

# The Bible Methodist

## Bible Methodist Missions

SPECIAL EDITION

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FROM THE EDITOR

# G. Clair Sams

**T**he concept of missions lies at the heart of God's great plan of eternal redemption. It may be that one of the first missionaries recorded in Scripture was Jonah, who was clearly called by God to proclaim God's message to a nation the Prophet considered enemies. Yet Jonah's hesitant response to God's call reaped an incredible national repentance. Is there a greater example of the mercy and grace of Jehovah God?

In the New Testament the Lord sent Philip to an Ethiopian eunuch who was spiritually hungry, he sent Paul to people who were less than receptive, and in the face of severe opposition used the new church to spread the message of eternal redemption.

Bible Methodist Missionaries don't face the same set of circumstances that men and women of the Scripture faced, yet they minister in cultures that need to hear and receive the message of Christ. The culture in which the America church ministers is opposed to Christianity as much as that of other cultures. The people to whom the Troys minister are as resistant to Christ, in Asia Highlands as many in the Alabama lowlands.

In this issue you will read articles designed to help you understand ways to help missionaries fulfill their ministries. You will see where the churches in Mexico and the Philippines are located, you will find a list of Bible Methodist Missionaries and a prayer guide designed to help you lift them to the Lord.

Thank you for your interest in and support of ministry. Thank you for supporting Keeps, Muirs, Hutchisons and Troys. Thank you as well for your faithful support of your local church and the Conference of which you are part. ■

*Cover Photo: Menita Troyer, daughter of Troys working in the Asia Highlands.*

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# Ambassadors Abroad

## PAUL AND ESTHER TROYER

Since 2011 the Paul and Esther Troyer family have been seeking to share the gospel with devout Buddhists in the foothills of the Himalayas. Paul was clearly called by the Lord to this largely unreached people group when he was just 14 years old. This calling led him to pursue and complete degrees from Hobe Sound Bible College (BA in General Studies with a concentrate in language and linguistics), Cornerstone University (MA in TESOL), and to court and marry Esther, a dedicated young lady whom God was also calling into cross-cultural ministry. Paul also studied linguistics for one year with Summer Institute of Linguistics (SIL). Paul and Esther spent their first two years of married life as missionaries to Japan, where they worked with a ministry which combined English teaching with evangelism, before God at last opened a door for them in the country where they now live, study, teach and work. They have been blessed with three beautiful children, Menita, Isaiah, and Yashua.

Paul and Esther are examples to us of quiet strength, humility and complete commitment to the will of God. While they continue to pursue language acquisition they also teach in a Christian school in the city where God has placed them. They both have a love for exploration, adventure and mountain climbing, and their children are following in their footsteps! The Troyer's are a very close, loving family.



**Anniversary:** 8/7

**Paul** (Db.) 5/15

**Esther** (Db.) 4/10

**Menita** (Db.) 10/7

**Isaiah** (Db.) 12/18

**Yashua** (Db.) 12/8

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**Blog:** troyerpe.blogspot.com

*Because of the sensitive nature of the Troyer's ministry mail all share support and personal correspondence through your local BMM treasurer or directly to, Deron Fourman, PO Box E, Port Clinton, OH 43452*

## RICHARD AND SARAH HUTCHISON



Richard ("R.G.") and Sarah Hutchison have been missionary-educators in the Philippine Islands since 2009. R.G. also serves as Field Supervisor, working side-by-side with the capable national leadership God has put in place and winning their trust. In 2013 he was appointed by the Philippine BMC Board as Dean of Academics and Spiritual Life of the PBMC Shepherd's College. Sarah serves as a very capable Librarian for this college as well. The Hutchison's are passionate about mentoring, training and equipping this generation of spiritual leaders and church planters. The Lord is using them to do just that.

Richard and Sarah are both graduates from God's Bible School & College. R.G. has also earned graduate degrees from Tennessee Temple and Asia-Pacific Nazarene Theological Seminary (Manila), and is currently pursuing a doctorate from Asbury Theological Seminary. R.G. is known for his clear and anointed Bible teaching, his infectious laugh and his southern drawl! Sarah is known for her warm smile, her quiet strength and her attention to detail! The Hutchisons are forging an enduring spiritual legacy through the students they mentor, the pastors they help train, the friendships they enjoy and the national vision they support.

**Anniversary:** 7/25

**Richard** (Db.) 7/16

**Sarah** (Db.) 12/31

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*Mailing address in the Philippines for non-monetary correspondence and care packages: C/O: Bible Methodist Shepherd's College, Villasis, Pangasinan, Philippines 2427*



## BRENNAN AND IVON MUIR

Brennan and Ivon Muir have been serving as disciple-makers in the southern Mexico village of San Gabriel (state of Oaxaca) since 2013. In their partnering role with the Mexico Bible Methodist Church, Brennan currently serves as Assistant National Youth Pastor and Ivon teaches children and youth. Brennan is the son of a pastor and grew up in a nurturing, Christ-centered home. Ivon is the daughter of hard-working, Mexican immigrants who came to the United States when Ivon was just a toddler. After Ivon, her mother and siblings came to Christ through the relentless love of Frankfort (Indiana) Bible Holiness Church their home also became a home filled with love and prayer.

Both Brennan and Ivon graduated from God's Bible College, where they won the respect of all who knew them for their sincere dedication to Christ. Soon after they were married in 2011 God called them as missionaries to Mexico, and He has recently blessed them with their first baby boy—Brennan Alexander Jr! The Muir's are examples to us of spiritual surrender. We have watched them exchange the securities and comforts of "home" to face many challenges and tests in an area where no missionary has lived before. They have done this with a beautiful, selfless and teachable spirit, and with the energy and determination which promises an enduring, fruitful ministry. ■



**Anniversary:** 9/10

**Brennan:** (Db.) 4/24

**Ivon:** (Db.) 9/21

**Brennan Alexander** (Db.) 6/26

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## BIBLE METHODIST MISSIONS *by the numbers*

**96**

CHURCH  
BUILDINGS

**15**

CHURCHES PLANTED IN  
THE PAST SIX YEARS

**2,799**

BAPTISMS REPORTED LAST  
QUADRENNIAL 2012–2014

**13**

CURRENT PIONEERING  
CHURCHES

**29**

MISSIONS, OUTSTATIONS  
AND CELL GROUPS

**14**

PREACHING  
POINTS

**6,422**

TOTAL MEMBERSHIP

**7,574**

AVERAGE ATTENDANCE

**105**

ENROLLMENT IN FIELD  
TRAINING PROGRAMS  
LAST QUADRENNIAL



# TWO KEYS for WORKING CROSS-CULTURALLY

PAUL TROYER

Unfortunately, there are no quick and easy ways to learn another culture and deal with problems. However, there are *two states of being* that I've found to work.

## First, Be a Baby!

Now, that is counter-cultural! We are told to grow up, and don't be a baby. Nevertheless, a baby learns a language and culture by watching, listening, imitating and questioning. To deal with another culture, we must become like little children. We listen and watch how the new culture deals with conflict. We imitate their behaviors. We pester them with questions.

It takes humility to become a child again, but we can get motivation from the Christmas story. Jesus (our greatest example) didn't come as a grown-up know-it-all. He came as a baby and learned Jewish culture the no shortcuts way. By twelve years old, he was still asking questions instead of giving answers.

To reach other cultures (whether across the ocean or across the street), we must pursue relationships with the curiosity and humility of a child.

## Second, Be Prayerful!

Apostle Peter didn't have access to all the wonderful cross-cultural classes that we have today, but he did know how to get alone with God.

In Acts 10, Peter was given a crash course, culture lesson. He got up and shared holiness with a Roman centurion (a culture group he wouldn't have even eaten with a couple days earlier).

Although cross-cultural classes are beneficial for adding understanding, no one can give better cultural lessons and wisdom for action than God himself. We must pray always for God to give us opportunities to reach other cultures and negotiate within them.

God's leading pushed Peter outside of his comfort zone and even caused conflict among some of his Jewish friends. We will experience similar consequences while reaching out to other cultures.

## In conclusion

I've found these two keys have worked for me during my five years in the Asian world. I sometimes get tired of learning like a child and am tempted to lash out at cultural differences. At those times, God encourages me to move on and control my tongue.

Recently, a young man opened up to me (within his language and culture) about his struggle with pornography. I could share about the seriousness of pornography and a God who can forgive, and who can help. Later, the Lord encouraged me that this is what the hard work is all about. Humility builds trust. Learning and perseverance empower communication, and God provides the opportunity! ■





# When Helping Hurts

MICHAEL AVERY

Giving to others is central to the Christian life and an important part of a healthy church. It is also a beautiful thing to see in action. I have witnessed hundreds of such acts done either by individual Christians or by the collective body of Christ in a local church or denomination of churches. I know individuals who have given the roof over their own head to provide a roof over the heads of a worshipping congregation on a mission field. I have been a part of work and witness teams that have gone abroad to build churches, paint buildings, teach classes, bring medicine and bandage wounds. I have been a part of helping orphans in India, providing vehicles for Mexican pastors, digging wells in remote villages, installing water purifiers in Haiti and providing rice for typhoon victims in the Philippines. I have helped single mothers provide Christmas for their children, bought food for someone struggling financially, helped college kids with clothes and tuition and given money to the beggar on the street corner. My experiences in giving have confirmed the important lesson that it *"is more blessed to give than to receive."*

What I haven't always been so sure about is whether my giving actually gave the kind of help that I intended for it to give. This nagging question led me to study and think about the "end result" of my giving which led to the discovery of another important lesson in giving – ***that giving has the power to hurt as well as help.***

I have never had a problem understanding the damage that "welfare programs" can inflict on segments of the population. I also found it easy to see how over-indulgent parents could destroy motivation, appreciation and self-respect in their children by handing them a living rather than letting them earn one. But I never saw how my involvement in missions, in particularly my giving, had any potential to harm rather than help!

My eyes were first opened when I read Dr. Robert Lupton's book, *Toxic Charity*. The questions this book forced me to ask myself led to discussions with several long-term missionaries about the Western idea of helping and how it works in cross-cultural settings. Finally I ran across the book, *When Helping Hurts* by Steve Corbett and Brian Fikkert. These books opened a window of insight that had been previously closed to me. I can see very clearly now the mistakes that I have made in my giving as well as some mistakes the Bible Methodist Missions program has made in the past.

## Examples of Helping that Hurts

An American church decided to ramp up their sagging mission's spirit by sending their youth pastor and a group of teens to a church they supported in Ethiopia to hold a VBS. The youth raised money, the ladies bought children's clothes and the church staff put together an amazing VBS program – puppets and all. The VBS "wowed" the kids and on the last day the team gave all the village children several outfits of beautiful American clothes. The group came home declaring a ministry success and that their "lives had been changed forever." But eight thousand miles away in Ethiopia, the story was very different. The Ethiopian kids no longer wanted the "boring" lessons they were used to – they felt deprived without puppets. A village clothing store had to close due to a sudden loss of business. The village fathers were ashamed to face their children. These men had worked long hours but were not able to provide the kind of clothing that the Americans handed out freely. The mission team meant well, but despite good intentions they had undermined the ministry of their Ethiopian partner church, had embarrassed the church fathers, and had made the poor even poorer than they were before.

A group of American men spent thousands of dollars to fly to South America on a work team to make repairs and paint a school building for a mission their church supported. The trip was a blast and they came home in high spirits after accomplishing a great deal of work. However, they left behind a group of embittered nationals for the mission leader to deal with. The nationals felt robbed of employment. The job could have been hired out to them for a fraction of the cost the Americans spent on travel. Thus providing work for the local men and means to feed their families.

These stories can be repeated by the thousands. Sincere people spend tons of money to take short term mission trips every year. The latest figures show that in one year Americans alone took over two million trips spending a total of \$1.6 billion in travel cost. It is not uncommon for these teams to spend \$30,000 in travel cost to build a \$3000 house or church. This is not only bad stewardship but not helpful to the nationals they are trying to assist.

### Principles for Helping without Hurting

Corbett and Fikkert provide some basic principles to guide helping that doesn't hurt. I have summarized them below:

1. *Understand the culture.* Most North Americans view poverty as a lack of material things. In contrast, poor people in the majority world (Africa, Asia and Latin America) describe their poverty more broadly, using psychological and social categories such as humiliation, shame, inferiority, vulnerability, hopelessness, powerlessness, lack of education, lack of access to health care and entrapment.

2. *Avoid paternalism by thinking in terms of partnering.* Do not habitually do things for people that they can do for themselves. As Americans we often assume that we know more and that we can do it better. We rush in and take charge, and in the process we can undermine the capacity of local people to exercise their own gifts and to be stewards of their own communities. When help is needed, provide matching funds or no interest loans.

3. *Relief during a crisis is necessary but don't provide relief inappropriately.* Relief is a temporary handout in response to a crisis. Relief is only necessary when people are completely incapable of helping themselves and need someone to stop the bleeding. For example, medical attention in the initial hours after a

tsunami would be an appropriate application of relief. However, the overwhelming majority of poverty in the world isn't due to an immediate crisis, but rather to long-term, chronic issues. In such contexts, handouts tend to undermine people's dignity and stewardship, thereby exacerbating the very problems they were trying to solve.

4. *Focus on assets rather than needs.* Most ministry efforts begin by asking local people what their needs are. When people feel a deep sense of inferiority and shame, it's difficult to imagine a more harmful approach than having outsiders ask questions that communicate, either explicitly or implicitly, "What is wrong with you? How can I fix you?" In addition to confirming people's humiliation, the nature of these questions

creates a presumption that solutions and resources will come from the outsiders, which undermines the entire goal of restoring the local people to their God-ordained place as stewards over their own communities.

In contrast, an asset-based approach starts out by asking such questions as: What gifts and abilities do you have? What resources—physical, social and spiritual—has God placed within this community? What can you do to use your gifts and resources to solve problems and create bounty?

5. *Focus on people and processes, not on programs and products.* How the project gets built is more important than the finished product. The process must affirm the dignity and gifts of poor people and local organizations.

6. *Support interventions that can bring lasting change.* It is unrealistic to think we can spend a week somewhere and bring

about positive and lasting change to people's lives. The good news is that there are a number of interventions (e.g., micro-enterprise development) that can be consistent with a long-term, reconciling framework. Do research to find out more about how your church can be involved appropriately. In particular, consider ways to strengthen the efforts of grass-root churches and ministries.

The Bible Methodist family has been very generous in their missions giving and we need to continue to live with an "open hand" to our international works around the world. However, it may be that we need to evaluate the end result of what and how we give so that we can truly be a long term blessing to those we seek to help. ■

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take charge, and  
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ards of their own  
communities."





# KEYS to a SUCCESSFUL SHORT-TERM MISSIONS TRIP

BRENNAN AND IVON MUIR

God has blessed us with many friends who are seasoned missionaries. We have gleaned much from their influence and would like to share what we have learned from them and from our limited personal experience. By remembering these few basic principles, we can maximize our intercultural experience and make the greatest impact for the Kingdom of God.

## 1: Go Expecting to Learn and Grow

Typically when we think about being part of a short-term missions trip, we imagine ourselves putting on our superhero capes to save the world. Yes, a missions trip is largely about service, but it is also about learning and growing personally and spiritually. Expecting to learn and grow will better enable us to capitalize on every learning opportunity.

## 2: Understand that Different is just Different

Going to another country for the first time is shocking on many levels. How easy it is to respond with delight at what is new and exciting. How equally easy it is to respond with disdain when things become uncomfortable and appalling. At this point we tend to think that our way is the right way and that our culture and customs are superior to theirs. The fact is that different is just different. We must be careful because an expression of disgust can be very offensive.

## 3: Emphasize People, not Projects

A common danger in planning a missions trip is to allow projects to become the emphasis. Projects do have their place, but if we fail to intricately design our activities to build relationships, we are missing the main element. We knew of a specific missions trip on which the Americans were so consumed with their building projects that they barely learned a single name. Many cultures outside of the U.S. prioritize relationships. If we try to impose our task-based system on these cultures, we only come across as being cold and rude.

## 4: Seek to Discover the True Needs

To avoid long-term problems, it is essential that we seek to discover the true needs on the field and then allow those needs to dictate our activities. These needs must be established and communicated by field hosts rather than by the team. Much harm has been done when mission teams fail to follow this principle. When we first arrived in San Gabriel, we perceived the needs to be primarily economic. After two years we realize that this is the least of their needs. In fact, we have been embarrassed to later discover that our misconceptions at times came across as demeaning.

## 5: Make Togetherness the Goal

One of the highest goals of any type of missions trip should be togetherness. In other words, the ideal should be the missions team working in harmony with the locals to accomplish the given task. When all the work is done by the visitors alone, it hinders relationship building and implies that the nationals are inferior. On the other hand, there is mutual fulfillment and encouragement when we successfully work together. We personally learned that this principle also applies well to financial issues. The San Gabriel church youth group often uses a volleyball net that was brought to them by a visiting team. Instead of being a gift, it was purchased by the team and then sold to the youth group at a reduced price (all of which was agreed upon previously). Because there was participation on both ends, the youth now have a sense of ownership. The net continues to be well-maintained. ■





# Prayer Guide

MISSIONARIES

NATIONAL PASTORS

NATIONAL TEACHERS

NATIONAL FIELD STAFF



BIBLE METHODIST  
*Missions*





## Asia Highlands

### MISSIONARIES

- Paul and Esther Troyer, Menita, Isaiah, Yashua

- Manuel and Macedonia Navarro
- Apolinar and Antonia Hernandez with co-worker Javier
- Reveriano and Emerencia Vazquez
- Benito and Ana Martinez, Isai, Bryan
- Barnardo and Arely Rivera, Estrella, Boy
- Alejandro and Chele Rangel
- Carlos Ordaz
- Elsa and Maria and Maria's daughter Evelin
- Juan and Liz Aguilera, Mercado



## Mexico Bible Methodist Church Inc.

### MISSIONARIES

- Brennan and Ivon Muir, Brennan Alexander

### PASTORS

- Santiago and Edith Hernandez, *National President*, Marari, Josias, Samantha
- Homero and Esther Luna
- Melquiades and Elena
- Jose and Graciela Cruz – Ruth, Isai
- Delores and Sylvia Hernandez, Cynthia, Cesia, Marlene, Jazhiel, Kenya, Christy
- Alejandro and Adalia Cedillo. Wendi
- Pablo and Ofelia Hernandez with co-worker Teresa Hernandez, Teresa's son Leonardo
- Alejandro and Irma de la Rosa
- Rufugio and Rosa Sanchez, Cesia, Jochebed, Marisa



## Philippine Bible Methodist Church

### MISSIONARIES

- R.G. and Sarah Hutchison, *Missionary Field Supervisor*

### NATIONAL LEADERSHIP

- Brendel and Delma Macadangdang, *National President*, Paul Elijah
- Jess Binoya
- Lilia Castro

### SHEPHERD'S COLLEGE/ACADEMY

### ADMINISTRATION AND TEACHERS

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- Villamor and Alona Comilang, Mharnie, Harmonie, Clefton, Ira, Cossette



- David (Jr.) and Lenny Yucaddi
- Jayson and Catherine Arconcil
- Ronald and Melcha Comilang, Erika, Beverly, Gweneth, Genesis
- Lauro and Helen Forto
- Deborah Javier
- Ruby Santiago
- James Timbera

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- Rogelio and Rowena Dirilo, Roger
- Elmer and Jonalyn Flores, Earl Jones
- Richard and Melba Aquino, Charles, Don
- Sonny and Virgie Lagleva, Stephen, Clement, Clyde, Stephanie
- Michelle and Emmalyn Forto, Shekyra, Helen, Miela
- Froilan and Fely Calimoso, Bryan, Froilan Jr., Jemimah
- Jimmy and Stenely Ignacio, Miara, Emjay
- Tikboy and Elma Maines, Precious, Gabriel
- Edward and Emily Guitana, Ednel, Ephraim, Ezra, Esther, Emma Ruth
- Dionisio and Rema Viernes

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- Alexander and Julie Ariola, Paul James, Ali
- Samuel and Thelma De Guzman, Angelica, Japhet
- Jayson and Emmalyn Santiago, April, Mark
- Diosdado and Tessie Lintao, Gwyneth, Dindin

- Alex and Len Sabado, liezl, Idessa, Allen, Lizbeth, Lizjoy
- Warlito and Rufina Molina, Sally, Ruth, Jemimah, Amos, Isaiah
- Rogelio and Belen Bulusan, Clarisse, Terrens, Clarens, Jerico
- Reymund and Ruthlyn Corpuz, John Tabios, Reilyn, Nathaniel
- Daniel and Marissa Bungag, Mariel
- Lito and Rubilyn Alzate, Joy, John, Jairo
- Jeremias and Meyelce Santiago, Jemimah, Pearl
- Edwardo and Wilma Santos, Charisse, Ebenezer
- Josie and Alfred Valdez, Jenylyn, Cathy, Winnie, John
- Bienvenido and Linda Bunuan Sr., Joseph
- Rodheaver Santiago
- Alfredo Aquino
- Arsenio Basillio
- J.R. and Mylene Ramones

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- Domy and Mylene Bingayen, Dindin, Ivan
- Wesley and Mary Grace Perez, John, Christine
- June and Leah Garlan, Christian
- Dennis and Christina Abrendella
- Junior and Delia Adrada, James
- Bobin and Elizabeth Jacobo, Eunice
- Remegio and Merly Battad, Jay-ar
- Catalino and Mariet Cabalsi, Joy, Leymark
- Ruthervon and Krisha Sanay, Kedrick
- Nelson and Lita Ortaliza, Joshua
- Villamor and Elena Garcia, Febe

## PARIS FRANCE

- Pastora Daisy Comilang
- Co-pastora Rochelle
- Co-workers Julius and Aline Banda, Martha, Fanny-Jane

## PHILIPPINE GOSPEL LIGHT BMC INC.

- David Sr. and Margie Yucaddi, *Overseer*
- Francisco and Susan Guibong and family, *Assistant Overseer*
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- Henry and Lolita Ballantong
- Timothy and Jennifer Yucaddi and family
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- Alfredo and Imelda Naw-it and family
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- Diego and Rose Ann Maggiwe and family
- Jonie and Jay Marie Dullao and family
- Albert and Alalyn Wigan
- June and Chystal Jade Supnad and family
- Romeo Busante
- Oncie and Oldita Undo and family
- Alicia and Sabado Dolteo and family
- Sandy and Rose Escad and family
- Stephen and Mercita Omas and family
- Elsa and Torio Undo and family
- Samuel and Sagundina Pido and family
- Saino and Analyn Abloyan and family
- Ody and Teresita Vicente and family

- Lito and Pina Singao and family
- Romeo and Paulina Dumallangay and family
- Albert and Antonia Datario and family
- Albert and Elena Datario and family
- John Nasegpan
- Macario and Jocelyn Tambis and family
- Noel Matias
- Edwin and Edelyn Mang-Uhan and family
- Leona Canam
- Leo and Myrna Dulnuan and family
- Cheryl Ruth Yucaddi
- Ruben and Minda Dulnuan and family
- Glen and Julie Inway and family



## USA Missions Board and Wives

- Tim and Becky Keep and family, *Director*
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- Clair and Melba Sams, *Chairman*
- Deron and Kimberly Fourman and family, *Treasurer*
- Walt and Linda Hedstrom
- Adrian and Carol Rosa
- Blake and Saundy Jones
- Bennie and Viola Durr
- Monte and Connie Stetler and family







## Prayer focus for the Asia Highlands

- Pray for the strongholds of Buddhism and heathenism to be broken by the Gospel.
- That the Lord would grant the vision of our missionaries to introduce the Gospel in unreached areas through small group evangelism and Bible translation (written and audio).
- Pray for language mastery for our missionaries, beginning with Mandarin and concluding with a local language
- That the Lord would bless the national church leaders (especially the David and Jill Sun family) whom our missionaries have been blessed to partner with
- That our missionaries would be able to building relationships with local believers and nonbelievers through volunteering in local schools and through other encounters.
- That the Lord would open doors for our missionaries to work with small group bilingual Bible studies

## Prayer focus for Mexico

- That they would win and disciple new converts.
- That our pastors and leaders would be strengthened and encouraged in their ministries, but also emboldened to enlarge their current borders
- That they would unite together to train workers for the harvest, especially through a reborn Mexico Bible Institute in Saltillo (city pictured above).
- That the current pioneer churches (especially San Antonio) would be established and that all our pastors and leaders would catch a fresh vision for church planting
- That the Lord would bless their newly organized national youth congress, and the annual spring youth conferences. That some spiritually revived young people would be compelled to attend the Bible Institute.
- That Mexico would continue the process of indigenization

## Prayer focus for the Philippines Bible Methodist Church (including the Paris France congregation)

- That its devoted pastors and leaders would continue to persevere through severe tests, national calamities, poverty and various temptations
- That they would reach the lost with the Gospel and to make sin hating, truth loving and earnest-hearted disciples
- That nominal members would be rekindled in their love for God. That worldly-minded young people would lose their appetite for the pleasures of sin.
- That they would train devout Christian workers at our Shepherd's College, the Gospel Light Training Center, annual pastor's conferences and family Bible camps and youth camps
- That God would grant R.G. Hutchison's vision for Spirit-filled master teachers for their growing membership
- That they would plant and multiply indigenous congregations, both in the Philippines and around the world, in which the word of God is faithfully proclaimed and where Jesus Christ is truly Lord and preeminent over all things.

## Prayer focus for Gospel Light Bible Methodist Church

- That the Lord would grant them their vision of one million souls for Christ before His return
- That the Lord would supply the needs of GL workers who serve the Lord faithfully in some of the Philippines poorest areas.
- That the Lord would bless the annual Bible camp and youth camps, which have become vital ministries not only for gospel proclamation and spiritual renewal, but for uniting the church in prayer and ministry
- That pastors and members alike would be emboldened to share the Gospel with sinners
- That they would continue to establish new believes upon a solid foundation of saving faith
- That they would train dedicated pastors (new trainees pictured above) among the tribes whose ministries are marked by Christ's ministry: the scriptures are preached, sinners are saved, the sick are healed and spiritual strongholds are destroyed
- That God would enable GL to continue to plant indigenous, soul-winning congregations marked by the presence of God, biblical preaching, love for one another, fervent prayer, heart purity and spiritual power. ■



# THE MIRACLE OF “Compounding Missions”

TIM KEEP

I'm fascinated by the “miracle” of compounding interest. Albert Einstein called it one of the greatest mathematical concepts of our time. And for good reason. When each year's harvest (the gain, or interest earned) becomes the seed (the principle) of next season's planting, the miracle of multiplication happens. Ten seeds become a hundred, become a thousand, become ten thousand, and so on.

The miracle of compound interest has been illustrated with this question: Would you rather receive \$10,000.00 cash today, or would you rather invest a penny today, but with the promise that your penny investment will be doubled (through interest) every year for the next thirty years? You may want to make a few calculations before you answer. At the end of ten years your penny has only multiplied to \$5.12. After twenty years of investment you still only have \$5,242.88. But, after thirty years, (assuming all of the seed principle and interest are reinvested every year), your penny investment, multiplying at 100% interest annually, would earn over \$5,000,000.00. One penny earning five million fold? Pretty amazing!

**“The purpose of missions is to plant the church where it doesn't exist so it can evangelize the world”**

Jesus, the creative genius of compound interest, intended that the Great Commission be fulfilled following the same strategic principle. He entrusted eleven men, (His original seed or principle, which He called His church), with the seemingly impossible task of taking His gospel to the entire world. But He didn't expect one church to run this distance alone. He didn't intend that one congregation organize worldwide evangelistic campaigns sufficient to reach the world's countless masses. He didn't intend that they fixate on big numbers at all. What Jesus did expect of them was that they get down to the more quiet and covert business



*A third generation church in the Philippines*

of making disciples and establishing local churches (groups of disciples) who would evangelize and establish other local churches until the whole world is saturated with the Gospel. The early church began this process (just read the book of Acts) and the church of today continues it. Jesus has commissioned the church to work the miracle of “compounding missions”.

What then is the purpose of missions? In his book, *The Great Omission*, missionary Steve Saint offers this simple but profound insight: “The purpose of missions is not to be evangelize the world. Christ gave that commission to eleven simple but dedicated men who represented the church. The commission of the church is to evangelize the world. **The purpose of missions is to plant the church where it doesn't exist so it can evangelize the world** (emphasis added).” All the para-church missions agencies in the world put together can't make a dent in the spiritual, social and economic needs around the world. But in every city and village, desert and rainforest, wilderness and jungle in which a church has been planted there you will find the body of Jesus carrying out His redemptive work—preaching the Gospel to the poor, healing the brokenhearted, proclaiming liberty to the captives and recovery of sight to the blind, setting at liberty those who are oppressed, and proclaiming the year of the Lord's



acceptance (Luke 4:18-19)!

Steve Saint offers these two instructive analogies as well: “Missions is like scaffolding that is used to erect a building. It is just temporary until the structure can stand on its own. Then it is pulled away and moved to another location where it is needed. Evangelizing the world is like a relay race. In areas where there is no church, missionaries run the first lap. Then we should hand off to the local believers to finish the race. Just like Paul, and just like us, they don’t have to be superstars, just obedient; they don’t make the seed grow, they just plant and water.” I find these insights extremely helpful.

Think about the potential of compounding missions. Allow me to use one of our spiritual Overseers in the Philippines, Bro. David Yucaddi, as an example. God has entrusted Bro. David with a vision to reach 1 million souls for Christ; a vision given to him after a time of intense seeking after God. Now, we Americans have so overused the term “vision” that when we hear the term we tend to be dismissive. *Perhaps David is only a dreamer.* But I believe this vision is a promise God has made and will fulfill by His grace through the obedience of His servants. But how? After two decades of investment in training and church planting there are now forty full-time Gospel Light pastors. If each of these men and women were to establish 20,000 disciples each they still wouldn’t come close to fulfilling the vision of one million souls. But as each of Gospel Light workers continues the process of evangelism, discipleship and church planting the “miracle” will happen. 40 pastors training only 12 disciples each in their lifetime would multiply to 480 disciples. Following the same pattern the second generation of disciples could multiply to 5,760, the third generation to 69,120, the fourth generation to 829,440, and the fifth generation of disciples could multiply to almost 10,000,000 million disciples. And this is not a dream. This is the miracle of

**“In this purpose faith is our greatest ally and unbelief our greatest adversary”**

compounding missions. This is what get me up in the morning! This is ministry our Lord Jesus has called us to. This is how His church will accomplish the task of world evangelism.

Bible Methodist Missions is investing its resources in training and equipping national Christian workers, and in local church planting and church strengthening because we believe in the miracle of compounding missions. Also, our commitment to the

cultivation of an indigenous general church abroad—one that is self-supporting, self-governing and self-propagating—reflects our conviction that the Holy Spirit is raising up men and women of integrity and faith in every culture, and that He is giving them the wisdom to lead their own people into righteousness and mobilize them for gospel proclamation.

There are **6,839 unreached people groups** in the world today, representing 4.2 billion souls. Tribal peoples as well as the Tibetans are counted among them. Of these unreached **3,064 remain unengaged**, representing 215 million souls. An “unengaged” people group is one in which there is no church planting strategy underway consistent with the evangelical faith.\* By the grace of God we must be united in the purpose of planting the church where it doesn’t exist so it can continue the work of evangelism and discipleship. **In this vision faith is our greatest ally and unbelief our greatest adversary!**

**“Every Wednesday is our BMM prayer and fasting day, both at home and around the world.”**

**With this purpose in mind here are some specific goals:**

- **We must pray more fervently** for Christian workers. We must pray God’s word over the nations. We must especially pray fervently for our missionaries and national pastors and leaders (please use the prayer guide provided in this publication). **Wednesday is our BMM prayer and fasting day**, both at home and around the world. Will you please help me revitalize this prayer and fasting day this year?! Let’s see the great things God will do through our united prayer.
- **We must focus even more on biblical discipleship and theological training toward the goal of church planting.** We must support our training institutions.
- **We must love and nurture national workers** (partners in ministry) by responding to their crisis needs, sharing with their families and bearing their burdens in ways which will meet needs and cultivate relationship but not create dependency.
- **We must aid the national church in church planting by promoting pioneer pastor’s support and sharing in church construction projects.**

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# TREATING the NATIONAL CHURCH with DIGNITY and RESPECT

R. G. HUTCHISON

He was one of the greatest missionaries of all time—planting churches and developing leaders in urban centers throughout Asia Minor. He wrote prolifically in order to contextualize the Gospel and Christian holiness among these newly-established congregations. And yet the long-term fruitfulness of Paul’s ministry did not come without a price.

One of the churches which he had founded began to question his spiritual authority, turning instead to the glamorous personae of false teachers. Some misunderstood his own instructions, twisting his words into dangerous heresies which he never intended. There were some who interpreted his humility as weakness. They considered the simplicity of his message inferior to the eloquence of the pseudo-apostles who came after him. As a spiritual father, Paul experienced both the joys and the sorrows of walking with young leaders and congregations through times of growth and victory as well as seasons of division, confusion, scandal and misunderstanding. He did these things in a cultural and religious milieu that was not so different from what many missionaries encounter today.

And yet, when reading Paul’s letters to these local mission fields, have you ever noticed the affection, care and regard with which he speaks to them? He wrote to them as women and men who had been made holy and righteous by God (1 Cor. 6:11). He often addressed them as “beloved”. They were his “joy and crown” (Phil. 4:1). Was Paul just naïve? Of course not. In fact, his letters were occasioned by specific problems—even sins—which he wanted them to address. But no matter how serious the issue at hand, Paul preserved the dignity and respect of the local leaders and members in several ways which I believe should still guide and inspire how we work with the global church today.

1. He viewed them as part of one family of faith.

Paul did not refer to these churches in cold, analytical, organizational terms. He spoke of them as brothers and sisters—members of one household of faith.

If we want to treat our international mission partners with dignity and respect, then we must allow the all-consuming, all-embracing love of Christ to work its way into every crevice of our inner being. Our nationalistic pride and ethno-centric thinking must be melted and transformed into that self-giving love-poured-out which comes from the life of Christ within.

2. He worked with them as partners in the Gospel.

Paul’s letter to the Philippians uses the language of partnership (1:5; 4:15). Sometimes translated as *fellowship* or *participation*, partnership is something which is based upon relationships of agreement, participation, trust and accountability. Without these four elements one or both parties involved will lose their dignity and respect.

3. He did not circumvent the authority of the local leaders.

No matter how serious the doctrinal or moral crisis faced by a local church, or what other strategic objectives Paul may have envisioned for a particular mission field, his letters reveal that he always worked with those who were the duly-appointed spiritual leaders in that place. Although he was an apostle—even a spiritual father to many of them—with spiritual authority and a prophetic pen, Paul still showed great deference to the rightful authority of the local (or as some say – “national”) leadership.

If this was Paul’s posture toward churches which he himself had founded, how much more so should it be ours—who often have entered the labors of others. In doing so, we will preserve both their dignity and ours. ■



# Mexico Bible Methodist Church

**Red** — Local Churches      **Yellow** — Church Plants



# Philippine Bible Methodist Church

**Gold** — Major Centers      **Green** — Gospel Light Churches  
**Red** — PBMC Local Churches      **Yellow** — Gospel Light Church Plants  
**Purple** — PBMC Church Plants



from page 15 |

- **We must cultivate a culture of missions in our homes and local churches.** I urge you to use every means possible to cultivate mission-mindedness. Read missionary books. Keep the spiritual and financial needs of our fields before your people. Print newsletters. Talk about the news. Share redemption stories for your family and congregation. Do a live Skype or FaceTime call or even a simple phone call with our missionaries (or myself) during a service and pray specifically over them and the needs they share. Take on a project as a family or congregation. Organize a "Missions Weekend" and invite a special missionary speaker. Take a trip if the Lord so leads. Lead a class or small group through Steve Saint's *Missions Dilemma* video series (While I do not endorse everything in this series I find it an excellent resource for helping us think about missions in the 21st century). These are just a few ideas.
- **We must proactively plan for reaching the unreached** as God increases our faith and opens doors.
- **We must sacrificially send out Christian missionaries** both to the reached and to the unreached.

We must pursue these goals **for the glory of God alone and in the strength which He provides.** ■

*\*Please check out [www.peoplegroups.org](http://www.peoplegroups.org) for more helpful and challenging information regarding unreached and unengaged people groups.*

## A CLOSER LOOK AT FINANCIAL EFFICIENCY

*by the numbers*

### General Operational Expense

Including honorariums for Missionary Secretary and Treasurer, office expenses, field travel, board meetings, promotional expenses, professional fees, wire transactions, and etc.

**16.5%**

Percentage of Budget Going  
Directly To The Fields

**83.5%**



# STOP DESTRUCTIVE GIVING

## DR. STEVE GIBSON

### **Maybe you have noticed that giving can create problems.**

- The people who have received the most help are [often] the most dissatisfied and resentful.
- When the native director visits the churches he leads, they pressure him for money from the Americans.
- A church established on the field for fifty years thinks the mission should pay for their new roof because the building belongs to the mission.
- Nationals think the only way to get ahead financially is to befriend the missionaries.

### **What a contrast to Jesus' directions for missionaries (Luke 10:1-9).**

Jesus could have given them everything they needed, and money to meet the needs of others. He could have given them the power to multiply bread and fish for themselves and the people they preached to. They could have provided food in every village they visited. Instead, He sent them with no money. The disciples went as Jesus directed, and their needs were provided (Luke 22:35).

Because they preached the Gospel first, they attracted people who were interested in the Gospel. Because they had needs, they attracted people who wanted to help. They had the best people for the beginning of a church.

What if they had gone into the villages with everything they needed, and with things to give to the people? They would have gathered people who came to get something. The ministry

would continue only by continuing to give things away. They would not have help to do the work unless they paid for it. They would not have the group of people that make a good beginning for a church.

### **Most churches start the right way.**

Worldwide, in all times, most churches have started as small groups in homes. Church buildings did not exist for the first two hundred years, yet Christianity spread rapidly. In some large cities, thousands of people were in the church fellowship, yet they met in groups in homes.

Paul's priority was to establish churches and appoint pastors everywhere. The pastor in each place was a person who already lived there.

A pastor usually starts his ministry without financial support. He helps the missionary or begins preaching the Gospel without a missionary because he has a desire in his heart to help. He begins to show gifts and abilities for the ministry. He does it not for pay but because of desire.

The group should see that they need to help support the pastor so he can give his time to ministry. The support may not be complete at first, but can grow gradually.

### **You should give to develop long-term local strength.**

#### **1 Don't give recklessly.**

On your visit to the field you gave money to the friendly cleaning lady, bought shoes for a little boy on the street, and tipped your



driver double. To you the reason was Christian compassion, but they think it's because you are white and rich, and you just made the job of the next missionary harder. You created a sense of entitlement and expectation.

## **2 Pastoral support.**

Support missionaries, and only temporarily those national pastors who go as missionaries to brand new villages, towns or regions.

Because the mission supports Pastor Pierre, his congregation [may never do so]. Instead a mission should support temporary missionaries who install a pastor that is locally supported from the beginning.

## **3 Teach tithe as the foundation of Christian finances.**

If they are not doing what they can, they don't understand ministry finances. Help from the outside may make things worse instead of better.

## **4 Establish permanent assets rather than routine, long-distance support.**

Spend money for [one time] projects that will help the church be stronger financially, and not for monthly salaries or operating expenses that make the church dependent.

## **5 Don't start ministries without a plan for local support.**

Don't start things that will forever depend on outside support. Establish ministries or enterprises that can belong to a local church and be locally maintained. For example, a school should be the ministry of a local church.

Any ministry effort that is unlikely to ever be locally financed should be something short-term that accomplishes a purpose

quickly without creating dependence (examples: conventions and seminars). In some cases, a ministry training program can be operated by foreign missionaries and then be either dissolved or led by nationals.

## **6 Empower local church leadership rather than bypassing it.**

Don't go distribute shoes, or food, or candy, or whatever else you think they need. Let the local pastor do it as part of his ministry. Follow the same rule for ongoing programs. When outsiders or higher ranking leaders give help directly to the needy, those in the local ministry look ineffective.

## **7 Help committed people.**

A man sent his sons to help a neighbor build, but gave these instructions. "If he stops working, you stop. When he quits for the day, you quit." Don't build something for people who don't care enough to do what they can.

## **8 Invest in sustainable economic change.**

Rather than asking why people lack food, find out why some people have food. Instead of fighting the causes of poverty, replicate the causes of prosperity.

## **9 Build local responsibility rather than destroying it.**

If there is hope for a culture of long-term poverty, it is because of the image of God in man, guided and empowered by the Spirit of God to accept the divine mission of human life on earth to creatively and decisively shape his world.

In other words, hope depends on people taking responsibility. Give in a way that maximizes local responsibility. Don't give in a way which destroys their last hope. ■

## **A CLOSER LOOK AT EDU**

*by the numbers*

### **Bible Methodist Shepherd's College**

Total enrollment 2010-2016 = **98**  
Total graduates two year program = **6**  
Total graduates three year program = **1**  
Total graduates four year program = **20**

### **Gospel Light Training Center**

Total pastors trained/ordained 2010-2016

**16**

### **Philippine BMC Academy**

Average attendance

**50-60**



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**The Bible Methodist**

# Prayer Guide

MISSIONARIES  
NATIONAL PASTORS  
NATIONAL TEACHERS  
NATIONAL FIELD STAFF



**BIBLE METHODIST**  
*Missions*



*Included  
in this  
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