

A BIBLICAL UNDERSTANDING OF MISSIONS

THE ULTIMATE AIM OF MISSIONS

- As with all things in the Christian life, the ultimate goal and driving force behind all that we do must be the glory of God...this is why we exist

Psalm 96:3 ~ Tell of His glory among the nations, His wonderful deeds among all the peoples.

Isaiah 43:7 ~ Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made

Isaiah 48:9-11 ~ For the sake of My name I delay My wrath, And for My praise I restrain it for you, In order not to cut you off. 10 Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. 11 For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another.

1 Corinthians 10:31 ~ Whether, then, you eat or drink or whatever you do, do all to the glory of God.

- The ultimate purpose of the church is also to glorify God
- The church exists in the world for the same ultimate purpose for which Christ came...to reveal the glory of God to all men
- The mission of the church is to see God's glory declared among all nations and to manifest His glory to a dark world

Ephesians 3:10 ~ so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

Ephesians 3:21 ~ to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

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

- This drives all the church does until Christ personally returns to the earth to extend His kingdom and His glory throughout the whole earth

Psalm 2:10-12 ~ Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11 Worship the LORD with reverence And rejoice with trembling. 12 Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

- In keeping with this ultimate priority, we must say that missions is not an end in itself but rather a means to the ultimate goal of bringing God glory
- "Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever."¹

¹ John Piper, *Let the Nations Be Glad!*

- “My point is to argue that we can only have one ultimate goal – and that goal must be God-centered. God’s glory rules the pursuit of all other goals. The pursuit of God’s glory is the only pursuit large enough to control all others and to encompass all others into itself. If God’s glory comes first, then there are some things that cannot be done in our efforts to win souls for Jesus Christ. A God-centered focus is the only one that is large enough to encompass all that God calls on us to do – it scoops up and embraces all that God has commanded of us, whether on the mission fields of the world or on the home front.”²
- Paul makes this abundantly clear in 2 Corinthians 4:4-6

2 Corinthians 4:4-6 ~ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. 5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus’ sake. 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.

- Paul says that the problem facing all unbelievers is that Satan keeps them from seeing “the light of the gospel”
 - But he further describes this problem as an inability to see “the light of the gospel of the glory of Christ” – Satan blocks their vision of Christ’s glory
 - The centrality of the glory of Christ in the gospel is also evident in v. 6 which makes clear that the light of the gospel is closely associated with the “knowledge of the glory of God in the face of Christ” – the gospel that saves people is one that reveals God’s glory in Christ to them
 - Therefore, this is why “we do not preach ourselves but Christ Jesus” (v. 5)
- Thus, “[c]ontrary to many contemporary approaches of evangelism that tailor-make the gospel to fit the need of the hearer, the biblical gospel focuses first on Christ, not the sinner. We preach Christ, not an eternal life insurance policy or keys to changing your life. The gospel, the message that is the heart of missions, is the truth that God’s glory is revealed in Jesus Christ.”³

THE DANGEROUS DISTRACTION IN MISSIONS⁴

- “[M]ission agency representatives who visit the campuses of Christian colleges in the United States to recruit new missionaries report that the compass needle of student interest is clearly swinging away from gospel proclamation toward medical relief, orphan care, and digging wells. It’s no surprise. The influential ‘missional’ voices currently dominating the evangelical conversation about missions are promoting a new kind of mission: shalom, social justice, or the gospel of good deeds and human flourishing.”
- “The evangelical church in the West is commissioning and sending a generation of missionaries to Africa whose primary enthusiasm is for orphan care, distributing medicine, combating poverty, and other social action projects. For the most part, these new missionaries value the church, but in many cases they seem to view the church primarily as a platform from which to run and fund their relief projects. And in a surprising number of cases, their local church involvement is nominal.”
- “The tug of war between proclamation-oriented missions and social action is not new; however, it has become a prominent debate again in our generation. Recent key voices in evangelical circles enthusiastically promoting social action in missions include John Stott, Tim Keller, and popular Emergent authors.”

² David Doran, *For the Sake of His Name*, 5.

³ Doran, *For the Sake*, 11.

⁴ Excerpts in this section taken from Joel James and Brian Biedebach, “Regaining Our Focus: A Response to the Social Action Trend in Evangelical Missions,” in *The Master’s Seminary Journal* (25/1), Spring 2014, 29-50.

- “John Stott’s influence has been felt both through his leading role in the Lausanne International Congress on World Evangelization and through his many books. At the 1974 Lausanne Conference, more than 2,000 attendees signed the Lausanne Covenant which declared that ‘evangelism and socio-political involvement are part of our Christian duty.’ However, the Covenant also explicitly said that, of the two, gospel proclamation is of higher priority: ‘In the church’s mission of sacrificial service evangelism is primary.’ In spite of this clear statement, an astonishing event took place on the last day of the conference. Approximately 200 conference attendees drafted a statement entitled ‘Radical Discipleship’ that gave social action equal status with gospel proclamation. While it was too late to change the wording of the Lausanne Covenant, Stott (who had chaired the committee that drafted the Covenant) publically affirmed the alternative Radical Discipleship position the last night of the conference. It was a watershed moment for world evangelization, essentially redefining the church’s mission.”
- “Our concerns fall into three categories: history, theory, and practice.”
 - Concern 1: Is History Repeating Itself? (although gospel-proclamation and social action may be said to be two wings of the same plane, missions always drifts toward social action)
 - Concern 2: Is the Underlying Theory Flawed? (can social reform and the gospel be equal partners in missions?)
 - Concern 3: Is the Mission of the Church Being Unintentionally Neglected? (we must not confuse acts of compassion individual believers engage in with the mission of the church)

- Some specific critiques of this “incarnational” approach to missions:

- A Redefinition of the Gospel

“Social justice advocates are fond of describing the gospel in terms of human flourishing. The incarnation, they say, was about Christ bringing shalom or general well-being to the human race. Many evangelicals (without turning away from substitutionary atonement) have adopted this notion enthusiastically: if the gospel is about human flourishing, then any Christian effort that increases that flourishing is gospel ministry. On that basis, building a hospital or an orphanage is just as much a fulfillment of the Great Commission as church planting. D. A. Carson notes that this redefinition of the gospel is categorically wrong, since the gospel is ‘the good news of what God has done, not a description of what [Christians] ought to do in consequence...One cannot too forcefully insist on the distinction between the gospel and its entailments.’ Furthermore, to represent the gospel of Jesus Christ as being about the general betterment of unbelieving society is to misrepresent the gospel.”

- An Overly Realized Eschatology

“To orient the gospel toward human flourishing and general societal improvement is to step into the trap of an overly realized eschatology. It’s a version of postmillennialism. Ultimately, it attempts societal transformation that only Christ’s return can bring. Furthermore, its common-grace approach to the Great Commission ignores the fact that, biblically speaking, one participates in the blessings of Christ’s kingdom only by believing in the King (John 3:3).”

- A Preference for Indirect Gospel Ministry Over Direct Gospel Ministry

“In most social justice efforts, the actual direct gospel ministry is very limited – more of a hoped-for byproduct than the overt goal...An indirect approach might be appropriate and even necessary in some situations, such as in Islamic countries where missionaries need legitimate, secular employment in order to get into the country to proclaim Christ. However, there is no need to adopt indirect-gospel-ministry strategies when reaching open countries. Often lurking behind the indirect approach is the notion that the church must first portray the gospel by means of social justice before it can preach the gospel.”

- A Misunderstanding of Jesus’ Ministry and Miracles

“Those who hope to make social action and gospel proclamation two wings of the same bird claim that they are imitating the earthly ministry of Jesus. Jesus, they contend, not only preached repentance, He also focused on relieving the physical needs and the oppression of the economically downtrodden in Palestine. He healed their sicknesses, filled their stomachs, and

dropped a coin in the outstretched hands of the poor. While the Scripture implies that Jesus did express mercy to the poor on a personal level (Matt 26:9; John 13:29), it is clear from the Gospels that Jesus started no orphanages, established no poverty relief funds, no low-cost housing schemes, no well-digging programs, and set no prisoners free (not even John the Baptist). Neither did Jesus instruct or train His disciples to do so. That doesn't mean that it's intrinsically wrong for Christians to be involved in such work. But it certainly makes suspect the argument that, based on Jesus' example, the church should make social action central to her mission. **Personal expressions of mercy and church-organized social action programs are not the same thing:**"

THE KEY ELEMENT IN MISSIONS

Matthew 28:18-20 ~ And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 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."

- The Great Commission given by the Lord Jesus Christ to make disciples of all nations is not an option but rather a biblical mandate that is binding upon His church until the end of the age
- The Great Commission given in this text contains one command and a number of participles
- The single imperative is found in the words "make disciples of all nations"
- Thus, the Great Commission is more than "evangelizing"; it is "disciplining" (i.e., disciple making)
- Although the Great Commission starts with announcing the Good News (Rom 10:14-17), that alone is not what constitutes the totality of it
- Even if everyone in the world were to somehow hear the Gospel, that does not mean that the Great Commission has been fulfilled
- The Great Commission involves more than merely sharing the Gospel with people
- The key element in missions is producing disciples, not decisions
- "Becoming Christ's disciple does occur at a decisive point in time through a decision to receive Christ. But one of the sad evidences of a defective and unbiblical missions strategy is being satisfied with evangelistic decisions that yield no lasting fruit or transformation in the lives of those who have supposedly received Jesus Christ. While claiming to guard the gospel of grace, this approach actually denies the power of grace to convert the soul and to make the person who is in Christ into a new creation (cf. 2 Cor. 5:17). Missions ought to produce more than decisions; it ought to produce disciples who follow Christ."⁵
- "The core problem with much of evangelistic and missions emphasis is that it reduces conversion to a transaction – receiving Christ is like signing up for a life insurance policy – rather than presenting the full New Testament picture of spiritual transformation accomplished by God's power... This watered-down view of salvation has disastrous ramifications for the fulfillment of the Great Commission."⁶
- Central to fulfilling the discipleship mandate is an understanding of what a "disciple" is
- In simple form, a disciple is one who is a learner (*mathetes*), an apprentice, a follower, or a pupil

Matthew 11:29 ~ Take My yoke upon you and learn (*manthano*) from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS.

- A disciple is "one who has come to Jesus for eternal life, has claimed Jesus as Savior and God, and has embarked upon the life of following Jesus"⁷

⁵ Doran, *For the Sake*, 28.

⁶ Ibid., 30.

⁷ Michael Wilkins, *Following the Master: A Biblical Theology of Discipleship*, 39.

- The NT clearly describes the characteristics of a true disciple of Christ

Luke 14:26 ~ If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

Luke 14:26 ~ Whoever does not carry his own cross and come after Me cannot be my disciple

Luke 14:33 ~ So therefore, no one of you can be My disciple who does not give up all his own possessions

John 8:31-32 ~ If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free

John 13:35 ~ By this all men will know that you are My disciples, if you have love for one another

John 15:8 ~ By this is My Father glorified, that you bear much fruit, and so prove to be My disciples

- Furthermore, true disciples are those who count the cost of following Christ

Matthew 8:19-22 ~ Then a scribe came and said to Him, “Teacher, I will follow You wherever You go.” 20 Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” 21 Another of the disciples said to Him, “Lord, permit me first to go and bury my father.” 22 But Jesus said to him, “Follow Me, and allow the dead to bury their own dead.”

Matthew 19:16-22 ~ And someone came to Him and said, “Teacher, what good thing shall I do that I may obtain eternal life?” 17 And He said to him, “Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.” 18 Then he said to Him, “Which ones?” And Jesus said, “YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS; 19 HONOR YOUR FATHER AND MOTHER; and YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” 20 The young man said to Him, “All these things I have kept; what am I still lacking?” 21 Jesus said to him, “If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.” 22 But when the young man heard this statement, he went away grieving; for he was one who owned much property.

Luke 9:23-24 ~ And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. 24 For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.

- Accompanying the command to “make disciples” are 3 participles that describe how making disciples is to be carried out
 1. “Go” – disciple-making takes place as believers/the church are going
 2. “Baptizing” – the time when a disciple identifies himself with Christ and obedience to Him
 3. “Teaching” – instructing the disciple all the commandments of the Lord
- Both baptizing and teaching are activities closely connected with the local church, demonstrating the close connection that exists between missions and the local church
- This is the pattern clearly depicted the early church where people were baptized and taught the Word

Acts 2:41-42 ~ So then, those who had received his word were baptized; and that day there were added about three thousand souls. 42 They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.

THE CENTRAL ACTIVITY IN MISSIONS

- The NT teaches the place and priority of the local church in missions because Christ’s church is foundational to all the ministries of God’s people in this age

- “Therefore, the responsibility of the Great Commission falls to the church, and not directly to para-church organizations or mission agencies. For the church to give this responsibility to other organizations is to relegate God’s primary means for missions to a secondary role. Although para-church organizations and agencies are useful aides to the church, the authority, responsibility, and impetus for missions belongs to the church.”⁸

Church Planting as the Fulfillment of the Great Commission

- Church planting is the target of the Great Commission
- This is clearly evident in the fact that the book of Acts explains how the Great Commission was fulfilled by the disciples
- Paul’s ministry strategy as described in Acts highlights the importance and method of church planting, establishing, and equipping:

1. Founding

- Large numbers won to Christ – Acts 11:21, 24
- Appropriate leadership (equippers recruited) – Acts 11:25-26
- Extensive and in-depth equipping of the believers – Acts 11:23, 26
- Networking with other local churches – Acts 11:29-30
- Identification and affirmation of leaders (prophets and teachers) – Acts 13:1

2. Sending

- Leadership praying and fasting – Acts 13:2
- Holy Spirit initiates direction through the church leaders – Acts 13:2
- Those sent were from within the church leadership – Acts 13:2
- Leaders laid hands on and sent them out – Acts 13:2

3. Evangelizing

- Strategic cities evangelized – Acts 13:4, 14, 51; 14:8
- Taught in religious centers – Acts 13:5, 14; 14:1
- Preached in the open air – Acts 13:44; 14:8
- Rejected rejecters/affirmed believers – Acts 13:12, 46, 48, 51

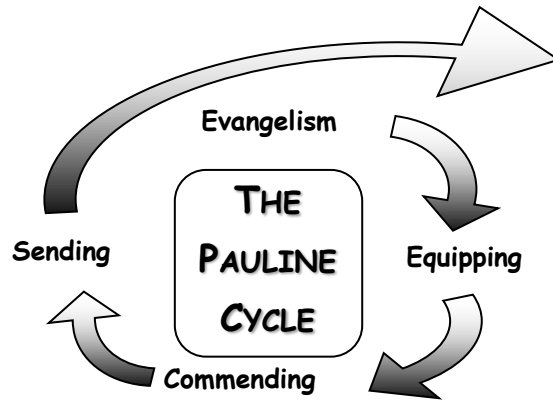
4. Establishing

- Returned to the already evangelized cities – Acts 14:21
- Gathered them into a local church – Acts 14:23
- Encouraged and strengthened the disciples – Acts 14:22
- Appointed elders – Acts 14:23
- Commended them to the Lord (baton passed to leadership) – Acts 14:23

5. Reporting

- Return to “home base” (Antioch) – Acts 14:26
- Gathered the believers together – Acts 14:27
- Reported what God had done – Acts 14:27
- Spent a long time with the disciples at home base – Acts 14:28

⁸ GIBC Missions Policy



Key Convictions in the Church Planting Endeavor

1. **The focus of the Great Commission in Matthew 28:19-20 is not simply the multiplication of individuals but the multiplication of local churches** – This is evident from Jesus’ promise to build His church (Matt 16:18), His charge to make disciples (Matt 28:19-20), and the fulfillment of both of these in the book of Acts as churches were planted. Acts 1:8 shows that the object of the Great Commission was an ever-expanding spread of the Gospel through the establishment of local churches which would carry out the mandate of making disciples.
2. **The local church is central in God’s plan for this age, both as the means to and the goal of missions** – Jesus commissioned the Twelve to make disciples and promised them power to do what He called them to do (Matt 28:19-20; Luke 24:44-49; Acts 1:6-11). As the strategy unfolds in the book of Acts, it becomes clear that the aim is the multiplication of local churches. First, the Jerusalem church was founded which was devoted to the apostles’ teaching, fellowship, the breaking of bread, and prayer (Acts 2:42-47). Second, a local church was established in Antioch where leaders were trained and equipped (Acts 11:19-30). Third, qualified leaders from Antioch were sent (Acts 13:1-3) to evangelize strategic cities (Acts 13:1-14:26), instruct the new Christians (Acts 14:22), and organize the communities of believers into local churches (Acts 14:23). The local church was both the means to and the goal of these missionary efforts.
3. **Paul’s missionary strategy is an appropriate model for us to emulate in global missions** – This is true for at least three reasons: 1) His model coincides with and is supported by clear biblical teaching in other portions of Scripture (Matt 16:18; Titus 1:5); 2) His model is the only biblical model we have and the Holy Spirit included it for a purpose; 3) While there may be other viable extra-biblical models, their viability is in direct proportion to the degree to which they measure up to clear biblical teaching. .
4. **The core of Paul’s missions strategy must also constitute the core of our missions strategy if we are to avoid discarding several important directives** – This strategy involved: 1) Founding a sending church – Paul helped establish the church at Antioch where many were won to Christ (Acts 11:21, 24), believers were equipped (Acts 11:23, 26), leaders were identified and trained (Acts 11:25-26), and other churches were networked with (Acts 11:29-30); 2) Sending key leaders – Leaders of the Antioch church prayed and fasted (Acts 13:2), were led by the Holy Spirit to select certain men (Acts 13:2), and sent those men to plant churches (Acts 13:2); 3) Evangelizing strategic cities – Paul and Barnabas brought the Gospel to people (Acts 13:4, 14, 51; 14:8), taught in religious centers (Acts 13:5, 14; 14:1), and preached in the open air (Acts 13:44; 14:8); 4) Establishing the local church – Paul and Barnabas gathered believers into churches (Acts 14:23), encouraged and strengthened the disciples with instruction (Acts 14:22), appointed elders (Acts 14:23), and passed their baton of leadership on to the elders (Acts 14:23; 20:17-28); 5) Reporting back to

their home church – Paul and Barnabas returned home and reported what God had done through them (Acts 14:26-28).

5. **Missions can be defined as: The sending forth of qualified leaders by a local church to facilitate the establishment of functioning, multiplying local congregations in a community of people** – The key components of this definition are: 1) Sending: Missions is not based on individual initiative, but rather on a corporate body of believers sending out from their midst. Thus local churches must view themselves as sending bases not ends in and of themselves; 2) Qualified Leaders: The selection of who went was a crucial issue based on the Holy Spirit’s guidance, proven faithfulness and giftedness. Thus, churches must faithfully prepare their people for outreach by equipping all to maturity and some to leadership for the purpose of commissioning a few to missionary work beyond their local sphere; 3) Local Church: The sending base was a local church whose aim was to plant another sending church; 4) Facilitate: The first church planters were primarily facilitators, helping local men become leaders such that there was no painful transition from missionary to local church leaders; 5) Establishment of Churches: The goal of the missionary effort was establishing local churches, not merely winning individuals to Christ.

THE PRACTICAL IMPLICATIONS FOR MISSIONS

Priorities in Supporting Missionaries⁹

- It is essential that the church consistently seeks to bring their missions effort in alignment with the emphasis that the Scriptures lay on church planting. In other words, the more closely a ministry is connected with this ultimate aim of seeing churches planted, the more it is deserving of missions focus. To do missions biblically is to have a missions’ effort that reflects the same emphases the New Testament does. Therefore, missions at Maranatha Bible Church will be prioritized in the following order:

1. Church planting. Church planting is the establishing of local, indigenous churches characterized by true worship of God, effective biblical nurture of believers, and evangelization of unbelievers, to the end that these churches will reproduce themselves. Church planting efforts will require an initial evangelistic strategy and a strong, ongoing gospel witness and teaching ministry for the effective building up of a living body of believers. Although many servants aide in a ministry of this nature, the primary means God uses to bring a church about is a resident, fulltime, pastor/teacher and qualified elders.

2. Leadership training. Churches cannot be planted unless there are pastor/teachers and elders to plant and grow them. Therefore, training men to be those who can handle God’s Word effectively as they lovingly shepherd God’s sheep is essential to missions. Involvement in leadership training includes training pastors at home to be sent out to plant churches as well as sending out teachers with the specific goal of training nationals for the work of the ministry.

3. Strengthening Existing Churches. Strengthening ministries are those involved with equipping and building up existing local, indigenous churches so that they are able to evangelize and reproduce churches among their own people in an effective way. Efforts to strengthen local churches may include such activities as shepherding, preaching, teaching, discipleship, and partnering with Christian nationals in evangelism and outreach ministries.

⁹ This section adapted from GIBC Missions Policy

4. Support Ministries. Support ministries provide various support services to aid those engaged in church planting and equipping ministries. Support ministries may include such activities as bible translation, women discipling other women and children, administration, medical work, aviation, and other services.

The Local Church Must Pray for Missionaries

For Their Supply

Matthew 9:36-38 ~ Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd. 37 Then He said to His disciples, “The harvest is plentiful, but the workers are few. 38 Therefore beseech the Lord of the harvest to send out workers into His harvest.”

- Believers and churches should be praying for the Lord to raise up and send out missionaries

For Their Success

Romans 15:30-32 ~ Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me, 31 that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints; 32 so that I may come to you in joy by the will of God and find refreshing rest in your company.

- Paul appealed to the Romans to pray for two specific things: 1) Personal safety (v. 31a); 2) Spiritual Fruit (v. 31b)

The Local Church Must Send Out Missionaries

Acts 13:1-3 ~ 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 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.

- Although it was the Holy Spirit who called Paul and Barnabas into missions (v. 2), it was the local church in Antioch that was the means by which they were recognized and sent (v. 3)
- “[T]he church serves as the mediating agent in the sending process. In other words, it is the church that confirms the call of God and consecrates missionaries for their task. That the church must be involved in sending out missionaries should come as no surprise. The local church is both the target and the agent of the Great Commission.”¹⁰
- This means that local churches must evaluate, test, and train missionary candidates

The Local Church Must Support Missionaries

3 John 5-8 ~ Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers; 6 and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God. 7 For they went out for the sake of the Name, accepting nothing from the Gentiles. 8 Therefore we ought to support such men, so that we may be fellow workers with the truth.

- Local churches should support missionaries who have gone out for the sake of Christ’s name (v. 7)
- Their cause is worthy of spiritual, relational, and financial support because it constitutes an investment in God’s kingdom
- Churches must send, support, sustain, nurture, and care for missionaries while they are on the field

¹⁰ Doran, *For the Sake*, 112.