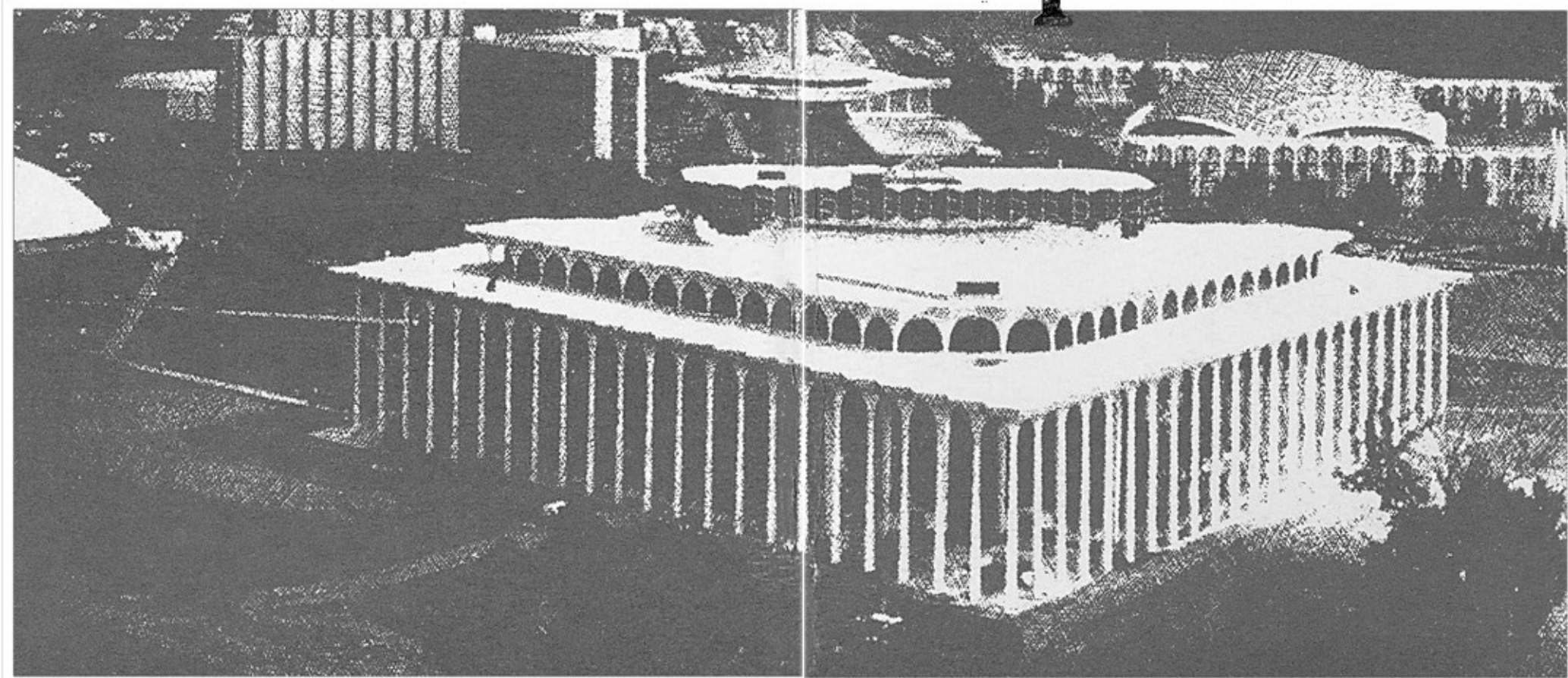




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# For the Healing of the Nations

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*In this article, John M. Miller argues that the culminating portrayal of God's eternal purpose for the church provides a powerful paradigm by which to establish missional priorities. Guided by the primary text, he addresses three critical missiological issues: 1) the lack of missionary interest in the church; 2) the problem of defining the unfinished task; and 3) the crucial character of healing in ministry for the world.*

## The Missionary Conclusion of the Apocalypse

The writer of the Apocalypse at the conclusion of the last major vision includes a powerful statement that expresses God's purpose for the church of Jesus Christ in mission. "Then he showed me the river of the water of life bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also on either side of the river, the tree of life with its 12 kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations" (Revelation 22:1,2).<sup>1</sup>

To find a proper meaning of these graphic words requires at least a brief, but careful, analysis of their setting in this final vision, and a general view of the nature of the prophecies of the entire book. This writer understands the visions of Patmos to portray the conflict and faithful testimony of the church in history.<sup>2</sup> The imagery reveals the sovereignty of God and the works of Jesus Christ and gives guidance for the faithful messianic people in the midst of hostile historical circumstances. The final vision brings together these themes and serves as a kind of theological encapsulation of the whole. By driving these themes of all of Scripture and of this particular book to an eschatological denouement, it provides an authoritative statement that contributes to an understanding of biblical revelation in general and of God's purposes for the church in particular.

## Specifics of the Vision

The final vision begins by portraying the church as the perfection of human existence in a new heaven and a new earth. In this the church is described as the new Jerusalem; it participates as the dwelling of God in the human sphere (Revelation 21:1-4). The renewal of all things involves the full and final separation of the overcoming followers of the Lamb from the participants in the multifarious manifestations of evil in the world (Revelation 21:5-8). The Bride, the wife of the Lamb, is viewed, in a strange blend of metaphors, as a great and glorious city with the identifying names of the 12 tribes of Israel on its gates, and the names of the 12 apostles upon its foundations (Revelation 21:9-14). In other words, the old Israel and the new Israel in full union stand as the complete expression of the Messiah's redemptive work.

The description of the city then uses biblical imagery of God's presence among His people and carries them to an ultimate value (Revelation 21:15-21). While some of the details remain obscure, the general meaning is clear. All that God has intended for His people to be as His dwelling place now finds absolute expression in the fulfillment of history. Theologically, this stands as the portrayal of the perfection of God's purposes for His people. This interpretation holds considerable significance because of the missional thrust found in three statements embedded in the conclusion of the vision.

The system of worship within the fulfilled people of God does not find expression in a specific center; the revelator sees no temple there. The entire city has the cubic tetragon pattern of the Holy of Holies. In a picture that corresponds to Jesus' universalization of the possibilities of worship in the statement, "neither in this mountain nor in Jerusalem," the prophecy here describes the whole people of God as a sanctuary. The Lord God Almighty of Old Testament worship and the Incarnate Lamb of God of the New Covenant fill the sanctuary of the city "whose builder and maker is God." "The revelation of the Old Testament finds its consummation in the Incarnate Son; the promise of God's Presence with His people is realized in the Person of the sacrificed and exalted Christ."<sup>3</sup> The vision concludes with a section that pictures a lifegiving stream that flows from the throne of God and of the Lamb through the midst of the city (Revelation 22:1-5). This stream waters the Tree of Life on its banks that produces fruit for nourishment and bears leaves that serve for the healing of the nations. The vision ends by referring to the light that shines in the lives of the people from the presence of the Lord God. They are clearly identified as the people of the Messiah and exercise His reign eternally.

This imagery clearly reflects the prophetic vision of the messianic servant as "a light to the nations" (Isaiah 40:3), and portrays the city whose light is the presence of God now itself as "a city set on a hill" (Matthew 5:14) by whose light the nations walk. It stands as Mount Zion unto which the nations stream in ceaseless liturgical procession with the only excluding factors being moral pollution and falsehood (cf. Revelation 21:27). The eschatological destiny of the people of God is the church that shares His presence with the nations in righteousness/justice.

The picture is not one of static completion. Rather, from the midst of the city flows a stream of the life-giving grace of God. Remarkably, the Tree of Life, taken away at Eden, now is made available according to the organization of a 12-month calendar. God's healing grace becomes available for the nations in the specific designation of the historical process. As in Ezekiel's magnificent prophecy of God's full purpose in His plan of salvation (Revelation 47:12), so here the leaves are given for the healing of the nations. The full goal of God's grace in salvation history is the full restoration of human life to abundance (John 10:10) in the experience of all the nations of the earth. The fullness of divine revelation will be a light of human existence, and the redeemed nations will participate eternally in the reign (kingdom) of God. The eschatology of Jesus that "this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14), is fully realized through the healing mission of the community of grace.

## The Missional Purpose of the People of God

The foregoing analysis indicates that the ultimate purpose of God for the church is to bring healing to the nations. It is her *raison d'être*. This corresponds to a full biblical understanding of the people of God that places His purpose of reaching the world at the center of its existence.

The Bible clearly portrays God's interest in the whole world and all its peoples. As John R. W. Stott has succinctly stated, "We should never allow ourselves to forget that the Bible begins with the universe, not with the planet earth; then with the earth, not with Palestine; then with Adam, the father of the human race, not with Abraham, the father of the chosen race."<sup>4</sup> We observe that it ends as it began, with a portrayal of the God who is interested in the whole world.

The Genesis formulation of the covenant with Abraham gives one specific purpose for his call. "I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing" (Genesis 12:2, emphasis mine). The end result of this purpose and election is "By you all the families of the earth will be blessed" (Genesis 12:3b).<sup>5</sup> When God called Abraham, He did not forget the rest of the world, but chose him and his descendants as the means for including all the nations in the purposes of redemption.

When God reestablishes the covenant with the tribes of Israel at Mount Sinai, the purpose of reaching the nations is reiterated. "You shall be my own possession among all the peoples, for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (Exodus 19:5b-6a). At the core of her special relationship with God was the function of priesthood for the nations of all the earth. These very words are echoed in the missional definition of the church in the important ecclesial statement found in I Peter 2:9: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light."

This theme runs through each succeeding epoch of Israel's history. In the period of the judges it was reaffirmed in the story of Ruth that

emphasizes Israel's openness to foreigners on the basis of faith in Israel's God. The Psalms, from monarchical times, are replete with references to the nations in ways that imply their being missiologically the recipients of God's grace.<sup>6</sup> The prophets of the post-monarchical era pick up and elaborate God's missionary purpose in the prophecies of the Messiah. Probably no more powerful expression can be found than in the words of Isaiah: "I have given you as a covenant to the people, a light to the nations" (Isaiah 42:6b).<sup>7</sup>

In calling His first followers, Jesus places the "seeking after others" impulse as the critical issue of discipleship when He says, "Follow me, and I will make you to become fishers of men" (Mark 1:17b). The logical implication is that if one does not seek after the lost and alienated in the world, one is not genuinely His follower. In reporting the naming of 12 disciples, by which Jesus symbolically indicates the formation of the new Israel, the evangelist describes the fundamental dual dynamic of the church. "And He appointed twelve, to be with Him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14,15). This call to be with Jesus for shaping in messianic life and ministry and being sent to reach others inherently constitutes being His people. Finally, the fact that every gospel ends with a form of commission to the world substantiates that the central calling of the church, her essential purpose, is to reach the world.<sup>8</sup>

There can be no doubt that God's purpose in election was that Israel should become the agency for reaching the world. Not only was she to model the pattern of faith in the one, holy, creator God, but by finding her fulfillment in the root of Jesse, she bears salvation fruit for all the nations.<sup>9</sup> Her perennial sin was to view election as privilege, and shun her missionary calling. The Book of Jonah stands as a striking witness to Israel's recalcitrance and to God's unswerving purpose that Israel reach out to the nations around her.<sup>10</sup>

The church as the new Israel, the people of the Messiah, now is called to fulfill Israel's mission. Jesus freed the missionary calling of God's people for its original purpose. He broke it loose from the limitations of ethnicity and geography to focus the church toward the whole world. The oft-repeated words of Emil Brunner that "the church exists by mission as a fire exists by burning" have been reinforced and strengthened by continuing biblical and theological studies. This truth has been well explicated by Gordon McDonald when he says, "Every sign in the biblical doctrine and historical practice of the church points to the fact that a contemporary congregation cannot experience the fullness of God's plan for its existence unless it has an intimate involvement in missions as a sending church."<sup>11</sup> Leslie Newbigin states even more forcefully, "More and more Christians in the old churches have come to recognize that a church which is not 'the church in mission' is no church at all."<sup>12</sup>

What one discovers is that this biblical definition of the nature of the church fails to govern her life as a contemporary body. Many seminaries fail to include any focus on missions in the curriculum. Bible teachers teach the Bible without noting the central dynamic of mission. Far too much general church history focuses on doctrinal controversy and



institutional development rather than upon the significant story of the missionary expansion of the church to become the most widespread of the world's religious bodies. In fact, the author has been questioned whether Christianity is the largest of the religions of the world by seminary professors ignorant of this story.

Though not based upon extensive controlled research, random reports given by seminary students indicate that in a great number of churches, any interest in reaching beyond immediate congregational and denominational concerns or in viewing the world other than through the nationally controlled interests of world politics is almost totally lacking. This writer is aware that this dismal picture is not universally applicable, but the marked deficiency of the church as the missionary agency of God for reaching all the nations cannot be denied.

The further discussion of structures for missions tends to obscure the critical issue. Based upon the pragmatic observation that paradenominational sodality structures have often carried the burden of missions in church history, Ralph D. Winter argues for a perpetuation of special agencies for missionary endeavor.<sup>13</sup> Arguing more from church history than from biblical theology, Samuel H. Moffett sets forth a balanced view that recognizes more fully the ambiguities. In the end he maintains, in line with his title, that the church is "too big to be boxed in." He concludes by giving a set of proverbs that holds in tension the existing polarities and provides sensible help to work harmoniously through both church and parachurch structures.<sup>14</sup> The problem with this approach is that it yet allows separation of missions from the basic structures of church life.

Theologically and biblically one is driven toward a view that makes missions essential to the nature of the church and central to its activity. On this basis one must seek to ground missions in the life of local churches and seek to direct the life of local churches toward missions. Anything less involves one in promoting unfaithfulness to the plan of God. One may broaden the definition of church so that it includes paracongregational or paradenominational structures as agencies for missions, but biblically one cannot allow for delegation that alienates the church from missions or separates missions from the church.

## The Focus on the Nations

The passage with which we began in Revelation 22 focuses the final purposes of God's grace upon the nations of the world. This concern for the nations stands as the major purpose that shapes the call of the people of God. The call to Abraham is given against the backdrop of the table of the nations in Genesis, and as noted above, the end result of his election was that through him all nations of the earth should be blessed.

The return of the Ark of the Covenant from possession among the Philistines to the center of Israel's worship becomes an occasion to sing "Declare His glory among the nations, His marvelous works among all people" (I Chronicles 16:24). At the inaugural of Solomon's temple, it is opened to the foreigner with the entreaty that the foreigner's prayer be answered "that all peoples of the earth may know thy name and fear thee

as do thy people Israel" (II Chronicles 6:33).<sup>15</sup> Jesus confirms that God intended the center of Israel's worship for universal access (Mark 11:17)

The attention Jesus gives to the nations in His shaping of the disciple community for their witness substantiates the centrality of the nations as the goal of ministry. The earlier debate about Jesus' attitude toward the Gentiles seems clearly resolved in a kind of scholarly consensus in the direction that the proscriptions follow the pattern of His unfolding messianic work within the constrictions of *heilsgeschliche* necessity. His ultimate purpose was to reestablish the messianic community in continuity with Israel, then to reach out toward the world. The sending of the 70 apparently has a symbolic character anticipating outreach to all nations.<sup>16</sup>

Finally, in the Matthean form, the commission for witness is given in the imperative to disciple the nations. The portrayal of the sanctuary in the final vision of the Apocalypse as the source of healing for the nations fulfills this strand of biblical revelation.

The importance of this orientation of witness toward the nations requires careful consideration by the church in every age. Two major deficiencies appear in the current outlook of the church: astigmatism and myopia. The church suffers from the distortion of vision that fails properly to see the nations of the world as the Bible defines them and from the nearsightedness that neglects to focus their need for the gospel. We tend to see only those needs that lie close at hand.

The development of the modern nation state as a unified composite of ethnic groups forged into one political identity distorts our seeing accurately the biblical identification of culturally unified people as the nations of the world. The preemption of the term "nation" in this construct for the representative world organization, the United Nations, results in nearly total irrecoverability for the biblical concept for use with regard to missions. We miss the biblical perspective if we read "nations" as the 223 countries or nation-states of our world. Recent efforts to define the unfinished task of missions in terms of culturally defined groups has helped recover the biblical perspective. What this essay argues is that the Scriptures considered above and the controlling focus of the apocalyptic text require that this understanding of *ta ethne* become controlling in defining the object of mission for all the church.

Since the missionary document of Vatican II, *Ad Gentes*, first mentioned the two billion unreached, the unfinished dimension of Christian mission has rightly engaged the attention of many missiologists. Various ways of calculating the unfinished task have called for a renewed response to this missions objective. Authoritative studies of the number of people groups in the world range from 8,990<sup>17</sup> to 24,000.<sup>18</sup> The difference apparently results from the significance attached to geographical distribution and linguistic variations. Whatever one's conclusions in this regard, the task of discipling the nations challenges the church to refocus its energies on this definitive category that stands in Scripture as the fulfillment of the heart desire of God.<sup>19</sup>

This correction of the distorted vision that sees the task as accomplished because the church exists around the globe leads directly to the second

malady that affects the church. Far too many churches have focused inward upon their own needs. One missionary professor observed the relative priorities manifest in the interest of ministers in a continuing education conference. He stated, "It is simply a matter of record that the average pastor in our evangelical churches has no deep personal commitment to world missions." He then went on to illustrate by noting that "only six pastors of 196 invited showed up to a missions workshop on their campus, while 700 showed up for a Christian education workshop. What is the explanation? Christian education is relevant; missions are not."<sup>20</sup>

Will D. Campbell, in random observations, notes that marriage enrichment seminars and lectures on human sexuality are prominent in the topics displayed on billboards in churchyards.<sup>21</sup> While one can affirm the rightfulness of ministering to significant needs among parishioners, the lack of concern for reaching beyond borders towards the world God loves represents disobedience to God's announced priorities.

It has been estimated that for pennies a day from committed Christians, the task of planting a church among all unreached peoples upon the face of the earth could be accomplished. Concerned representatives of church missions committees have established some guidelines and provide helpful tools for the task.<sup>22</sup> The one question that stands out above all others is, "Will Christians of the U.S.A., the predominant center of Christianity at this point in history,<sup>23</sup> be obedient to the Lord who provides His grace for the healing of the nations?"

## The Centrality of Healing

The passage that has given direction to this study focuses the purposes of God on the healing of the nations. Seldom have missions been defined primarily in terms of healing ministry. But healing stands out as crucial to Jesus' ministry. Peter descriptively summarized that ministry when he noted "how God anointed Jesus of Nazareth with the Holy Spirit and with power; how He went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:38). Even casual analysis indicates that this ministry of healing focuses human need at a basic level.

The relationship of healing ministry to the church's world mission has not been adequately recognized nor fully explored in recent literature. Medical missions have long been a component of Christian missions. They have been viewed as a natural result of the Judeo-Christian affirmation of the material world and of its concern for whole persons. But, such ministry has too frequently been viewed as a prelude to the real gospel, a kind of bait to gain a hearing for the word of salvation, or as an add-on, a sort of "good works following" the essential message of grace. Such approaches do not do justice to the importance of God-given healing in missionary ministry.

Throughout church history, evangelists who minister healing have played an important role in the effective communication of the gospel. Starting with the apostles as described in the Book of Acts, followed by such as Gregory Thaumaturgus whose ministry was effective for the conversion of Cappadocia, down to the present in the significant ministries of Tommy Hicks, T. L. Osborne,



Oral Roberts, and many others, such healing ministry has contributed greatly to the extension of Christian witness.

It is true that the range of Jesus' concern for healing embraced the full spectrum of human need. The inaugural statement at the synagogue in Nazareth addresses His messianic ministry to economic, sociopolitical, physical, and spiritual needs. Such healing in the fullest sense expresses God's goal for human salvation. Only when demonstrated through the full manifestation of Spirit-given power by anointed ministers of the gospel will the purpose of God for the healing of the nations be fulfilled.

Roland Allen in a classic demur argued that while helpful, healing ministry was not essential to the fulfillment of the missionary calling.<sup>24</sup> However, even he, in an expression remarkably open and recognizably prophetic, longed for the day when such would characterize the church's ministry.<sup>25</sup> His openness to the winds of the Spirit anticipate the move of God that now comes upon the church to equip for the fulfillment of the divine purpose.

Though the literature is not extensive, and most comes as personal testimony rather than as the results of scholarly investigation, yet there is a significant body of evidence to the effectiveness of healing ministry in the spreading of the gospel.<sup>26</sup> It has been reported that a major survey of areas of the world where massive church growth was occurring identified healing, signs, and wonders as the unique common denominator.<sup>27</sup> Unequivocally the kind of healing ministry manifest in Jesus, the apostles, and some contemporary missionaries and evangelists should be ever renewed in the outreach of the church. Only thus can the goal of the "healing of the nations" be realized.

## Conclusion

Guided by the vision of the Seer of Patmos, this essay has argued that the essence of the church is missionary, that the goal of its mission is the ethnic groups without the gospel, and that the nature of its ministry is healing.

A solid core of scholarship understands that the Bible is a missionary book. Church history should be read as the story of the missionary outreach of the church. Properly one may hold that the task of theology is to relate the gospel to various cultural contexts. It has been argued that the purpose of moral theology is to preserve the integrity of the gospel in the midst of conflicting ideologies. The task of making missions central to seminary education and to the life of the church has yet to be accomplished. The thrust of the apocalyptic vision and a full biblical theology of the church requires this effort.

The scriptural focus of the task in terms of culturally defined peoples must begin to reshape missionary strategies. It is not blind naivete but unquestioning obedience to the Lord Jesus that seeks the mobilization of the church to reach them in this generation. This effort is the natural outgrowth of prayers that God's kingdom may come, that His will be done on earth as it is in heaven.

The centrality of healing ministry to these more widely accepted premises challenges us all, individuals and churches, to seek God afresh that the full ministry of Jesus may be reproduced through our lives in the

fullness of Holy Spirit power. Perhaps then we shall see the bursting forth of that which the revelator portrays as finally happening. The leaves of the Tree of Life will be made available through God's grace in the ministry of the church for the healing of the nations.

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## Notes

<sup>1</sup>Quotations unless otherwise indicated, from the Revised Standard Version of the Holy Bible, Copyright 1971 by Division of Christian Education of the National Council of Churches of Christ in the United States of America.

<sup>2</sup>This line of interpretation in general follows that of Henry Barclay Swete, *The Apocalypse of St. John* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., Photocopy of original second edition, 1908); Leon Morris, *The Revelation of St. John* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., Reprint 1980); and Vernard Eller, *The Most Revealing Book of the Bible: Making Sense out of Revelation* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1974). The particular interpretations obviously are the responsibility of this writer.

<sup>3</sup>Swete, pg. 295.

<sup>4</sup>In David M. Howard, editor, *Declare His Glory Among the Nations* (Downers Grove, Ill.: Intervarsity Press, 1977), p. 34.

<sup>5</sup>The writer in contrast to Walter C. Kaiser, Jr., "Israel's Missionary Call" in Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement: A Reader* (Pasadena: William Carey Library, 1981), pp. 27-28, does not find support for two purpose clauses in this passage. Kaiser's theological arguments for the translation as passive and not reflexive are not conclusive. In either case Abraham and his descendants clearly become the agents of God's redemptive blessing for the nations.

<sup>6</sup>The nations are mentioned in 44 of the 150 Psalms. In 35 or 36 of these the statements have missional significance.

<sup>7</sup>The Dogmatic Constitution on the Church of Vatican II begins with the statement "Christ is the Light of all nations" in an allusion to these words and uses this designation as fundamental to the definition of the nature of the church.

<sup>8</sup>This position is not fully elaborated in Johannes Adams, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Missions* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1974, 1962).

<sup>9</sup>See Romans 15:7-13.

<sup>10</sup>Johannes Blauw's argument against the presence of a thrust for centrifugal mission in Jonah, see *The Missionary Nature of the Church: A Survey of the Biblical Theology of Missions* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1962), pp. 33-35, seems to negate the obvious directional dynamic of the story on the basis of prior bias rather than analysis of the story. Jonah is clearly sent out by God to witness beyond Israel's borders. The tension regarding nationalistic exclusivism/inclusivism arises in the framework of centrifugal mission.

<sup>11</sup>Gordon McDonald, "Closing Gaps Between Missions and Home Churches," in Peter Wagner, editor, *Church/Missions Today* (Chicago, Ill.: Moody Press, 1972), p. 55.

<sup>12</sup>Lesslie Newbigin, *The Open Secret: Sketches for a Missionary Theology* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1978).

<sup>13</sup>Ralph D. Winter, "The Two Structures of God's Redemptive Mission" in *Missiology: An International Review*, January 1974, Vol. II, No. 1, pp. 121-139.

<sup>14</sup>Samuel H. Moffett, "The Church: Too Big to Be Boxed in," in *Together*, No. 3, April-June 1984, pp. 5-9.

<sup>15</sup>Note the elaboration of this idea in Isaiah 56:7b.

<sup>16</sup>Most commentators, however, see a reference to the nations of the world, and find a foreshadowing of the later evangelism by the church in the world." I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1978), p. 415. See accompanying discussion for further elaboration.

<sup>17</sup>David B. Barrett, *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World A.D. 1900 to 2000* (Oxford: Oxford University Press, 1982), p. 115. Barrett recognizes 17,000 dialects.

<sup>18</sup>Ralph Winter, lecture, Oral Roberts University, Spring 1984.

<sup>19</sup>While the exact biblical understanding of the meaning of *panta ta ethne* requires further careful research, Barrett's study serves as an excellent beginning. He notes the repetition of the designations in Revelation of the terms "every tribe and tongue and people and nation" (5:9. See also 7:9; 10:11; 11:9; 13:7; 14:6; and 17:15). Barrett works from this biblical perspective making use of ethnographical tools to arrive at his conclusions. Barrett, *supra*, pp. 107-115.

<sup>20</sup>*The MARC Newsletter* (Monrovia, Calif.: World Vision International).

<sup>21</sup>Will D. Campbell, book review, *Southern Changes*. January and February 1984, p. 23.

<sup>22</sup>Association of Church Missions Committees, P.O. Box A.C.M.C., Wheaton, Ill. 60189-8000. The 1984 Annual North American Conference focuses the theme "Discipling the Nations: What Strategies for the Local Church?" The association probably provides the most help for local churches seeking to become faithful participants in global missions.

<sup>23</sup>Barrett calculates that in 1980 the largest group (and one might add the most affluent and well educated) of Christians was found in North America. He estimates that by the year 2000 the largest group will be the Spanish-speaking Mestizos of Latin America. *Ibid.*, p. 9.

<sup>24</sup>Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1962), Chapter 5, "Miracles," pp. 41-48.

<sup>25</sup>*Ibid.*, p. 48.

<sup>26</sup>Some examples are: David J. Fant, ed., *Modern Miracles of Healing* (Harrisburg: Christian Publications, 1943); Robert F. Cook, ed., *Apostolic Achievements in South India* (Cleveland, Tenn.: Church of God Publishing House, 1963); Mel Tari, *Like a Mighty Wind* (Carol Stream, Ill.: Creation House, 1971); Todd and DeAnn Burke, *Anointed for Burial* (Plainfield, N.J.: Logos International, 1977); and Rene Laurentin, Trans. John Otto, *Miracles in El Paso?* (Ann Arbor, Mich.: Servant Books, 1982).

<sup>27</sup>Though the author has not been able to document this statement, reliable sources report that this investigation led to the establishment of a class on "Signs and Wonders" at Fuller Theological Seminary.