

Philosophy of Missions

Introduction-

The church is called to missions. This call has not changed since the first century, when it was spoken by the Lord and recorded in His Word, and it will not change until the Lord returns. The Lord Jesus has instructed each of us to take His message of hope to the nations. He has organized us into the local church, through which every believer is equipped and sent to his/her particular work of service. It is the goal of this paper to identify and explain one particular work of service, that is, a man called to be a “missionary.” (The term *missionary* will be examined later. Here it is used in the restricted sense of a cross-cultural evangelist/church planter.)

There are many questions surrounding this topic and several will be addressed in this paper. Are we all missionaries? If not, who should go? Where should they go? Who should send them? How should they be sent? What should they do when they get there?

The church has been compared to a group of men and women standing on the seashore, watching a passenger ship sink just offshore, arguing over who should save them. Such an analogy fails to address the issues that the scriptures themselves raise concerning missionary pursuits. It is not as simple as, “Let’s all go to Africa and share Jesus with the natives!” Though the urgency of the matter is obvious, the Bible raises issues such as the role of the Spirit in calling and sending a man, the role of the local church in confirming that call and supporting a “called” man, and the priority of the message the missionary preaches. All of these factors should cause us to be urgently cautious.

On the other hand, we must not fall into paralysis by analysis.” The church does need to examine the biblical mandate and methodology for missions. The church also needs to be about the business of the kingdom of God, growing in Christ and proclaiming Him to the world. It is our hope that this philosophy of missions will lay a foundation for us to launch the mission work of Southside Bible Church, so that men and women in other lands might come to know Christ, and God might be glorified.

I. The Mandate for Missions- “Make disciples...” (Matt. 28:19)

Missions Defined

Before opening the scriptures to the specific texts mandating gospel mission work, the term “missionary/mission” will be defined.

Our word “missionary,” adapted from the Latin missionem, describes a “sent one.” Whilst a “call” is obviously implicit in the sending, the word itself must be used with care. Scripture does use it of missionary work, as in Acts 13:2 and 16:10, but sparingly. Its more theological use is of the call to eternal life, the effective gospel call, as in Luke 5:32, John 10:3, Acts 2:39, Romans 8:30, 9:11.¹

¹ Tait, Ian *The Local Church and Missionary Work* article in *Local Church Practice* (Hayward Heath Sussex: Carey Publications, 1978) 142.

In a very general context, “missionary” has to do with one sent out for a purpose. The purpose in mind here, the preaching of the gospel to the lost, is not restricted to an elite group of super-spiritual missionary forces. All who know Christ as Lord and Savior are sent for this purpose.

NAS Matthew 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. "

NAS Acts 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Generally speaking, all believers are commanded to obey the great commission. In Matthew 28 Jesus instructs His disciples to take the good news of salvation to every nation, making disciples of those who turn to Him by faith and repentance. The fact that Jesus assured His presence in this endeavor “to the end of the age” extends this commission beyond the lives of those who physically heard Him speak. Each Christian, as he or she moves through life, is sent as a witness to the redeeming grace of God in Jesus Christ.

The geographical range into which Jesus sent His disciples in Acts 1 also extends far beyond the reach of those who physically heard His words. The gospel is still going forth to “the remotest part of the earth.” Whether across time or space, God has commissioned us to go and preach.

First of all, men are everywhere called upon to go. This is predicated upon the biblical doctrine that every believer is called to be a missionary. This calling to be a missionary, which is universal for all believers, is not the limited doctrine to the effect that all must go to a foreign field. As never before we must destroy the idea that the world is divided into two parts—the one in which we live which we designate as the “home” field and the rest of the world which we designate as the “foreign” field. So far as God is concerned the WORLD is the field and every believer is called upon to witness in the world. The particular area where one witnesses is not dramatically important by any means. The important element is that each individual be doing the will of God wherever that will of God may lead. Naturally there are factors which normally would militate for an increased attention to the fields away from home which are less touched by the gospel.²

It is possible, therefore, to assign the title of missionary to every believer. God has sent us to this world. In what sense then, if any, is there a unique call on the “missionary?” The answer lies in the uniqueness of the “missionary call.” All believers are called to faithfully minister in a particular realm. There is a call on some, however, to forsake their present environment, comfort, and culture, and preach the gospel cross-culturally, being sent and supported by the local church. This call requires the participation and oversight of the local church, for someone must send the missionary and support him overseas. It is this calling, and its implementation by the local assembly, that is the focus of this paper.

The missionary vision is the vision of God also. It is not something different from the Christian vision. It is the same vision being shared rather than merely enjoyed. It is the same vision being shared with men who have no natural taste for it, in the hope that God will create that taste so that they too will become ‘God-admirers’. Sharing the vision of God- that is the work of missions.

² Lindsell, Harold *An Evangelical Theology of Missions* (Grand Rapids: Zondervan, 1970) 155-156.

In this sense—the deepest and truest sense—we are all missionaries. You must not suppose, and I must not imply, that the impulses and inspirations that move our missionaries are at all different from the motives that ought to move every Christian. That must be the furthest thing from our minds. Perhaps we have no thought of going abroad. It may not be the thing for us to do. But that will make no difference. We too must have the highest and best inducements for what we do. And they will turn out to be the same motives that the missionary ought to have, no more, and no less. But we have come to use the word ‘missionary’ for one who leaves his culture, if not his country, to serve Christ.³

Church supported missions are mandated in the NT because the great commission extends beyond our borders. Jesus instructed us to take His Word to “all nations.” To get it there, the Spirit calls out certain individuals, through the local church. Every believer must go to their sphere of influence and every local assembly must be prepared to send those the Lord calls to minister cross-culturally, as missionaries.

Very often we will refer to our “missions efforts” by the geographical relationship to our location. Thus, we will say, “international ministry” for activities done internationally, “national ministry”, and “local ministry” for the same work done across our region and country. Saint who serve elsewhere do the same things which we do locally, thus to them we are “international ministry”. We never want to think that God’s work is somehow different if it is done elsewhere, otherwise we fail to remember that we are all “missionaries”, only our location varies.

For convenience we still use terms like “missionary”, but this is only for ease of understanding.

II. The Motivation for Missions- “To Him be the glory forever.” (Rom. 11:36)

This section could be as simple as stating the answer to the question, “Why?” with a resounding, “Because God said so!” Though obedience is at the heart of missions, there are several facets to that obedience that can be drawn out. Why do we do what we do? Four reasons have been listed below.

- **The Glory of God**

God is the object of all that the Christian does. We labor and strive that He alone might be honored and lifted up. (Psa 29:2, Rom. 11:36, 1 Cor. 10:31, Col. 3:23) So it is with the work of missions. Christ must be taken to the nations that God might be glorified in our obedience, and in the salvation of the lost. The vast majority of the earth’s inhabitants worship the creation instead of the creator. This should burden God’s people. God alone is due all praise and honor. Missions is the recruitment of worshippers, that the one true God might be worshipped in spirit and truth (John 4:22-24). Christians are glory-seekers, therefore, not for themselves, but for their God.

- **Our Obedience to His Command**

As seen in the first section, God has commanded us to preach the gospel to the nations. Because God has loved us, we love Him, and desire to please Him in all things (John 8:31-32; 14:15). Evangelism and missions is an issue of obedience. Failure to heed this call either individually or corporately is sin.

³ Wells, Tom *A Vision For Missions* (Carlisle: Banner of Truth, 1985) 27.

- **God Is Worthy To Be Known**

NAS 2 Corinthians 4:6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

What God has done in each of us is magnificent. As spiritually dead rebels, God has made Himself known to us (Gal. 4:9). Knowing Him is now our great privilege and priority every moment of the day (Phi 3:7-14). This knowledge of God and of His infinite love and mercy make Him worthy to be known by all men and women. The one who does not earnestly desire to make this God known should question whether they truly know Him to begin with. Peter indicates that it was for this reason, to “proclaim the excellencies” of God, that God called us to Himself.

NAS 1 Peter 2:9 But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

Our God is worthy to be known. He is worthy to be praised and exalted in our local assemblies and in the farthest reaches of Africa. The church cannot keep silent. This pearl of great price must be paraded about, that others might see the infinite value of the Lord Jesus and believe.

- **Salvation of Sinners**

NAS Luke 19:10 "For the Son of Man has come to seek and to save that which was lost."

Included in the motivation for missions is a strictly horizontal mindset. The truth of the Bible applies to all men. The reality of death and impending judgment burdens our hearts for those who do not know Christ. He has given us the ministry of reconciliation (2 Cor. 5:14-21), to preach the gospel to lost souls, praying that God might extend them mercy and grace as He did us.

III. The Method for Missions

When we speak of missions methodology, we are speaking of the process the local church utilizes in sending and supporting missionaries. An overview of the NT reveals great freedom for each local assembly in the sending and supporting process. Two issues will be addressed here. First, the focus and theological methodology of Southside Bible Church will be laid out using several overarching principles. Second, the practical application of how this church will implement its methodology will be explained.

A. Overview “They sent them away...” (Acts 13:3)

Missionary work is the harvesting of that for which Christ died; it is the work of the Spirit, sent into the world by the Father to bring back a bride for His Son. If the Church is sent to the work it is sent “in the Name of the Father, and of the Son, and of the Holy Spirit.” And the Church is sent to the work.⁴

⁴ Tait, 138.

Priority of the Local Church

Unless we are to deny the authority of Scripture our point of reference is still the local church, not societies or individuals. Only a hostility towards New Testament principle, or an ignorance of it, can blind us to the fact that missionary work is essentially an outreach of the church, not just an organization of missionary-minded Christians. It is indeed a commission for the church's obedience. But more than that it is an expression of the church's life. Moses was not left behind to build the tabernacle without a pattern. If we have no pattern, we have New Testament principles so plainly written that a denial of them is inexcusable.⁵

The NT records the growth and development of the Christian church. As the “pillar of truth” (1 Tim. 3:15) the local church was the focus of the apostles’ labors. Evangelism bore the fruit of conversion, and converts gathered together into local assemblies for worship and teaching (Acts 2:42). Elders were appointed to govern these assemblies (Tit. 1:5) and equip the saints for works of service (Eph. 4:12). No other institution was formed or necessary for the completion of God’s call upon individual believers.

NAS Matthew 16:15 He *said to them, "But who do you say that I am?" 16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. 18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.

God’s design is evident in the local church. There is edification, equipping, authority, discipline, and order. No other institution on earth can replace the church of Jesus Christ. It is to the church that the responsibility of missions falls. Only the church can effectively raise up laborers, equip them, lay hands on them, and send them out for ministry. This was the pattern of Acts 13.

NAS Acts 13:1 Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2 And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.

The Holy Spirit called, identified, and sent Paul and Barnabas, all in the context of the local church. The burden of proof does not lie upon the church to prove it is the vehicle of mission work. That is the NT example. Those who would replace or circumvent the structure/authority of the local church must biblically defend such methodology.

Missionary Societies Only Administrative

The relationship of the missionary with a society is administrative. With the church it is organic. The society is an intermediary between the churches “at home” and those seeking to establish and build up local churches “abroad.” It is only too easy for a society to forget this and to regard itself as an autonomous

⁵ Tait, 157.

*body, independent of the churches, if not superior to the churches, and so arrogate to itself the functions belonging to the churches. Such a society is that much less biblical.*⁶

Within any missions methodology, the authority and autonomy of the local church is paramount. Organizations that may arise to assist her must never be seen as her replacement. The church seeks to reproduce itself in other lands, having sent men to proclaim the gospel and establish local assemblies. Missionary societies, therefore, ought to serve the church and not vice versa.

Southside Bible Church Missions Methodology- Priorities and Principles

Amidst the freedom each individual church possesses, several key principles outline the direction this assembly has decided to take in sending and supporting missionaries and mission works. This is not intended to outline the specifics of a practical methodology, but the underlying principles that govern it.

- Though men and women are called to various missionary ministries (medical, construction, etc.; Acts 20:33-35, Rom. 16:1-2, Tit. 3:13-14), priority will be placed on sending ***elder qualified church planters***. (Elder qualification will be determined based on the qualities found in Tit. 1 and 1 Tim. 3.)
- Understanding that all people need the gospel, this church will seek to give priority to mission work aimed at unreached people groups.
- Though the Lord calls individuals out of many churches, priority will be given to those the Lord has called from ***within this fellowship***. This does not negate our participation with, and supporting of, other likeminded missionaries and missionary pursuits. (Rom. 16:1-2, 1 Cor. 16:1-4, 2 Cor. 8-9, Phil. 4:10-20)
- Adequate time will be allowed for the ***confirmation of each man's call***, both through his perseverance in that call, and through the confirmation of the local body.
- Acknowledging the fact that a man may be called, though not yet equipped, the leadership of this church will assume the responsibility of ***training and "seasoning"*** each "called" man. This is to ensure that, with the final laying on of hands and the sending away, he may bring God glory and not reproach upon the name of Christ.
- Part of the evaluation process will include examining a man's ***suitability***, in addition to his elder qualifications, for the mission work he seeks to pursue. This would include practical issues such as language ability, physical ability, etc.

B. Practical Application

The missions methodology of Southside Bible Church involves two aspects. The first, mentioned above, addresses the biblical precedent of the local church as the sending body. This could be called the theological foundation from which the church utilizes a sending methodology. The second aspect, applying that biblical foundation, is the systematic and practical sending methodology unique to this fellowship. With the church as the equipping/sending agent, how will Southside Bible Church train and send missionary candidates?

⁶ Tait, 144.

Three charts have been included to give an overview of the practical sending methodology. This process is not to be seen as rigid or forced, but only as a guide, addressing certain necessary events that must take place (in order) before a person could be confidently sent out. Several key issues that these charts address are the need for elder oversight and guidance, congregational involvement, and the importance of time, as God, in the context of the local body testifies to the calling and equipping of the missionary candidate.

The process begins when a man makes known his desire to serve the Lord through missions to his eldership (or a request for support is received by the eldership from a missionary/missionary candidate from another fellowship). Before the process of any necessary training begins, sufficient time will be allowed for the elders of the fellowship to evaluate this man and his family. The feedback of the congregation is essential here as well, testifying to this man's potential for service. In the case of a request for support from outside the church, sufficient time will be given to determine the "like mindedness" of the missionary and his sending church. The doctrinal and practical "like mindedness" will be determined through elder interviews and correspondence. Giftedness and calling will be determined by ministry participation at Southside Bible Church, i.e. preaching and teaching to our fellowship.

Once the leadership has prayed and received sufficient leading from the Lord, a process will be laid out through which the candidate will be trained, and given opportunity to apply that training in service to the local body. The goal in this entire process is to honor the Lord by sending an equipped missionary to the field to proclaim the gospel. Certain aspects of the evaluation period and training may move quickly or not be necessary based on the previous work of God in the life of the individual. Every process will look different and require our dependence upon God and His grace. (See Appendix B)

IV. The Message in Missions- "Jesus Christ, and Him crucified..." (1 Cor. 2:2)

Priority of the Cross of Christ

Much energy, effort, and resources are utilized in the sending of a missionary overseas. Budgets and committees take up considerable amounts of time and money in the process. In the final assessment, however, the essential question must be, "What is the message we will take to the nations?" An intricate strategy and fully funded budget amount to nothing if the message preached is not found in the pages of scripture.

To answer this question, the message of the gospel, and its method of delivery, must be biblically defined. Simply stated, the message of the gospel is "Jesus Christ, and Him crucified," (1 Cor. 2:2). The method is through the "foolishness of the Word preached." (1 Cor. 1:21) This was the message of the apostles and the early church. It is the message of the Bible, and every missionary effort must begin here. Missions and evangelism center around the Cross and the individual need of a Savior. (Acts 2:22-24,38;3:19-20; 4:10-12;8:5,35;10:38-43;13:23-39, etc.)

The Cross Alone

NAS 1 Corinthians 2:2 For I determined to know *nothing* among you except Jesus Christ, and Him crucified. (italics mine)

NAS 2 Corinthians 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

In an effort to deliver a pure gospel message, thought must be given to the cultural additions/interpretations that inevitably become part of our religious experience. All of us have our own presuppositions and biases. Some are biblically founded and others are simply products of our culture and upbringing. The missionary must strive to strip away any Americanization of the gospel message in an effort to take to the mission field only that which is biblical. The goal of missions is the salvation of men and not the importation of capitalistic, western mores and customs into other countries.

V. The Man as Missionary- “If any man be above reproach...” (Titus 1:6)

Priority of the Method and the Man

An examination of the missionary message must include an examination of the man that brings that message.

The Church needs to be careful in its choice of methods to see that only those biblically legitimate are employed, and that the ones which they do use are not rendered ineffective by becoming the end rather than the means to the end. At the heart of any method stand the people who employ that method, and to divorce men from the method is non-intelligible, for men employ the methods. Only when the most Godly men are employed in the prosecution of the enterprise, and when they are men who remain true to the faith, and close to the Bible, can we be sure that proper methods will prevail.⁷

As mentioned above, priority will be given to the sending of elder qualified church planters.

- **His Call**

A man must have clear direction from the Lord if he is to minister cross culturally. He should be assured of a definitive call from God, and not simply a fleeting desire to “get radical for Jesus.” This call must endure. When a man makes known his calling to his church leadership, that call will endure. In addition to his own personal assurance of God’s leading, his wife (if he is married) will also be in agreement. Her willingness to go with him is essential.

- **His Character**

This man, in order to effectively plant and lead churches cross culturally, must meet the biblical requirements for eldership. If he is not presently an elder and aspires to lead in another land, he should remain in his local fellowship and allow the Lord to raise him up as a spiritually mature man and leader.

The question then arises, if this man aspires to leadership, but for service in another land, what additional requirements, if any, must he also meet? There are two issues here that must be considered. The first is biblical. “Is this man qualified biblically as an elder?” This is based solely on the definition of an elder that God has given to the church and nothing else.

The second issue, however, is practical, “What does the environment/culture that this man is seeking to minister in require of him practically?” These practical requirements, apart from the biblical

⁷ Lindsell, 134-135.

requirements, are simply the application of wisdom on the part of the sending church's leadership, ensuring that this man will be able to fulfill the purpose for which he is to be sent. For example, suppose the environment requires the learning of another language. Or suppose it is extremely demanding physically. This man may be called to mission work, he may be elder qualified, but, if he struggles immensely with foreign languages, or is physically frail, he may not be suited for ministry in this particular situation. This is a delicate issue and must be handled with much prayer by the man himself and the sending church's leadership.

- **His Congregation/Local Assembly**

The man who is to be sent from one fellowship, to plant churches in a foreign land, ought to first be a solid fixture in his own local assembly. Those who seek to do the work there, must first prove themselves with the work here, at home. It is important for the congregation to know, respect, and be ministered to by the "called" man. They will be the ones called upon to support and pray for this man and his family once he is gone, and that relationship with the sending flock must be established. The missionary is "one of our own" that the Lord has called elsewhere. Enduring mission work, therefore, is based on strong support and prayer by the sending church.

VI. The Mercy of God in Missions-

**“Neither the one who plants nor the one who waters is anything, but God...”
(1 Cor. 3:7)**

Though great compassion and zeal would drive us as individuals and as a church to reach out with the gospel, it is ultimately not our compassion or zeal that brings one sinner to repentance. Missions and missionary work, resulting in the salvation of lost souls, is the work of God and God alone. Many, in fact most, willingly bear the responsibility of conversion in evangelism and missions. We as a church do not believe that burden falls within the realm of either our ability or responsibility. Salvation is the work of God. He, according to the counsel of His own will, gives the new birth to whom He pleases. It is our great burden therefore, to take the message to the nations, assured that God will gather unto Himself all that He has given to His Son, and whom the Son has died for (John 6:37,44; 10:11). Jesus will build His church; that is for certain.

NAS Matthew 16:15 He *said to them, "But who do you say that I am?" 16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. 18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.

Wrong Thinking

In contrast to this confidence in the sovereignty of God, many missionaries and mission efforts remain very man centered in both their methods and their message.

The idea is left (in missionary appeals) that God needs our help. We are not told that He graciously offers us the opportunity to take part in the great missionary enterprise. No, things have gone much beyond that; in fact, they have gotten out of hand. There may have been a time when God could have made such an offer, but that time is long past. Things are now desperate. A great deal that should have been done for God's cause

*has not been done. And God is rushing around to make up for lost time. His love has worked Him into a corner, and He needs us to get Him out of it.*⁸

This fundamental lack of soteriological understanding inevitably harms the missionary endeavor. Years of unfruitful labor on the field are viewed as personal failures and the message may even be adapted to “convince” the stubborn natives of their need for Christ. Instead of diligent labor in the means that God has ordained for bringing men and women to Himself, missionaries may return home discouraged with themselves and, questioning the validity and ability of the gospel.

Sovereignty and Missions

*Here is the comfort of the missionary: he is not alone. Divine sovereignty speaks in much of the Great Commission. In it the Lord Jesus claims authority over the universe. And He lays out His orders as a King above kings. But sovereignty and wisdom speak the final word together. ‘Lo, I am with you always, even unto the end of the world’ (Matthew 28:20). The missionary finds his comfort where he finds his hope of success, in the presence of the Lord.*⁹

The fact that God alone saves is not an excuse for missionaries to labor with any less intensity than if the salvation of the world really was up to them. It is the clear teaching of the scripture and only serves to heighten our obligation to the great commission. God saves, and it is our clear and unavoidable responsibility to take the message, through which God saves, to the nations.

*But what if we look to God for our success? And what if God has ‘a great multitude, which no man could number’ in His eye and on His heart? Why then, we ought to take courage. Who knows what God may do? The missionary is not alone. He is accompanied by the God who has determined to have a people for Himself. And God has made up His mind to take them from ‘all nations, and kindreds, and tongues’ (Revelation 7:9). Here is the missionary’s hope. It is not in himself. It is in God.*¹⁰

In conclusion, it is the belief of this church that the gospel of the Lord Jesus Christ must be taken to the nations. There is both an urgency to proclaim the message, and a caution to ensure that both the message, and the men who proclaim that message, are honoring to God. God is worthy to be known. The missionary who knows God and preaches a pure gospel cannot fail. It is our prayer that the Lord would raise up these men, possessing this message, and that Southside Bible Church might be instrumental in sending them to the nations.

*Our purpose is to know God. And in His sovereignty, as in all else about God, we have again been given our lesson. This God, who is King, is worthy to be known and to be proclaimed for who He is. The missionary who proclaims this God cannot fail. If his message extols the sovereign God, it will be significant even supposing it is never the means of winning one soul. The message will not be lost. It cannot be lost. It will remain as something precious. Before men and angels—yes, and before the demons of hell—it will be praise to God! ‘For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish’ (2 Corinthians 2:15).*¹¹

⁸ Wells, 39.

⁹ Wells, 61.

¹⁰ Wells, 51.

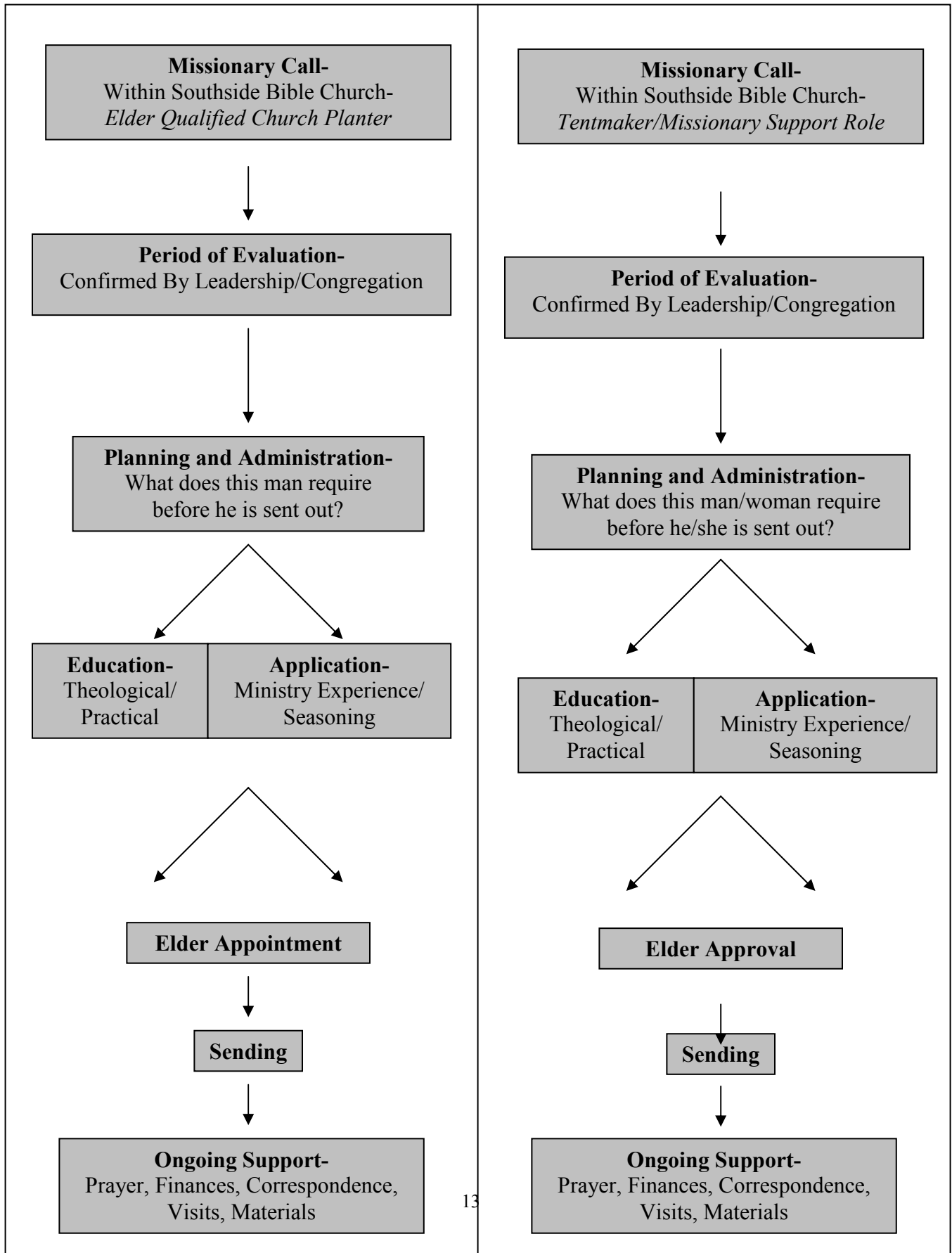
¹¹ Wells, 51-52.

Appendix A- Key “Missions” Passages

- NAS Matthew 16:15 He *said to them, "But who do you say that I am?" 16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." 17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. 18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.
- NAS Matthew 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age. "
- NAS Acts 1:7 He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; 8 but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth. "
- NAS Acts 13:1 Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2 And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away. 4 So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus.
- NAS Acts 16:9 And a vision appeared to Paul in the night: a certain man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." 10 And when he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.
- NAS Romans 10:14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? 15 And how shall they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!" 16 However, they did not all heed the glad tidings; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" 17 So faith *comes* from hearing, and hearing by the word of Christ. 18 But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD." 19 But I say, surely Israel did not know, did they? At the first Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." 20 And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO SOUGHT ME NOT, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME." 21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

- NAS Romans 15:15 But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God, 16 to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that *my* offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. 17 Therefore in Christ Jesus I have found reason for boasting in things pertaining to God. 18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed, 19 in the power of signs and wonders, in the power of the Spirit; so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ. 20 And thus I aspired to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; 21 but as it is written, "THEY WHO HAD NO NEWS OF HIM SHALL SEE, AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND. "

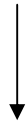
Appendix B- Philosophy of Missions: Sending/Supporting Methodology



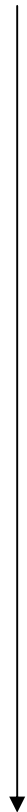
Missionary Request For Support-
Outside Southside Bible Church



Period of Evaluation-
Leadership Interview/Ministry To
the Congregation



Planning and Administration-
How will Southside Bible Church
support this man and his ministry?



Ongoing Support-
Prayer, Finances, Correspondence,
Visits, Materials