

ECCLESIOLOGY: GOD'S PLANS AND PURPOSES FOR HIS CHURCH

WEEK 2: PARACHURCH MINISTRIES AND MISSIONS AGENCIES

INTRODUCTION TO THE SERIES

- When the word “church” is mentioned, several different things may come to mind.
 - Is it an event?
 - A building?
 - Local, universal??
 - What about a college campus ministry– what is that?
- We want to explore what Scripture says about the nature and purposes of the church.
- This class will study the topic of the church, explore the distinctions with Para-church ministries and Israel and the world.
- We will also discuss the importance of leadership, ordinances, and marks of healthy churches.
- As we desire to plant and revitalize churches, we should understand, “When is a church a church?” and “When is a church in good health?”
- Our goal in this class is to develop a proper biblical view of the Bride of Christ, the Body of Christ, THE CHURCH.
- **Class Schedule:**
 - September 7: Introduction and the Nature of the Church
 - **September 14: Parachurch Ministries and Missions Agencies**
 - September 21: The Beginning of the Church and Distinctions with the World and Israel
 - September 28: Descriptions, Purpose, and Mission of the Church
 - October 5: What Defines a Healthy and Faithful Established Church?
 - October 12: The Leadership of the Church
 - October 19: Ordinances and Worship

INTRODUCTION

- Acts 12:13-28 (A Satire)
- How did organizations such as these begin?
- The church is the primary means by which God intends to work in this age
 - It is through the church that the Word of God is taught
 - It is through the church that believers are shepherded
 - It is through the church that saints are ministered to
- The church is the primary vehicle God uses to accomplish His purposes on earth (Eph 3:21)
 - Founded by Jesus (Mt 16:18)
 - Purchased with the lifeblood of Jesus (Acts 20:28)
 - Under the authority of Jesus (Col 1:18)
 - The pillar and support of the truth (1 Tim 3:15)
 - The instrument for bringing the gospel to the nations of the world (Mt 28:18-20).
- The Church consists of those individuals who have:
 - Repented of Sin (1 Thess 1:9-10)
 - Believed in Jesus Christ (Eph 2:8)
 - Confessed Jesus Christ as Lord (Rom 10:9)
 - Called Upon the Name of the Lord (1 Cor 1:2)
 - Come to Know God (Gal 4:9)
 - Chosen, Predestined, (Col 1:13)
 - Redeemed, Called, Justified, Forgiven, Saved, Sanctified, Adopted, Reconciled, Regenerated, Enlightened, Spirit-Baptized, United with Christ, Raised with Christ, Seated with Christ, Indwelt by the Spirit, Sealed with the Spirit, Known by God, Beloved by God

Ephesians 3:8-10 ~ To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 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.

What about the parachurch organization?

- Although they may do some good work for the kingdom, they don't have the same responsibilities, mandates, commitments, or abilities, that the church does
- They don't have the same commitment to be proclaiming the whole counsel of God
- They don't have the mechanisms of baptism, the Lord's supper, and church discipline for drawing a sharp distinction regarding who the people of God are
- A huge distinction exists between the church and the parachurch – the parachurch meets specific needs...the church is for all believers!
- **Parachurch Ministries:** Most parachurch ministries are centered on one special area of need within the local church or the worldwide church, such as family, military, publishing, education, missionary support, prison outreach, medical, communications, and transportation.¹

¹ <https://www.gotquestions.org/parachurch-ministries.html>

- **Common Understanding of a Missions Agency:** “A global movement of Jesus followers making disciples among the unreached... that partners with churches to send missionaries from many nations to the unreached...”²
- **A Better Definition:** “Missions agencies are parachurch organizations that partner with local churches to send and support qualified missionaries. They arose out of the biblical pattern to coordinate support for gospel workers and have proven useful when they come alongside churches. Agencies can be catalysts for collaboration and strategy among like-minded churches. They can also assist with logistics, training, and care of missionaries on the field. The local church is the leading partner and should not abdicate its primary responsibility for missions. A well-intentioned but misguided agency can jeopardize the work of biblical missions. However, an agency that rightly understands missions and the role of the local church can provide crucial support.”³
- George Peters says, they are not just the church in mobile form.⁴ They should be made up of people who are the church, but they are not corporately the church, but a different entity altogether.

Matthew 16:18 ~ “...I will build My church...”

- **Sending Churches and Supporting Churches:** “A sending church selects, affirms, trains, supports, and sends its own missionaries across cultures to make disciples. Supporting churches are those that assist cross-cultural missionaries who do not originate from their own congregation.”⁵

HISTORICAL SUPPORT AND COLLABORATION

A. The Old Testament Account- Centripetal/ Centrifugal Light to the Nations: Witness Impact (Gen 12:1-3; Deut 4:5-9; Is 45:20, 22) and Worldwide Kingdom (Ps 46:10; Hab 2:14; Mal 1:11)

It is often a misnomer to say that God only drew people to Israel in the Old Testament and sent people out in the New Testament. Individuals whom God sent to bring about his desired salvation (Abram, Jacob, Moses, the prophets) were not *missionaries* in the sense that they were not sent by a local church or distinctly from Israel as a people, but directly by God.

B. Intertestamental Period (Jesus and His Disciples)

C. The New Testament Account

1. Sending Churches (Key-wielding, authority-given program in this age)

² Vision and Mission statements from SEND, <https://www.send.org/about>.

³ Ryan Currie, “Missions Agencies for Better or Worse,” <https://www.greatcommissioncouncil.org/articles-blog/mission-agencies-for-better-or-worse>, 2.

⁴ George Peters, *A Biblical Theology of Missions*, 228-229.

⁵ Cecil Stalnaker, “Mobilizing and Mentoring for Missions: Ten Key Considerations for Every Church,” *Biblical Missions* (Nashville: Thomas Nelson, 2025), 234.

2. Receiving Local Churches
3. Supporting Churches (Collaboration and organization)
4. Sent Missionaries (From, To, and Back into)
5. Sent Support Missionaries (Teams of people outside of Paul's sending church)
6. Levels of Partnership (Multilevel care)
7. Implications for Missions Agencies (Paul's Commission, Report, and Message)

Acts 14:21, 26, 27, 15:23, 35, 18:22 Message of the church, Ephesians!

D. Pre-18th Century

1. Monastic Growth
2. Roman Church Bishops
3. Moravian Movement

E. Modern Missions

"It was the failure of the churches to develop a missionary sense that drove certain missionary societies to adopt positions and policies which were unrelated to anything in the New Testament, and then subsequently to attempt to work out a theological rationale for that which in itself is theologically indefensible."⁶

1. **Noble Beginnings of Church Collaboration.** William Carey was told by an older minister, "Young man, sit down! You are an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me." Local churches partnered through [the Baptist Missionary Society, formed in 1792] ... with the common goal of collaborating to send and support missionaries.⁷ "No doubt many of [these societies] are the direct result of God's sovereign act of selective appointment to move ahead where the church and church-related bodies feared or failed."⁸

2. Colonialism and Postcolonialism Trends

3. **From Church Support to Church Replacement:** In an effort to ease the burden of churches and do what it was not doing, societies such as the Student Volunteer Movement of the late 19th century "spoke of *the Church* and its grandeur, but at a practical level never held to the primacy of the local church."⁹ Dr. Doran further dissects the fall of an agency and its misplaced focus:

- a. **Wrong view of church**
- b. **Wrong view of the source of authority and administration of the truth**
- c. **Wrong motive to grow**
- d. **Top-heavy administration**
- e. **Catering to members rather than mission**
- f. **Pragmatism**
- g. **Social Gospel**
- h. **Ecumenism**

4. Mission Drift:

⁶ Stephen Neill, *Creative Tension* (London: Edinburgh House, 1959), 84, in Eddie Arthur, "The Future of Mission Agencies," *Mission Round Table* Vol. 12 No. 1 (January-April 2017), accessed 8/31/2025, <https://omf.org/the-future-of-mission-agencies/>.

⁷ Ryan Currie, "Missions Agencies for Better or Worse," <https://www.greatcommissioncouncil.org/articles-blog/mission-agencies-for-better-or-worse>, 6-7.

⁸ George Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1974), 227.

⁹ David Doran, *For the Sake of His Name* (Allen Park, MI: Student Global Impact, 2002.), 29.

- A. Ecumenism and the Social Gospel.
- B. Distortion and Distraction
- C. Bread *or* the Gospel

5. Implications for Missions Agencies

TODAY'S MISSIONARY AGENCY

A. Relationship with the Church:

1. **Independent** of the church (Wycliffe Bible Translators, OMF).
 - a. High number of churches
 - b. Low level of involvement/accountability with churches
2. **Denominational**
 - a. Low number of churches
 - b. High involvement and accountability with churches (in theory)
3. **Smaller Agencies** with a partnership among multiple sending churches
4. **International Agencies** with a partnership among receiving churches
5. **Individual Church** with its own board under its supervision.

B. Nature of Missions Agencies:

1. Traditional “faith missions”, all-inclusive services (SIM, SEND, AIM, Pioneers)
2. Clearinghouses for movement of resources¹⁰
3. Serving only local pastors who serve in their own countries¹¹
4. Serving only in one location (Finisterre, Great Commission Alaska)
5. Serving only in one kind of ministry (Grace Ministries International)
6. Other?

C. Benefits of Missions Agencies

The missionary has always had to face unique challenges such as: spiritual obstacles, cultural barriers, governmental challenges, legal hurdles, financial difficulties, moral temptations, and housing problems.¹²

“Local churches tend to underestimate the complexities of sending on their own and overestimate their ability to do so.”¹³

Mission agencies support the work of the church in many ways for the missionary:

1. Language and Cultural Preparation

¹⁰ **IGO Worldwide**, <https://igo-worldwide.org/operation>

¹¹ See **Lifegate**, <https://lifegateworldwide.org/about>, and **HeartCry**, <https://heartcrymissionary.com/about/mission-and-methodology/our-mission/>.

¹² Also isolation or loneliness. Paul L. Davis, “Why Work with a Missions Agency: A Guide for Pastors,” ABWE (April 11, 2024), <https://abwe.org/blog/why-work-with-a-missions-agency-a-guide-for-pastors/>.

¹³ David C. Meade, *Missions on Point: The Local Church at the Heart of Ecclesiology and Missiology* (Sharpsburg, GA: Send Forward, 2024), 276.

2. Specialized Field-specific Training
3. Logistical Support and Administration
4. Employer/Clearinghouse
5. Strategic Placement with other Like-minded Missionaries/ Indigenous Churches
6. On-field Ministry Accountability
7. Financial Accountability
8. Legal Umbrella
9. Others

D. Challenges and Problems

1. **Financial:**
2. **The Most Beautiful Trellises in the World- Inward Obsession:**
3. **Mistrust:** Past abuses have created mistrust of the big-box agency. “One mission pastor said, ‘Agencies can no longer expect the church to just pay, pray, and stay away.’ Another pastor asked, ‘When will the agencies ask us how they can help us do missions rather than always trying to convince us to support their program?’”¹⁴
4. **Theological:**
5. **Incomplete Counsel of God (Acts 20:27):** Prosperity Gospel, Post-church Europe and Canada, DMM/CMM handing off leadership to new believers
6. **Cultural Influence:**
7. **The church not desiring to take the active role it should have.**
8. **Global Changes:**
 - a. Immigration and temporary workers
 - b. Refugee/Diaspora Ministries
 - c. Implications in the international church with a second or third language spoken
 - d. Virtual ministry vs. Incarnational Ministry
 - e. Mission Fields are now Mission Senders- Are agencies needed in the same way as when they sent out missionaries from the West?
9. **Missionary Fragility:**
10. **OTHER?**

E. Discussion of Church/Agency/Missionary and Authority¹⁵

¹⁴ Eldon Porter, “What Does the Future of the Traditional Mission Agency Look Like?” Missio Nexus, April 1, 2014, accessed August 16, 2025, <https://missionnexus.org/what-does-the-future-of-the-traditional-mission-agency-look-like/>.

¹⁵ See Ken Caruthers, “On the Authority of a Sending Church,” <https://www.9marks.org/article/on-the-authority-of-a-sending-church/>, and Caleb Greggson, “Who’s in Charge? Authorities in the Life of a Missionary,” <https://www.9marks.org/article/whos-in-charge-authorities-in-the-life-of-a-missionary/>.

- Who has the authority to train, commission, shepherd, disciple, administer Lord's Supper, Church Discipline, oversee ministry strategy, placement, resolve team tension, hold accountable for usage of funds, supervising the actual work of the ministry?
- In crisis, controversy, disqualification, or physical need, who decides when/how to exit or reposition?
- Can any authority be shared, delegated, or temporarily given due to the nature of geography, collaboration?
- Who holds the Missions Agency Accountable? What if the Sending Church is out of line?

TOMORROW'S MISSIONARY AGENCIES

- Where to go from here?

Missionary societies as we know them today, are in no sense a necessary part of the existence of the church; they are simply a temporary expedient for the performance of certain functions that could be performed in different ways."¹⁶

"Their only theological rationale is in the service they can give to the Churches, fulfilling those tasks which the Churches see as necessary but which they do not have the resources on a local level to accomplish. Their main objective should be to facilitate co-operation between local churches and across denominational boundaries. They may provide opportunities for fellowship, worship, teaching, evangelism and service, acting as catalysts and giving encouragement, but never trying to be substitutes for the Churches."¹⁷

Future Action for the Church, Missionary, and Agency

A. Your Church

1. Clear Philosophy of Missions
2. Active Training and Sending
3. Wise Partnerships with Agencies.¹⁸ "How can the **agency help** the local church be what it was intended to be? How can the **local church help** the agency be what it was intended to be?"¹⁹
4. Co-laboring, partnering ministry with other churches.²⁰
5. Establish clear areas of responsibility in strategic planning, crisis mitigation, and emergency response between the church, missionary, and agency.
6. Participate in "church engagement/partnership" programs.

¹⁶ Stephen Neill, *Creative Tension* (London: Edinburgh House, 1959), 82, in Eddie Arthur, "The Future of Mission Agencies," *Mission Round Table* Vol. 12 No. 1 (January-April 2017), accessed 8/31/2025, <https://omf.org/the-future-of-mission-agencies/>.

¹⁷ J. Andrew Kirk, *What Is Mission: Theological Explorations* (London: Darton, Longman and Todd, 1999), 199, in Eddie Arthur, "The Future of Mission Agencies," *Mission Round Table* Vol. 12 No. 1 (January-April 2017), accessed 8/31/2025, <https://omf.org/the-future-of-mission-agencies/>.

¹⁸ Ryan Curry suggests choosing an agency by these criteria: Theological and methodological convictions, vision for the work, ministry relationships, practical needs. "Missions Agencies for Better or Worse," <https://www.greatcommissioncouncil.org/articles-blog/missions-agencies-for-better-or-worse>, 12. Paul L. Davis, president of ABWE suggests these 4 criteria: doctrinal and philosophical alignment, leadership and experience, healthy ecclesiology, and engagement and support, "Why Work with a Missions Agency: A Guide for Pastors," ABWE (April 11, 2024), <https://abwe.org/blog/why-work-with-a-missions-agency-a-guide-for-pastors/>.

¹⁹ Steve Beirn, *Well Sent: Reimagining the Church's Missionary-Sending Process* (Fort Washington, PA: CLC Publications, 2015), 122.

²⁰ See James Harmeling, "Can We Work Together? A Biblical Theology of Collaboration," *Biblical Missions*, 797-803, and Christ Burnett, "The Partnership Strategies of Paul, Apostle to the Outskirts," *Biblical Missions*, 804-807.

B. Your Missionaries

1. Help them evaluate their own **training needs**
2. Discover if they are doing the right **work**
3. In the right **location**
4. Are they still working with the **right missionaries/receiving church**?
5. Can their **agency** work with their sending church and supporting churches?
6. **Link** their supporting churches with their sending church into collaboration
7. Who decides the above areas: the church, the missionary, or both?

C. Agencies of your Missionaries

What Missions Agencies Ought to Consider:

1. CLOSE: Again, Eddie Arthur, “If it is the role of agencies to support churches in their mission, and they are not serving churches, then the agencies no longer have a function. If the agencies fail to adapt adequately to a changing situation, then they should close. Any future plans for agencies should be directed towards them helping to support churches across the world, not towards their own survival.”²¹
2. REFORM: Reform to become more of an Advisory Board to support the local churches’ mission work.²² Train churches to know what “only experts could know.”
3. NEW WORK: New Agencies could be formed. They should be collaborative among churches, junior to churches, and yield to the biblical responsibility of the church.
4. WELD OLD WORK: Better partnerships and networking could be melded together among like-minded churches. If a mission agency can infiltrate closed countries, they can surely get the right churches together and send the right people out to the right places.²³
5. YOUR WORK, OUR WORK: There are areas of care and shepherding that a sending church should be able to do better than an agency. There are areas that we can lean on agencies to provide the administrative and organizational needs that they, in many cases, can do better.²⁴
6. CONTINUE TO SERVE THE PURPOSE OF THE CHURCH IT SUPPORTS: “Let the church cease disputing with God concerning His right to use certain institutions and missionary agencies which seemingly do not fit into the humanly structured situation, and let the church repent over failure, spiritual bankruptcy, and theological apostasy. God may bring about drastic revolutions which no one of us can predict or foresee. Until then, however, He will use either His church or such representatives of the church who are united with Him in

²¹ Eddie Arthur, “The Future of Mission Agencies,” *Mission Round Table* Vol. 12 No. 1 (January-April 2017), accessed 8/31/2025, <https://omf.org/the-future-of-mission-agencies/>.

²² “Bryan Knell suggests mission agencies need to encourage churches to take over the role that the agencies once adopted, while agencies themselves become consulting and advisory bodies to support churches in their mission work.” Referring to his book *The Heart of Church and Mission* (Nürnberg: VTR, 2015), in Eddie Arthur, “The Future of Mission Agencies,” *Mission Round Table* Vol. 12 No. 1 (January-April 2017), accessed 8/31/2025, <https://omf.org/the-future-of-mission-agencies/>.

²³ “A good missions agency will helpfully connect you with other churches with a similar heart for the nations.” Aaron Menikoff and Harshit Singh, *Prioritizing Missions In the Church* (Wheaton, IL: Crossway, 2025), 165.

²⁴ David C. Meade, *Missions on Point: The Local Church at the Heart of Ecclesiology and Missiology* (Sharpsburg, GA: Send Forward, 2024), 134-135.

the supreme purpose of our age- the evangelization of the world and the gathering out of His church... His plan will be carried out.”²⁵

APPENDIX A: “THE BROTHER” IN 2 CORINTHIANS 8:18-22

A. Who Is he?

- Known for his fame in the things of the gospel (18) commendation, praise. ἔπαινος
- His noted character and action spread through all the churches (18).
- Appointed/commended by the churches (19), chosen, χειροτονέω
- Co-laborer/traveler in this grace/work of grace (19 συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένη²⁶

B. Where did he come from?

- **The churches.**
- The churches had appointed these worthy workers, and not Paul. “With someone appointed by other churches and not by Paul, there can be no doubts about his own honesty regarding what will happen to the funds.”²⁷
- In so doing, the integrity and authority of such an endeavor to assist the churches in Jerusalem was via well-known representatives from the churches (likely in Macedonia) who would accompany Titus. Paul was not managing funds poorly. Therefore, the modern-day organization of supporting the work of the ministry elsewhere might be better accomplished with workers who are church-appointed, with proven character, and of good-repute. Finances, objectives, principles and philosophy of ministry, and authority are thus subjected to the authority of the local churches which commended them. Churches should not participate with societies, agencies, or other parachurch organizations which do not have a transparent commendation from its workers, as well as an agreement in purpose as to what is to be accomplished.²⁸

APPENDIX B: THE NEW TESTAMENT DEMONSTRATION OF AFFILIATION/PARTNERSHIP STRUCTURES

²⁵ Peters, 228.

²⁶ Barbara Aland et al., eds., *The Greek New Testament*, Fifth Revised Edition (Stuttgart, Germany: Deutsche Bibelgesellschaft, 2014), 2 Co 8:19.

²⁷ David E. Garland, *2 Corinthians*, vol. 29, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 394.

²⁸ Agencies today often go adrift from a functionally beneficial role when these organizations usurp the **authority** and responsibility of the church, redefine the **definition** of a healthy church, encourage a different **means** by which God reveals His saving will to adopt sinners into the church,* support or promote unbiblical **leadership** in a local church, or alter the true **mission** of the church given to us by the **Lord** of the church. See Chris Burnett, “The Word of God and Missionary Faithfulness,” The Master’s Seminary, The Master’s Academy International Counsel on Dispensational Hermeneutics, September 14, 2022.

The earliest churches had partnerships and connections involving financial support, prayer, and logistical support in their efforts to establish and strengthen churches through the gospel's advance. Those involved were (A) sending churches, (B) receiving churches, (C) supporting churches, (D) missionaries, and (E) missionary co-laborers.

(A) **Sending churches:** Jerusalem, Antioch, Lystra/Derbe, Cenchreae, Colossae, Ephesus, miscellaneous plural churches (2 Cor 8:18-23).

(B) **Receiving local churches and regional churches:**

- a. Local Churches: Antioch, Pisidia (Acts 13:14; Gal 1:2), Antioch, Syria (11:26), Athens (Acts 17:34), Babylon (1 Peter 5:13; Acts 2:9), Berea (Acts 17:11), Caesarea (Acts 10:1,48), Cenchrea (Rom 16:1), Colossae: (Col 1:2) Corinth: (Acts 18:1), Crete: (Titus 1:5), Cyrene (Acts 11:20), Damascus (Acts 9:19), Derbe (Acts 14:20; Gal 1:2), Ephesus (Acts 18:19), Hierapolis (Col 4:13), Iconium (Acts 14:1; Gal 1:2), Jerusalem (Acts 2:5), Joppa (Acts 9:36, 38), Laodicea (Rev 1:11, Col 4:15), Lydda (Acts 9:32), Lystra (Acts 14:6; Gal 1:2), Pergamum (Rev 1:11), Philadelphia (Rev 1:11), Philippi (Acts 16:12), Puteoli, Italy (Acts 28:13-14), Rome (Rom 1:7), Sardis (Rev 1:11), Sharon (Acts 9:35), Smyrna (Rev 1:11), Tarsus (Acts 9:30), Thessalonica (Acts 17:1), Thyatira (Rev 1:11; Acts 16:14), Troas (Acts 20:6-7).
- b. Regions of Churches: Phoenicia (Acts 11:19), Samaria (Acts 8:14, 25), Judea (Gal 1:22), Churches of Galatia (Gal 1:2), Churches of Asia (1 Cor 16:19), Macedonia (2 Cor 8:1).

(C) **Supporting Churches**

a. **Philippian Church (Phil 1:5; 4:15-16)**

Philippians 1:4-5 ~ "...always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now."²⁹

Philippians 4:15-16 — "no church entered into partnership with me in giving and receiving, except you only ... you sent me help for my needs once and again."

2 Corinthians 11:9 — while in Corinth, Paul says, "the brothers who came from Macedonia supplied my need" (cf. 2 Cor 8:1-5; also see Acts 16-17; Philippi, Thessalonica, Berea).

b. **Corinthian Church:**

Paul instructed them about their collection for the saints in Jerusalem (1 Cor 16:1-4). He also urged them to follow through on their promise to contribute (2 Cor 8-9)

c. **Churches in Galatia:**

Paul instructed the churches of Galatia (Pisidian Antioch, Iconium, Lystra, and Derbe) to set aside a collection each week for the saints in Jerusalem (Acts 13-14; 16:1-6; 1 Cor 16:1-4)

Prayer support:

Rome (Romans 15:30), **Corinth** (2 Cor 1:10-11), **Philippi** (Phi 1:19), **Thessalonica** (1 Thess 5:25; 2 Thess 3:1-2), **Ephesus** (Eph 6:18-20), Colossae (Col 4:2-4)

²⁹ In view is possibly the close partnership as they continue the gospel proclamation in Philippi (cf. 1:6), or perhaps their participation in Paul's gospel ministry elsewhere (cf. 1:7; 12ff.)

Rome:

Romans 15:30 ~ 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,”

- Trinitarian Prayer: Fellowship in Jesus, love of the Spirit, prayer to God
- Continue the Gentile mission with co-struggling³⁰, all the way to Spain, via prayer.

Corinth:

2 Corinthians 1:10-11 ~ He will yet deliver us, you also **joining in helping us through your prayers**, so that thanks may be given by many persons on our behalf for the favor bestowed on us.

Organizational/Logistical Support:

Philippi (Sent Epaphroditus, Phil 2:25; 4:18), **Thessalonica** (sent financial support more than once, Phil 4:16), **Corinth** sent Stephanas, Fortunatus, and Achaicus to refresh Paul's spirit (1 Cor 16:18), **Macedonia** (aside from sending generous funds, they also sent brothers to deliver the collection (2 Cor 8:19-23).

Various individuals were sent as delegates, encouragers, messengers, missionaries, or long-term installed elders (Timothy). People movement and careful organization were essential for the church's mission of the New Testament, therefore there was always commendation and authority from the local church.³¹

Care for Gospel Workers:

There is a descriptive support of the mission through care and hospitality to those going out for the sake of the name: Judas (Acts 9:11), Simon the tanner (Peter, Acts 9:43; 10:6), new converts Lydia and the Philippian jailer (Acts 16:15, 34, 40), Aquila and Priscilla (Acts 18:2-3), disciples in Tyre and Ptolemais, Phillip in Caesarea (Acts 21:3-8), brethren in Jerusalem (21:17); and brethren in Syracuse, Rhegium, and Puteoli (Acts 28:12-14).

There is a prescriptive command to show care and hospitality to those going out for the sake of the name: Support those who proclaim the gospel (Matthew 10:9-10; 1 Cor 9:13-14; 1 Tim 5:17-18), Hospitality and provisions (Titus 3:13-14; 3 John 5-8); Assistance for future endeavors (Romans 15:24), and prayer support as listed above.

(D) Missionaries sent out from churches:

- a. Barnabas and Paul (Antioch, Acts 13:2)
- b. Judas (Barsabbas) and Silas (Jerusalem, Acts 15:22-23)
- c. Timothy (Lystra/Derbe, Acts 16:1-3)
- d. Phoebe (Cenchreae sent her to bring the letter of Romans, Romans 16:1-2)
- e. Epaphras (Colossae, Colossians 1:7; 4:12-13)
- f. Apollos (Ephesus, Acts 18:27)

³⁰ συναγωνίζομαι (*synagōnizomai*): The church was to agonize together through various sufferings alongside/with Paul, “join fervently in.” James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997). See also BDAG: “to join w. someone in a common effort, *fight/contend along with* τινι *someone*.” William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 963–964.

³¹ In some cases it is Paul who commends them, though he was instrumental in establishing the sending church (Justus/Jesus and Epaphras were confirmed as being faithful after being sent by the congregation at Colossae, Col 1:7).

(E) Co-laborers, coming from various churches:

- Barnabas (Acts 13:2; 13:4–5; 14:14), (Paul)
- John Mark (Acts 13:5; 13:13)
- Silas (Silvanus) (Acts 15:40; 16:19; 17:4; 18:5; 2 Cor. 1:19; 1 Thess. 1:1)
- Timothy (Acts 16:1–3; 17:14–15; 18:5; 1 Thess. 1:1)
- Luke (“we” sections begin (Acts 16:10–17; 20:5–15; 21:1–18; 27:1–28:16)
- Priscilla & Aquila (Acts 18:2; 18:18–19)
- Timothy (Acts 19:22; 20:4; cf. Rom. 16:21)
- Luke (Acts 20:5–15; 21:1–18)
- Aristarchus of Thessalonica (Acts 19:29; 20:4; 27:2; cf. Col. 4:10; Philem. 24)
- Sopater of Berea (Acts 20:4)
- Secundus of Thessalonica (Acts 20:4)
- Gaius of Derbe (Acts 20:4)
- Tychicus (Acts 20:4; cf. Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12)
- Trophimus of Asia (Acts 20:4; 21:29; 2 Tim. 4:20)
- Luke (uses “we” in (Acts 27:1)
- Aristarchus (Acts 27:2)

Other Named Co-Workers in Epistles, though we are uncertain of lengths travelled or length of time co-laboring (Some traveled with him at times, others were fellow workers he names but may not always have journeyed together):

- Titus (Gal. 2:1; 2 Cor. 2:13; 7:6; 8:6; Titus 1:4)
- Epaphroditus (Phil. 2:25–30, 4:18)
- Demas (Col. 4:14; Philem. 24; 2 Tim. 4:10)
- Crescens (2 Tim. 4:10)
- Onesimus (Col. 4:9; Philem. 10–13)
- Epaphras (Col. 1:7, 4:12; Philem. 23)
- Mark (John Mark, later restored) (Col. 4:10, Philem. 24, 2 Tim. 4:11)
- Erastus (Acts 19:22, Rom. 16:23, 2 Tim. 4:20)
- Justus (Jesus called Justus) (Col. 4:11)
- Apollos (Acts 18:24–28; 1 Cor. 3:5–6; Titus 3:13)
- Zenas the lawyer (Titus 3:13)
- Philemon (Philem. 1)
- Chloe (1 Cor. 1:11)
- Stephanas (1 Cor. 16:17)
- All the churches of Christ greet the church in Rome (Romans 16:16)