



A THEOLOGY OF

Risk

Writing Team: Edward Nye (lead writer), Renée Griffith Grantham, Dr. Mark Hausfeld, Daryl Jump, Dr. Faith Lund, Dr. Boyd S. Powers

INTRODUCTION

Risk is common to every life, but missionaries face more than usual as they minister in different contexts worldwide. In preparing this paper, we have discovered little written on risk from a theological perspective, and almost nothing written for the specific context of risk in missions. This paper is written in response to that need.

Purpose and Audience

The purpose of this paper is simply to provide missionaries a biblical framework to make decisions about risk when they find themselves in a moment of uncertainty. We will call these “risk decisions” for the purposes of this paper. This may be a decision about whether to stay or go in a country when facing impending unrest or specific threat to their lives or work. Or it may be a decision about whether to settle in a region where there is less than adequate health, education, or some other type of infrastructure. These are decisions that have been answered with well-intentioned but unhelpful pieces of advice such as “trust God”. What missionaries need instead is some means to evaluate their decisions in the context of Scripture and the Kingdom.

But there is a secondary audience and purpose as well. One reason that missionaries from the West, and particularly American missionaries, tend to struggle with risk decisions is that they do so against the backdrop of a culture that has become so risk averse as to call into question any decision that may cause discomfort. Even our church leaders sometimes argue that missionaries should not go overseas if it means exposing them to adverse events.

This has a downstream effect of causing potential missionaries to question whether they are indeed called to a life of missions. Their families, the church, their friends all may argue that exposing themselves, much less their spouses and children, to the type of risks that missionaries must face is not only not godly – it may be immoral.

In addressing the biblical framework necessary for missionaries to make good risk decisions, it is our hope that this paper may also help those on the other side of the “sent ones” (missionaries) – whether families, sending churches, or friends – to recognize that our cultural understanding of risk is flawed. One wonders what today’s church would think about what famed and martyred missionary Jim Elliot wrote in his journal on October 28, 1949, “He is no fool who gives what he cannot keep, to gain that which he cannot lose.”

As we will see, however, this theological framework does not mean that one should take any and every risk.

Definition of and Motivation for Risk

One reason that we struggle with approaching a theological response to risk is that we sometimes struggle with defining what risk is. The arbiter of cultural knowledge, Wikipedia.com, lists more than a dozen definitions of risk with implications that there are far more. Author and

theologian Anna Hampton tried to create a definition of risk that applies to risk decisions that missionaries make calling it “witness risk” (Hampton 2024, xiii). However, for the purposes of this paper, we shall agree with the International Organization for Standardization (ISO) 31073 which defines *risk* as the “effect of uncertainty on objectives” (2020).

The word risk too frequently is thought of synonymously with the word “threat” or “harm”. But risk has more to do with uncertainty than it does with threat. Whenever we take a risk, there is always a chance for harm or loss. But when we take a risk, we also do so because of a potential benefit or gain. Think of the risk tolerance questionnaire that every investment firm asks you to complete to get a better understanding of how much you are willing to risk for what potential gain.

Believers, and especially missionaries, must bring a different calculus into the equation of risk. We cannot do a simple cost / benefit analysis to determine whether a risk is appropriate. Instead, missionaries – and in fact all believers – must evaluate risks considering potential gains and losses to the Kingdom of God. It is rooted in our understanding of calling, obedience, and faithfulness. The potential outcome is uncertain, to be sure, but that does not mean that the risk cannot be evaluated.

WHAT DOES THE BIBLE SAY ABOUT RISK?

Before going further into how we respond to risk, we should first endeavor to see what Scripture says about risk. As we shall see, Scripture is not silent on the topic. As we read through these passages, we will see people making both good and bad risk decisions, where a “bad decision” is simply defined as a decision which ended up being contrary to God’s will. It is tempting to see these narratives only in terms of obedience, or faithfulness, or some other value. And indeed, these values do apply as we shall later see. But in each case, a person had to decide how to proceed though the outcome was uncertain. Sometimes these decisions were in relation to threat, and sometimes in relation to reward. But it is the human agency of decision-making that we are focused on in these passages.

Risk in Creation

In some sense, one could say that God took the first risk in creation (Genesis 1–3). He placed the tree of the knowledge of good and evil in the Garden of Eden, and although He told Adam and Eve not to eat from it, He left them the choice (2:17). Their decision led to the fall of humankind, allowing sin to enter the world; however, the risk was necessary for Adam and Eve to choose freely whom they would serve.

God used this ultimate risk for His glory. Out of it came the protoevangelium of Genesis 3:15 introducing humanity’s curse and God’s promise for a savior. Thus began the *missio Dei* (“mission of God”): His plan to bless the nations through the gospel of Jesus Christ. That mission and our call to participate in it are critical to understanding risk.

Risk in the Life of Abraham

Abram took a risk responding to God’s call in Genesis 12:1–3 to leave his native country. God promised to bless Abram if he obeyed, “So Abram went” (v. 4)¹. He chose the risk based on faith and obedience, not evidence.

¹ All biblical citations unless otherwise indicated are from the English Standard Version (2016).

Another time, Abram encountered potential threat in Genesis 12:10–20. His response revealed much about his character. Pharaoh took Abram’s wife Sarai as his own because Abram was afraid and wanted to protect himself. As a result, God struck many people with plagues and Sarai may have been violated. This response to risk was neither wise nor necessary.

Later, Abraham (née Abram) obeyed God’s command: “Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you” (Genesis 22:2). Even if Abraham reasoned that God could resurrect this son of promise (Hebrews 11:19), he couldn’t be sure. It was a risk.

Risk in the History of Israel

1. **Esther.** With pressure from Haman on one side and Mordecai on the other, Esther chose to face potential death: “If I perish, I perish” (Esther 4:16).
2. **Shadrach, Meshach, and Abednego.** Their response to King Nebuchadnezzar is one of Scripture’s most powerful statements of faith in the face of risk: “Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods...” (Daniel 3:17–18).
3. **Nehemiah.** The risks he took placed him in dangerous situations for what he believed was God’s will for Israel. Like Esther, he understood his unique position to impact his people’s future; he did not waver. However, he mitigated some risks (cf. Nehemiah 2:15; 4:9, 16–23; 6:3–4), constantly praying for protection and deliverance from (and judgment on) his enemies. He chose risks carefully, recognizing his enemies’ strengths, all while obeying God.

Risk in the Life of Jesus

Like the tremendous risk God took in creation, Jesus, in obedience to the Father, risked all to redeem creation from its fallen state. This continued the *missio Dei*. One would think, then, that Jesus would be a bold risk-taker. But the life of Jesus clearly demonstrates He took some risks (John 2:12–22) but avoided others (John 11:53–54). Yet He “set his face to go to Jerusalem” (Luke 9:51) and the cross that awaited Him. Jesus made it clear when He rebuked Peter in Matthew 26:52–54 that He chose to live His life to fulfill Scripture and the Father’s will. In other words, Jesus processed every risk taken or avoided in relation to whether or not it fulfilled Scripture and was in the will of the Father.

Risk in the Life of Paul

Paul’s journeys and ministry in Acts reveal his varying responses to risk. At times, he escaped danger (9:22–25), was forcibly relocated (13:50–51), was sent away by believers while others stayed behind (17:13–14) and went back to face a threat but later left (14:19–20). Perhaps most memorably, Paul hurried to Jerusalem (20:16) despite warnings of hardships and persecution (20:22–23) and later, imprisonment (21:10–11). His purpose, like his Savior’s, was to “finish [his] course and the ministry that [he] received from the Lord Jesus, to testify to the gospel of the grace of God” (20:24).

Other Biblical Risk Narratives

Scripture is replete with other examples of those who took risks, with mixed motivations and results. This list, which is by no means exhaustive, can instruct a biblical understanding of risk.

- **Exodus 1:15–21.** Hebrew midwives defied Pharaoh’s order to kill all newborn Hebrew boys. Because of this, God protected the midwives and made them fruitful.
- **Joshua 2:1–21, Matthew 1:5.** Rahab risked her life and likely her family’s by harboring Israelite spies. She and her family were saved, and she became an ancestor of Jesus.
- **1 Kings 17:9–16.** A widow gave Elijah the last food she and her son had. The Lord miraculously provided for them.
- **Matthew 14:1–12.** John the Baptist kept telling the truth about Herod’s adulterous relationship and was martyred.
- **Matthew 14:25–32.** Peter stepped out onto the waves when Jesus beckoned him but began sinking when fear took over.
- **John 9:18–22.** The parents of a man who was healed would not acknowledge Jesus’ part in the miracle because they feared being thrown out of the synagogue.
- **John 19:38, Mark 15:43.** Joseph of Arimathea followed Jesus in secret because of fear; later, he dared to ask Pilate for Jesus’ body.
- **Acts 12:1–2.** James assumed a leadership role in the Early Church and was martyred.
- **Hebrews 11.** Heroes of the faith took risks, received God’s favor, and experienced different outcomes (victories, miracles, and persecutions). The “faith chapter,” fittingly ends this brief list. Not only did these heroes of the faith, as William Carey said, “Expect great things from God, and attempt great things for God,” they did so with results both triumphant and tragic. Yet all received God’s commendation. Thus, Scripture does not validate risk by an earthly outcome but whether the faith endeavor was God-ordained.

RISK IN MISSIONS

The Missionary Call

The AGWM Missiological Committee (2012) defined a missionary as:

A person called and empowered by the Holy Spirit and commissioned by the church to cross barriers of culture and language, boundless in geographic location, in order to proclaim the gospel, disciple believers, establish the church, and demonstrate compassion.

Missions service begins with a divine call. Assemblies of God missionary and theologian John York reminded us that “the missionary call rests upon the foundation of *missio Dei*.” (York 2014, 215). It is an individual call affirmed by the sending church. The impetus for that mission is the lostness of humanity, the glory of God, and the power of the Gospel.

Risk is inevitable in carrying out this mission. As York continued, “Historical prejudices must be overcome. Demonic deception must be directly encountered. The perils of danger on the one hand and, on the other, boredom, the tediousness of just trying to maintain life, will have to be faced” (York 2014, 215-216).

To be called to missions means to be chosen to risk. As Hampton says, “Being chosen to enter the battle means that one is chosen by Christ to take risks for him. We risk because we are called to do so. Men and women are selected for risk by a clear and confirmed calling from God. They do not elevate risk as a value in and of itself” (Hampton 2024, 15).

Risks Inherent to Cross-Cultural Service

As stated earlier, missionaries face risks that most others do not. Some of these risks are apparent, while others are less so. But no matter where the location of service, all missionaries

face threats of a severity and a kind that many other believers may never face. Even before going to the field, a missionary should decide whether to follow the call of Jesus knowing into these potential threats. This is a life of risk-taking. Some of these threats may include any number of the following.

SPIRITUAL ATTACKS

The risk of spiritual attack is high for those who fervently pursue Kingdom expansion. Missionaries and their children report witnessing or having been subject to demonic visitations and visions, physical ambushes by spiritual entities, and other types of spiritual battles.

MENTAL HEALTH CHALLENGES

The Centers for Disease Control and Prevention define mental health as that which “includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make healthy choices” (CDC 2023). While mental health is a modern concept, it parallels—at least in part—the state of the soul (*psyche*) in Scripture.

Additionally, culture stress, defined by Koteskey as “the stress that occurs when you change to a different way of living in a new culture,” is a key player in cross-cultural workers’ mental health challenges. He explained that cross-cultural workers may feel “tired, anxious, discouraged, isolated, angry, and homesick but cannot think of any reason why [they] should feel that way.” (Eregwa n.d.)

Especially in the early days of serving in a different culture, missionaries are likely to experience emotional upheaval, a lack of deep relational connections as they form new attachments, and even some psychological trauma. These are risks missionaries take to advance the gospel.

GOVERNMENT ACTORS

Foreign governments have been more active in using “hostage diplomacy” as a means of getting their way with the United States. The US State Department has raised the alarm that foreign governments now surpass terrorist and militant groups as the predominant hostage-takers of U.S. nationals around the globe. Government threats to missionaries include unlawful deportation, digital or personal surveillance, extradition, physical and digital threats, and coercion by proxy. In governments hostile to religion or Christianity, these types of risk are higher. Missionaries serving in conflict zones, under unstable governments, or where coups or civil wars may erupt also face these risks.

CRIMINAL AND TERRORIST ACTIVITY

Missionaries are especially vulnerable to criminal or terrorist risk because they, at least initially, live as outsiders with little or no local network to protect them. Exercising situational awareness is difficult when “normal” is still an unknown. In addition, differences such as physical appearance, dress, mannerisms, accent, or social status may make them easier targets.

HEALTH AND SAFETY RISKS

Missionaries may be exposed to health risks such as toxic pollution, parasites, tropical diseases, and limited access to quality healthcare. Safety risks include vehicle accidents, natural disasters, fires, and the like. While these are common to all societies, missionaries face these as outsiders. They may be unfamiliar with local emergency response protocols or live where such protocols are degraded or nonexistent.

STRANGERS IN A STRANGE LAND

Like Abraham and many others, missionaries are called to live as “strangers in a strange land.” This strangeness is more than a metaphorical description of being “sojourners and exiles” in the

world (1 Peter 2:11). Missionaries are voluntary exiles from their homelands. By moving to another nation, most missionaries change from cultural insiders to minority outsiders. That experience and vulnerability present risks missionaries must be willing to embrace.

FOUNDATIONS FOR RESPONDING TO RISK

To sum up the previous section: By following God's call, missionaries step into a lifestyle in which risk is multiplied. Yet it is important to understand that (1) **all risk is situational**, and (2) **risk tolerance is not the same for everyone**. There can be no cookie-cutter response to risk. While commitment to facing risk for the sake of the Kingdom requires depth, it has limits. Like some biblical characters already described, missionaries should not automatically embrace every instance of risk.

Since risk is situational, how can each case be evaluated in a proper theological and biblical context? Biblical narratives provide foundational understandings, falling into two broad categories: **biblical principles** about risk (objective truth) and **biblical values** guiding actions (aligning behavior to principles) about a particular risk that can help determine the appropriate response.

Biblical Principles About Risk

RISK IS STEWARDSHIP

Risk requires decisions about what God has asked believers to steward (opportunities, resources, the fruit of ministry, one's body, etc.). Hampton described two complementary views of stewardship in the teachings of Jesus. On one end of the spectrum is the steward who takes *calculated risks*, as in the Parable of the Talents. The stewards who took calculated risks to increase the master's resources were commended (Matthew 25:20,22), while the one who took no risk was not (v. 27). At the other end of the spectrum, some were commended for *pouring it all out* as did the woman with the alabaster vase of expensive perfume (Matthew 26:6–13; Mark 14:3–9; Luke 7:36–50; John 12:1–8). Hampton noted, "Sometimes when we risk for the Lord and lose everything, including precious lives, the Lord receives the risk as a fragrant offering that is honoring to him." (Hampton 2024, 37)

RESPONSE TO RISK DEPENDS ON HEARING THE VOICE OF GOD

Unless the missionary clearly hears the Holy Spirit's voice, they cannot be sure of their obedience. Hampton commented on this point:

No amount of careful study, effective framework, insightful contingency planning, and perceptive discussion can replace the Holy Spirit's leading. All plans may need to be laid aside when the Spirit asks us to stay and potentially give our lives." (Hampton 2024, 10)

AVOIDING OR MITIGATING THREATS IS NOT UNSPIRITUAL

Even though God leads some of His followers into places with higher risk, that does not mean He intends them to pursue every risk they encounter. As an example, Jesus "hid himself" when a crowd sought to stone Him (John 8:59). Clearly, the Son of God was not afraid of risk—even unto death—but He understood the timing of "his hour" (John 2:4, 7:6,30). Some Christians might falsely espouse not mitigating threats in favor of simply trusting God. However, while Jesus warned of significant costs in following Him (Luke 14:25–27), He followed up with two brief parables about strategic planning (Luke 14:28–32).

LEADERSHIP GUIDES OUR RISK DECISIONS

Scripture teaches believers to submit themselves to proper authority, even ungodly rulers (Romans 13:2–7); how much more to godly leaders (Hebrews 13:17). Leaders can encourage their followers to take greater risks, offer guidance and encouragement in the risk moment, or tell them to remove themselves from risk (evacuation, withdrawal, relocation). Likewise, it is important for those who lead to be good shepherds and properly care for those whom God has entrusted to them (1 Peter 5:1–4).

WE MUST MAKE COURAGEOUS DECISIONS

Throughout Scripture, followers of Jesus were told not to fear. But when, for instance, the Lord commanded Joshua, “Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go” (Joshua 1:9), He did not say fear would not be present. Fear is common to the human experience, but believers can face fear with courage and trust God to guide their decisions. Courage may require facing a seemingly overwhelming enemy as Joshua did or to retreat as Paul did (Acts 9:25).

Acting courageously does not dictate a prescribed action, but it does mean that we are not to allow fear to overtake us and make decisions about risk for us. When a missionary is facing a risk decision, it is crucial that they do not make that decision in fear, but in confidence and faith.

GOSPEL PROCLAMATION IS RISKY

God's servants suffer because of their gospel proclamation, as seen in the lives of Old Testament prophets and New Testament martyrs. Similarly, when a missionary proclaims Jesus where people are hostile to the gospel, the potential cost of proclamation dramatically increases. The story of Jesus sending out the 72 (or 70) on a proclamation mission in Matthew 10 offers a guide for this. Though Jesus sent the disciples into potentially hostile environments, He said the risk is worth it and issued a command that still applies today: “What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops” (v. 27).

THE HOLY SPIRIT EMPOWERS OUR GOSPEL PROCLAMATION

One reason God's people are commanded not to fear is that the Holy Spirit is their helper. Matthew 10:19–20 says, “When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. For it is not you who speak, but the Spirit of your Father speaking through you.” Likewise, a foundational understanding of the baptism of the Holy Spirit in Acts 1:8 is that His empowerment is for gospel proclamation. This is repeated elsewhere, as in Acts 4:31; “They were all filled with the Holy Spirit and continued to speak the word of God with boldness.”

SCRIPTURE DOES NOT HONOR RISK FOR ITS OWN SAKE

Some missionaries have taken risks for seemingly no reason, but Scripture never encourages, values, or honors risk for its own sake. Elevating risk to a value makes the act of facing danger an idol.

RISK DOES NOT GUARANTEE MINISTRY FRUIT

Some believe that taking risk for the sake of the gospel means fruit will necessarily follow. But neither fruit, nor personal safety, nor heavenly rewards are ever promised *because* of risks taken. When Jesus said, “Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:24), it had more to do with salvation than martyrdom. The mistaken understanding of the connection between risk, suffering, persecution, and church growth can be both irrational and damaging. Taking risks for the gospel requires a right understanding of values and motivations rather than perceived benefits.

AVOIDING RISK COMPLETELY GUARANTEES A LACK OF FRUIT

Scripture also condemns taking no risks for the sake of the gospel. In the Parable of the Talents, the master chastised only the servant who took no risk. So, while foolish risk is never rewarded in Scripture, neither is taking no risk at all. Wisely avoiding, mitigating, or sidestepping risky situations is not the same as attempting to avoid all risks. Indeed, the weight of Scripture tends to fall on taking risks for the gospel, and the church in risk-averse cultures of the West (such as that in America) would do well to familiarize itself with the scriptural narratives that espouse taking risks to spread the gospel.

GOD REDEEMS RISK DECISIONS

As fallible creatures, believers make mistakes, including judging risk incorrectly. But God can redeem human decisions for His glory. Mordecai understood that if Esther made the wrong choice, God would bring deliverance another way (Esther 4:14). Even in wrong decisions, hearts turned toward God can trust Him for right outcomes: “For those who love God all things work together for good, for those who are called according to his purpose” (Romans 8:28), and “There is therefore now no condemnation for those who are in Christ Jesus” (v. 1).

WE DO NOT RISK IN A VACUUM

Sometimes the heaviest weight of a risk decision is wrongly placed on its impact on individuals or their ministry, but Scripture considers the greater impact to include family, colleagues/team, the community of believers, or those being reached with the gospel including the local church. The risk narratives in Scripture demonstrate that the effect on a community frequently affects decisions. At other times, the Holy Spirit guides His people toward risks despite the opinions or immediate impact to the community (Matthew 9:21–23, Luke 9:51, Acts 24:11–14). But the Great Shepherd especially cares for His sheep, the Church. When making decisions about risk, the Church must walk in love, “as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God” (Ephesians 5:2).

Values Related to Risk

Values are an internal guidance system, the “why” of actions and thoughts. Since Scripture is the standard for the life principles, then the Christian’s values—internal standards or ethics—must align with these principles. Biblical values are also consistent with the character of God and His Word and observable in a believer who lives them out. Properly internalizing and embracing biblical values help in moments of risk.

LOVE

The root of all risk in Christian ministry is love. Jesus said the greatest commandment was to “love the Lord your God with all your heart and with all your soul and with all your mind” and “love your neighbor as yourself” (Matthew 22:34–40). The measure of acceptance of risk lies at this intersection. Those who truly love God as He deserves to be loved will also love those He loves. They will be willing to risk all for others because He risked all for them. As Romans 5:8 says, “But God shows his love for us in that while we were still sinners, Christ died for us.” In a personal interview in 2022, missionary Dick Brogden put it this way, “Missionary impulse... is sourced in our love for Jesus and His love for the lost [that] compels us to make risk our default.”

WORSHIP

True worship is valuing or treasuring God above all things. It is a subsuming of human will to God’s will, which Paul summarizes in Romans 12:1: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” Worship seeks to place God in His rightful place. One way

missionaries do this is by taking the risk to introduce people to Jesus. As Hampton wrote in *Facing Fear*,

Risking our lives for Christ can be a beautiful, worshipful experience. We see our shortcomings so well in risk, but we also see God's grace poured out on us and others through the experience. As we generously offer our whole being for His use to love others, no matter the risk of suffering, He is glorified and that is worship! (Hampton 2023, 114)

OBEDIENCE

Jesus plainly equates love and obedience: "If you love me, you will keep my commandments" (John 14:15). Our depth of love for God is reflected in our obedience to what He asks of us. We err if we try to do more or less than God commands. David Leatherberry, who served for decades in a restricted-access nation, explained it this way in a discussion on risk in 2022, "First of all [you must know] you're really called. And you know you love the people. And you know you're being obedient. And you don't buy into what Americans consider success. You are successful when you are obeying the Lord." Doing what God says is always enough.

FAITH

Risk and faith are closely interwoven concepts in Scripture. Biblical characters took risks because of their faith and confidence in God. Some knew they wouldn't be protected from negative fallout, while others still took protective measures. Each expression of faith led to a confidence that—no matter the personal outcome of their decisions—God would use it for His glory. All a Christian's actions should be "by faith." Some followers of Jesus think making contingency plans and conducting risk assessments show a lack of faith, but Nehemiah did not have less faith because he simultaneously prayed and set a guard. Sometimes faith means risk, while other times faith calls for waiting or even retreat.

CONCLUSION

It has been said, "A ship in port is safe, but that is not what ships are built for." In the same way, God did not intend for believers' lives to be risk-free. Significant risk is part of the life for which God has chosen missionaries. That life was meant to leave the safe harbor and set sail on the vast seas, guided by the captain."

But just as ships do not normally set sail in threatening weather, neither is risk in the life of believers always appropriate. They should plan their voyage well, gathering supplies and plotting the best routes, for the safest possible journey.

Sea captains knew their journey would be harrowing at times; therefore, the destination and purpose had to be worth the risks. Similarly, the missionary journey is sometimes harrowing. The risks missionaries take far exceed those of most followers of Christ. But God chooses them for that life, and they, in turn, choose to follow their Lord despite the risks.

REFERENCES

Beasley, Jason; Easter, John; Graner, Judy; Hausfeld, Mark; Mcclafin, Jason; Snider, Bill; and Southerland, Tim. 2012 "Defining Missionary... Identity and Function" Accessed August 30, 2024. <https://team.agwm.org/cms-data/depot/hipwig/Defining-Missionary-Identity-Function-Executive-Summary.pdf>.

CDC. 2023. "About Mental Health." Centers for Disease Control and Prevention. U.S. Department of Health & Human Services. April 25, 2023. <https://www.cdc.gov/mentalhealth/learn/index.htm>.

Eregwa, Edwin. n.d. "Culture Stress - Cross-Cultural Workers." Crossculturalworkers.com. <https://crossculturalworkers.com/culture-stress>.

Hampton, Anna. 2024. *Facing Danger (Second Edition)*. William Carey Publishing.

Hampton, Anna. 2023. *Facing Fear*. William Carey Publishing.

York, John V. 2014. *Missions in the Age of the Spirit*.

2020. Iso.org. 2020. <https://www.iso.org/obp/ui/#iso:std:iso:guide:73:ed-1:v1:en>.