AN EXAMINATION OF CAMPUS CRUSADE
FOR CHRIST'S APPROACH TO FULFILL THE GREAT COMMISSION THROUGH
SPIRITUAL MOVEMENTS

by

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CHAPTER 1

INTRODUCTION

It is with great excitement that I begin this work of examining the ministry and calling of Campus Crusade for Christ. As a staff member of Campus Crusade for nearly 11 enjoyable years, I have desired to give thoughtful attention to the mission and vision of this organization. My life and ministry is very much a product of God's work through Campus Crusade, and I am grateful both to Him and to this group.

During my staff career, I was introduced to many aspects of fulltime, vocational ministry. Of them, one that became particularly meaningful is the process known as “development.” Campus Crusade has three values for staff members: faith, effectiveness and development. That is, Crusade desires their staff to be engaged in work which is done to please the Lord, a work which requires faith. As well, Crusade wishes that staff endeavors would be worthwhile when evaluated and measured. Lastly, Crusade hopes that staff would grow individually – that they would be “developed.”

It is in this vein that I began taking Distance Education courses. Reformed Theological Seminary’s Virtual Campus seemed to be a perfect fit for me, as I had not given much thought to theological issues in my first twenty-eight years of life. I felt that even as a fulltime missionary, I was poorly prepared doctrinally, and this program was an opportunity to learn, which I was eager to do.

¹Midsouth Region Website, Leadership Model; Accessed December, 2006; available from http://www.midsouthcru.com/recruitdocs/leadership/LeadershipModelDiagram.pdf
In this work, I will be combining the theological training received through the MA program and applying it directly to the current mission of Campus Crusade for Christ. I will be using a SWOT (Strength-Weakness-Opportunity-Threat) Analysis to examine Crusade's strategy to fulfill the Great Commission through “movements.” I intend to be very fair in my analysis, which will be based on my own experiences, interaction with other staff, and the use of Campus Crusade's materials. This evaluation will be balanced against a comprehensive, Reformed theological look at God's mission for the world as revealed through Scripture.

The goal will be to determine both what is helpful and what is potentially harmful for the Body of Christ as Crusade-movements are being developed on university campuses across the world. In doing the SWOT, I will use the following scenario for evaluation: “You are a pastor in a town with a college in which you desire your church to have an influence. A Campus Crusade for Christ staff member approaches you about partnering with his staff team to reach students with the Gospel. What should you know about Crusade and their ministry-philosophy in order to respond accordingly?”

**My Story**

Campus Crusade has been used so significantly in my own life that my personal spiritual heritage must be understood in light of this thesis. As a child born into a family of believers in Christ, it was customary for us to attend church. I do not remember a single Sunday morning when it was considered an option for us to attend worship. I always understood the basic beliefs of the Christian faith and have felt that being raised in a Christian home was a blessing.

The church of my youth placed a high value on a “decision” to “trust Jesus” during worship services. I remember most Sunday mornings and evenings hearing pleas from the pastor to “walk the aisle.” One phrase I remember repeated was the classic statement: “the
first step is the hardest!” Church, especially during these youthful years, seemed very repetitious. I often tell friends that my view of Christianity was that issues of faith were not important until after death because I already made my decision to walk the aisle! I believed because of the action I had made as an eight-year-old in a Sunday evening church service, I was going to heaven. What more could exist in the Christian life? In my mind, the climax of faith had already been attained.

In hindsight, I am sure our church taught more than just personal salvation. As a teenager, I am confident there was a strong possibility I did not want to hear too much beyond a third-grader’s understanding of faith. I realize now that I became an antinomian\(^1\) at a very early age. However, as a college student, my perspective of the spiritual dimensions of life began to change.

In the course of life-transition and the ordinary struggles of an away-from-home college student, I became very lonely, perhaps even depressed. I attended a university where I had few friends. I was forced to make relationships on my own and did very poorly the first year and a half of school. I began to spend many hours pondering the person of God and recalling what I had heard about Him. I began to read Scripture alone, using a “Living Bible” translation which I purchased myself. I knew in my heart there was something true about a relationship with God of which I heard preached all those years as a child in church. I deeply sensed the solution to my personal disappointments during those days could be solved and the solution was somehow rooted in the message of Christ.

Therefore, when folks from Campus Crusade for Christ showed up at my fraternity house on the campus of the University of Tennessee, I was very willing to listen to their message. I became immediately involved in the “movement” of Campus Crusade at UT. I attended weekly-meetings, small-groups, Bible-studies, conferences and met individually
with an older student for breakfast each week. My life was profoundly impacted, to say the
least. I experienced something in my heart which was new and fresh and more wonderful
than anything I had ever known. I was exposed to people who desired to know God's Word
and to obey Him. I desired to know those people! My life transitioned from a state of
loneliness and depression into one which was enjoyable and fruitful.

This experience led me to follow what I believed to be God's calling to spend the
summer after my senior year on a “mission project.” Along with other students from
campuses across the nation, we traveled to Hampton Beach, NH in the summer of 1993. The
experience on this summer-project was a continuation of God’s work in my life. The summer
was filled with phenomenal teaching, quality relationships and personal development unlike
anything I had ever known. I was introduced to a student from the University of Kentucky,
who became my girlfriend that summer and my wife less than a year later!

Lisa and I were so affected by the people and experiences of Campus Crusade for
Christ during our undergraduate days that we responded to God's call for us to join the staff
of Campus Crusade on a full-time basis in the summer of 1995. We were assigned to
Lexington, KY and have spent the last 11 years serving there with Crusade. These years have
been marked with growth, travel, development of family, and great amounts of fun!

To be sure, I am a product of God's work through Campus Crusade for Christ. I am
very grateful for this ministry and thankful to the Lord for its ongoing faithfulness. I believe
Para-Church ministry can be effective and my life is the result of God using one!

As I examine the operating procedures of Campus Crusade for Christ, it is with a very
humble heart that I do so. Though I will offer weaknesses and what I think can be threats to
the Body of Christ though the use of developing spiritual movements, I will not forget my
own spiritual heritage and the path of God's providence in my life. I do not desire to
profoundly change the organization or Para-church ministries in general. Rather, I do desire
to see groups like Crusade thrive in God's plan for the world. Indeed, I think there is a place in God's Kingdom for organizations like Crusade, and I hope they will function as Biblically as possible.

**Aim of Thesis**

God has a very definite plan for our world. His revealed Word, the Bible, provides that plan to us, as part of His creation. We have true knowledge about God because of the revelation of His Word.² We are allowed to know, understand and obey that plan. God has granted to mankind the ability to understand Him through His Word.³ God has called mankind to be involved in His Work and He chooses not to live at a distance from us as we serve Him.⁴

Campus Crusade for Christ has, as an international mission organization, responded to the calling of His mission. My question is: “has this response been done in accordance with the model provided in Scripture?” In performing an analysis of Campus Crusade for Christ's operating principles, I hope to assist in making them, and other Para-church organizations like them, as Biblically grounded as possible. God's Word has a revealed plan, and “the only reliable, authoritative source of God’s unchanging rules…is the Bible.”⁵ I believe we are to strive with maximum effort to be obedient to His revealed Word.

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CHAPTER TWO

THE MINISTRY OF CAMPUS CRUSADE FOR CHRIST

The ministry known as Campus Crusade for Christ was founded in 1951 by a California businessman named Bill Bright. He and his wife, Vonette, began the ministry on the campus of UCLA in the Kappa Alpha Theta sorority house.¹ Some 55 years later, the ministry is a worldwide organization with over 60 ministries existing under the umbrella of Campus Crusade for Christ. The “campus” ministry is now but one of these existing ministries. It is the campus ministry activity that will be examined most closely in the body of this work.²

Crusade's Mission

Stated simply, the mission of the campus ministry of Campus Crusade is to “turn lost students into Christ-centered laborers.” Crusade finds their “spiritual mandate” from the Gospel of Matthew, chapter 28, verses 18-20, often referred to as the Great Commission. Campus Crusade believes there is a very significant link between the college students of the world and the completion of this Great Commission. Campus Crusade see today’s college students as the people-group throughout the world who can take the mission of Jesus Christ, as outlined in Matthew 28, to all places on earth. The 60 million college students in the world today could change the cultural landscape of the entire world if each of them could hear the news of Christ.³

¹ Michael Richardson, Amazing Faith (Colorado Springs: Waterbrooke Press, 2000), 64.
² Campus Crusade for Christ Website; accessed April, 2006; available from http://www.campuscrusadeforchrist.com/aboutus/index.htm
³ ibid.
Campus Crusade uses a three-step strategy in their approach to “turn lost students into Christ-centered laborers.”

1. Win – This involves an initiative approach to evangelism. Campus Crusade aims to make it possible that every student on every campus in the world hears the Gospel in an “attractive” manner. Winning signifies that people will respond to the message of the Bible about the person of Christ. This is the “turning” component of the mission statement.

2. Build – Campus Crusade desires that students will not only hear the claims of the Bible, but also desires to create an environment on campus where students have opportunities to be connected to other like-minded people. This environment creates a situation where students can grow in their faith, this fulfilling the aim of making students “Christ-centered.”

3. Send – Finally, Crusade hopes that students involved in their campus ministries will “walk with God for a lifetime.” Therefore, the intent is to train and equip students during their college years so that for the remainder of their lives they will be actively engaged in having an impact for Christ in all future endeavors. Students are to become “laborers” all over the world. Certainly, some students will join fulltime staff or other ministries upon graduation. Most though, will spend their professional careers in the secular work-place; yet will possess the skills to minister to those around them.

Without question, the last 55 years have been very effective for Campus Crusade for Christ. During this time, Crusade has developed a college-ministry on over 1300 campuses around the world totaling over 55,000 students actively involved in the “win, build, send” process. Each year Campus Crusade believes they are exposing over 6.5 million students to

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1 The Godsquad Website; accessed April 2006; available from http://www.godsquad.com/startaministry/everystudent.htm
2 ibid., http://www.godsquad.com/squadroom/sending/laborers.htm
the Gospel. Last year, according to internal tracking, over 30,000 students indicated giving their lives to Jesus Christ.³

Crusade's Passion

The driving ambition of Campus Crusade is the “Great Commission” as recorded in Matthew 28:18-20:

Jesus came to them and spoke to them, saying, “All authority has been given to me in heaven and on earth. Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age.

Jesus concludes His earthly ministry, as recorded by Matthew, with the above words. Though no words of Scripture are more significant than others,⁴ this does give the disciples of Jesus a very clear command. The disciples addressed by Jesus were in a troubled and confused state. Jesus provided at least 2 elements to their call. These must be understood to adequately evaluate Crusade's mission.

Authority - Jesus instructs His followers that “all authority on heaven and earth has been given to me.” He is the fulfillment of Old Testament prophecies from Daniel 7:13-14,⁵ which states:

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all people, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away and his kingdom is one that will never be destroyed.

He is the one to be worshiped! All the fears and apprehension the disciples had from the previous weeks of confusion could now be removed. The person they loved and followed had

³Campus Crusade for Christ website; accessed April 2006; available from http://www.campuscrusadeforchrist.com/aboutus/factstats.htm
now received all authority from His Father in Heaven. Jesus assures them in this passage that the end of history had begun, though it will not be complete until His return.

Therefore, Jesus now has the authority to give this command to His followers. Jesus' authority is certain because of the work He accomplished on the cross. The disciples' authority now rests in the fact that they can now enter into the presence of God through Christ, as recorded in Hebrews 4:16:

*Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace...*

Jesus now holds the position of mediator. The Westminster Confession states:

*He might be thoroughly furnished to execute the office of a mediator and surety. Which office He took not unto Himself, but was thereunto called by His Father, who put all power and judgment into His hand, and gave Him commandment to execute the same.*

Jesus now holds the authority to execute power. He has the ability to rule because of His actions. The Greek word “exousia” refers to Jesus’ position of authority by combining the idea of “right versus might.” That is, He has the right because of His might!

Jesus' position perhaps is best illustrated by one of the disciples listening to Jesus' words: Peter. Though he may have been one who had originally doubted Jesus, in Acts 2:36 Peter states:

*Let all the house of Israel therefore know assuredly that God has made him both Lord, and Christ, this Jesus whom you crucified.*

Peter now recognizes that Jesus is both the promised Messiah, and Lord and King.

**Mission-** The disciples are now in a position to begin their ministries. This mission is to include at least 5 components:

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9 *The Reformation Study Bible*, 1597.
“Go” - this phrase is one which can be misunderstood to be read as a command of Jesus. In fact, it is not. Rather, it is a present participle that translates into: “as you are going.” Jesus is giving them purpose as they go about their lives. This phrase was used as a means of stirring up the disciples to be involved in taking the message with them as they are no longer physically with Him.

“Make disciples of all nations” - this is the only actual command in the Great Commission. All nations in the world are to be “disciplered.” This is a fulfillment of the promise made to Abraham in Genesis 12, in which God promised that from him would come a “blessing” to every nation. As demonstrated by Jesus’ command, the blessing from God is now to move beyond the Jewish nation to the Gentiles. The same word for “nations” is used in other Scriptures for “Gentiles.” This command is comprehensive to say the least. It seems to be at the heart of the Campus Crusade mission.

However, in addition to making disciples of all people whom God will call to Himself, the disciples are to make the nations disciples. As the disciples go, they are to make “Christian-nations.” The message of Jesus, and of the Kingdom which He is establishing on earth, is to be “twisted” into the framework of the way a nation is developed. The disciples are to establish the Christian religion over the world. The rulers of nations are to execute their governments with the wisdom of Jesus from the words He speaks.

To understand the passage and to give adequate evaluation to the call of Campus Crusade, we must ask the question: what is a disciple? By definition a disciple is a “pupil, learner...of a teacher.” It is the Greek word “matheteuo” meaning “the follower of another’s

11 The Matthew Henry Commentary, 1362.
12 The Reformation Study Bible, 1597.
13 The Matthew Henry Commentary, 1362.
The disciples were to make people and nations followers of the teachings of Jesus. He is the object of “discipleship.” He is the leader; it is His doctrine the disciples are to follow. All people who have ever lived possess some form of personal doctrine, and this doctrine is illustrated by the way people choose to live their lives. Dietrich Bonhoeffer states that becoming a disciple of Jesus: “Frees them from all earthly ties, and binds them to Jesus alone.”

All people have some form of methodology that governs their lives. For example, during the days of Christ and in the first centuries after His earthly ministry, stoicism was a leading school of thought. Stoics believed that man is acting wise when his actions are in agreement with his nature. Jesus is instructing His disciples that they are to “flip” the prevailing view of life into one that is centered completely upon Him! What a command! Jesus is commanding them to make the entire world followers of His teaching, making disciples of all the nations.

“Baptize them in the name of the Father, the Son and the Holy Spirit”- these words of Christ are just as significant as any other words in the Great Commission; however, they often seem left out. The act of baptism is the means of publicly confessing faith. As we will see later, the sacraments seem to be somewhat absent in the “movement” approach to ministry. As the disciples go into the nations, they are to perform this rite. Their authority to do so does not come from themselves, but from God. They are baptizing in the name of “Father, Son and Holy Spirit” - not their own name. When they baptize someone, the baptized person is making an oath affirming that he is renouncing the world as his heart’s allegiance and considering Christ as his only authority. Being baptized means we are now

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15 Hebrew-Greek Study Bible, 1853.
18 The Wycliffe Bible Commentary (Chicago: Moody Press 1990), 985.
people under the rule of another: Christ. A baptized person is someone who has “switched” and publicly makes that confession.  

“The teaching them to obey everything I have commanded you”- those people who recognize the reign of Christ in their lives are not left alone in their current state of knowledge and experience. They are to be taught the ways of Jesus' kingdom. Jesus instructs the disciples that everything learned from “me” is to be taught to those whom you are now baptizing. This is analogous to an officer in a military situation recruiting soldiers. Before being sent into the frontlines of battle, the new recruits are to be prepared thoroughly. Therefore, the people who are baptized and then sent are to be “teachers,” thus they are to have authority. Those having received teaching are to understand the authority of the message. It is obedience to the message which is the central issue, not just the teaching itself.

“I am with you always, to the end of the age” - Jesus has given a command, but it includes a powerful promise, that “He” will be with them as they go about discipling the world. The disciples and we are not alone. Rather, Jesus is with those who are “going” to the nations. His presence, as experienced through the Holy Spirit, as well as His authority, received from His Father, was with them. This promise was realized and illustrated as Paul was fulfilling the command. In Acts 18, during a difficult time in Paul's ministry, Jesus reminds him: “Be not afraid, for I am with you.”

So this is the driving force of Campus Crusade. The completion of this commission of Jesus is the reason for the existence of the ministry. One of the common statements spoken by Bill Bright, even as he signed most documents, was: “yours for fulfilling the Great

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19 The Matthew Henry Commentary, 1362.
20 Ibid., 1362.
21 The Reformation Study Bible, 1597.
22 Ibid., 1597.
23 The Wycliffe Bible Commentary, 985.
Commission.” How does Crusade aspire to fulfill the Great Commission? The answer is to be found in the idea of developing spiritual “movements.”
CHAPTER THREE

THE STRATEGY OF CAMPUS CRUSADE

When asked why the campus ministry is attempting to launch movements throughout his campus, one Campus Director of Crusade replied: “The diversity of our campus made it apparent that there were large segments of the campus population that we weren’t reaching through our traditional Cru approach to ministry. We saw that ethnically, there were many students who would not get involved with our group. In order to reach them, we had to be willing to take a new approach. We had to sacrifice the idea that there would be only one group on campus.”¹ One cannot speak to a current staff member and inquire of ministry philosophy and desires without hearing the buzzword: movements. To adequately evaluate the effectiveness and closeness to Biblical commands of Crusade's ministry, one must understand what is meant by a “spiritual movement.”

“Campus Crusade for Christ International, a family of over 60 ministries, is committed to establishing spiritual movements everywhere so that everyone in the world knows someone who truly follows Jesus Christ. It is an exciting time to be involved in helping to fulfill the Great Commission.”² This explanation provides an excellent rationale for the basis of forming movements: developing a plan so that everyone knows someone who knows Jesus.

²Campus Crusade for Christ Website; accessed April 2006; available at http://www.ccci.org/staff_volunteer_opportunities.html
According to Campus Crusade “nearly 2000 years ago Jesus of Nazareth began a 'movement' that radically transformed individuals and cultures. Today on campuses around the world, groups of believers are seeking to develop spiritual 'movements' that will do the same." A general definition for a movement, then, is a “groundswell of people who band together around a common purpose in order to bring about a beneficial change.” Therefore, Campus Crusade desires to see multiple-movements created all around the world with the Great Commission as the “beneficial change.” So a definition of a Campus Crusade movement is stated as:

“...the collective activity of committed, multiplying disciples as they band together and trust God for an impact greater than their one individual ministry.”

A spiritual-movement is clearly something easier recognized than described, but all agree the goal of movement-building is a greater number of people affected by the intent of the movement.

Campus Crusade uses the book of Acts and the events that happened soon after Pentecost as a means of describing their desires with movement-building today. Another leader of Crusade describes the events of Acts 2:42-47 as the first “transformational community” and that this community is the exact “kind of movement we are trusting God to create on every campus.” From the Book of Acts, Crusade sees the following components of a spiritual movement present:

*Empowered by the Holy Spirit 1:8; 8:12; 7:55

*Believing Prayer 1:14; 24; 2:42; 4:31

*Developing Leadership 4:13; 6:16

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1 Campus Crusade for Christ Website; accessed April 2006; available at https://staff.campuscrusadeforchrist.com/cms/content/00000250677.doc
2 ibid.
3 ibid.
These attributes are to be represented as God develops movements on campuses across the world. Movements like this are an “overflow” of God's work and, though hard to explain, are impossible to deny, just like what occurred in the Book of Acts.

A key aspect to understanding movements is to compare them with a “ministry.” Crusade makes a stark contrast between the two. For example, a ministry is the “sum of its parts, while a movement is greater than the sum of its parts—it is synergistic.” That is, the movement can exist apart from individuals; it has the ability in and of itself to be sustained. Movements are not controlled by “someone at the top,” but rather, there is the groundswell of folks at the “grassroots” that strive toward the intended goal. Campus leaders do not have to fear the loss of leaders due to graduation because in a movement, students are constantly replacing themselves. In fact, in the ideal movement, students are asking to be trained for leadership positions before ever approached about holding a title. The hope is that students are aggressive in talking to people about Christ, not because they were told to, but because their lives have been so impacted by Christ. Ministries often seek to count and keep up with the numbers within their group. A movement is often surprised to hear the number of lives being impacted. In terms of effectiveness, ministries try to find the right methods to build momentum, movements are constantly trying to channel energy and focus it upon results.
Ministries are thought to be focused upon the faithful work of people committed to Christ, movements are considered something only God can bring about – they are supernatural.⁶

A healthy Campus Crusade movement is described as having the following four components:

*Momentum* – people will be participating in the same common goal and results will become contagious. There will be a “snowball” affect as more people become impacted by the intent of the movement, which will multiply in number and the group will grow.

*Multiplication* – future leaders will constantly emerge. The new leaders will be trained in the essential beliefs of the movement and the future of the movement will be dependent upon these leaders in order to carry out the purpose of the group.

*Management* - there must be some form of guidance. Some level of staffing must exist to ensure “enthusiasm is translated into action.” Ideas must be put into a system of actions that will be carried out.

*Messiness* – even though there is some level of management, a true movement is to be out of control! If all parts of a movement are being manipulated, then, it is no longer a movement. Again, using the Acts passages, the people given leadership positions surely did not know all that was happening around them or what to expect in the near future.

Crusade offers a warning to students and staff as they hope to launch movements: only God can cause these dynamics to occur. The staff and student-leaders of Crusade can put together a ministry by setting into motion certain distinctives, but only God can turn that ministry into a “movement.” Creating an atmosphere where God transforms a ministry into a movement is really the goal of the leadership at the onset of a new ministry venue.⁷

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⁶ ibid.,
⁷ Campus Crusade for Christ Website; accessed April 2006; available at https://staff.campuscrusadeforchrist.com/cms/content/00000250677.doc
For a ministry to be transformed into a movement, Crusade believes prayer is the foundational tool for staff and students to engage. When Campus Crusade was in the very infancy stages, Bill Bright described that for over a year he led teams into various locations on the UCLA campus. Yet, for this year, no one indicated a decision for Christ. After officially launching what is now known as Campus Crusade, an immediate action was the formation of a 24-hour prayer-chain, divided into 15-minute prayer intervals. The first evangelistic outreach in the Kappa Alpha Theta sorority house saw nearly half of the girls express desire to accept Christ. Movements are to be overflows of God's work, and man's action in that work is founded upon prayer, in hopes that a ministry will evolve into a movement giving maximum impact.8

Staff and students are to ask themselves as they begin the movement-building process: what would I like to see God do here? That is, what are the dreams on one's particular campus? Crusade desires multiple movements on every campus in the world. The dream entails a movement which will exist for every people-group on every campus, so that every single student in the world can “have the chance to be transformed by Christ.”9

8The Godsquad Website; accessed April 2006; available at http://www.godsquad.com/squadroom/prayer/foundation.htm
9The Godsquad Website; accessed April 2006; available at http://www.godsquad.com/squadroom/leading/transcom.htm
CHAPTER FOUR

SWOT ANALYSIS

How do these groups, these “movements,” fit into the plan of ministry as revealed in Scripture? They are being developed on campuses around the world by Crusade even as I write. How is the local pastor to react to Crusade staff and students which want to see God create a movement on a college campus in the town he pastors? How do we discern appropriately the notion of using movements as a strategic means of fulfilling the Great Commission?

The answer is to be found in Scripture as we evaluate Crusade's strategy. The means I will be using to provide a systematic look at this question will be a SWOT analysis. A SWOT analysis is a simple technique for recognizing an organization’s current reality and to develop a strategy based on its findings. It can be applied to virtually any situation, both personal and professional. By examining one’s strengths, weaknesses, opportunities and threats, an organization can much easier construct a plan of action for future activities. In our case, this process will be used to help formulate a strategy and give guidance for a church which is interested in working alongside a Campus Crusade for Christ ministry on a nearby campus.

In regards to building movements as the central strategy to fulfill the Great Commission, we will examine the strengths, weaknesses, opportunities and threats compared
to Biblical, Reformed instruction. What are the strengths of Campus Crusade movements and how can they help a local church achieve its calling? What are the weaknesses? What opportunities exist for a church attempting to reach a local campus with the Gospel? How could movements be a threat to the local church if they are developed successfully? This process will help give insight both to local churches and Campus Crusade for Christ staff, as they examine variables in choosing a partnering relationship.
CHAPTER FIVE

STRENGTHS OF MOVEMENTS

What do Campus Crusade for Christ's movements do well in regard to the mission of the local church? Certainly, over the past 50 plus years, Crusade has done many things well and God has continued to use the ministry. Of the many strengths of Crusade, let us consider the following which will assist a pastor making an informed decision about partnering with Crusade.

**View of Man's “Lost-ness”**

In the process of building movements, Campus Crusade operates with the ongoing mission-statement of “turning lost students into Christ-centered laborers.” The pastor examining a future relationship with Crusade would have to notice the importance of the “turning the LOST” portion of this equation. The desire of movements is strongly attached to the conversion of people. Lost students are to hear a message that will reveal the state of their spiritual condition so that this “turning” will take place.¹ To introduce new folks to the campus ministry, Crusade uses Colossians 1:28:²

> Him we proclaim, warning everyone and teaching everyone with all wisdom that we may present everyone mature in Christ.

How did man enter into such a position that “turning” was required?

In Luke 19:10, Jesus states that:

> The Son of Man came to seek and save what was lost.

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² God Squad Website; accessed May 2006; available at [http://www.godsquad.com/startaministry/defining.htm](http://www.godsquad.com/startaministry/defining.htm)
One must comprehend the nature of the condition of this “lost-ness” in order to be in agreement with the mission of Christ and those who are His followers. How did man become “lost” and how is this related to “turning” of students? This theological question is paramount in determining a future relationship with Crusade, because of the intense conviction Crusade possesses to share the message of Christ with the lost.

God did not create man to be “lost.” Rather, man was created in God's very image. 

*Genesis* 1:27 states:

*So God created man in his own image, in the image of God he created them.*

John Calvin states that:

Man proceeded spotless from God's hand. Man was created with a soul and God's image is made clear in the soul of man. Upon God's creation of man on the sixth day of creation, His assessment of work was that is was “very good.”

The Heidelberg Catechism number 6 answers the question of whether “God created people so wicked and perverse” with the following response:

No. God created them good and in his own image, that is, in true righteousness and holiness, so that they might truly know God their creator, love him with all their heart and live with him in eternal happiness for his praise and glory.

What changed for man, resulting in the lost-ness that Jesus came to 'seek and save'? In *Genesis* 2:17, God give the man a very clear command:

...you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.

The covenant God made with Adam which would allow him to remain in this original position was based upon the condition of obedience. When Adam, under the temptation of the serpent in *Genesis* 3, chose to disobey this command from God, he became “fallen.”

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The results of this decision were horrific. Adam and Eve's entire human nature became depraved; no part of humanity was left untouched. Man became corrupted. Genesis 6:5 describes man's condition after the fall at the time of Noah:

*The Lord saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.*

Adam lost direct communion with God, which he previously enjoyed in the Garden. He became conscious of his guilt, leaving him fearful of God. Physical death would now occur to his body, as well as spiritual death. Our original parents were also banned from their home – the Garden of Eden, the place they had known and enjoyed relationship with God. The tragedy of Adam's disobedience was not felt only by our original parents. All of mankind was represented in Adam. Therefore, what Adam and Eve “lost,” that is, their position with God, was lost to us as well. We are now in a position of rebellion against God. We have all disobeyed Him and as a result are in a place of condemnation. We have all entered the world in this estranged position before God. All people are in this position of lost-ness because of the presence of this “original sin.”

Why does God want the “lost” found? What is the purpose of man that would cause Campus Crusade to be aggressive in their pursuit of the “lost?” I believe it has much to do with the passage previously discussed, related to man created in God's image, and where this image is to be displayed.

**View of the Nations**

As the central mandate of the organization, as previously discussed, Campus Crusade uses the Great Commission. As already quoted, the Matthew 28 passage discusses that disciples are to be made of “all nations.” From the time Jesus instructed His first disciples,

the mission of Christ was not limited to a certain region or geographical area, it was the entire world. Crusade has a very Biblical mission and calling that of taking the message of Christ to the world.

Crusade uses the term “scope” to address the issue of where they hope to minister. Simply put, Crusade refers to their scope as “every student and every person on earth.”10 The heart of the ministry is for students on every campus on the planet to have an opportunity to say “yes” to Christ. Not just students, but Crusade desires to “help accelerate world evangelism through ongoing training, discipleship and prayer.”11 Every place on the face of the earth is in the scope of Campus Crusade for Christ.

Why is this position so valuable? One must have a comprehensive view of God's plan for the world to understand why Crusade's scope fits into the Biblical model. Why did Jesus come? What purpose brought Him to Earth? What has been God's plan for all eternity? We get a glimpse of this plan by looking again from the book of Matthew:

Your Kingdomcome, Your will be done on Earth as it is in Heaven (6:10).

In many regards, this passage gives an overview of the entire Bible. Jesus’ teaching in the “Lord's Prayer” reveals the message all Scripture unfolds, which is the earth’s existence in obedience to God.12 That is, the Kingship of God which is present in heaven will be revealed to the Earth. His glory in heaven can hardly be understood by humans on earth, but, we have Scripture that gives us pictures of His Kingship. Revelation 4:35 describes the Kingdom of God in heaven:

And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne. Surrounding the throne were twenty four other thrones, and seated on them were twenty four elders. They were dressed in

10 The Godsquad Website; accessed May 2006; available at http://www.godsquad.com/startaministry/defining.htm
11 ibid.,
white and had crowns of gold on their heads. From the throne came flashes of lightning, rumblings and peals of thunder.

This describes God's Kingdom in heaven as it is now, and Jesus taught His disciples that we are to pray that this Kingdom will be done on earth just as it is in heaven. Because of the “lost-ness” of man, this Kingdom is not present on earth as it someday will be. The earth and the people that live on it are in rebellion against this Kingdom and Christ came to defeat that rebellion. Jesus instructs His disciples to pray this situation will not last forever and that instead of God's creation being in rebellion, His Kingdom will bring His reign over the whole Earth.\(^{13}\)

So the work of Christians is to extend this Kingdom all over the world so more and more people recognize the Kingdom of God. As stated earlier, Christians as images of God discussed in Genesis 1 are to represent this Kingdom. In the ancient Near East culture in which Moses wrote the book of Genesis, the original readers would understand very well the purpose of an image. From knowledge of the Pharaohs of Egypt, the purpose of an image was to display the glory of the King. As images of God, people who bow to Christ’s Kingly reign are the images of God on Earth. A king is interested in his image reaching far and wide! The Genesis 1 passage continues to state that as God's image-bearers, Adam and Eve were to:

\[\text{Be fruitful and increase in number; fill the earth and subdue it. (vs. 28)}\]

The images of God have a purpose which existed prior to the fall: to fill the earth and subdue it as the representatives of God's heavenly Kingdom. His Kingdom has authority on earth, because He is the creator of it. The images are to be over the entirety of the earth to represent the coming Kingdom.\(^{14}\)

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Campus Crusade's desire to have influence over the world is in alignment with the Scriptures. God’s images are to be representatives of His Kingdom everywhere. In agreement with the “lost-ness” of man, there can be no images of God's Kingdom if people have not been liberated from sin. A proper understanding of the “nations” and their lost-ness is critical as one aims to make disciples of them.

The Greek for “all the nations” (panta to ethne) does not bear the meaning we ordinarily think it means. We tend to think in terms of a nation as a political or geographical region. In the New and Old Testament, this phrase carries the meaning not of just individuals but of “people groups.” As one examines the unfolding of redemptive history, we see that the concept of “the nations” is central to Scripture.

Flowing from chapter one of Genesis, where we noted the purpose of man as revealed by God, we soon see from Genesis chapter 12, God's plan for the world in His words to Abraham:

Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. (vs. 1-4)

“All the families” is to be translated as “tribes” rather than as simply “individuals.” Therefore, the promise made to Abraham is that God's blessing would flow through his family and find it's destination into every single ethnic people-group on the earth. The emphasis is upon the people-group, not the individual. This blessing is to be received by small and large people-groups alike – everywhere there are people! In fact, the use of the word “families” leads some to believe the actual number of believers in a “people-group” will not be large. What is significant though is that every ethnic group, even those for which
there is no accurate accounting, will be represented as part of His Kingdom and its promises.  

A mistake then of Crusade, or any other ministry, would be to embrace an attitude of not focusing overseas or in various ethnic cultures because the need is “so great right where we are”; that is not the mandate from Scripture. By focusing upon “nations,” or “people-groups” everywhere, Campus Crusade is committed to movements of “contextualization.” Crusade defines this as “a missiological term for taking the gospel and expressing it within the context of a particular culture.” That is, to be able to “speak the language” in every culture and not to attempt to do ministry in only a single manner. This ambition applies not just to nations other than the United States, but to people-groups in the US which do not “melt in the melting pot.” This hope and goal of movement planting is often represented in the slogan “movements everywhere until everyone knows someone who truly follows Jesus.” The goal of going after the nations, of all “peoples” is a definite strength of the organization because it clearly matches the mandate from Scripture.

**View of Dependency**

As Campus Crusade defines her cause, the “source” listed as the means by which the mission is accomplished is two-fold: the Holy Spirit and prayer. “We know that apart from Christ we can do nothing… so all is fruitless if we do not depend on the Lord to work in and through us.” The Holy Spirit causes us to be made aware, on an ongoing basis, that Jesus has provided our needs and will do so until He returns.  

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17 ibid.,  
18 The Godsquad Website; accessed May 2006; available at [http://www.godsquad.com/startaministry/defining.htm](http://www.godsquad.com/startaministry/defining.htm)  
19 ibid.,  
total dependence upon prayer offers a definite strength to the vision and mission of the church.

As previously stated from Crusade’s material, they believe that, “God longs for every person to know Him. He wants us to depend on him. One of the best ways to demonstrate our dependence and faith is simply by talking with the Lord about what is on our hearts and minds, and what we long for Him to do on campuses.” These words are provided to prospective students who are considering either becoming part of the current campus ministry or interested in beginning a new ministry. How then does God desire for us to depend upon Him? Why should students know that dependency upon God is crucial for successful ministry? Campus Crusade’s view of dependency reveals a fundamental truth that is essential for effectiveness in any ministry situation. Wayne Grudem states that:

Prayer is not made so that God can find out what we need, because Jesus tells us, “Your Father in Heaven knows what you need before you even ask.” God wants us to pray because prayer expresses our trust in God and is a means whereby our trust in Him can increase.

If prayer is defined simply as “communication with God,” a ministry that is dependent upon prayer is one which claims it is dependent upon God. Prayer should be viewed not as a means to communicate to God what one needs; rather it represents one’s relationship with God, as he is doing God’s work on earth. As we pray for ministry items and all others, we communicate with God in all of our personhood – in all the ways He has created us. What a person thinks, feels, and believes about God is revealed in prayer. The believer recognizes that God is pleased when he is engaged in prayer that demonstrates dependence. As Jesus taught in Luke 11:13:

\[
\text{If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him.}
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God expects His children to look to Him in prayer and to see His heart of a loving Father revealed.\textsuperscript{23}

Campus Crusade mentions several reasons why to pray and includes items to ask in prayer. As a mission organization with a purpose of participating in evangelism and discipleship of the world, it is natural that Crusade desires its students to pray specifically for “the Lord to open hearts of people on campus so they will be open to the gospel and respond in faith to Jesus’ love and forgiveness.”\textsuperscript{24} Seeing Matthew 7:7 as an appropriate passage for the mission:

\textit{Ask and it will be given to you; seek and you will find; knock and the door will be opened to you...}

Campus Crusade believes in “asking” God to provide the results of the ministry, because He is the one with the ability to grant it. The Heidelberg Catechism lends support to this position. In answering the question of why Christians need to pray, the catechism’s response is:

…God gives his grace and Holy Spirit only to those who pray continually and grow inwardly, asking God for these gifts and thanking Him for them.\textsuperscript{25}

That is, as students and staff with Crusade are calling upon God in a spirit of dependency, they can be assured that God is listening and in His providence will answer their requests. As far as the express nature of the request for successful ministry, the Catechism continues by explaining from the Lord’s Prayer, “your Kingdom come” means a prayer desiring to destroy the work of Satan on earth and that people throughout the earth will be ruled by God’s Spirit and Word.\textsuperscript{26}

\textsuperscript{23} Grudem, \textit{Systematic Theology}, 336.
\textsuperscript{24} http://www.godsquad.com/startaministry/defining.htm
\textsuperscript{25} The Reformation Study Bible, 2152.
\textsuperscript{26} Ibid., 2152.
A ministry that does not claim dependency upon prayer seems to be one that overtly claims not to be led by God. Campus Crusade’s intent to display a public dependence upon prayer demonstrates the leadership of the organization is not their own – it belongs to Him who is the recipient of their prayers. Clearly, this position is one of strength in a Reformed, Biblical standard.
CHAPTER SIX
WEAKNESSES OF CAMPUS CRUSADE MOVEMENTS

As we move into the weakness portion of the SWOT, I believe the tendency of movement-building which illustrates the greatest weakness lies in the relationship with the local church. That is, Campus Crusade for Christ is not a local church and therefore cannot Biblically function as one. It appears to me that the Biblical view of a church is minimized as the urgency is felt to “reach the world for Christ.” I believe there has been a culture created in many Para-church organizations like Campus Crusade for Christ which tend to see the local church as the “old-fashioned” means of doing ministry and fails to understand the local church as the Bible esteems her to be. We will examine several areas which reflect the reality that movement-building appears to be in conflict with a Biblical view of ministry which is intended for a local church.

Role of God’s Kingdom

As much all evangelicals are excited about the fulfillment of the Great Commission and the making of disciples over the entire earth – and I am excited about that – this vision is not to be limited simply to Matthew 28 and the famous “Great Commission” section. To use this passage as the mission-statement for an organization is admirable. However, it is limited if it is not put into the greater context of the entirety of the Bible and the unfolding of redemptive history. One cannot begin in the middle of a story, without understanding what has come before, or even after, and expect to have a comprehensive grasp on the nature of the story. Without a strong view of the entire theme of the Bible and God’s actions
throughout Scripture, the Great Commission will give someone “marching orders” and cause him to move in a particular direction. However, it can also cause students, and others, to be engaged in a battle without fully understanding the nature of the war.

To put the Great Commission into a grander context, we must understand the nature of God’s Kingdom, as well as the place of disciple-making, and how disciple-making fits into the Kingdom. The message of “the Kingdom of God” gives an overarching description of God’s plan for all eternity that proves itself from Scripture and is also broad enough to encompass all of Scripture. The Kingdom was the dominant theme of all the teachings of Jesus. In Mark 1:15 Jesus states that:

*The Kingdom of Heaven is near.*

This theme must be at the forefront of our hearts and minds for our understanding of the Great Commission to be understood.¹ George Ladd defines God’s Kingdom as: the rule of God…the Kingdom of God is not identified with its subjects…people will live in it and be governed by it.”²

This description paints a picture of life at its best ranging from the time of Adam and Eve until the day when Jesus returns. As seen in the days of Genesis 1-2, Scripture reveals the “pattern” for the Kingdom – God’s people enjoying the blessing of God’s place. Creation reveals the way the Kingdom is designed to be. Genesis 3 demonstrates that when sin entered the world through Adam’s action, the Kingdom was lost. The remainder of the Old Testament portrays God’s faithfulness to return His people to His Kingdom. This was promised to Abraham and the Patriarchs. During the days of the kings, there were signs of a “partial” kingdom which pointed us to the future day of the reign of the Messiah. The

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prophets reveal that this Messiah would someday come and establish His Kingdom, thus the Old Testament ends with a time of waiting for this coming to occur.

When Jesus appears on earth, announces the time “has come” and describes the nature of the Kingdom, the period of waiting is over. The movement of returning to the life God created for mankind to enjoy as described in Genesis 1-2 is underway. However, the reality of the Kingdom is still a period of waiting and delay. It was by His death and resurrection that humans could come “back” into the relationship with the Father, that for which they were designed, as His image-bearers. Sin had to be dealt with and God Himself had to come to earth for that to occur. By accomplishing His work, Jesus makes it possible to pronounce this great news “to all nations.” This is the message we are given to proclaim in this era of redemptive history. We take His message to the nations that life may be enjoyed as God intends. ³ That which we long for in our souls is here! We proclaim to the nations this “good news”!

Does Campus Crusade put the Great Commission into this context for the purpose of movement-building? I believe some staff and students do. However, as one examines Crusade websites like www.movementlaunching.com, very little if anything is mentioned about the Kingdom of God. There are tremendous resources on ministry-skills and philosophy, but little about God’s stated Kingdom. Note: this does not make the mission of Campus Crusade wrong. It does not make it un-Biblical. I simply offer that it portrays a weakness of communicating truths of “a story” without giving the entire plot.

**Role of Church in God’s Kingdom**

If Jesus’ mission was that of “inaugurating a time of fulfillment in advance of an eschatological consummation…then it follows that those who receive the proclamation of the

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Kingdom were not only viewed …as people of the Kingdom in the present, a church.”

That is, Jesus’ ministry was for a particular group of people – the people who would be receiving this consummation. The church by definition is “the community of all true Believers for all time.” It is this community of Believers that truly belong to Jesus, as described by Paul in Ephesians 5:25:

...as Christ loved the church and gave Himself up for her.

The church is often described as “invisible” in that it is composed of not what humans can see but what God is able to see: His “community.” This group of people, the church, is from ages past, present and future and belongs to God. Jesus’ mission on Earth was to come for her. As Edmund Clowney states:

Mission (of the church) expresses the purpose for which Christ came into the world, and the purpose for which he sends us into the world.

This church must be understood in light of God’s plan for the world. The church is not the Kingdom. The Kingdom is the “reign” of God. The church is not ruling over God’s kingdom. In an earthly kingdom, the subjects do not reign over the rulers. It is not that way in God’s kingdom either. The church is the community of the people in the Kingdom.

What then does this community of believers do on earth as they wait for her Savior to return and make the Kingdom complete? Of the many functions, one is the nature of the “witness to the Kingdom.” That is, the church does not build the Kingdom; rather, it bears to witness to the Kingdom. One can understand the Kingdom when he looks at the character of the church. As Wayne Grudem states:

As the church proclaims the good news of the Kingdom, people will come into the church and begin to experience the blessings of God’s rule in their lives.

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5 Grudem, Systematic Theology, 863.
6 Ibid., 863.
8 Grudem, Systematic Theology, 864.
This function of the church reveals itself in the heart of the Great Commission. The bearing witness of God’s Kingdom by the church is a function of discipleship. It can be taught. Jesus’ command in Matthew 28:20 is to:

*Teach them to obey everything I have commanded you...*

This is a primary purpose of the church. The nation of Israel once bore witness to His Kingdom; now it is the New Testament church comprised of Jews and Gentiles. The church displays the hope for the future while at the same time fights and resists the evil of this day. In the midst of the worst forms of evil demonstrated in our day, the church reflects the purity and justice of God’s Kingdom.⁹

A more clear description of a church is forthcoming; presently however, we must address the thought of “movements” as not being the reflection of the Kingdom as described in the New Testament. Folks involved with Campus Crusade are within this “invisible” Body of Christ. Yet, their approach to the Great Commission as revealed throughout Scripture is weak. In the “Transformation Community” article that appears on the [www.godssquad.com](http://www.godssquad.com) site, the writer claims that the community described in Acts 2:42-47 is a picture of the first “movement” begun by God. This is simply wrong. I suppose this statement could have validity if the sole purpose was the creation of new ministries. However, in light of all of Scripture, that was not a movement; it was God’s church!

**Role of Church in “Active Ministry”**

As the church is God’s means of displaying His Kingdom on earth, there are many activities that a local church is to be involved in doing. These “activities” are presented in Scripture and are not included in a debate of church versus Para-church, such as evangelism, discipleship, teaching, etc. I find there could be potential disagreement in the context of

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“where” we do these things. It is here we must use a comprehensive view of the intent of the
“church” and God’s purpose for her.

John Calvin says that the marks of the true church are:

Whenever we see the Word of God purely preached and heard and the sacraments
administered according to Christ’s institution, there, it is not to be doubted, a
church of God exists.\(^{10}\)

Calvin believes that when Christ gave the “keys to the Kingdom” to the disciples in Matthew
16, their purpose was not intended just for the work of the minister, but ministers must also
pass this ministry on to others. That is, this community called “the church” would be the
place in which the means of forgiveness of the sins of man would occur. Someone cannot
enjoy the benefit of their sins being forgiven and entering the Kingdom of God unless they
do so in a local church. As well, it is the local church which preaches the Gospel through
faithful ministers and pastors and which gives the sacraments. The local church was given,
by Jesus, a huge responsibility and privilege. She is the one who represents the Kingdom of
the great King.\(^{11}\)

This church has very definite “marks” and should be easily recognized without
use of signage. The Belgic Confession states the true marks of the church are that:

it practices church discipline…it governs itself according to the pure Word of
God, rejecting all things contrary and holding Jesus as the only head.\(^{12}\)

She has a very precise rule of government: “there should be ministers or pastors to preach
the Word of God…there should be elders and deacons, along with pastors to make up the
council of the church.”\(^{13}\) This is a unique group in the midst of an evil day! Calvin also
describes her as:

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\(^{11}\) Ibid., 1:1035-1036.


\(^{13}\) *Ibid.*, 2160.
The “mother” in that “there is no other way to enter into life unless this mother conceives us in her womb, gives us birth, nourishes us at her breast…unless she keeps us under the care and guidance until…we become like the angels.”  

As Campus Crusade engages in what I refer to as “active ministry,” such as sharing their faith, leading small-groups, presenting personal testimonies, I am curious whether this community of God’s people is in their mind. In many cases, I think it is not. While attending a Winter Conference last year hosted by Crusade, I attended a training seminar on “how to share your faith.” A Crusade staff member of many years encouraged the students that they should, while engaging in spiritual conversations, “keep the message on Jesus, not your church or other things.” I understand his intent and I appreciate his heart, one concerned for focused conversation upon one’s need for a Savior. However, to talk about Jesus and to leave out His Body, His Bride, the one He died for, seems incomplete. Can we discuss Jesus without including the one for whom He is returning? I suppose we can, however, I believe it is a conversation weaker than it should be.

Also, in the process of building “movements everywhere,” I hear virtually nothing about the sacraments from Crusade staff or students. If these are the marks of the true Church and the Church is the recipient of God’s Kingdom, how can one engage in “active ministry” without the ongoing use of the sacraments? I shared this thought with a local Crusade staff member, who is also a very good friend. I posed this thought to him: “can salvation be complete without the sacraments?” His response: “not if you are Catholic!” Again, I understand his position, but, does the New Testament imagine that the normative conversion experience occur outside the realm of Baptism and the Lord’s Supper?

Consider the sacrament of baptism. As movements are established around the world to fulfill the Great Commission, part of the command of Jesus mentions the practice of baptism. Yet, this is not part of Campus Crusade’s distinctive of ministry. I believe that it

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should not be since Crusade is not a church. However, this becomes problematic: how can an organization be fully committed to a calling they do not intend to fully perform?

Baptism was instituted by Christ and commanded in the Great Commission. John Murray notes that the importance of “baptism into” must be understood:

It is apparent that it expresses a relationship to the person into whom or into whose name persons may have been baptized. It is in fact the relationship that is basic…baptism signifies union with Christ in His death, burial and resurrection…because Believers are united to Christ.\(^{15}\)

People are to be baptized into the Trinity, demonstrating their union with God.

The institution of baptism is an “ecclesiastical rite instituted by Christ Himself.”\(^{16}\) This rite is what the church does as it preaches the Gospel. The sign of baptism is not to be separated from preaching the Gospel. As the church takes the good news of Jesus’ work, it applies this sign of baptism.\(^{17}\) As the Heidelberg Confession states, baptism reminds us of Christ’s sacrifice:

Christ instituted this outward washing and with it gave the promise that, as surely as water washed away the dirt from the body, so certainly his blood and his Spirit washes away…all my sins.\(^{18}\)

Are we to encourage conversion without baptism? Or, is this just something for “the Catholics”?

Along with baptism, the Lord’s Supper is not included in the intent of movements. What was the aim of Christ upon His instituting this sacrament? In Luke 22:16, Jesus states:

For I tell you, I will not eat it again until it finds fulfillment in the Kingdom of God.

There is a clear connection between Jesus giving the Lord’s Supper to the disciples and His return. As Berkouwer states:

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\(^{17}\) Ibid., 101.  
\(^{18}\) *The Reformation Study Bible*, 2148.
The Lord’s Supper is given to the church in its going through the world…the bond of communion between the church and Christ will not be broken and he will be with it until the end of the world.\textsuperscript{19}

The Lord’s Supper is given to believers as they wait for their Savior to come in the fulfillment of His Kingdom.

As the Lord’s Supper is given regularly, the church recognizes her position with Christ but also a future time when He will return and His Kingdom will be complete. The sacrament will be given until He returns.\textsuperscript{20} The supper gives nourishment to our bodies as we wait for Him. Again, from the Heidelberg Confession Number 79, speaking of His body and blood represented by bread and wine:

\begin{quote}
…truly nourish our souls for eternal life…by this visible sign and pledge, that we, through the Holy Spirit’s work, share in His true body and blood as surely as our mouths receive these holy signs in His remembrance, that all of His sufferings and obedience are as definitely ours as if we personally had suffered…\textsuperscript{21}
\end{quote}

Within the context of “spiritual movements,” I see very little importance given to these sacraments. I believe this is due to a great zeal for “active ministry,” yet a zeal which is missing a Biblical view of what active ministry consists. In this perceived weakness, there are corresponding “threats” that will emerge later in this thesis, such “active ministry” activities as a group of students joining together to serve themselves communion during Bible-study.

As I now examine and in the past have personally experienced the ministry of Campus Crusade for Christ, I have never viewed overt disparagement of the local church. On the contrary, I sensed that from a leadership position, Crusade was fully committed to the local church. In fact, Bill Bright wrote several Bible-studies on the significance of the local church.\textsuperscript{22} I do not believe the intent of Campus Crusade is unbiblical. I believe the aim of

\begin{flushleft}
\textsuperscript{19} Berkouwer \textit{Studies in Dogmatics}, 191. \\
\textsuperscript{20} Ibid., 191. \\
\textsuperscript{21} \textit{Reformation Study Bible}, 2149. \\
\end{flushleft}
building movements weakens the Biblical approach to ministry and replaces it with a desire for numerical success and statistics. This perceived weakness can also be corrected by movements functioning for the purpose of bringing more people into the true Body of Christ.
CHAPTER SEVEN

OPPORTUNITIES WITH MOVEMENTS

Perhaps the most exciting aspect to the ministry of Campus Crusade is the plethora of opportunities that can emerge from such an organization. As a product of the ministry personally, I have both witnessed and experienced tremendous opportunities. In light of the Kingdom discussion in the previous section, the question we ask now is simply: what are opportunities for the Kingdom of God that could arise from Campus Crusade-based movements around the world? For the local pastor considering a partnering relationship with Crusade in his community, what are some possible advantages for his congregation and the vision and plans he has for his church?

Development of Laborers

Within the context of any “movement,” the manifestation of its success is the people who believe in the cause. “People” simply emerge from a movement because of the dynamics it possesses. Considering the previous discussion from Genesis 1, which reveals that man is made in the “image of God,” the reality that “people” are the product of movements is significant. As this passage is true of Christians and non-Christians alike, the use of movements to make relationships with people as God's image-bearers is an incredible opportunity.

The products of Campus Crusade movements are people who can emerge into a local church. As the mission statement of Crusade is clearly revealed, “turning lost students into Christ-centered laborers,” the development of students grounded with a Christ centered
passion for God's work on earth (the expressed goal of Campus Crusade) is a tremendous
t opportunity. The vision of movements is often quoted from Matthew 9:37-38:

_The harvest is plentiful but the workers are few. Ask the Lord of the harvest,
therefore, to send out workers into his harvest field._

What is the vision of these laborers?

Which leads to an important question: from where will the next generation of
Christian workers, pastors and missionaries come? From the college ministries
around the world of Campus Crusade for Christ and other evangelical groups.
From these campuses will come the generation of laborers who will see the Great-
Commission fulfilled.¹

A Crusade movement is intentional about asking God to raise up men and women with a
passion for lost students within their respective environments on campus. The answer to this
prayer is a groundswell of people who will be equipped to walk with God and serve Him; a
great asset to any church. The fruit of movements is people! This represents a plurality of
skills, gifts, and talents, all of which possess a trained perspective of ministry and vision for
the work of God around the world.

**Development of Leaders**

In an interview with a pastor who recently served as a staff member with Crusade, I
asked him about the opportunities of Crusade movements. “The drawing of gifted leaders”
was his first response. That is, the movement’s purpose of accomplishing a significant task
generates enthusiasm and passion. The task of reaching a particular geographical area, such
as one’s dormitory, with the Gospel will be attractive to someone with a desire to lead. Of
course, this fact could leave some students with lesser leadership capabilities with a different
perspective of Campus Crusade and this does occur. Regardless, movements seem to attract
people that are oriented toward leadership positions.

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¹ Campus Crusade for Christ Website, accessed April 2006; available at
http://www.campuscrusadeforchrist.com/joinus/Ministry/MainFrameset.htm
Crusade's explanation of its mission statement, includes the following: “taking the initiative to share our faith so that every student on every campus can hear the gospel...”

Who are the people known for “taking the initiative?” They are folks who in some capacity are leaders. In speaking with another former staff, he states “this is what we do. We see students arrive on university campuses. They are looking for ways to be leaders. We give them an opportunity by being involved in our movement.” That is, the college campus is immersed with students with leadership abilities. It is not surprising when students involved in Crusade movements are also presidents of their Greek houses, leaders in Student Government and other organizations. Crusade’s desire to influence students with the Gospel is for strategic purposes as well.

It isn't a question whether tomorrow's leaders are on the campus or even a question whether these leaders will shape and influence our country and world. The question is who will shape and influence them? The old watchword of Campus Crusade for Christ was, "win the campus today and you'll win the world tomorrow." Almost every major political, athletic, social, military and religious leader will pass through the university. To reach them with the gospel is to effectively reach the world.

The reality is the next generation of future leaders in our world is made up of current students on campuses today.

I saw a live interview with Joel Rosenberg, author of “The Last Jihad” several months ago at a National Crusade conference. Joel was a student involved in the Crusade ministry during his undergraduate days at Syracuse. Upon graduation from college and while working in Washington DC, Joel continued to desire opportunities to share Christ in multiple ways – some 20 years later. As a result, in each of his novels, with each making the New York Times Best Seller List, Rosenberg provides an account of someone hearing the Gospel!

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2 Godsquad Website; accessed April 2006; available at http://www.godsquad.com/startaministry/defining.htm
This represents the heart of Campus Crusade: “equipping students to walk with God for a lifetime and have an impact for Christ on the campus and world.”

**Development of Reproducers**

The very nature of a movement is that it is an organization designed to outlive its current members. The movement is not meant to die! As students become disciples, they become “reproducers.” People will emerge into the movements as those who were previously unknown to the group, which is the essence of laborers and leaders. We can learn from Robert Coleman:

His (Jesus) whole evangelistic strategy – indeed, the fulfillment of His very purpose in coming into the world, dying on the cross, and rising from the grave – depended upon the faithfulness of His chosen disciples to this task. It did not matter how small the group was to start with so long as they reproduced and taught their disciples to reproduce. This was the way His church was to win – through the dedicated lives of those who knew the Savior so well that His Spirit and method constrained them to tell others.

A disciple of Jesus is one who reproduces his life. As a ministry which produces laborers, with a mindset of following Jesus and leaders who will take the initiative in ministry, Crusade will see ongoing reproduction occur. This is a great opportunity for a local church. How many pastors would love to have new members in their congregations who have vision of bringing new people to church? Crusade believes this experience is necessary in order to accomplish the task: “in and through people…God involves people who make themselves available.” That is, reproduction must occur, and it will as followers of Christ are made.

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4 The Godsquad Website; accessed April 2006; available at http://www.godsquad.com/startaministry/defining.htm
While listening to a retiring staff member make his “farewell address” to a room filled with fellow staff, I was encouraged by his final remark: “though I am leaving the ministry (to pastor), I will never leave the movement.” I believe this is a great perspective for anyone ever associated with Crusade. Even for those that have theological differences with Campus Crusade, it seems unlikely there should be disagreement with the heart of the movement. It is a great opportunity for the universal Body of Christ to have members in their congregations with vision to multiply their lives into the mission of God.
CHAPTER EIGHT

THREATS OF MOVEMENTS

As threats of movements are discussed, I should note these are “possible” threats and may not be issues at all in local churches. The following items could be listed as “red-flags” or warning signs. I am not suggesting that they occur frequently, but rather that, the possibility exists that they could.

Church Discipline

Campus Crusade desires growth to occur as a product of movements. They desire, and I believe rightly so, that the aim should be: “every student on every campus will have a chance to say yes to the love and forgiveness Christ offers.”¹ The goal is for students to be influenced by the movement resulting in more and more students participating.

An area of concern for any ministry, Crusade included, is determining how to deal with issues of sanctification as the movement gets larger. That is, in the context of a movement, how can an individual’s sin be dealt with Biblically? When growth occurs and people are undergoing the “build” component, what means are in place to help them grow in Christ-likeness?

In regard to the subject of church-discipline and before I offer critique of Campus Crusade, I must first confess that I believe that local churches in contemporary evangelicalism are presently operating poorly in this area. The church does not appear to be the model she is designed to be in this practice. As R.B. Kuiper states:

¹The Godsquad Website; accessed April 2006; available at http://www.godsquad.com/aboutus.htm
The marks of the true church are three in number: preaching the Word of God, proper administration of the sacraments and faithful exercise of discipline. By those standards the present plight of almost all churches is sad indeed…As for discipline, many churches neglect it because they fear it will reduce membership and detract from their glory.”

It hardly seems fair to criticize Crusade with this issue. However, the call to practice discipline is given to the church, not ministries outside of her, which raises the question of availability. As we shall determine, this criticism is to be placed completely upon the church but the threat facing Crusade is that they may not produce people who will be in a place to receive it.

Why does the church practice discipline? This underscores a dimension of the very purpose of the church. As previously discussed, the church is the communion of saints of God who have been called to into fellowship with Christ. The church is unlike any other institution on earth. The purpose of discipline is to make the church the perfect bride of Christ she is designed to be. Berkhof speaks about discipline:

It seeks to carry into effect the law of Christ concerning the admission and exclusion of members and…it aims at promoting the spiritual edification of the members of the church.

The New Testament has given the church responsibility to discipline the saints of God. II Corinthians speaks to this issue in regard to Christians who are actively sinning:

If anyone has caused grief, he has not so much grieved me as he has grieved all of you…the punishment inflicted on him by the majority is sufficient for him. Now…you ought to forgive and comfort him…so he will not be overwhelmed by excessive sorrow.

The church is to provide discipline which will lead to growth in godliness and it is the church which has been given this responsibility. Richard Baxter states in regard to the usefulness of discipline:

…shaming of sin and humbling the sinner, and in manifesting the holiness of Christ, and of his doctrine and church, before all the world.

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The church has been given several means by which to exercise discipline for someone who is unwilling to repent of sin. The church could choose to refrain from serving the Lord’s Supper to the non-repentant individual. This mode of discipline is a means of private discipline. The pastor or elders could make the person’s sin public to the congregation from the pulpit. Lastly, the member could be excommunicated from the local church and not allowed to fellowship.\(^5\) These are all Biblical guidelines for helping someone in sin to grow. The problem with a Para-church model of ministry is that the infrastructure is not in place for this to occur. Campus Crusade simply cannot perform this practice.

I experienced the process of both giving and receiving a form of discipline within the context of a Crusade movement. The mode of correction typically chosen was through personal confrontation. This is a Biblical approach to deal with sin, but, it is not church discipline. As Berkhof states about church discipline:

>(There is) a noticeable tendency to be lax in discipline, to place a one-sided emphasis of the reformation of the sinner through the ministry of the Word…and personal contact.\(^6\)

This represents what seems to be the typical approach in both church and Para-church ministry. We desire for someone in sin to hear the Word preached and for correction to occur from its application. If correction does not happen, we may attempt a personal conversation. The matter of discipline typically will stop here and will not be carried into proper, Biblical church discipline.

The threat I perceive from Crusade movements is that both students and staff are never exposed to the practice of church discipline. Within the context of a movement in which the sacraments are not administered, the possibility of someone not being served the Lord’s Supper would never be considered. This creates the possibility of students and staff

\(^6\) Ibid., 600.
involved in movements to view the church’s authority as being less than the Bible has given her. It could also allow for a scenario in which the church appears as an archaic institution instead of the active Body of Christ. This highlights the need for those involved in Para-church ministries to be under the authority of the local church.

**Selective Use of Scripture**

In the process of developing movements, Crusade uses the Bible as its means of direction setting. For example, as previously discussed, the Great Commission passage in Matthew 28 is the driving force of the organization. The fulfillment of the commission is the aim and purpose of Crusade’s existence.

However, the means by which to fulfill the Great Commission, as revealed in the remainder of the New Testament, seems to be loosely considered in Crusade’s strategies. As mentioned in previous chapters, the church is the base where disciples of all nations are to be made. The question then emerges: “where does the justification for the formation of movements arise when one examines New Testament strategies for fulfilling the Great Commission?” I do not believe that referring to the events of Pentecost as the “first movement” is an acceptable answer. I suggest there is a threat to the Body of Christ when any ministry uses part of the Bible for its mission and then uses alternative strategies for the remainder of its mission. This represents what I refer to as a “selective use” of Scripture and violates the intended use of the Bible. The Westminster Confession of Faith states about Scripture:

> The whole counsel of God concerning all things necessary for His own glory, man’s salvation, faith, and life is either expressly set down in Scripture, or by good and necessary consequences may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men.\(^7\)

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The entirety of the counsel of God is appropriate for direction-setting with any ministry. What is the whole counsel of God? Martín Lloyd Jones says of Scripture:

> What is the message? It is that “such as I have;” and it is limited to that. This is what I have received, this is what I possess…I do not bring my own thoughts and ideas. I do not just tell people what I think or surmise: I deliver to them what has been given to me.\(^8\)

The whole counsel of God is what we possess in the Scriptures. It is what has been recorded for us. We have all we need to know in order to fully obey and be in compliance with His will.

How is the use of “selective Scriptures” a threat to the Body of Christ? Why does it matter that a ministry can build itself upon the teaching of one Scripture and ignore others? Because the entirety of Scripture has provided a basis for ministry and it reveals that the local church is the place in which ministry is to occur. If a ministry chooses some part of Scripture for its strategy, while ignoring others, the whole counsel of God is not being recognized and obeyed.

For example, we can again consider the Great Commission passage. Most evangelicals, I believe, are in agreement about the conviction that the process of making disciples is the mission Jesus has given to His followers, as revealed in Matthew 28. However, consider Titus 1:5:

> The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town...

Why would this passage not be interpreted as complementary to the Great Commission? One could reason that a strategy of fulfilling the Great Commission is to be carried out by the appointment of elders in every town all over the earth.

The implications of a selective use of Scripture are not easily determined. However, using certain Scriptures without regard to others can be considered a threat because the

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possibility exists for creating a pattern of misusing Scripture. If such a pattern is set in motion, I believe a potential threat exists, where such things as cults are created. A Crusade movement which functions within a local Body of Christ can be prevented from the possibility of such a threats occurring as easily as outside the realm of a church.

**Financial Giving**

Another possible threat to the Body of Christ is found in use of finances. Within the context of Campus Crusade for Christ, many students (like my own experience) will receive God’s call upon their lives to join Crusade staff on a fulltime basis. This is a stated goal of Crusade and a great opportunity for the individual. In order for this process to be fulfilled, each staff member is responsible for raising all of his financial support. This process is both a great responsibility and privilege in experiencing the unfolding of God’s call upon the life of the staff member.

A possible threat to the Body of Christ could emerge in the process of staff members developing a team of financial supporters. Where does the money come from to support each staff member? From personal experience, financial support primarily comes from three sources: individuals, churches and businesses. Typically, a staff member’s support team will consist of a combination of all three, but primarily the bulk of support will come from individuals.

Every staff member will give a presentation to the potential donor. He will present his ministry assignment and the vision God has placed upon his heart for that assignment. He will share this vision with as many individual, churches, businesses as possible.

All of our full-time staff members have the honor of raising our own financial support. At our New Staff Training, we coach you in how to develop ministry partners. You then go home and begin the process of finding those people whom God has chosen to be part of your ministry. You’ll spend a lot of time on the
phone and visiting people in their homes or at work – you’ll be presenting your ministry and inviting people to join you in what God is doing.¹⁹

Upon the completion of raising the necessary funds, the staff member will report to his assignment.

The following hypothetical scenario has the potential of creating confusion in regard to giving, for both the staff member and the potential donor. A new staff member gives a very compelling vision for the future ministry he will be involved in performing. Upon hearing the vision of the new missionary at the University of ________, a great vision is implanted into the donor’s heart and desires to contribute to the ministry financially.

Where do the dollars come to support this very exciting work? Possibly the donor could chose to sacrifice money from his personal budget to provide support. Or, possibly the donor feels that giving to the work of a missionary is just as important as the local church and could chose to give less money to the church in order to provide support to the staff member. Unless the donor has a Biblical understanding of the local church, he could easily become more excited about ministry activity outside the context of his local Body of Christ. One could make the case that supporting someone on the “front-lines” of ministry is more important than paying the “utility bill” at the local church.

What is the primary place a Christian is supposed to give? Howard Dayton states:

…give a minimum of 10 percent of our regular income through our local church because we believe this is a tangible expression of our commitment to our church.¹⁰

Throughout the Scriptures it seems the local church is the recipient of Christian giving. In 1 Corinthians 16:2 Paul states:

*On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collection will have to be made.*

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¹⁹ http://www.campuscrusadeforchrist.com/joinus/FAQ/MainFrameset.htm
The threat is that the line between a local church and a Para-church ministry will become increasingly unclear. The giving of finances is a simple means by which to make this distinction more clear.

Unfortunately, this threat also reveals a weakness within some local churches, in my opinion. The reason a potential donor may not be interested in giving to his local church could be due to lack of vision on behalf of the church to the Great Commission. I believe there are churches that have either forgotten or become disobedient to their calling. However, this does not provide the basis for not “bringing the whole tithe into the storehouse.” (Malachi 3:10)

My wife and I were recently visited by a new staff couple with Crusade. They gave us a support presentation and revealed that their assignment was to the local university in our town. As they shared their financial needs, the subject of giving to the local church emerged in our conversation. The husband stated “we have to help people understand the difference between giving to missions and the church. Our problem is that too many people are set in their ways and only give to the church.” His words were both accurate and harmful. This young man’s desire was to convince people to give less to their local church – in order for his own ministry to have more funding. I believe he needs to be trained in regard to the nature and mission of the church and how his ministry fits into it.

I believe Campus Crusade staff and other Para-church workers should be supported financially and that the means of support raising is appropriate. Howard Dayton believes it is appropriate to give a tithe to the local church and to “give over and above the tithe as the Lord prospers or directs us.”\footnote{Crown Financial Ministries, \textit{ Biblical Financial Study} (Gainsville: GA, Crown Financial Ministry, 2000), 90.} In the United States of America, which comprises the most
powerful economy in the world,\textsuperscript{12} it seems very likely Christians can afford to tithe and support several missionaries.

CHAPTER NINE

RECOMMENDATIONS TO LOCAL PASTORS

How should a local pastor respond to an offer to partner with Campus Crusade for Christ to reach a campus for Christ? Is Crusade the type of organization with whom a church is willing to partner? The hope of this thesis has been to assist a pastor working through this question. I offer the following recommendations to any pastor or group of elders who will be making this decision:

1. Encourage and congratulate the staff members for answering God’s call to full-time, vocational service. Please recognize these are men and women who are offering their lives and careers to the service of God. They may or may not be seminary trained or ordained, yet they are serving in a full-time capacity and are worthy of respect within the universal Body of Christ.

2. Require membership of the local staff into your church. This could vary if the staff member will not be living in the same town as your church. However, in a typical situation, I believe the staff-member should belong to the church with whom he hopes to partner. This membership will create the Biblical relationship where the “movements” will have their true home – the local church. A staff-member who would like to “partner from a distance” would represent a situation a pastor should tend to avoid.

3. Insist upon agreement with issues of church authority. All members of the church are to be under the leadership and direction of the local church’s authority; full-time missionaries are no different. I suggest having either the Senior Pastor, an Associate or an Elder be
responsible to serve as a liaison to the Body. Though the staff-member will have a supervisor within the infrastructure of Crusade typically in another town, an agreement should be in place regarding expectations for the staff from within the church. Though the pastor or leader probably would not desire a daily report of ministry activities, someone should have a very clear understanding of what the staff is attempting to do on campus. Not only is this helpful for the church, I think most staff-members would love to have someone who cares enough about their ministry to give loving oversight.

4. View the staff member as an active church member – because he is! Though his job causes him to participate in active ministry throughout the work week, he should not be prevented from being involved in church ministry. The majority of church members are employed during the week; yet they serve in various ways in the church. Not only should staff members be involved in serving, it is likely they are very gifted and will be valuable additions to the church.

5. Seek to help the staff in regard to financial support. A great source of help to them would be to take the “mystery” out of support-raising. Make the congregation aware of the needs of staff. Recognize that the majority of support the staff receives comes from individuals from various places around the country. Therefore, the staff should not be viewed as a hindrance within the church and should be recognized as church members just like everyone else. Encourage full participation in tithing and also encourage giving beyond the tithe to such organizations as Crusade.

6. Make the vision of the Crusade staff part of the comprehensive mission plan for the church. As your church looks at the Acts 1:8 model of missions when seeking to minister at
home, state, country and world,¹ use Crusade staff as part of that plan. Help the congregation to see what God has brought into your church in terms of missions!

7. Lastly, if the staff is fully under the authority of the church, they are NOT TO BE FEARED! I say this as clearly as possible: take advantage of them! Movements are not something to be avoided. Movements can be a means toward growing your church! A Crusade movement on a college campus, if under the authority of the local church can be a phenomenal asset. Imagine the possibilities that can exist with additional labor in your church, helping you to be aggressive in reaching future leaders for Christ. Allow Crusade movements to function under your authority and let them participate in growing God’s Kingdom around the world.

¹ http://www.ccci.org/staff_volunteer_opportunities.html
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