ask it perhaps more subtly, I would say, "I take it you're here for a reason. And if

there's something you think can be given, and there's a helpful exchange that can take place, what would that be?"

[C53] Raymond Lombard: The reason that I am here is that at the moment I'm earning my Ph.D. at the university, and the theological question that I'm asking is: "Why do we train pastors in theological institutions and yet they go into the field, and they don't have a missionary perspective?" This is a question that I'm answering in my Ph.D. I'm talking about theological education with a missionary perspective in an African context. So it has been very interesting for me in the past few days to listen to all these gentlemen, to come into their minds and see what they're thinking about theological education. This is actually the main reason that I'm here: to listen to everything that has been said around the table. But from my point of view—from a non-formal training perspective—I just want to put something in the bucket. I don't want to bring the answer. I'm just saying that this is the reality that I'm dealing with at the grassroots level. I'm busy with my own Ph.D. concerning these things, but those are two separate issues. So you can ask me anything in the presence of my brothers. I won't feel threatened about anything. I give you permission to ask me whatever you want. It won't be threatening to me at all. All I'm saying is that this is the reality in my world.

[C54] Darrell Bock: My question to you would be: "Is there anything in the training that you are doing that you sense might benefit from some kind of connection with the more formal training? Or, do you feel that you have a pretty holistically coherent program in your hands?" I don't mean an effective program. An effective program and a fully coherent program may not be the same thing. There were points at which you were saying that you were feeling overwhelmed, with no idea what to do with what's in front of you. So I'm asking: do you still feel that way?

[C55] Raymond Lombard: Where I am at is this: this has now become a feeding ground for theological institutions. What I've found at the grassroots level all over the globe now is that pastors, once they have completed our training, have said, "I would like to have more." I've said, "That's fantastic!" Now this is the connection from there to theological institutions in this country. For some of them, something has been awakened in their hearts for the first time. And now they say, "Wow, if this is what theological education is, I would like to become a lecturer in a Bible school one day!" So what we've observed is that our program has raised a lot of men up who say that they want more. So, what I see in our program is that it's good enough to do this work, but there is a big problem when it gets to *berading*—in my language—I'm an Afrikaans speaker and English is my second language, like it is for some Americans. [Laughter]

[C56] The word that I'm looking for is *counseling*. Our program does not allow for any counseling for marriage or family-related issues. So that is the type of thing that I would love to see being added to this program, and if anybody could add anything like lectures, then we could put another module into the curriculum. I've written 10 books—because I have a Bible school in my own church—on the book of Daniel and Revelation and others, and they are translating them and now using them in the underground church in China. They're studying the book of Revelation and the book of Daniel and the

spirit world, so I have much to offer from our own program, but not when it comes to things like counseling. And so maybe if you look at what we have you would be in a better position to see it from your point of view and say, “I like this; but here’s a great need, and I can speak to it.”

[C57] Darrell Bock: This is a great illustration of what I was attempting to talk about a couple of days ago [A4, A27, A28], which is this. Here is a person who has bridged the formal and informal and walked into the informal world and has developed something that is coming along. We say this is a set of disconnected dots. Well, he is the “dot-connector,” if you think about it like that. Because he’s on the front lines he comes back to us and says, “Some of this is working and doing well, but we really need help in this area, and I know I can’t deliver this. Can you help us? Can we connect some dots?”

[C58] So I’m wondering if that might be the way to think about this. The middlemen in this operation—I’m calling them bi-pastoral, although that’s a terrible word—they’ve had one foot in formal education and the other in non-formal education, and they’ve been shaped by the fact that they are in both of those spheres. They can understand both sides, and they also sense where the inadequacies are. It seems to me that those are the people we need to be in touch with. We need to be listening to them and interacting with them to see if there’s anything that we can do. And of course what they’re giving back to us is the picture of the world from the frontlines that we need to have in order to do what we do well.

[C59] Don Davis: I wonder if weaknesses in this are irrelevant. I think that a lot of hand-wringing about where we might be strong or weak might eclipse the central issue. If the issue is about mobilizing the assets and opportunities that I have for a vision greater than my own enterprise—I’m just trying to reframe the language to allow us not to always pick on the formal or always caricature the non-formal. We’re deliberately non-accredited, but we have relationships with institutions that will give our students full credit. I have a Ph.D. I have taught in many universities. I could teach anywhere. I’m the same teacher whether I teach in a formal or non-formal setting. The work that I do is rigorous. I understand excellence. It is really not an issue of quality. But that’s how we end up talking. It’s as if you get a Ph.D. and then you become stupid when you enter the non-formal world. But, in my judgment, a more important issue is how the strengths and competencies and the amazing legacy of an institution like Gordon-Conwell be leveraged with us for the sake of a vision that we both agree on.

[C60] If you mean raising consciousness, I can do that. I don’t have to be against Moody or against Wheaton. I have a love-hate relationship with Wheaton. I was a Bible professor there, but when I was at graduate school at Wheaton I got to speak for all African-Americans, quite literally. I was the only African-American there; I could speak for all of them! [Laughter] I could say, “The African-American population here is really furious with this issue!” because I was the only one. They were 135 years old in a city with a million African-Americans everywhere. But my role was not to put Wheaton down or shame Wheaton. That’s not the goal. That’s small.

[C61] To me, the GPro Congress allows us to rally around something greater than ourselves. And if we ever capture that, we will move beyond some of our current conversations to a whole new level of strategic thinking. We won’t be considering how to shame others and point out inadequacies, but we

will point out the unique competencies of Gordon. It's a fine school, and we should be proud of it. And we're trying to leverage every kind of benefit we can from these sorts of institutions. It's a great program. I shouldn't put it down. And in some ways, we just have not matured enough to go beyond squabbling to really strategic thinking where leaders of the church mobilize together for the sake of something greater than ourselves. If we ever get there, then I think our conversation will be different. We'll talk about different things.

[C62] Dennis Hollinger: Let me give an example of something that just happened with us in the last few years. It picks up on your theme. We were approached about 8 or 9 years ago by a sister denomination in Cleveland, the Church of God of Prophecy. They came to us at Gordon-Conwell—and, first of all, the Church of God of Prophecy is very Pentecostal and very anti-intellectual. They had their own Bible institute, Tomlinson's Bible Institute, which I think closed down in the 1990s. So they were doing their own non-formal kind of education. About 9 years ago they approached us and said, "Our pastors are really struggling." Now, they're a pretty heavily Hispanic group. We have a Hispanic ministries program, and we have a lot of things going with that curriculum. They said, "A lot of people are coming to faith, but our pastors are struggling in terms of their preaching and teaching, and they're facing questions that they just don't know how to respond to—pastoral situations with mental illness and all kinds of things that they feel inadequate for. Is there anything you can do to help us?"

[C63] So we worked with them and developed a program. Some are in a diploma program; more and more large numbers of them are in the Master of Arts in Religion, which is a very flexible master's program, so we've been able to tailor it to their needs. We've asked, "What are the courses you really need?" and we used the most adaptable program we could, the Master of Arts in Religion. I just met with the bishops about two months ago. They were on campus at Gordon-Conwell to just talk about how the program is going and they told me that their churches that are currently growing are the ones that have gone through this program.

[C64] Manfred Kohl: Wonderful.

[C65] Dennis Hollinger: I don't know how many graduates in the past couple years have come through it, but what I loved about it is that it has really sparked something in our professors. I think of one of our New Testament professors, a Harvard Ph.D., who has loved teaching in this program. And what I think our professors have been amazed at is how well these folks from Church of God of Prophecy have done. The expectation considering their background for a number of them, as some of them are even without baccalaureate degrees, was that they wouldn't be able to handle Gordon-Conwell education, but they've done an incredible job academically. And it's brought a certain vigor and vitality into the academic mix, so it's been a win-win situation. We've benefitted from it as they've brought some things to us and at the same time we've been able to offer something to them. So I just share that to say that's one way that we can collaborate; they came to us, and we were responsive, and there have been positive outcomes both ways.

[C66] Henry Tan (Consultant at Global Leadership Development): I think that's wonderful. I think we should probably help one another more in that kind of way. However, if we only do that we won't get to where the need is.

[C67] Jack Lewis: Yes, that's adding 100 people, rather than multiplying.

[C68] Henry Tan: Perhaps we need to say, "Yes, we need to do more of this kind of thing," but perhaps we also need to ratchet it up and recognize that the need is so great. We're fiddling around doing good stuff, but the need is so great out there. My biggest concern is that when Jesus comes he will say, "You had this big opportunity but you just didn't do too much." And that's one of the concerns I have for us: that we have all the resources, but how we allocate resources has now become a challenge. That becomes a huge issue because it is a strategic decision. Can we begin to allocate resources to places where there are hundreds of thousands of people coming to know the Lord so that we can actually preserve the fruit and multiply it?

[C69] Darrell Bock: If you're training the middle-men, then the middle-men are the key to the catalyst. It seems to me that that should be part of your goal: that you want to train people whose mentality is such that they recognize the pressing need to multiply the kind of people who are thinking about this in the same way. I think we are in a position to equip those people and then let them loose, hopefully having had enough training and background that what goes out is worthy of going out. The thing that overwhelms me is the same thing that overwhelms Don. The size of the numbers that we are facing here is something that the people in this room alone cannot solve.

[C70] Jack Lewis: Yes, if we're looking at adding more degrees and more people who have degrees, then we're stuck!

[C71] Mark Yarbrough: But, where else do you start?

[C72] Jack Lewis: You start at the people who are getting degrees with this kind of mindset.

[C73] Darrell Bock: And, you create a mentality in the church at large that says that this kind of thinking is the way we need to be thinking about this. You have to not only raise consciousness but you also have to get people inspired.

[C74] Don Allsman (Vice President of World Impact): I've got four concrete ideas. One is this very point. Let us who are doing these things speak to your students to create that sense of creativity and spark that entrepreneurship.

[C75] Darrell Bock: That's marvelous!

[C76] Don Allsman: I think you mentioned this in the last meeting, that you are training your students and hoping they become entrepreneurial [A27, A77].

[C77] Darrell Bock: That's right.

[C78] Don Allsman: That doesn't usually happen; there is one genius in a million, so you have to teach people how to be entrepreneurial in this setting, and so we can inspire and channel that gift. We're not the only ones. We're just one. You need to create new things that the Spirit will inspire in you.

[C79] The second idea is that, because we're missionaries, we talk to the denominations a lot. There is often a tension with the denomination that has a school and the credentialing problem. How do you break that cycle so that the credentialing can be thought of in a more creative way? Maybe you don't need an M.Div., maybe you need something else that would be acceptable in credentialing. That would be another thing you can raise consciousness about with your sphere of influence in denominations and associations for credentialing.

[C80] The third idea has to do with what you talked about concerning partnership. Screen the partners. And if they're trustworthy, then partner with them. If you trust us at TUMI, then partner with us to start an institute in Boston that will train the poor in Boston, most of whom will not go to Gordon-Conwell. But, like you said, once they go through our program, they will want to go to Gordon, although they didn't think they wanted to when they started. It creates a farm club, like I said the other night. It creates a school of additional potential students.

[C81] Darrell Bock: Now they know better. [Laughter]

[C82] Don Allsman: You can start with us or with other agencies that already have a turnkey program and that you like and trust. It's not just a blind MoU. Or, you can start your own. You could start your own Bible institute in Boston that has your name on it. It would not be as rigorous, but it would have quality and create a wave of matriculates. Those are some of the points that we could really leverage and move quickly. And they would not just be additive; we could multiply really fast.

[C83] Don Davis: Before I have to go I'd like to build on one idea you said. You said that one of the unused strengths of formal education is that you don't leverage your legacy. Look at your name! Look at what you've represented! Look at the hundreds of leaders that you have trained! If I had a legacy like Moody, do you realize what I would do with that?

[C84] Mark Yarbrough: Give me some examples of what you mean.

[C85] Don Davis: For instance, you want to enter into relationships carefully, but do you know what it would mean to a person from Ecuador who reads at the fourth grade, planting a church in central Chicago, to be associated with Moody? Do you have any idea what that means to him? I'm saying that in some ways we are good at theology, but very poor at anthropology. It's like we don't understand the way that people think! While we squabble over things that no one cares about, there are other things that you could do, given who you are—see, if I were a member of Gordon, I would be so proud that I would trumpet, "Gordon!" every day to everyone, including the poor. The only problem with this is that when you blow the trumpet to the truly poor, what do they have? What can you give them? Is there anything that you can give a truly poor person? What about these unreached fields that Ramesh's numbers reveal? What can Gordon do? That's the great challenge we're trying to innovate for. I'm just trying to add to the 99% in the way that I can.

[C86] Manfred Kohl: What I've heard is that we need to expose the faculty to what we have heard, but I think that we have to focus more on the students as well. The students still need to be motivated and excited.

[C87] Darrell Bock: And they are open to be shaped.

[C88] Manfred Kohl: You only need a dozen students who will sit in a church-planting operation for 2 weeks.

[C89] Jack Lewis: A dozen is a good number.

[C90] Manfred Kohl: Just to see. Not to go to teach. They will keep their mouths shut! [Laughter] Their eyes and their ears will be opened and their hearts will explode. And they'll come back and they will talk about it to their churches at home and they will report about what is happening. I would like to see more along those lines.

[C91] Don Allsman: If you take just 1 of our 2-hour classes in prison, you'll never be the same again.

[C92] Don Davis: We just accepted seminary-level classes in San Quentin, in America's jail. Now if you teach a student in San Quentin who is in there for murder and will never get out, that's theology in action! That's the way grace flows. Grace flows to the lowest spot first and then rises. It's like we need to change the way in which we approach this. We've become so comfortable, we don't even know what we have.

[C93] Darrell Bock: My wife took a trip down the Amazon outside of Manaus, Brazil, and she came back a completely different person.

[C94] Don Allsman: You don't even have to leave the United States!

[C95] Darrell Bock: That's right.

[C96] Don Allsman: There is a jail in every county in America and Canada.

[C97] Darrell Bock: Not to mention the Gospel unions that are all over the place. We're getting ready to do a conference call on our campus with Invisible Neighbors.

[C98] Manfred Kohl: There is a seminary in Germany where every student is required to take one semester in Africa or Latin America. It is a requirement for graduation.

[C99] Raymond Lombard: Steven Loots stays in Gainesville in Tennessee, and so if any of you would like him to come and address your students at any time, he will come to any place in the United States without a problem. You can look at my presentation, or you can speak to Dr. Jonathan Armstrong who has my email address. This is how to answer the academic institutions and universities. You're asking, "How do we help here?" I'm saying, "Give us opportunities to share so that you can see what you can do," because when we come closer together and meet somewhere you will understand the need. You might decide to send a few students for training in Burundi or Czech or wherever it might be. What I'm saying is that now is the time to make that jump.

[C100] Don Davis: The one thing that I think we really need to be careful of is that we need to celebrate our formal education. There should not be one scintilla of critique. We should be proud! If we really

raise consciousness, we will be proud of every evangelical institution that exists, warts and all! Weaknesses are irrelevant. A squirrel will never be an Olympic swimmer. A squirrel is a squirrel; it wasn't built for that. All of us have our own unique capacities and gifts. We can leverage those for the sake of something we share. That is the way out of this, it seems to me.

[C101] Dennis Hollinger: I have a theology that says that God works outside of the boundaries we have established and are comfortable with.

[C102] Don Davis: And perhaps that's the greatest things the formal educators could do for us.

[C103] Darrell Bock: To create an affirmation across the board for the variety of things that each contributes.

[Don Davis and Don Allsman leave the room.]

[C104] Craig Parro (President of Leadership Resources International): I've been hearing emphasis on program and curricular responses to the problem. I think there's another way to think about the solution to the problem. We are a non-formal institution called Leadership Resources, and we focus on equipping pastors to become expositors of the Word and train the trainers. We ask the question, "How do we nurture indigenous, sustainable pastoral training movements?" At breakfast today, as I met with our Ethiopian partner, he told me that he had traveled 525 kilometers from Addis to Somaliland near Somalia, and he had done training in the book of Jonah with 5 pastors. And people were shocked that he would come all the way there to train 5 pastors. So he has taken a very relational approach to the training, building friendship and creating a deep level of ownership. Each of these 5 people each train 3 people, so now we're up to 15, and then those 15 each train more people. They are up to 300 now through this multiplication. But it started really small; it wasn't a programmatic approach. It was relational, and it was transformational. It was focused on experiencing the word of God and the transformation that comes through faithful study.

[C105] Darrell Bock: So you're talking about the character aspects of pastoral training and not just the curricular aspects. There's a dimension of character aspect and a relational aspect that you're saying is at play here.

[C106] Craig Parro: Yes, but even more than that, there's a transformational aspect. We don't pay any of these people; we don't even pay our national director. He's doing it because he has experienced the transformation of the Word in his life as he has become a faithful expositor.

[C107] Darrell Bock: I think we're speaking of the same thing, yes.

[C108] Craig Parro: And so it becomes self-motivational, if you will, though obviously the Holy Spirit is involved. And all of a sudden, we've lost control of this! We have no idea how many people are being trained, and we rejoice in that because we don't need to own it. And if we want to have a large-number strategy, then isn't it incumbent upon us to foster an indigenous sustainable movement so that it just takes off?

[C109] Darrell Bock: All of this sounds so wonderful, but there is one point that Dennis made that we don't want to lose, and that is: how do you have accountability so that you avoid scandals and ill-repute? I'm all in, but the question I still have is: "How do you move in such a way that there is some type of accountability? Where is the accountability coming from?"

[C110] Craig Parro: Sure.

[C111] Jack Lewis: The question that I have would be: "At what level do we need accountability?" You have accountability with your graduates, but when they start their own program, that won't be Dallas Theological Seminary anymore. They're a DTS graduate, but their program is not itself DTS, so you don't need the accountability to DTS.

[C112] Darrell Bock: I don't care about accountability to DTS. I'm talking about an accountability to a theological core, so that what's being passed on is what ought to be passed on, if I can say it that way.

[C113] Dennis Hollinger: You're also accountable to people.

[C114] Darrell Bock: That's exactly right; you can't have that without someone who has the right to look over your shoulder and point out what is not right.

[C115] Mark Yarbrough: I heard a lot of that this week, at least at our table, although I know it varies from table to table. Those that were involved in many of the non-formal training discussions were describing things like this. Half of the whole group at this conference is dealing with a constant fight for orthodoxy. I'm not talking about the subtle differences in theology that we have. As I was sitting around the table, it amazed me because, it goes about 3 rungs down, and all of a sudden it's a disaster, at certain times. I'm not disagreeing at all; I love what you're saying! You hear it moving 3 or 4 rungs down, and you don't know where that level of accountability comes from for orthodoxy.

[C116] Darrell Bock: People come into this because there is an element of personal power that comes with the pastorate. There are some real accountability issues. The two that come to mind, although I'm sure there are more, are the orthodoxy question and the personal power dimension of what we're talking about. Either of those are a negative trigger. How does that work?

[C117] Craig Parro: Well, our curriculum is 8 books of the Bible, different genres over 4 years. We're teaching basic hermeneutics: how to get the text right, how to find the transformational intent for the original audience and then pull application out of the intended response for the original audience. And so we're giving them some basic hermeneutical tools to address the questions of orthodoxy. We have 8 hermeneutical principles and we are working on them over and over and over again to inculcate them.

[C118] Everyone in this room has terrific hermeneutics. We don't even think about them when we're handling the Word because they are so deeply ingrained in who we are. So we are seeking that level of transformation in their own processing of Scripture. And then as we're going through Scripture at the end of the week, we just say, "Now forget the hermeneutics. How has God spoken?" This is God's Word. Woe to us if this is simply a skill-building exercise! And so, for example, the message of the book of Jonah has to do with our heart for the nations and our lack of concern when we don't have the heart of God. The message of 2 Timothy has to do with our discouragement and false teaching. These questions of character arise automatically out of the Scriptures, so we are not teaching about these questions per se, but they flow out of intensive study of different books of the Bible. That doesn't mean, of course, that there are no issues out there.

[Imad Shehadah leaves the room]

[C119] Raymond Lombard: I'd like to make a comment. I can send you all 6 books of our manual that I have on my laptop. I'll email it to you if you ask me. You can look everything in our whole course and you can evaluate it yourself and you can say, "Ray, this is wonderful," or "You need to change this or that," but all I'm saying is that you will be very surprised to see how thoroughly this has been developed.

[C120] Darrell Bock: I don't have any question about the content that you're distributing. This is a very, very important point. I do spiritual formation at my seminary. I sit down and deliver content and hopefully make the right exhortations about where my students are supposed to be, but there has to be a relational accountability in place. They can even parrot back to me exactly what I've said to them, and I can think they're with me, and yet if they are too independent, well, the world and our fallenness is a terrible thing.

[C121] Raymond Lombard: Every 5 weeks, people in our program meet for 3 days with a pastor who mentors them. Then he goes and does it for 5 weeks and he comes back. Then there are assignments and they work together for 3 days. That relationship is very important for us.

[C122] Darrell Bock: It exists.

[C123] Raymond Lombard: That relationship exists for 3 years, non-stop.

[C124] Darrell Bock: Let me ask you this question: what happens if there is extreme personal conflict in one of the places that these pastors are involved in? How is that handled?

[C125] Raymond Lombard: What is wonderful is that all the countries we are working in have national leaders and regional leaders, so there is a church infrastructure already. I never go into a country and say, “Hey, who would like to be a part of this program?” Rather, I would contact the regional leader of 6 or 7 countries. I have a relationship with each one on the continent. They’ve known me for 21 years, so I start speaking to them and say that we can come in for a conference. They say, “Fantastic, Ray! When can you come?” I get the dates and I go and then we start building the program in the country. The national overseer of that country has a relationship with the regional or provincial overseer in that country, who has a relationship with the district overseer in the region. Through this accountability process, they actually decide who will come to be trained as hub leaders for evangelism and church planting. I don’t even make that call. They choose the people who have a passion for evangelism and church planting and that will do it. They have the relationships, not me. They will let me know if they have taken someone out of the program because he’s not committed. I approve of their decision because they know the person.

[Keith Edwards and Rick Reed leave the room.]

[C126] Dennis Hollinger: I think that’s great. You clearly have structures built in place. But I think the point that Mark was raising—and I’ve heard this, too, as I’ve been here, as I’ve talked to some of the organizations, and I’ve asked if there is a board or a group—it’s often very much a one-person, entrepreneurial kind of effort. And I think that’s one of the problems we’re facing worldwide: we have a lot of people with vision and yet there’s no built-in accountability.

[C127] Something that’s been very helpful in China is that at least there are associations developing. Some of them are small, encompassing a dozen churches, but some are huge, encompassing hundreds of churches. They function as denominations in a sense. They don’t have the denominational infrastructure and nomenclature, but at least there is that built-in accountability. We will not accept a student from China unless they are sent to us by one of these associations. One person applied last year and he had no connection to anybody, and we chose not to accept him. That has been one of the worries I’ve shared [speaking to Mark Yarbrough] throughout the week as I’ve talked with individuals: there seems to be a lot of lone rangers.

[C128] Raymond Lombard: I can't speak for the others, but I can tell you this one thing: in our organization, different mission organizations that have seen the need all come to work together. It is Rio Missions from the United States. It is Wheels for God's Word, of which I am the C.E.O. It is Harvester's International Ministries with Steven. It is Church of God World Missions. It's of Men and Women of Action, and it's also the African Council of Church of God. So we have 5 or 6 bodies that are in this together with one vision, so our accountability is of course to each other. Yes, there are lots of lone rangers, but there are other organizations that are working together with many others. Of course you don't know about it until you start speaking to these people at a conference like this.

[C129] Henry Tan: Just as the formal schools have accreditation bodies, and they form associations to accredit each other, maybe it is time for the non-formal networks to create their own accreditation bodies that would help with these accountability issues. Those are some things that we can think about. The formal side doesn't have to get involved in this at all; it's just the non-formal who would do that.

[C130] Mark Yarbrough: That was mentioned four or five times at the last meeting [B9, B10, B29, B30, B31, B35].

[C131] Henry Tan: It would allay the fears of the formal.

[C132] Jack Lewis: How does this fit into denominationalism? Denominations already have their standards and overseers and so on. So are we talking about people who aren't affiliated with anybody?

[C133] Mark Yarbrough: I think that I can say this: I know that Ramesh has been actually very surprised about that.

[C134] Darrell Bock: Surprised by what?

[C135] Mark Yarbrough: By the autonomous ministry groups here. And I think he's seeing that too.

[C136] Craig Parro: Probably most of them are not related to a denomination. Most are entrepreneurial individuals.

[C137] Henry Tan: There are many individuals. However, there are also many who are not individuals who are doing non-formal training. I think we need to recognize this. I think overall the big picture is

whether the non-formal people can really continue the development of more people down the road, because that's really what we're trying to get to. Just like any school, there will always be problems and conflicts that are never resolved properly. That happens. Well, that's not the issue. I think the issue is really what we can do with what we've got so that we can help the non-formal and say, "Hey, you're doing a good job. Move forward, and if there's any help I can give, I'd be glad to help, but I'm not trying to say that you have to be like me." I cannot evaluate the non-formal people with the academic standards of the formal people. It's just different, so we must not be tempted to move in that direction. That temptation is very natural because that's what we're used to all the time.

[C138] Darrell Bock: So what else can be done, in your judgment, as we talk with the non-formal people? What else can be done that would make for a better coalescing of what we're talking about?

[C139] Malcolm Webber (Executive Director of LeaderSource SGA): The huge need in the countries where we work is not just the stuff and accreditation and that sort of thing. The huge need is for spiritual mothers and fathers.

[C140] Jack Lewis: It's the relational side.

[C141] Malcolm Webber: And, deeply so. That's the need. And that's where accountability is formed: out of deep relationship. That would be my response. Ray was sharing about his work earlier, and you were asking, "How can we help?" I can share stories from our work, too, about the same sort of thing. And, if I could say to you brothers, here's what we want. It's not stuff. It's not accreditation. It's you. It's your maturity, it's your life, it's your decades in God, it's your character, it's your experience of seeing so many leaders, of seeing the good, the bad, the ugly, and the really ugly.

[C142] And this might be a practical thing. A very concrete step would be to have your faculty go on the field and engage on a systematic basis, but not to teach courses. And of course you'd be teaching and mentoring and the substance would be there, but not in a classroom environment. It would be one-on-one with the major leaders.

[C143] Darrell Bock: You want us to see it.

[C144] Malcolm Webber: No, we want you to contribute to it!

[C145] Darrell Bock: And to experience it.

[C146] **Malcolm Webber:** Well, that too. It'll change you too.

[C147] **Darrell Bock:** Right. Exactly.

[C148] **Malcolm Webber:** They'll find it incredible. It's a whole new world!

[C149] **Darrell Bock:** Right.

[C150] **Mark Yarbrough:** Correct me if I'm wrong, but isn't that in part saying, "Use the current resources that we have and train more people?" In other words, "Do what we're currently doing? Train more people?"

[C151] **Malcolm Webber:** No, it's coming at it from a different angle.

[C152] **Mark Yarbrough:** So what you're saying, in other words, is: "Send your faculty there." And I'm with you there.

[C153] **Malcolm Webber:** To invest in the locals, not to teach classes.

[C154] **Mark Yarbrough:** Yes, I'm with you there. But, who are those people, then? I could add them up right here in this room, and it's a limited group.

[C155] **Malcolm Webber:** No, I mean to engage with the indigenous leaders.

[C156] **Mark Yarbrough:** I understand that, but here's what I'm asking: "Who's going to go?" You're saying we should send our faculty. I could say to Dennis, "Send your faculty," but there's only so many faculty.

[C157] **Darrell Bock:** If you pooled Fuller, Trinity, Gordon, Dallas, and Moody, we'd only have 600 or 700 people to send, at the best. You're talking about millions.

[C158] Jack Lewis: So, let's ask, "What can we do?"

[C159] Malcolm Webber: Jesus came into the world and faced a situation and a need far bigger than what we face. The population was less, but he was only one. How many believers are in the world today? If you and I died tomorrow, it would be no big loss to the kingdom. Things would go on. He faced a need that was far bigger than what we face. His response was to invest in 12 people. That is what he did! That's the only way that multiplication occurs.

[C160] Darrell Bock: So isn't that exactly what we're talking about here? We're talking about encouraging the people who get taught at our institutions to have that mentality as they go out.

[C161] Malcolm Webber: Yes. A mentality of real leader development. Building leaders, not just running courses.

[C162] Darrell Bock: Right, the whole relational network idea.

[C163] Malcolm Webber: And all that that involves.

[C164] Darrell Bock: Exactly right.

[C165] Malcolm Webber: And, let's do it a little! We don't have to come up with the huge numbers—God will do that.

[C166] Jack Lewis: We need some resolution here. First, we can say that we would commit ourselves to saying that we need to share this need and vision. We need to tell others about what we're seeing in this whole picture. And, second of all, we need to commit to continuing this conversation somehow. We've got to walk away with something, and it seems to me that those two things are at least part of what we can walk away with.

[C167] Darrell Bock: It seems to me that what is coming out loud and clear are two words: permission and affirmation. The permission to say to people, "Rather than thinking about the kinds of traditional ministries that you've been used to thinking about as the places to land, there are other places to land."

[C168] Malcolm Webber: We need to expose them to these other places.

[C169] Darrell Bock: That's right. So that's the permission. The affirmation is: let's affirm what is going on, as we're talking about this. Let's be clear to say, "Let's do away with saying that you're in one box or another." Let's be clear that God is at work across the board.

[C170] Jack Lewis: So sharing the needs and sharing the opportunities that are out there.

[C171] Darrell Bock: That's right.

[C172] Jack Lewis: And continuing the conversation.

[C173] Darrell Bock: That's right.

[C174] Henry Tan: I'd like to speak to your point about getting faculty and people that have been teaching long-term. Do not make the mistake of believing that when they are asking you to come, they are really only asking for the school. It's not the school but the person they are looking at, the person who comes with their experience.

[C175] Malcolm Webber: Yes, and to share life.

[C176] Henry Tan: It's crazy how it comes off. It's so easy to think they're after your school rather than you.

[C177] Darrell Bock: I do have to say that in the conversations I've had there is a real mix: there is a mix of their desire for me to come, but also their knowledge that in one sense a part of Dallas is coming.

[C178] Jack Lewis: The desire they have is for the credibility of Dallas. The value is going to be in the individual who comes.

[C179] Mark Yarbrough: I think that's what Don was talking about.

[C180] Craig Parro: And, here's another angle: We don't want your last-year's graduate to come. The added value they bring really isn't very high. We're training some very high-level pastors in Ethiopia and Nagaland and so on. But, your alumni who graduated fifteen years ago, the people who have been in ministry and preached the Word faithfully—they could help us.

[C181] Darrell Bock: What you're saying is to challenge people in your alumni association who have been around for a while to think about ministering in this way.

[C182] Jack Lewis: So our strategy could go like this: instead of having our alumni department fund a faculty member to go somewhere every year, we should fund our alumni to go somewhere every year. And that could be revolutionary!

[C183] Dennis Hollinger: A caution in all of this is that a lot of people are not prepared for the contextual adjustments that need to be made in this.

[C184] Darrell Bock: That's very, very true.

[C185] Malcolm Webber: And the people they would be working with are very forgiving about that. It's okay.

[C186] Jack Lewis: They would go with somebody. They won't go alone.

[C187] Darrell Bock: And their experience wouldn't be one of being taken to the enclave and left there and that being all they ever do and see. They're going to get baptized—and we're Baptists, so this is going to be a full immersion!

[C188] Manfred Kohl: We have to be very careful that these experienced alumni are not going on a preaching tour.

[C189] Darrell Bock: Right. They're there to learn too.

[C190] Manfred Kohl: They might want to go and preach and come back and say, "I've reached 6,000 people."

[C191] Darrell Bock: And experienced pastors have that disease. They feel like they're unstoppable and it won't be a worthy trip unless they're preaching 4 times a day.

[C192] Raymond Lombard: And they show the whole world.

[C193] Darrell Bock: Thank you all.

[The discussion closes in prayer.]

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