

From the Editor's Desk



Dear Reader,

We begin this issue by looking forward to the coming year when the IJFM will undergo a slight change of name. The name "International Journal of Frontier *Missions*" probably does not express our purpose and our sphere of coverage as well as "International Journal of Frontier *Missiology*," which is the new name decided at this year's meeting of the International Society for Frontier Missiology.

You will note that this puts the name of the society and the name of the journal in parallel, where both of them talk about frontier missiology, instead of simply frontier missions.

This is not to change the purpose of our journal in the slightest. It is simply a more accurate description of the challenge of frontier missions, to realize that to talk in terms of requirements of fulfilling our duty to the true mission frontiers of our time, we need to have a scholarly and reflective approach in addition to all the pragmatism and practical realities we can muster. It has always been true that getting out there to the unreached peoples is the basic idea, but the process of doing that is not obvious, and many "frontiers" stand as barriers in the way to the efficient and effective fulfillment of that task.

This particular issue highlights a frontier that is not very often addressed. I know that as I have traveled around the world I often run into missionaries who are, themselves the children of missionaries. Probably the most outstanding example of this phenomenon is the life and ministry of Donald A. McGavran, who was a third generation missionary. I have another friend Paul who is a medical missionary who is also a third generation missionary. Of course, we could include the Apostle Paul in our list of outstanding MKs since the entire Jewish diaspora in Biblical times was viewed as a missionary movement, and Paul grew up in one of those diaspora homes.

The important point is that these are really superhuman, almost, or at least we should call them super missionaries, because in many cases, they are doing something that no national and no first generation foreign missionary could possibly do. Someone needs to write a whole book with a dozen or so chapters highlighting the outstanding ministries of missionary kids who have grown up and have accepted the challenge of missions either precisely in the place that they grew up or in some other part of the world, but building upon that background of mission experience.

There is no really effective activity going on today that would seek specifically to recruit missionary kids into missions, but this is something that ought to happen and perhaps this issue of the IJFM will contribute something to that direction.

There is another interesting article this time on the simple basic question of whether the word Allah is a good word to use in the translation of the Bible. It is of course true that 30 million Christians around the world already use Allah in their Bibles and in their worship and in their normal conversation. These would be Christians in the Middle East or Christians in Indonesia or in other places

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where that happens to be the word they use. Basically, the word Allah, as it is described in the Qur'an, is a defective concept. Yet when it is in the Bible, it carries all the defining power of the Bible itself. If you were to put the word g-o-d into the Qur'an, it would also express a somewhat defective concept. The question is not what word you use, but what the context that defines the word happens to be. The article will go much further into this very significant question.

We print, not as a letter to the editor, but as a full-fledged article, a long letter reacting to my own speculative discussion last time about the Palestine gridlock and how it would be much more feasible for the Jewish people to settle someplace else besides the Middle East at this particular point in history. Obviously I had no theological axe to grind and I am not, in any way, trying to object to the interpretations of the land of Israel being given to the Jews. It's just that it seems to me that if I were living in Israel, I would fondly appreciate the possibility of living someplace else. My own response to the article can be found at the end of that article.

Finally, I should at least briefly mention the fall meeting of the International Society for Frontier Missiology (ISFM). In the history of the ISFM there may have never been a larger meet-

ing. This September 17-18, the society met in Atlanta at the same time as the Evangelical Fellowship of Mission Agencies—and was distinctly bigger! (We had close to 90 the first evening!). Our program was jammed with very key speakers on a very urgent and profound subject, Insider Movements.

Our next issue of IJFM will feature more papers from that meeting (Timothy Tennent's paper has already appeared in IJFM 23:3), plus several responses to the paper that Gary Corwin presented.

We hope that this issue will be another one of great interest and stimulation.

Ralph D. Winter

Ralph D. Winter
Editor, IJFM

From the Guest Editor

Having spent 10 years of my childhood as an MK, I was interested in helping with this issue from the beginning. However, it didn't take me long to realize that although an MK, I was an outsider to the community of researchers and counselors who have dedicated themselves to the study and nurture of this sociologically distinct group called MKs, or more often TCKs (Third-Culture Kids). My interaction

with this community has given me the assurance that MKs are in good hands!

Here are a couple more things I have learned about TCKs: 1) the effects of globalization and racial integration have resulted in a new realization that these kids are much more numerous than once believed. The characteristics of TCKs are not just seen in military brats and missionary kids—many of the same characteristics can be seen in those whose daily lives are truly a multi-cultural experience. There are millions of such kids in the world today. 2) MKs specifically have tremendous advantages and significant “issues” all at the same time. The most important factor in determining whether a young person is formed more by those advantages or issues seems to be their nurture—the quality of their care during the formative years. All the cultural and linguistic advantages in the world simply won't reverse negative nurture. There are no shortcuts to growing a child into maturity and godliness. For those MKs fortunate to have such an upbringing, becoming a super missionary is well within reach. May their tribe increase!

Dave Datema

Director, INSIGHT program for high school graduates, US Center for World Mission

The IJFM is published in the name of the International Student Leaders Coalition for Frontier Missions, a fellowship of younger leaders committed to the purposes of the twin consultations of Edinburgh 1980: *The World Consultation on Frontier Missions* and the *International Student Consultation on Frontier Missions*. As an expression of the ongoing concerns of Edinburgh 1980, the IJFM seeks to:

- ☞ promote intergenerational dialogue between senior and junior mission leaders;
- ☞ cultivate an international fraternity of thought in the development of frontier missiology;
- ☞ highlight the need to maintain, renew, and create mission agencies as vehicles for frontier missions;
- ☞ encourage multidimensional and interdisciplinary studies;
- ☞ foster spiritual devotion as well as intellectual growth; and
- ☞ advocate “A Church for Every People.”

Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, mission frontiers is a subject specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, “to open their eyes, to turn them from darkness to light and from the power of Satan to God.” (Acts 26:18)

Subscribers and other readers of the IJFM (due to ongoing promotion) come from a wide variety of backgrounds. Mission professors, field missionaries, young adult mission mobilizers, college librarians, mission executives, and mission researchers all look to the IJFM for the latest thinking in frontier missiology.