

WORD
DEED
POWER

The Three Dimensions of the Gospel

N O V O F O U N D A T I O N S

WORD DEED POWER

The Three Dimensions of the Gospel

by Sam Metcalf

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The gospel is the work of God to restore humans to union with God and communion with others, in the context of a community, for the good of others and the world.¹

— Scot McKnight

The absence of the gospel Jesus preached in the gospel the church has preached has woefully impoverished the church's sense of missional identity.²

— Darrell Guder

Word, Deed, and Power: The Dimensions of the Gospel

Over the years, we lived intermittently in London. In one of the neighborhoods near us, there was a house I often passed that fascinated me and captured my imagination. An obscure historical marker next to the front door described the flat as having been the primary residence near the end of the 19th century of Fredrich Engels, the philosopher colleague of Karl Marx.

I have often thought of the far-reaching impact of this man's writings as well as Marx but realize that it took a Vladimir Lenin to put what they dreamed up in theory into distorted practice. Marx himself understood this when he wrote, "Philosophers have only interpreted the world differently; the point is, however, to change it." So if I were a good communist, I would appreciate Mr. Engels, but I would identify more readily with Mr. Lenin.

That is how I feel today on the contemporary scene when it comes to all the discussion and "conversations" about the nature and communication of the gospel of Jesus. There is an abundance of thoughtful and theologically insightful ideas being written on the topic, actually, more than any one of us could reasonably absorb. But what remains is the question: "So what?" How do I boil this down and get my arms around this? What do I do with all this understanding of the gospel of Jesus in the context of the totality of the New Testament

and particularly its implications for all of creation so that it can be practically applied on the ground in everyday life and ministry? I've needed a paradigm through which to view the gospel, a picture that helps me organize its dimensions and expressions in a way that makes its communication and practical application possible.

My life is lived out on a practical plane where theories of ministry intersect and even collide with reality. While I may be able to move into the realm of the theological because of training, that is not the rarified intellectual air that I normally breathe. If it doesn't relate to where most of us have to exist in everyday life, then I'm not that interested. I am drawn to ideas to the extent that they can bring about transformational change in the lives of individuals, the earthly communal expression of Christ's presence called the Church, and the greater society in which both the Church and individual followers of Christ have to make it all work.

My thinking toward what I advocate in this article has been stimulated by a variety of authors and sources. In the late 1970s, I had the privilege of studying under George Eldon Ladd, a preeminent New Testament scholar. To be honest, I was blissfully unaware of the importance of what I was exposed to in Ladd's New Testament class and the stature of his scholarship. Nor did I appreciate at the time the groundbreaking content of his seminal volume, *A Theology of the New Testament*.

But through that experience, some foundational, biblical paradigms regarding Jesus and the Kingdom of God were chiseled into my understanding and have, in the intervening years, informed and quietly shaped my thinking, my spiritual journey, and the practical ministry to which God has called me.

Many others, such as Lesslie Newbigin, Chris Wright, Dallas Willard, Darrell Guder, Alan Hirsch, and Scot McKnight, have contributed to my understanding. I'm indebted to Sherwood Lingenfelter for thoughts that reinforce my own in his volume,

Leading Cross-Culturally. The particular insights that he provides from an anthropological perspective are invaluable. I am particularly grateful for exposure to Christian Schwarz's writing in *Color Your World with Natural Church Development*. While I am indebted to Schwarz and the paradigm he articulates, hopefully what is presented here has a unique twist and a perspective that is original and solely my own.

So why is this important?

The ministry for which I am responsible—Novo—is a band of creative missionaries sent to multiply movements of the gospel and mobilize the church for mission around the world.

We believe unapologetically that gospel movements are the best means to see our hurting world influenced by the good news of Jesus and the inbreaking of his Kingdom. To see this vision accomplished, regardless of the context, we believe the health and vitality of such movements is dependent upon leadership. Urban or suburban, rich or poor, developed world or majority world, the need remains the same. As Robert Coleman succinctly and powerfully expresses it in his influential volume, *The Master Plan of Evangelism*,

[Jesus'] concern was not with programs to reach the multitudes, but with people whom the multitudes would follow...[People who would lead] were to be his method of winning the world to God.³

However, we all know that leadership can be good or bad. No one would question whether Hitler or Pol Pot were leaders. But what kind of leaders is a different question. Individuals may be effective in getting people to follow, but if they are bankrupt at their core, where they lead and to what ends can be horrific.

For this reason, I'm always concerned about the quality of leadership that we influence and multiply as a result of our work, no matter where it is throughout the world, because it

affects the quality and caliber of the movements these leaders generate and the expressions of the Church that result. Leadership development is never values neutral. Far from it.

As we honestly scrutinize the type of leaders we develop, we have begun to see that one of the strongest influences on who they are and what they do is their underlying understanding of the gospel. Whether they recognize it or not, what leaders believe about the good news of Jesus fundamentally affects the nature and quality of their leadership. Anyone intent on developing spiritual leadership must pay attention to this basic issue. It is essential that we are clear about such “first things.”

Therefore, what follows is an attempt to lay out a simple paradigm about the nature of the good news and how it is expressed—a paradigm that can inform and shape not only how we live as committed followers of Jesus but also what we pass on to others who take up the mantle of leadership in what Jesus started.

I’ve had the opportunity to try out the paradigm in a variety of settings around the world. Probably one of my more poignant moments in this journey was in the city of Jos, Nigeria, where an African church leader spoke with me after a presentation on this topic

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“What you have shared about the three dimensions of the gospel gives meaning to the tragedy of missions and the present state of the Church on this continent. Missionaries never brought a gospel expressed in all three dimensions, and even if they had two of the dimensions, they were weak. Such a truncated, fragmented, and sub-biblical message has shaped a Christianity that has failed this land.”

Before we examine the three core dimensions of the New Testament gospel, it would be helpful to offer a brief, simple treatment of the totality of that “gospel” in scripture.⁴ Actually, there are two, deeply connected “gospels” in the New

Testament, each necessary and jointly sufficient for capturing the full intent of the biblical record.

First, is the gospel of justification by faith, recaptured in the Protestant Reformation (1 Corinthians 15:1-4). This is the announcement that Christ died on the cross to pay for sin and be our substitute, he rose from the dead three days later, and by placing faith in him we are born again, receive eternal life, and pass over from the kingdom of darkness to the Kingdom of God.

Second, there is the broader “gospel of the Kingdom” (Matthew 4:23, 24:14; Acts 28:31). This is the announcement that the direct rule of God—God’s Kingdom—is now available to all in and through Jesus Christ, and one may live from the power of that rule under the lordship of the King.

What’s the relationship between these two “gospels?” Many New Testament scholars suggest that just as the beginning of a journey is to the ongoing taking of that journey, so is justification by faith to the gospel of the Kingdom. One begins their journey with God by embracing justification by faith. And this beginning is to be followed by taking the journey itself, vis., the gospel of the Kingdom. One is the gospel “about” and the other is the gospel “of”—opposite sides of the same coin.

What are the dimensions of the gospel?

So what are the ways the gospel of Jesus is expressed? What are all the dimensions of this good news if we are to be faithful to the pages of the New Testament and as unshackled as possible from our own inevitable cultural captivity?

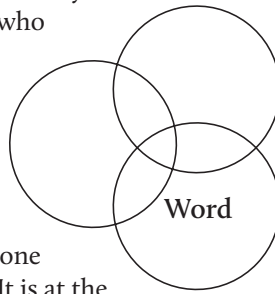
If we get our arms around a biblically faithful and holistic understanding, how does that influence how leaders are trained, coached, developed, and multiplied for the Church in every nation? How does it influence the nature of the ministries of these church expressions, be they in local, parish form or in apostolic, missionary form?

I believe there are three critical dimensions of the gospel clearly seen in the totality of Scripture, which are essential if the message we speak and the lives we live are to faithfully reflect our allegiance to Jesus. These three dimensions are like the legs of a three-legged stool: if one leg is missing, the integrity of the stool is inevitably compromised.

THE FIRST DIMENSION:

The Gospel in Word

Historic Christian orthodoxy has always been characterized by people who are men and women of “the book.” Such an emphasis has been particularly central to that part of the Christian movement with which I personally identify—the Protestant tradition rooted in the Reformation throughout which *Sola Scriptura* was one of the distinguishing characteristics. It is at the heart of the great evangelical movements of the past 500 years, which we find today expressed across many cultures and many lands as a truly global phenomenon.



The good news of Jesus from this perspective is centered in the truth claims of the Bible. All that is necessary for life and ministry is based on the authority and sufficiency of Scripture. At the very center of these truth claims is the historical Jesus and the reality of his resurrection from the dead. As Lesslie Newbigin so succinctly states, “...when the message of the Kingdom is divorced from the Person of Jesus, it becomes a programme or an ideology, but not a gospel.”⁵

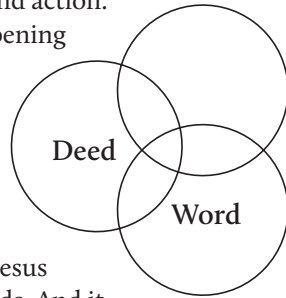
For those who are rooted firmly in ecclesiastical traditions that approach the gospel from this dimension, doctrine is paramount. For them, dogmatics helps define reality, and their epistemological approach is evidential and propositional.

The gospel in word also means that whatever Jesus says is important. It is trustworthy and, along with the totality of Scripture, infallible. The gospel in word embraces an appreciation of apologetics. The gospel is true, and it is rationally defensible.

Historically and contemporaneously, this tradition expresses itself through creeds, and the commitment of followers is determined by what one *believes*. Conversion is accomplished by a volitional commitment to the incarnate Word who is known through the written word and revealed through propositional claims of truth.

THE SECOND DIMENSION: **The Gospel in Deed**

However, the good news which Jesus came to proclaim was a combination of word and action. For example, we see in the opening chapters of the book of Mark that Jesus came “proclaiming the good news of the Kingdom.” But the way that was demonstrated, according to the surrounding text, was as much or more through his actions as it was through his words. We see Jesus demonstrating his good news by deeds. And it is not only *what* Jesus values but also *whom* Jesus values that is equally important.



Perhaps one of the better apologetics for the gospel in deed is the book of James. True faith is validated by how one lives, how one loves, and how one behaves. The gospel is lived out. It is expressed in action. Similarly, in the book of 1 John, the tests of true faith are not just theological but also social and moral. These are themes that are consistent with all of Scripture.

The gospel in deed means that as followers of Jesus, we are compelled to focus on the real issues of our time where the Kingdom of God invades and touches the realities of earth. It is where the power of the risen Christ has as much relevance “*on earth as it is in heaven.*” Thus, a commitment to the gospel in deed means that those who follow Jesus share his commitment to the poor and the marginalized. It means we are keenly aware of social injustice. It means we stand against evil in whatever forms it is expressed, be it individual, social, or institutional.

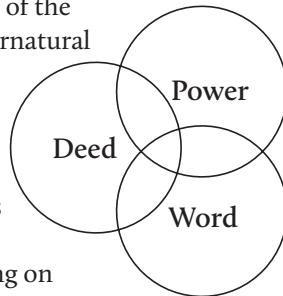
Foundational to an understanding of the good news in deed is an understanding of the fallen nature of creation— that the fall was not just individual and psychological. Rather, the fall has affected every aspect of the created order, producing sociological and ecological alienation as well.

The good news of Jesus, made effectual by his death and resurrection, is that he intends to redeem every aspect of his fallen world and reconcile it to himself. The call to those who follow him is also a call to join him in this purpose.

THE THIRD DIMENSION:

The Gospel in Power

The third dimension of the gospel is power. By power, I am referring to the presence of the Holy Spirit evidenced by supernatural manifestations.⁶ Certainly, the real presence of the Spirit is effectual as the gospel is proclaimed in word and deed. But the manifest presence of the Spirit reveals a reality of God’s presence in ways that are consistent with but beyond the Spirit’s anointing on word and deed.



The gospel in power includes what are commonly known as signs and wonders with which the pages of the New Testament are replete. They are the supernatural signs of the Kingdom Jesus states clearly in John 14:12 that his followers will do with even greater scope and results than he did during his earthly presence.

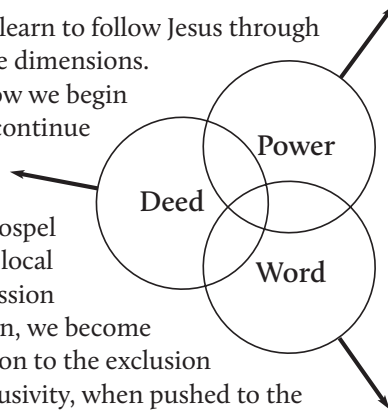
The gospel in power includes healing, both emotional and physical. It includes dealing with the demonic and deliverance from the very real powers of evil. The gospel in power has a rich history throughout the Christian tradition whether it be the more recent Pentecostal, Charismatic, or third-wave movements of the 20th century, or the countless other movements throughout the history of the Church where supernatural and mystical expressions were as normal as physical life and breath.

The necessity of this dimension of the gospel has often been better understood and seen by those who have ministered in cultures other than the West. In these non-Western settings, compartmentalization between natural and supernatural rarely exists. Even today, it is almost universal for Muslims who decide to become followers of Jesus to experience the wooing presence of Jesus or angelic beings in dreams or visions. And in the secularized and postmodern West, the good news of Jesus is increasingly impotent without authentic and appropriate expression of this oft-neglected dimension.

It is important to realize that the ongoing relevance of signs, wonders, and supernatural manifestations is not rooted primarily in spiritual gifts. Rather, its grounding flows from the gospel itself, along with the nature of the Kingdom of God.

When We Move to the Edges

Most of us initially learn to follow Jesus through one of these three dimensions. Consequently, how we begin often influences how we continue in that pursuit. Where we run into trouble in our understanding of the gospel is when as individuals, as a local church, a missionary expression of the Church, or a tradition, we become entrenched in one dimension to the exclusion of the other two. Such exclusivity, when pushed to the extremes, results in perspectives that are warped, weird, and potentially destructive.



THE GOSPEL IN WORD at the extremes

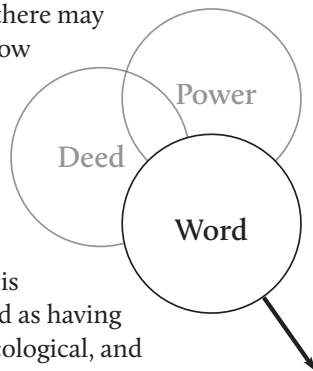
When pushed to the edges, those committed only to the gospel in word often exhibit several unfortunate characteristics:

1. An ugly dogmatism can emerge. There is a smug self-rightness and exclusivity to their belief systems that can become minutely defined to every jot and tittle. Being right becomes more important than being holy or loving. Consequently, who is “in” and who is “out” becomes a focus, usually determined by convictions on non-essential issues.
2. Right thinking (orthodoxy) may be elevated above right living (orthopraxy). And while what is believed may be “correct,” it may be powerless. There is spiritual impotence. There is little or no understanding of the supernatural. As A.W. Tozer so aptly put it, “You can be straight as a gun barrel theologically and as empty as one spiritually.”⁷

3. Individuals become masters of the Bible but do not let the Bible master them. Scripture is elevated to what can be, at times, idolatry: Father, Son, and Holy Bible.
4. There is an otherworldly orientation that emerges and a lack of engagement as a follower of Jesus in the here and now. Combined with Western individualism, little understanding or commitment is expressed to God's present Kingdom purposes where the Lordship of Jesus is to be demonstrated over all aspects of the created order. As Scot McKnight states:

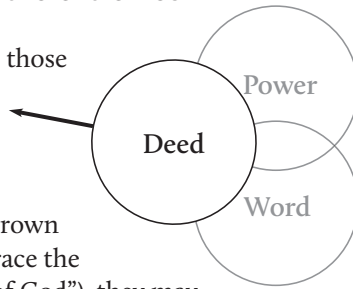
Over the centuries, the Church has suffered when it has permitted itself to offer a tiny gospel to individual souls....It suffers when it treats humans as souls made for eternity instead of whole persons made for now and eternity.⁸

5. There is little appreciation or understanding of the breadth of the gospel's transformational power over all of creation, and that the good news of Jesus is the only antidote for the nature of sin and the extent of sin's destructive results. While there may be a willingness to embrace a commitment to Jesus as an individual legal transaction that assures one's personal salvation and the promise of life eternal, there may be little understanding of how the cross and resurrection of Christ also profoundly affects so much more in the created order that is also warped by sin and in need of redemption. Unfortunately, redemption is not understood or embraced as having far-reaching sociological, ecological, and cultural applications.



THE GOSPEL IN DEED at the extremes

When pushed to the edges, those committed only to the gospel in deed often exhibit unfortunate characteristics:



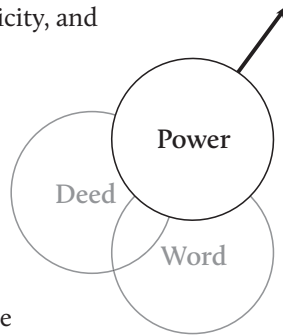
1. The historical Jesus is thrown overboard. As they embrace the *missio dei* (the “mission of God”), they may fixate on the *missio* and fail to define *dei* as the second person of the triune God of the Bible.
2. What can evolve are a variety of theological aberrations, such as the “Social Gospel” of the early 20th century or versions of the “Liberation Theology” movement prominent in Latin America in the latter half of the century. One need look no further than within many of the mainline denominations and churches throughout the US and Western Europe to find cadres of people committed to well-intentioned social causes but with little corresponding spiritual reality or biblical fidelity.
3. For those committed to the gospel in deed in the extreme, redemption is primarily in the present. There is no room and little surety of the reality of life beyond the grave.
4. The supernatural is equated with the superstitious. The present power of the Holy Spirit and the reality of the supernatural world are relegated to supposedly unenlightened, overly emotional, and uneducated Pentecostals, Charismatics, and those whom some would consider spiritual charlatans.

THE GOSPEL IN POWER at the extremes

When pushed to the edges, those committed only to the gospel in power often exhibit unfortunate characteristics:

1. The gospel in power at the extremes can result in a spirituality that is warped and even bizarre. Things can get weird. Reality is overwhelmingly viewed with a twisted supernaturalism, and God is presumptuously read into circumstances and situations in a way that overly spiritualizes his presence.

2. Experience rules. Truth, historicity, and tradition are all discarded or devalued. Everything is about experience with little to no biblical tether. There is poor theology and even poorer hermeneutics.



3. The reality of spiritual power can be misused and can become intoxicating. Such charisma can become the realm of the religious con man or woman. It can be anything from a misuse of the prophetic to a perverted fascination with the demonic and the occult.

4. While a healthy appreciation of the effects of evil at an individual level may be exhibited, there may be little understanding of how evil works at a macro, institutional level and even less inclination or little understanding of how to deal with it. Too often, those from word and deed persuasions respond with little patience to the power people and usually keep their distance in order not to be associated with the perceived nuttiness.

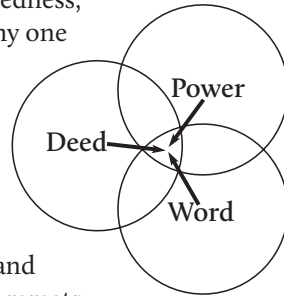
What Are the Implications?

Personally...

While one's background, particular tradition, and spiritual giftedness may produce a predisposition toward one of the dimensions of the gospel, the goal of every follower

of Jesus should be—as a matter of personal maturity and sanctification—to grow in appreciation of and openness to all three dimensions.

Furthermore, the lifelong pursuit of a maturing believer should be to move toward the center, where all three are integrated and overlap, and to live personally in the fullness of all three dimensions. Exactly how this works out in practice will be influenced and shaped by giftedness, calling, and stage of life. The company one chooses to keep—the community of people committed to Jesus that surrounds a person—exerts a significant influence as well.



Moving toward the center results in something enormously attractive and transformational. One experiences symmetry and even a beauty in the expression of the good news that is extraordinarily wholesome.

And the more life is lived out of the center, the more one experiences an unrivaled spiritual synergy. It all comes together. Perhaps this is just another perspective on what growth in the Christian life is all about. One is able to believe and act in a way that is consistent with the Lordship of Jesus over all of life and do so with the Spirit flowing in life-giving power.

For those living and/or working together in a local church expression or in apostolic, missionary expression...

Regardless of where genuine spiritual leadership is exercised, there are three imperatives that must occur.

Imperative 1:

We need, in our common life together, to embrace all three dimensions and move toward the center.

This common understanding should pervade all that we do. It should influence those of us committed to ministry focused on a neighborhood, a city, or a people group. It applies to those who cross barriers of language or culture for the sake of the good news of Jesus. It should influence all who minister in missional, apostolic communities. We cannot reproduce or multiply something that we do not personally embrace.

Let me illustrate from my own experience.

InnerCHANGE, our “order among the poor” in Novo, has led the way in our understanding of the gospel in deed and has made an invaluable contribution to my life and many others—as well as the world-wide Church—in our understanding of living out the good news.

While *InnerCHANGE* has grown substantially in the word dimension over the years, its growing edge in recent decades has been how to appropriate more fully the gospel in power. That can have some significant ramifications for such a ministry as it focuses on some of the world’s most difficult and impoverished contexts, where oppression is rampant and evil is blatantly institutionalized and systemic.

InnerCHANGE continues to move toward a more complete integration of all three dimensions, particularly embracing a more thorough understanding and practice of the gospel in power. For example, the *InnerCHANGE* team living and ministering among the poor in Caracas has led the way in understanding principalities and powers, signs and wonders, healing and the supernatural. This has proven to be critical for their ministry to be effective in the barrios that ring the city.

Another example could be our *reFocusing Leaders* process that has been used worldwide to help leaders discern where they have been, where they are going, and how they will get there. While it is a superb leader development process, the particular way it was developed and has evolved has meant that the gospel in deed has not been as emphasized as the other two

dimensions. This has consequences for the churches these leaders lead and influence, be they existing churches or new church expressions.

The *reFocusing* process is also growing in a more robust emphasis on the gospel in power. For example, one of the more effective tools utilized in the process is the timeline based on J. Robert Clinton's leadership emergence typology. I know of nothing that can compare to this tool to visibly bring to the surface all that God is doing and has done in one's life and illustrate God's sovereign hand at work in individual history and future calling. However, once a person's life is open and everything is laid bare, we can too often leave the person hanging. Leaders need to appropriate the manifest presence of the Spirit, through healing prayer and other aspects of the Spirit's power, to engage what has been revealed and see it redeemed and energized with supernatural power.

Imperative 2:

Those whom we choose and form as leaders for the ongoing health and vitality of gospel movements must be led to embrace all three dimensions of the gospel.

Again, illustrated by the work we do, this means that whether through relationships, resources, training, mentoring, or coaching, leaders should be encouraged to grow in their understanding and commitment to all three of these gospel dimensions and how they are expressed. They must not only appreciate all three, but also ideally be moving toward the center in their own growth and understanding.

This applies to leaders engaged in every aspect of God's Kingdom purposes. To develop leaders who are truncated in their understanding and limited to one sphere or even two spheres is a disservice to the overall Christian movement and, as we see clearly throughout the pages of Church history, will reap a destructive harvest for future generations.

Imperative 3:

If we develop leaders with such a holistic understanding of these dimensions of the good news, it will inevitably influence the various expressions of the Church they lead, plant, and multiply.

Insomuch as we touch groups of believers directly, or through the leaders we influence, we must encourage these expressions of the body of Christ to embrace a gospel that includes all three dimensions. This may require speaking prophetically to the Church that is—and gospel movements that will be catalyzed and the resulting new church expressions—about all three dimensions of a holistic gospel. This is absolutely necessary in order for the Church to be biblically faithful and to have the missional effect on the world that Jesus so clearly desires and has commanded.

Let me again illustrate from my own personal posture of leadership in a missionary or “apostolic” organization. An essential part of our calling is to develop and multiply leaders—and through them gospel movements, new local churches, and other apostolic mission entities like us—who champion all the dimensions of the gospel and exhibit a growing willingness to move toward the center where all three dimensions are integrated.

And for the World...

When the gospel is expressed in all three dimensions, we move toward the restoration of all things under the Kingdom rule of Jesus, whose redemptive purpose is to reconcile all creation with the triune God. All three dimensions are crucial features for the inbreaking of the Kingdom in its fullness.

Without these three dimensions, the gospel that we believe, speak, and live is not fully the gospel. It is truncated. Distorted. Impotent. However, when a holistic gospel is lived out in all three dimensions, the synergy is transformational, both personally and communally.

In this discussion, I want to make certain that one important issue is very clear. It is critical that we highlight the human condition as it relates to the overall purposes of redemption in the *missio dei*. An absolutely essential result of a holistic gospel is that human beings are persuaded to become fully committed followers of Jesus. While there may be a plethora of redemptive results when the gospel is lived out in word, deed, and power, the ultimate result is that men and women become obedient disciples of Jesus and responsible members of his body, the Church. If people are not becoming followers of the King, then the presence of the Kingdom is not fully present.

I appreciate how Christopher Wright describes this issue of “*ultimacy*” in his excellent volume, *The Mission of God*. He writes:

We can enter the circle of missional response at any point on the circle of human need. But ultimately we must not rest content until we have included within our own missional response the wholeness of God’s missional response to the human predicament—and that of course includes the good news of Christ, the cross and resurrection, the forgiveness of sin, the gift of eternal life that is offered to men and women through our witness to the gospel, and the hope of God’s new creation.

That is why I speak of ultimacy rather than primacy. Mission may not always begin with evangelism. But mission that does not ultimately include declaring the Word and the name of Christ, the call to repentance, and faith and obedience has not completed its task. It is defective mission, not holistic mission.”⁹

The fundamental issue in mission strategy is not which is more important—word, deed or, power—but which we appropriate first when engaging human need. The answer depends upon the situation. We actually see Jesus respond at times with all three and at other times in various

combinations. But we know that in its totality, these three dimensions of the gospel are inextricably linked, vital, and core. Where we start is only the first step in taking people to Jesus, where they can experience the totality of his glory, forgiveness, and redemptive presence.

In Conclusion

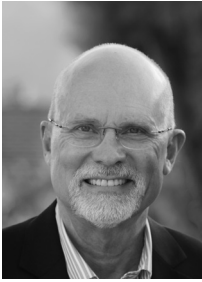
Because of my role and leadership responsibilities, I have the privilege of experiencing contemporary Christianity in an array of diverse, global settings.

When I am afforded the opportunity to view what God is doing in each setting, I find it enormously helpful to use this paradigm of word, deed, and power as a lens through which I can view what is actually happening. Granted, there are always cross-cultural limitations in anyone's ability to accurately perceive such reality, but this simple grid can open one's eyes to what is or is not happening in any given context.

Similarly, in the relationships that God graciously gives us with other leaders with whom we personally and corporately journey, understanding where they are in light of these three dimensions provides us an enhanced ability to help move them toward their unique leadership potential. If we believe that ministering out of the center—where all three of these dimensions meet in holy synergy—is where Jesus and his good news is most effectively revealed, then that should be our goal for every leader we touch, every community of believers we influence, and every movement of the gospel we hope to multiply. The results cannot help but be transformational.

Endnotes

- ¹ Scot McKnight, *Embracing Grace* (Brewster, MA: Paraclete Press, 2012), xiii.
- ² Darrell Guder, *The Missional Church* (Grand Rapids, MI: Eerdmans Publishing, 1998), 88.
- ³ Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revell, 1993), 21.
- ⁴ See Dallas Willard, *The Divine Conspiracy* (San Francisco: HarperSanFrancisco, 1998), Chapter Two.
- ⁵ Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids, MI: Eerdmans), 108.
- ⁶ See Sam Storms, *Practicing the Power* (Grand Rapids: Zondervan, 2017).
- ⁷ A. W. Tozer, *Pursuit of God* (public domain), 108.
- ⁸ McKnight, 80-81.
- ⁹ Christopher J. H. Wright, *The Mission of God* (Downers Grove, IL: InterVarsity Press, 2006), 318-319.



Sam Metcalf has served as the president of Novo since 1985. His calling is to recruit and empower leaders into apostolic ministry and to pioneer apostolic structures, like Novo, that will multiply movements of the gospel in every nation. He holds an undergraduate degree from the University of Virginia, a masters degree from the School of Intercultural Studies at Fuller Seminary, and a doctorate from the Fuller School of Theology. Sam also coordinates CoNext—the global partnership of Novo-like entities in 12 nations that share mutual mission, vision, and values, all led by national leaders. His wife, Patty, is equally involved in ministry with a particular focus on healing prayer. Sam and Patty live in Southern California and have two adult children and six grandchildren.



Novo is a band of creative missionaries sent to multiply movements of the gospel and to mobilize the church for that mission around the world.

Over 600 full-time Novo staff minister in a variety of cultures and contexts in over 100 nations. Novo also provides training for thousands of pastors, church leaders, and church planters in partnership with over 50 denominations throughout North America.

Called to be determined, innovative, and responsive to the leading of the Spirit, Novo staff are first and foremost disciples; deeply committed to knowing and following Jesus. Wherever they serve, they are fire-starters; multiplying their impact by equipping, empowering, and collaborating with others. Novo missionaries are risk-takers; rising to new challenges, willing to lay their lives on the line for the cause of Christ. They share the best they have to multiply gospel movements. And they believe that nothing is as important as reaching the nations with the good news of Jesus.

For more information, visit novo.org (formerly CRM Empowering Leaders).



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