



“A Theological Framework for Short-Term Mission Teams”¹

by J. D. Payne²

For some time critics of missionary practice, and rightly so, have noted the limited theological reflection and support that is attached to many of our paradigms. Whether the matter surrounds contextualization issues in the Islamic world, ecclesiological definitions attached to church planting movements, hermeneutics used in the interpretation of eschatological passages, or pragmatic approaches to evangelism, the world of missions has at times been challenged to think theologically only after we practice missions.

I am not arguing that the Church must have a tight, highly detailed theological system to every missionary practice prior to putting our feet in the fields. Clearly, there are numerous examples, both in the Scriptures (e.g., Acts 15) and in our day, of the Church thinking theologically after some matter arises on the mission field that needed to be addressed. Much of our theology was birthed out of the praxis of the first century Church. Reflection after the fact is not always bad.

But many times our critics are correct; we spend much time *doing the what* without *knowing the why*. It is not my purpose here to address the problems of methods with little theology. For the sake of space, I will assume that methodology without a proper theological foundation is problematic and to be avoided. Though without

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theological underpinnings we may have several short-term gains for the Kingdom, it is unlikely that such methods will sustain us long-term, aside from the numerous other potential problems that can arise when we build our practices upon shifting sands.

Short-term missions is not a passing fad. Even fifteen years ago, Seth Barnes noted, “The number of short-term personnel serving at least two months continues to be the fastest growing segment of the missions force.”³ Today, he observed, “Though exact total numbers are impossible to find, estimates are that more than four million people annually go on short-term trips from the United States alone.”⁴ In light of all of the participants, training resources, books, and short-term mission opportunities, it appears that Cindy Judge is correct, “STM [short-term missions] can no longer be reported as a *new movement. It is quickly becoming an institution.*”⁵

Commenting on the Short-Term Missions Movement, David J. Hesselgrave recently noted that the phenomenon has received little critical reflection.⁶ With the exponential growth of short-term mission teams over the past few decades, how is the Church doing in thinking theologically about the reason for the existence of such missionary practice? J. Mack and Leeann Stiles in their work, *Mack & Leeann’s Guide to Short-Term Missions*, observed, “Many short termers remain clueless about the larger

³Seth Barnes, “The Changing Face of the Missionary Force,” *Evangelical Missions Quarterly* 28 #4 (October 1992): 376.

⁴Seth Barnes, “The Future of Short-Term Missions,” *Lausanne World Pulse* [on-line]; <http://www.lausanneworldpulse.com/worldreports/275/03-2006>; accessed 1/29/07.

⁵Cindy Judge, “Short-Term Missions. . . How Things Have Changed!” *Lausanne World Pulse* [on-line]; <http://www.lausanneworldpulse.com/worldreports/241/03-2006>; accessed 1/29/07.

⁶David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids, MI: Kregel, 2005), 205.

biblical picture of missions.”⁷ It is not surprising that this ignorance is present among those serving in this fashion. A cursory reading of the literature available addressing short-term missions contains little to no theological discussions. Though the practical issues of organizing, leading, managing, and debriefing short-term teams are common among the publications, rare is the attempt to offer any theological foundations for short-term missions.

The purpose of this paper is to attempt to develop a theological framework for short-term mission teams. This paper should be seen as a starting point for deeper theological reflection rather than an exhaustive treatment of the matter. The first section makes the argument that there are several biblical examples of preachers who spent only a brief amount of time in certain areas. Based on this evidence, along with the facts showing that God was still able to work through such individuals, it will be argued that the Church should not be quick to dismiss short-term missions. In the second section, eleven critical qualities of a theological support system for short-term missions are delineated.

Biblical Examples of Short-Term Missionaries

The Church should not be quick to see the Short-Term Missions Movement as problematic, and therefore cease to find any value in such missionary practice. Though there have been some problematic matters associated with short-term work that need to be avoided, we must remember that there is biblical evidence to support the fact that God has and can work through short-term efforts.⁸ When considering a theological framework

⁷Mack and Leeann Stiles, *Mack & Leeann's Guide to Short-Term Missions* (Downers Grove, IL: InterVarsity Press, 2000), 40.

⁸For an encouraging article see Scott Bessenecker, “Paul’s Short-Term Church Planting: Can It Happen Again?” *Evangelical Missions Quarterly* 33 #3 (July 1997): 326-32.

for short-term mission teams, it is possible to find several biblical examples. For the sake of space, this paper will briefly reference Jonah, Jesus, Peter, and Paul.

Jonah. Jonah is the classic Old Testament example of a cross-cultural missionary, and an example of a short-term worker. God desired that Israel would be blessed in order to bless the nations (Gen 12:1-3; Ps 67:1-2). Despite this desire, Jonah was disobedient to the Lord's command and attempted to flee from His presence (Jon 1:1-3). Through God's miraculous deliverance, Jonah came to repentance but reluctantly traveled to Nineveh (Jon 4:1-2) with the message (Jon 3:3). On the first day of his arrival, the Lord used Jonah's message to bring about repentance from the people (Jon 3:4-10).

Though we do not know the exact amount of time Jonah spent in Nineveh, clearly it was a short period of time. It is possible that since his original message was that Nineveh was going to be overthrown in forty days (Jon 3:4) that he camped outside of the city for that duration of time (Jon 4:5). Regardless, by today's definitions, his work constituted short-term work.

Jesus. Despite the fact that Jesus' life on earth has been estimated to be thirty-three years, his official ministry did not begin until he was about thirty years of age (Luke 3:23). Though many organizations define short-term service as two years and less, it is not stretching the matter to say that the Lord's earthly ministry did not last much longer than today's short-term assignments.

Peter. Though there are numerous passages related to Peter's ministry, perhaps the best example of any short-term work is his involvement in the life of Cornelius. After arriving with the centurion's messengers, Peter began preaching to the entire household. Immediately, they all believed as confirmed by the Holy Spirit's coming upon them (Acts

10:44-46). It seems that Peter remained with these new believers for only a few days (Acts 10:48).

Paul. Some New Testament scholars believe that the entire ministry of the Apostle Paul covered a period of approximately thirty years.⁹ Paul was able to assert with confidence that his preaching from Jerusalem around to Illyricum was complete and there was no other place for him in the region (Rom 15:18-23). His plans were to travel to areas where the gospel had not been communicated (Rom 15:20).

The ministry of the Apostle Paul is contained in much of the latter half of the book of Acts. What has been labeled his first missionary journey with Barnabas, is contained in chapters thirteen and fourteen. During this brief period of time,¹⁰ they were able to evangelize towns, gather the new believers together into churches, and appoint elders over those churches (Acts 14:21-23). From Luke's account of Paul's Miletus address to the Ephesian Elders, he was only with them for three years (Acts 20:31), the longest account that we have of Paul remaining in one city. The second longest time on record that Paul remained in any city was eighteen months in Corinth (Acts 18:11).

Despite the fact that there are limitations (and abuses) of short-term mission work, the Church must not be quick to discard such practice. Throughout the Scriptures, there are several accounts of God's workings with missionaries through what contemporary missiologists would label short-term assignments.

⁹F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), 475.

¹⁰Bruce dates Paul and Barnabas' time in Cyprus and Galatia from A.D. 47-48. On a similar note, he dates Paul and Silas' travel time from Syrian Antioch to Asia Minor, Macedonia, and Achaia from A.D. 49-50, and Paul in Macedonia, Illyricum, and Achaia from A.D. 55-57. (See Bruce, 475).

Knowing that there are biblical models for short-term missions, the next questions to ask include: “What are the theological parameters by which the Church should understand such activity?” and “What are the unique theological features of short-term missions that set it apart from regular ‘career’ or long-term missions?” The next section of this paper will attempt to respond to these questions.

Components of the Theological Framework

It is not the purpose of this paper to provide a comprehensive theology of short-term missions, but rather to reflect theologically on this phenomenon. Rather than develop a theology of mission, which others have done over the years,¹¹ a theological support system is needed for short-term mission teams. Though there is clearly some overlap between a general theology of mission and this support system, at least the following eleven elements should be included in a framework for short-term missions: Kingdom of God, *Missio Dei*, Great Commission, exclusivity of Christ’s salvation, intentional evangelism as process, priesthood of the believer, sanctification of the workers, encouragement to missionaries and churches, partnership in missions, apprenticeship, and eschatological realities.

Kingdom of God. All short-term mission teams must understand their place in the Kingdom of God. Upon entering the Kingdom with the Caesarean Philippi confession (Matt 16:16), team members (i.e., Kingdom Citizens) are called to live according to a Kingdom Ethic (Matt 5-7), which identities how they will think about and

¹¹Some examples include, Andreas J. Kostenberger and Peter T. O’Brien, *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: InterVarsity Press, 2001), David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991); George W. Peters, *A Biblical Theology of Missions* (Chicago, IL: Moody Press, 1972), and Gerald H. Anderson, *The Theology of the Christian Mission* (Nashville, TN and NY: Abingdon Press, 1961).



relate to God, other Kingdom Citizens, and unbelievers. This ethic calls them to a standard that differs from the Law and is to be lived out primarily through the local church. In their short-term work throughout the world, mission teams must understand how to relate to these three groups (i.e., God, Kingdom Citizens, and unbelievers), and that not even the least of their dreams, strategies, plans, and actions fall outside of the auspices of the Kingdom Ethic. In light of such a standard, the stewardship of people, money, and time is not to be taken lightly.

Missio Dei. The mission of God is a redemptive mission including the advancement of the Kingdom as outsiders become Kingdom Citizens. The importance of a sending God is of paramount value in a healthy understanding of short-term missionary work. Just as the Son was sent from the Father for a redemptive mission (John 5:19-24, 6:38-39, 6:44, 6:57, 7:16), likewise the Son sent the early believers into the world to continue the reconciling process (John 17:18; 20:21). Every element of short-term mission work must connect with this work of the Father and this connection must be clearly understood by every member of the team. Even if the team is not openly preaching the gospel but rather, for example, cleaning Indonesian wells, post-tsunami, the mission of God must be connected to such tasks.

Great Commission. Short-term mission teams must also be asking themselves the question, “What are we doing to evangelize, baptize, and teach people obedience to our Lord’s commands?” Failure to respond appropriately to such a question leaves a team disconnected from the Church’s marching orders to be His witnesses throughout the world (Matt 28:19-20; Acts 1:8). Teams may be involved in noble tasks, make great sacrifices for their trips, and be changed as individuals, but fail to be different from any

humanitarian organization accomplishing similar activities. Teams must realize that they are feeding others so they can make disciples. They are building houses so they can make disciples. They are doing sports camps so that they can make disciples. They are preaching in subways so they can make disciples. A theological framework that fails to include the Great Commission, fails at the very level where the Apostolic Church succeeded.

Exclusivity of Christ's Salvation. Whenever a study is conducted regarding the evangelism principles of Jesus and the Apostolic Church, the findings reveal that they proclaimed an exclusive message. Jesus did not shy away from a narrow message of hope (John 14:6), and was quick to call others to repentance (Luke 13:3). Peter and John informed Jewish religious leaders that there was no other name given to provide salvation (Acts 4:12). Philip would later challenge the religious system of the Samaritans with the Gospel (Acts 8). Peter would travel to the household of a God-fearer and preach about Jesus (Acts 10). Paul did not hesitate to share the gospel to the devoutly religious of Lystra (Acts 14:15). Paul would also venture into the Areopagus and proclaim the gospel to people of faith (Acts 17:22). Repentance toward God and faith in Jesus was announced (Acts 20:21) to all.

Short-term teams cannot miss the importance of an exclusive gospel to their overall work. Though humanitarian aid is offered, apart from Christ the recipients will still hunger for the Bread of Life. Though the team labors to instruct in English as a Second Language, apart from Christ the recipients will fail to know the Word. Though the volunteers work to bring medical care, without the gospel, the people will never know the Great Physician. Despite the fact that inclusivism and pluralism are rampant in the



Church, short-term team mission work must be built upon a theological foundation that contains a soteriological exclusivism.

Intentional Evangelism as a Process. A theological framework for short-term missions must include the concept of evangelism. If evangelism is not on the forefront of the team's heart and intentions, then though that team may be involved in good activities, they are not involved in missions. Short-term missions without a conversionistic D.N.A. is not biblical missions.

Obviously, there are different levels of receptivity to the gospel across the globe. Every team should not be expected to see the same results. Some teams will be involved in sowing or watering, while others will be able to experience the reaping (John 4:35-38; 1 Cor 3:6-10). As long as each team is intentionally involved in the process of evangelism, no one team is to be valued above the others. Regardless of the teams' activities, they must realize that they are building relationships, serving, ministering, and preaching so that others will come to faith in Jesus.

This statement does not mean that a team loving others in a restricted access nation by building homes is *not* doing missions. But if their only intention is to provide homes for needy people, then *yes*, they are *not* doing missions. Rather, that team, during their short time in the area, must realize that they are a part of the process of evangelizing the area. They must serve with a heart of love for their neighbors, but serve with the desire that those neighbors will one day come to faith in the One who provides abundant life. Though they may never be able to openly evangelize on the streets, they must do good activities so that, whether through them or other missionaries, the gospel can be shared. There must be an intentionality on behalf of every short-term team to see the gospel proclaimed to others.

Priesthood of the Believer. A theological framework for short-term mission teams must include a proper understanding of the priesthood of the believer. As priests (1 Pet 2:5, 9), team members must be reminded of their role to serve as mediators between the people and God. The Lord expects such priests to proclaim His praises to others (1 Pet 2:9). A great responsibility is demanded of those serving on short-term teams. Though there may be cultural and language barriers, as priests they can intercede on behalf of the people. Their actions and attitudes manifested to the nationals reveal to what degree they take their calling seriously and are used to draw others to God (1 Pet 2:12).

Sanctification of the Workers. One of the official Standards of Excellence in Short-Term Missions web site is the emphasis of empowering partnerships through focusing on the intended receptors. The Standards' web site notes that aside from bringing glory to God the primary purpose for any short-term work should be for the "sake of our intended receptors—and not merely for each other."¹² Despite the fact that short-term work should not be accomplished primarily for personal growth, the truth is that such work can legitimately bring about growth in the team's sanctification. Tim Dearborn writes that short-term work is "an exceptional discipleship and mission-education experience."¹³ Stiles and Stiles appropriately note, "The spiritual blessings of short terms may be habit-forming. But they do not come if you do not go."¹⁴ Stiles and

¹²See <http://www.stmstandards.org/standards-2.php>. Accessed 2/25/2007.

¹³Tim Dearborn, *Short-Term Missions Workbook: From Mission Tourists to Global Citizens* (Downers Grove, IL: InterVarsity Press, 2003), 17. Dearborn also offers several self-reflective questions to assist in one's spiritual growth.

¹⁴Stiles, 33.

Stiles continue on writing, “Short-term mission advocates cite recent studies that show that when short-term people return, they support missions at almost double the level they did before and pray more specifically for those they visited.”¹⁵ Warren Janzen described his personal growth as a result of his short-term work:

My short-term experience brought me out of my well and catapulted me into the vastness of God’s heart. It took me from what I knew, to the boundless reaches of God’s creation. I found that the deeper I experienced him through the ups and downs of living overseas, the more I was propelled toward those he loves and for whom he died. My short-term experience became a spring board to a life invested in seeing changed hearts and changed communities among the least reached.¹⁶

The hearts of contemporary missionaries are filled with numerous stories of how God used short-term experiences to call families and individuals into full-time missionary service. It is common to hear of short-term teams returning to their sending churches with a renewed vision and zeal for global disciple-making, resulting in them serving as catalysts to see their churches capture the same passion.¹⁷

Encouragement to Missionaries and Churches. Galatians 6:9-10 states, “And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith” (NASB). A framework for the theological support

¹⁵Ibid., 38.

¹⁶Warren Janzen, “The Springboard of Short-Term Missions,” *Lausanne World Pulse* [on-line]; <http://www.lausanneworldpulse.com/perspectives/263/03-2006>; accessed 1/29/07.

¹⁷Ryan Brown briefly describes such an experience. “Recently, upon returning from Rwanda, a group I work with gave a presentation in their church and conveyed to the congregation what the experience meant to them. A group of older ladies from the church was so moved that they organized an auction that raised several thousand dollars for the community in Rwanda. Though these older ladies may never step foot on African soil, they were still transformed” (Ryan Brown, “Developing Relationships in Short-Term Missions,” [on-line] *Lausanne World Pulse*, <http://www.lausanneworldpulse.com/perspectives/261/03-2006>; accessed 1/29/07.

system for short-term missions must include the role of encouraging and strengthening of missionaries and the national churches. Judge's comments echo across the globe where such teams serve:

People come to faith in Christ, receive needed resources, receive special know-how, are inspired by fresh energy and find spiritual encouragement. They work and worship as the body of Christ across cultural barriers. There are cooperative efforts and results that God greatly blesses on the mission site only because the short-term team is present. Nationals love meeting and working alongside short-termers. They feel cared about and are served in ways that uniquely bless them.¹⁸

Short-term teams should see themselves as “Barnabases” during their time on the field. Soon after the planting of the Church in Antioch, Barnabas was sent to these new believers. Luke then notes, “Then when he had come and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord” (Acts 11:23, NASB). Following this passage, Barnabas remains with Paul for one year in Antioch to strengthen the Church. The ability of the short-term team to bring a word of encouragement and enthusiasm to the long-term missionaries and the churches is greatly needed today. There is much potential for such a team to “do good” to those of the household of faith.

Partnership in Missions. Paul clearly relied upon healthy cooperation between the churches he had planted and his on-going missionary work. In the beginning of his letter to the Philippians, he states,

I give thanks to my God for every remembrance of you, always praying with joy for all of you in my every prayer, because of your partnership in the gospel from the first day until now. I am sure of this, that He who started a good work in you will carry it on

¹⁸Judge, “Short-Term Missions. . . How Things Have Changed!”

to completion until the day of Christ Jesus. It is right for me to think this way about all of you, because I have you in my heart, and you are all partners with me in grace, both in my imprisonment and in the defense and establishment of the gospel (Phil 1:3-7, HCSB).

Barnes notes that a significant cooperation can exist between long-term missionaries and short-term teams. He writes,

Long-term missionaries bring direction; short-termers bring velocity. We need both. The missionary with a long-term commitment to a community plants a church and disciples its members. The relationships and vision they provide are essential. They are like the ship's rudder, providing direction, steering the course.

Short-term missionaries can be the wind in the sails, giving thrust and velocity to the enterprise. They bring resources, a prayer base, and tremendous enthusiasm.¹⁹

Short-term mission teams have the potential to contribute to healthy partnerships between the field and the sending churches. For example, two teams I led into Newfoundland, Canada, while working with the long-term field partners, were able to accomplish more in two weeks regarding church planting strategy, than an entire denomination had accomplished in the region since the denomination's inception.²⁰

Janzen tells of a succession of short-term teams working in Macedonia. After making contacts and beginning new ministries, the first church planting work was established.²¹

¹⁹Barnes, "The Changing Face of the Missionary Force," 381.

²⁰J. D. Payne, "From Scouts to Cultivators to Networkers: Connecting 'Lydias' to 'Pauls' in Western Pioneer Church Planting Strategy," *Evangelical Missions Quarterly* 43 #1 (January 2007): 82-89.

²¹Janzen, "The Springboard of Short-Term Missions."

Judge is correct when she states that partnership is “not just a buzzword in short-term missions.”²²

Apprenticeship. Though possibly few people today think of the connection between short-term missions and apprenticeship, there is much possibility for this relationship to exist. Over the years, there have been resources produced on the importance of modeling in the ministry. For example, Robert Coleman’s *The Master Plan of Evangelism* is a classic in this area.²³ Knowing how Jesus modeled the Kingdom Ethic before the twelve and the seventy-two before sending them out to do likewise (Luke 9:1-6; 10:1-20), it is not an extreme assumption that Paul did likewise with individuals such as Timothy, Titus, Priscillia and Aquila, and Onesimus. It is clear that Paul called the leaders and churches to imitate him as he imitated Christ (Acts 20:35; 1 Cor 4:16; 11:1; 1 Thes 1:6; 2 Thes 3:9; 1 Tim 4:12; Tit 2:7).

Chris Leake challenges long-term missionaries to seriously consider using an apprentice system in conjunction with short-term workers. He writes,

For the field missionaries who wrote off STM long ago, will you reconsider how short-termers might fit into the big picture? True, it is impossible for some in sensitive areas to host any kind of team, but could you recruit an apprentice to serve alongside of you for a few weeks, months or even years? How wonderful if God were to use you in the life of this “Timothy” to instill in him or her a burden for the unreached.²⁴

²²Judge, “Short-Term Missions. . . How Things Have Changed!”

²³Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Fleming H. Revell, 1963).

²⁴Chris Leake, “Bonding Through Short-Term Mission: A Lifeline to the Unreached,” [on-line] *Lausanne World Pulse*, accessed 1/29/07.

Stewardship Matters. The issue of stewardship as related to short-term missions is a touchy subject. It is common to find polarized responses to the matter. On the one hand, some argue that the short-term movement is possibly “the most powerful force mobilizing new missionaries today.”²⁵ Others seem to advocate the use of caution with short-term teams.²⁶ Regardless, the Church must be a faithful and wise steward with her Lord’s resources (Luke 12:42); therefore, part of a theological framework must include a critical evaluation of short-term work.

Churches and mission agencies must be good stewards with the resources and people in their trust. This affects decision-making, sending, and spending. Hesselgrave’s concern needs to be heard by all: “Once a candidate ‘feels called,’ some organizations tend to assume suitability unless there is overwhelming evidence to the contrary. There can be a pressure to send all available and funded candidates to the field, even if there are uncertainties about their suitability.”²⁷ On another note, he challenges the Church to always be asking the question, “Are short-term missions worth their cost?”, seeing an enormous amount of time, energy, and money going into the movement while wondering about the overall benefits.²⁸

²⁵Barnes, “The Changing Face of the Missionary Force,” 376.

²⁶See Hesselgrave, 204-05; Robertson McQuilkin, “Six Inflammatory Questions—Part 2,” *Evangelical Missions Quarterly* 30 #3 (July 1994): 258-64; Paul Borthwick, “Short-term Youth Teams: Are They Worth It?” *Evangelical Missions Quarterly* 32 #4 (October 1996): 402-08.

²⁷Hesselgrave, 231.

²⁸Ibid., 233, 234.

Whether one sees the short-term movement as a panacea or something to be handled with caution, biblical stewardship requires that everything be done with an eye toward evaluation. Foolish is the church or agency that refuses to constantly evaluate the strengths and limitations of their short-term activities.

Eschatological Realities. No theological framework for short-term mission teams would be complete without a consideration of two eschatological realities. First, on a personal level, short-term missions must take into consideration the fact that the lives of people are but a vapor (Jas 4:14). Second, on a cosmic scale, the Lord's return is imminent (Rev 22:7). In light of these two realities, the Church is called to preach the gospel to the entire world (Matt 24:14; Mark 13:10) before the end will come.

Though space will not allow for a discussion of varying perspectives on the end times, Hesselgrave's exhortation is helpful in shaping a framework: "Whether extraordinary or ordinary, all consultations and conferences, all campaigns and crusades [and short-term missionary activity] designed to encourage and expedite world evangelization should be undertaken in anticipation of Christ's glorious return and coming kingdom. *Christ's commission to go is meaningful only in the light of his promise to come.*"²⁹ Teams must balance the urgency to preach with the call to make disciples and teach obedience. It is helpful for teams to remember that the same Apostle who took three years to teach the whole purpose of God (Acts 20:27) was the same Apostle who held to the desire that the word of the Lord "may spread rapidly and be glorified" (2 Thess 3:1, NASB).

²⁹Hesselgrave, 311.



Conclusion

It is time for those involved in short-term missions to begin thinking theologically about the tasks to which they are called. I fear that due to the popularity of the short-term phenomenon the Church is too caught up in the excitement of the numbers going that She has failed to make certain as to why they should be going. Leslie Pelt was correct when she commented, “But what should be our proper motive for short-term work? Regardless of the potential benefits, short-termers must be helped to understand the biblical rationale for their service.”³⁰ It is my desire that this paper will in some fashion contribute to assisting in this educational endeavor while providing a starting point for deeper theological reflection on the use of short-term mission teams.

³⁰Leslie Pelt, “What’s Behind the Wave of Short-Termers?” *Evangelical Missions Quarterly* 28 #4 (October 1992), 387.