

SbS-Non-Preacher Missionaries

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The title of this book has **SbS** as a prefix because this is an application of the interpretive books in the Sentence-By-Sentence series which is available at Amazon.com. That series and more is available for free at ljc1611kjv.com.

This book is written for all audiences. It can be read and used from beginning to end but it also has different sections which can be preached or taught independent from the rest of the book. There are also several sets of *Question-and-Answers* which can be used for tests in a class or even used as separate lesson since they cover the main topics but often give a different perspective on the subject.

For people who are evaluating and deciding to buy this, the *Question-and-Answer* sections probably will give the quickest idea of what to expect from this book.

The next question that most people probably have is why this book was written. The short answer is that it covers aspects of this subject which are not covered in most books which I have seen which were written about Biblical missions. Therefore, this book can be used in conjunction with other books on this subject.

OK. So now, I will give the longer answer. While being in the mission field and teaching in the local Bible School, I was asked to cover the class on **Missions**. The need arose because there was another missionary who was leaving for several months to return to the mission field and take over the classes which I was teaching, just before I returned home. So, I had to cover his classes and mine for the start of the semester and he would finish the semester for all of the classes. When I asked for his class outlines and books, I only received books a couple of weeks after the start of the semester but no class outlines. This is not to complain but to explain why I did my own study, which resulted in the making of this book. As is often true, some things are created out of necessity which would not have been created otherwise.

Many books on missions deal with missions programs and missionary preachers and what they dealt with at the time the author wrote it. This, of course, makes the books somewhat out dated as the particulars that they deal with change and parts of their subject are no longer valid. However, some things remain the same, such as the fact that we must deal with man's sin nature, differences in culture and in languages, and other sources of problems. We must have God's help to overcome these obstacles in order to do the job He gives to us.

The books which I received were all written by missionary pastors or by their followers and were mainly about the missionary pastor and how he did his work. While that is a very important information, those books did not start with the Biblical basis. They did not start with God and spiritual precepts, which I feel are critical to a proper understanding of Biblical missions programs. In addition, there were some information included on the responsibilities of the sending churches and church members, but what was included was not as much as I felt was needed. I also saw nothing about non-preacher missionaries, who are definitely parts of God's Biblical missions program as found within the Bible.

To the best of my knowledge, the majorities of American churches are cutting back on their mission programs and, without realizing it, lose the blessings of God and the presence of God. Many Biblical churches are closing while wondering why they lost the power of God and lost their members. It is the observation of many pastors of strong Biblical churches that a strong missions program is a mandatory part of maintaining the power of God upon the church. Therefore, I was mainly concerned about the parts of true Biblical missions which I saw as *missing*. I saw no reason to duplicate what is quite well covered in other books, especially since I am not a pastor and, therefore, not qualified to speak about the job of a missionary pastor. Those aspects about mission work I fully intend to cover, in the class but not in this book, using material from more qualified missionary pastors. That aside, I am a missionary and qualified to speak about non-preacher missions programs.

At the time of this writing, I have been involved in missions work in more than 12 countries and I am currently on the mission field where I have given over 134% of my regular income to the Lord's work for more than 40 months straight and have more money in the bank than when I came to the mission field. I am not rich and I figured that I would only have about 2/3 of the amount of financial support that the government said an American needed to live in the mission country. Therefore, I have evidence of God blessing my work as a missionary and at a level that I do not know anyone else who has the same level of blessings in their finances. Therefore, I am writing this book with the hope that it will help others to find how to get God's help while they obey the command to be involved in missions work.

Much of what is here came from inspiration while reading other books, but little is copied directly from those books. Those books are listed in the Bibliography. I do not recommend them for several reasons including the fact that the Authors quote from non-KJV 1611 perversions which alter the pure word of God into something the sinful man finds comfortable. Therefore, they also present some doctrinal errors. However, the Holy Spirit used these books to prompt me where to look in the true word of God for things which ended up in this Book. The Holy Spirit might do the same to other spiritually mature people who wish to read those other books.

In addition to those books, the class on Missions used the book called Starting A Church on the Mission Field by Dr. Rick Martin, Missionary to the Philippines. Another book on the job of a missionary pastor can be used but this book is the book which I recommend. The points covered in it are not covered in this book and most of what is covered here is not in that book. Therefore, the two books should be both used for a better presentation of the subject. Dr. Martin's book presents the perspective of a missionary pastor while this book tries to present the perspective, and responsibilities, of the non-pastor for missions.

Dr. Rick Martin is reportedly the most productive missionary alive today. I spent nine months in his church and I believe the average attendance was over 2,000. Every week, I saw multiple baptisms and pretty much every service saw professions of faith. He reportedly has trained and sent out men to start over 200 churches and many of them have also trained and sent out men to start 'grandchildren' churches. He not only has credentials from men but also has the power of God on his ministry. Therefore, we should pay attention to what he tells us about doing the work of the ministry. I did not just take parts of his book nor did I use it as inspiration but left it for the other missionary, who is a pastor, to use in the entirety within the second half of the class. I recommend that others do the same.

Some things are only learned through personal experience and even God's Son had to learn this way (Hebrews 5:8). Please consider using this book in addition to the book from Rick Martin, or from another missionary pastor, as there is very little overlap and where it exists. The subject is covered from different perspectives much like the various Gospels tell us about the life of Jesus Christ from different perspectives.

In addition to considering the subject of Missions from the perspective of a missionary pastor and from other perspectives, any class on Missions should include a mission trip. Any student should be required to present a full formal written report and, as much as possible, be included in the planning of such a trip. It is also highly recommended that students be required to have a passport in order to complete the class. The best way to learn about another country is on a mission trip where the spiritual perspective of the country should be of a primary concern. Also, there is more safety and the trip organizers should know how to show the country to the students to achieve the most desirable impression. Further, there is nothing like the experience of a mission trip to put mission concerns into the heart of God's people. Finally, a person without a passport might wish to visit other countries, but often will do nothing more. However, a person with a passport is far more likely to do something after going through the expense and effort required to get a passport.

I pray that this book be a blessing to all who read it.

Contents

SbS-Non-Preacher Missionaries.....	1
Definition.....	7
Purpose	7
People.....	7
Motivation	8
Plan.....	8
Participants.....	15
Priority.....	23
Prayer	25
Financing	30
God Called Missionaries in the Old Testament.....	32
God Called Missionaries in the New Testament	35
Jesus as our Example Missionary	39
Character of a Missionary:.....	42
Disciple:	42
Maturing from Disciple to Christian:.....	44
True Steward:	45
Faithful:	48
Orphanage Ministry:	51
Missionary Requirements	59
Special Jobs for Non-Preacher Missionaries:	66
Types of Ministries:.....	72
Questions and Answers:	78
General:	79
Finances:	81
Example Missionaries from the Old Testament:.....	82
Example Missionaries from the New Testament:	83
Non-preacher Missionaries in the Bible:.....	84
Jesus as our example Missionary:	85
Character of a Missionary:.....	87
Orphanage Ministry:	89
Missionary Requirements:	91
Bibliography:	93
Addendum:	94

Non-preacher Missionaries in the Bible..... 94
A Godly Attitude About Money is Critical..... 102
The Bible Directly Teaches These Godly Attitudes..... 105
How our Attitude on Giving Affects our Worship..... 107
Godly Actions: Three Action Verbs for Money 110
What is Your Level of Spiritual Maturity? 116
Labor for Everlasting Life: John 6:27-29 127
New Testament Themes 131

Definition: Missions is doing the 'Great Commission' and the ministry of the church while away from home. **Acts 1:8** uses the word "both" to command us to do the 'Great Commission' at home ("Jerusalem") and while away from home ("and in all Judaea, and in Samaria, and unto the uttermost part of the earth") at the same time. As one pastor pointed out, no form of the word "mission" is in the Bible. Neither is the word "rapture" and yet we use it to identify a particular future event. Therefore, the use of the word "mission" is justified to identify certain activities found within the Bible which we still have a command to do from our "Lord". In addition, this word is in general use within the English language and applied to many things such as a military effort. Therefore, the definition used here is not the general one from the English language but is to be understood to be limited to the particular application found within the Bible.

Some people claim that "missionary" has the same definition as "apostle" and argue that doctrine should be created based upon this similarity. However, true Biblical "apostles" had an authority and a face-to-face commission from our "Lord Jesus Christ" which "missionaries" do not get. There are also many so-called religions which pervert the true Biblical definition of "apostle" in order to claim authority which our "Lord Jesus Christ" did not give to them. Further, there were limited numbers of true Biblical "apostles". Our "Lord Jesus Christ" commanded "go" to every saved person when He gave the 'Great Commission'. True Biblical "apostles" had their authority until God replaced their authority with the completed written Bible. No one alive today has that authority even though false preachers try to claim it. Therefore, the claim that "missionaries" replace true Biblical "apostles" is rejected.

While other errors could be identified, those are left for the reader to deal with. The reader is asked to accept the definition provided above, at least while dealing with the subjects of this book. That is: the word "missions" is defined as: 'doing the Great Commission and the ministry of the church while away from home'.

Purpose: The purpose of all service to God is to restore man to the fellowship and personal relationship that Adam and Eve had in the garden before they sinned and separated man from God. All of the various forms of the Gospel are designed to accomplish this purpose. All Epistles were written to teach us the details of how we are to act within this relationship. The Book of Revelation (singular, not plural) was written to reveal the person of our "Lord Jesus Christ", who is the being that we have this relationship with. The Book of Acts shows us how God's Holy Spirit acted with the Apostles to give us a pattern for our proper actions within this relationship. Thus, the entire New Testament has a basic theme of telling us about this relationship; with the 'Great Commission' being the basic purpose for all that we are commanded to do with other people within this relationship. Yes, there is more to this relationship once we get to heaven and there is more in our personal dealing with God, but the 'Great Commission' is the basic purpose why God left us in the flesh after our initial salvation, at least in respect with dealing with other people. The 'Great Commission' is our marching orders from God to do our part to accomplish His purpose. This is God's basic purpose in all the spiritual gifts that He gives to us and in all that He does with and through us while using those spiritual gifts.

People: At the time of this writing, it is reported that more fundamental Bible-believing churches are closing than are opening within the U.S. and it is reported that Philippines is sending more missionaries into the world than the U.S. is. Yet, most people look to the U.S. for spiritual leadership but the Bible tells us to look for people who have the approval of God as evidenced by the power of God on their ministry. A lot of the error about leadership in missions is due to the mistaken idea that the historical leaders (England and the U.S.) will continue to lead. However, God wants us to use the Bible as our guide in all things including whom we follow within this world. The 'Great Commission' was given by God to all saved people. With that in mind, we need to stop looking for others to do our God-given personal job and we need to

follow those people who have the power of God on their ministry regardless what their place of origin might be.

Another, related consideration is the question: 'Are Catholics Christians?' Many insist that the answer is 'NO'. Yet, the Voice of the Martyrs and others insist that the answer is 'YES'. The fact is that we are saved by accepting Jesus Christ as our personal Lord (Romans 10:13) and not by religion. Therefore, our religion cannot keep us from being saved. Our religion can keep us from maturing spiritually, but that accusation can be leveled against any religion. Therefore, this question is a distraction from the true measure that we are to use. Instead of looking at the religion or good works or anything else, we are to look at each person's personal relationship to Jesus Christ.

Motivation: We are triune beings like God; with our "spirit" being the true 'us', our "body" only being our 'avatar' in this temporary (**James 4:14**) physical existence and our "soul" being the long-term results of our "heart", which is the short-term way we think ("mind"), the way we make decisions ("will") and the way that we react to circumstances of life ("emotions"). We must "work" while we are in this life (**John 9:4**) because once we die we can do no more to change our eternal rewards and eternal position. Many have believed the doctrine of devils which promises a Communistic Heaven with everyone having 'a mansion right next to Peter' and the vilest saved sinner having eternal joy and the same reward and position as a martyr or a true Biblical apostle, and having it from the instant of death or rapture. However, all that the Bible truly promises to all saved people is a "place" ('a bed space in a dorm room for 10,000') and the lowest job ('bathroom cleaner') and anything more than that is dependent upon how much a saved person personally works for the "kingdom of God" while here on this Earth. In addition, how close we get to the Son of God here in this life will determine how close we are to Him for all of eternity. Those closest to Him will have joy and the most "light" while those farthest from Him will "be cast out into outer darkness: there shall be weeping and gnashing of teeth" at least from the time of the "judgment seat of Christ" (**Romans 14:10; 2Corinthians 5:10**) until the "great white throne" judgment (**Revelation 20**), which is more than 1,000 years after the cause of 'tears in heaven'. Therefore, our true motivation is to be our eternal joy and our eternal place which are the promised rewards which are based upon how much we do for the "kingdom of God" while here on this Earth.

Please also see the Study called Labor for Everlasting Life in the Addendum which comes from the Messages menu item at ljc1611kjv.com.

Plan: The 'Great Commission'.

God's basic plan is the 'Great Commission', which is found in **Matthew 28:18-20**, **Mark 16:15-18** and **Acts 1:8**. While some people claim that the 'Great Commission' can be found in Luke and John, we will stick with the three main references that are best known. However, we will also include the parts which most people leave out. We will only consider the outline of these verses and deal with a more detailed application at a later time.

Please note that each of the three references tell us a different part of God's Plan. Usually, people preach or teach from only one of them but all three need to be considered together in order to get all of God's Plan. In Mark, we have the plan for winning the lost. In Matthew, we have the plan for teaching the saved. In Acts, we have the order in which saved are to learn, by doing, how to become missionaries themselves.

In addition, please note that the 'Great Commission' is to go to "all the world". It has been noted that there are a lot of people and people-groups which have never had a gospel witness. Most missionaries go to people and countries which already have some gospel witness. However, **2Corinthians 10:16** says: "To preach the

gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand." Yes, there is a need for more missionaries and churches in countries which are familiar, but there is a greater need for people to 'go where no man has gone before'.

1. Generalizations about the 'Great Commission'.

a. Salvation is God's life in us.

- John 14:6 says: "*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*" The "am" is a verb of existence. The person Who is Jesus Christ is our way to God the Father and He personally provides our salvation. It is not our religious act such as saying a 'prayer of salvation'.
- People give no thought of how obedient a child will be after their birth while the parents are involved in conception. However, a baby is taught to obey after their birth. People who claim "works" for salvation are wrong and people who claim "no works after salvation" are wrong. After true salvation we are to work, like pray and study the Bible and witness. **John 6:29 says:** "*Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*" Our work is to overcome the sinful desires of our flesh and the sinful influence of the world and devils in order to truly act in "faith". Our true Biblical "faith" gives God permission to work in and through our life with God producing all of the true spiritual changes.
- All forms of life move by themselves and change their environment. Since true Biblical salvation is "God's life in us", anyone who claims salvation but never had a God-caused change in their life has deceived themselves.

b. All throughout the Bible, God says that he will bless obedience and curse disobedience. We see this in the 'Great Commission'.

- Those who "believeth and is baptized shall be saved". The word "believeth" means 'keeps on keeping on believing'. The word "baptized" means 'identified with'. This phrase is telling us about a lifestyle belief which results in obedience and identification with God in a way that the world can see.
- Those who "believeth not shall be damned". This is everyone who does not believe God from their heart. People who make a profession but never lets God change them through their obedience deceive themselves and only have a head "belief". They "shall be damned".
- Our reference also says that "signs shall follow them that believe". Then there are examples of the "signs", not that those exact "signs" will be seen in every true believer's life. The true meaning is that lost people must see a God-caused change in your life if you are truly Biblically saved.
- I have had many miracles and lost people can testify that they have seen in my life "many undeniable miracles". **2Corinthians 10:12 says:** "*For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.*" You are not to compare how God works through your life to how God works through someone else's life in order to feel that you are better or worse than the other person. However, all saved people are to have evidence that God works in their life and that evidence is to be seen by others. In addition, when you see God work in another's life you should find out how they got God to work in their life and try to do the same thing so that God may work in your life the same way. This is the purpose of God's "testimonies".

c. All three references for the 'Great Commission' use the word "ye" which means 'each and every one of you personally'. Every saved person will each be judged at the judgment seat of Christ for their level of personal obedience to this command.

- **2Corinthians 5:10-11 says:** "*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I*

trust also are made manifest in your consciences.” Saved people who are not involved in the Great Commission while living here will receive “the terror of the Lord” for at least 1,000 years. This is the time before the “great white throne judgment” and it is only after that that “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”.

2. **Mark 16:14-20** says: *“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”*

- *“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen”.* They had refused to believe the message from God and were seeking physical comfort instead. We see that our Lord “upbraided them”. He will also do the same to any saved person who seeks the comfort of this physical life instead of believing the message from God and obeying the command of God. **John 20:1-10** tells us that Peter and John went to the sepulcher when they heard that Jesus was risen, and they investigated, but, according to **John 21:1-3**, Peter led others to “go fishing” after they knew the truth. Thus we see their “hardness of heart” and that “they believed not them which had seen him after he was risen”. If they had truly “believed” and considered, they would have understood the promise of resurrection and have done the work of God with a “belief” in God’s reward. Bottom line, people who do not do the ‘Great Commission’ do not believe the true message from the Bible regardless of what they claim.
- *“Go ye into all the world”.* The word “ye” means ‘each and every one of you personally’. Obviously, it is impossible for someone to personally go by himself. Therefore, each of us is commanded to personally partner with others who will go to parts of the world that we can’t go to. In order to partner with them, we must have an ongoing relationship which includes prayer, care, communication and financial support of our partner. More details are provided for this truth later.
- *“...and preach the gospel to every creature”.* Here we see the command to bring God’s plan of salvation to everyone. The fact is that there are times that others see and hear us but we do not realize it. By “preaching the gospel to every creature” we will “preach the gospel” even to people who are listening when we do not realize it. In addition, the word “and” means that it is not enough to “go” but that we personally must “preach the gospel to every creature”. Moochanaries are people who claim to be missionaries but, in fact, receive support while they pay others to do their job or lie about doing the job. This is one reason why we need to closely read the missionary reports and even send someone to verify the truth of what is reported.
- *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”* There is a lot of doctrinal error taught about this sentence. It does not say that “He that believeth (but is not) baptized shall be damned”. The thief on the cross was not “baptized”, not even symbolically. There is a lot of detail and Bible support for the truth which I will not present here. Basically, “baptized” means ‘identified with the Lord Jesus Christ’. In this reference, we are not told what happens to “He that believeth” but refuses to be ‘identified with the Lord Jesus Christ’. However, other places let us know that many of such people are ‘double damned’ and many are saved but will suffer 1,000 years of tears after they get to heaven. Again, that truth is beyond this note. What is important is that we need to follow up with everyone who makes a profession and try to get them into church.

- *“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”* This does not say “And these signs shall follow (each and every one of them personally) that believe”. It does not even promise that one of these signs will follow all who are truly saved. However, these are symbolically indicative that most truly saved will have some God-given evidence of salvation which the lost can see. The exceptions, among the truly saved, are those people who will suffer 1,000 years of tears after they get to heaven.
 - *“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”* Here we see an indicator of what is said in Hebrews and elsewhere which tells us that our Lord Jesus Christ is representing the saved people to the Father, and is especially concerned for those who are truly trying to do the job given to them.
 - *“And they went forth, and preached every where, the Lord working with **them**, and confirming the word with signs following.”* Here we see our Biblical example which we are to follow. When we do as commanded we can expect that the “Lord (will be) working with us, and confirming the word with signs following”. That means that God will let the lost world see God working in and through our life so that they can know that we are truly God’s messengers. If we do not have this after a time of ministering then there is a problem with our way of doing God’s work. We might be trying the right thing but not doing it the right way. When we are missing our verification from, God we need to go back and verify out attitudes and actions against what the Bible truly says so that God can bless our efforts.
 - *“Amen”*: The Bible includes this word as a ‘second witness’ which makes what preceded it something that all saved are to believe and obey and something which will be used when we face the “judgment seat of Christ”.
3. **Matthew 28:17-20** says: *“And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*
- This reference is usually preached as a unit but the first verse (**Matthew 28:17**) is usually left out. Noticeably, it is important because it shows that some of them were not ready, nor willing, to do the job that God had given them. Our “**doubt**” will keep us from doing the job that God has given us. One of the most effective tactics of the Devil is to keep God’s people as spiritual children who are full of fears and doubts. The only thing which gets children over their fears and doubts is to mature. Likewise, God expects us to spiritually mature so that we can do the job that He gave us. The first step of God’s plan is for us to spiritually mature and, as we see in our next reference, God will “upbraided” those people who fail to spiritually mature and get prepared to do the job God gave to them.
 - One preacher said ‘Don’t fleece God’ and went on to explain that Gideon (Judges 6) repeatedly put out a “fleece” because he lacked faith in God. However, he did not have the indwelling Holy Spirit like saved people have during the ‘Church Age’. **1Corinthians 1:22-24** says: *“For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”* Very few saved today are Jews and even the saved Jews of today are to not look for “signs” but are to look for “the power of God, and the wisdom of God” which comes through our personal relationship with God which is through “Christ”. When we wait to ‘see a sign’, we are ‘walking by sight’ and not “walking by faith” (**2Corinthians 5:7**). Likewise, when we understand something we say ‘I see’. Waiting until we understand how God will work (“seek wisdom”) is ‘walking by sight’ and not “walking by faith” (**2Corinthians 5:7**). We truly “walk by faith”

when we obey God's command to "go ye" before we have a "sign" and before we understand how God will protect and provide.

- Next, we see that "*All power is given unto me in heaven and in earth*". We cannot get the "power" to do the job unless we maintain our own ongoing personal relationship to the Son of God and allows His "power" to work in and through us. When we start doing things on our own, we will fail. In addition, this statement is followed with "Go ye therefore". If we do not "go" then there is no reason for Jesus Christ to give us His "power".
- The word "ye" means 'each and every one of you personally'. This is a personal command which will result in a personal judgment for our level of obedience. However, we cannot personally "Go (to) all nations" so we must be personally involved in helping to send others to places we cannot go. Most people have heard this before and most have been told to "give" to missions. This is often understood wrongly because once people "give", they tend to feel that they are done with their responsibility. But, this command includes the ongoing action command of "Teaching them to observe". This can only be done through a continuous support relationship with the sent person. There will be more about this later but the basic command which is in it is to have a constant communication and support such as we see in the example given by God the Father and God the Son.
- After the "Go ye" we see the word "therefore". This means that our obedience is to be a direct result of God making His "power" available to us through Jesus Christ.
- Next, we see that we are to be "*baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*". One of the reasons that so many people leave so-called Christian churches for the Muslim error is because they do not understand the doctrine of the Trinity. The main reason that so many people leave so-called Christian churches for the various heresies is that they do not understand the character of God. They are led into error which they would have avoided if they knew the character of God and saw how the various heresies go against the character of God. The word "baptize" means 'to be identified with'. When we are truly "baptized", we are agreeing 'to be identified with' the holiness and righteousness of God the Father, and with the sacrifice and service of God the Son and with the ongoing personal relationship with God which is maintained by God the Holy Spirit. However, people cannot do this until they understand the true character of God. Therefore, the first job, after someone gets truly Biblically saved, is to teach them the character of "the Father, and of the Son, and of the Holy Ghost" so that they cannot be led into following another spirit and so that they learn the character which they are to receive.
- When people are "*baptized them in the name of the Father*" they are agreeing 'to be identified with' the holiness and righteousness of God the Father (Leviticus 20:7 and 1Peter 1:15-16). If people do not let God change their life so that others, especially the lost, see God the Father's holiness and righteousness in their personal life then they have made their baptism a lie.
- When people are "*baptized them in the name of the Son*", they are agreeing 'to be identified with' the sacrifice and service of God the Son. He left all of the power and riches and glory that He had in Heaven to come here to Earth in order to save us. He then literally went to Hell in order to pay for our sins. Where could He send us on this Earth which would require a similar sacrifice from us? Even more, if we won't sacrifice some of our own money and physical comfort to help missionaries, who would go? Therefore, how are such saved people 'to be identified with' the sacrifice of God the Son? While many saved people support missions, most of them do it only within their abundance and never really sacrifice. In addition, God the Son said many times within the Gospels that He was not doing His own will but was doing the will of God the Father. His life here on Earth was identified with His service to God the Father. Further, since God the Son has returned to Heaven, He is constantly serving the saved by being their "advocate" before God the Father. When you look at the lives of most people who claim to be saved, you see a higher percentage of their

time and money spent on self and the things of this world than you see spent on the service to God's kingdom. Therefore, how are such saved people 'to be identified with' the service of God the Son?

- When people are "*baptized them in the name of the Holy Ghost*", they are agreeing 'to be identified with' the ongoing personal relationship with God the Father which is maintained by the Holy Ghost working through Jesus Christ. Note: to the best of my knowledge based upon my study so far, the Bible uses "Holy Spirit" when He is doing spiritual things and the Bible uses "Holy Ghost" when He is affecting things in this world. Therefore, being 'identified with' the "the Holy Ghost" means letting the ongoing personal relationship with God affect our ongoing life in this world in a way that others can see. If others cannot see the ongoing daily influence of "the Holy Ghost" in our daily life then, how are such saved people 'to be identified with' the maintenance provided by "the Holy Ghost"?
 - Next we see "*teach all nations*" followed by "*Teaching them to observe*". A whole lot of preachers need to let go of their 'P' and grab their 'T'. Yes, Mark does tell us to "preach the gospel to every creature" but that is another part of the 'Great Commission' and does not remove the requirement found here. We are to "preach the gospel to every creature" so that they get saved but then we are to be "*Teaching them (the baptized) to observe all things whatsoever I have commanded you*". Thus, we see that there are two different groups of people and we have a different command for how we are to deal with each group.
 - The word "*observe*" means to 'look closely and watch over a period of time'. This is a command to teach God's children how to live like God just like a parent teaches their child how to live.
 - The "*all things whatsoever I have commanded you*" covers all aspects of life.
 - *I have commanded you*: The "you" means the group, which is the church. We find this in the Bible and we are not to teach some 'personal revelation' or religious traditions which go against what the Bible literally says.
 - Many people confuse "**preaching**" and "**teaching**" and assume that they are the same. Basically, each time of "preaching" is independent from all other times. Also, "preaching" is supposed to encourage people to obey the commandment of God. However, "teaching" always builds one lesson upon another and gives people knowledge and understanding. This document is an example of "teaching" even though many places within it are designed to encourage God's people to obey the commandment of God.
 - The last phrase that we will consider, at this time is: "*and, lo, I am with you always, even unto the end of the world*". The word "and" means that it is added to the prior parts of this command. If the prior parts of this commandment are not obeyed, then this promise cannot be added to what came before it. That is: those people who do not obey do not receive this promise.
 - The other thing to hold onto is the phrase "*even unto the end of the world*". Jesus would not include it unless we needed it. Our personal death is "the end of the world" for us personally. This life ends for everyone. However, many of God's people are going through this life without the help of God because they refuse to obey this command to be personally involved in all aspects of the 'Great Commission'. If we want Jesus Christ to be with us throughout all of our life and to personally be with us at death then we need to commit our entire life to obeying this command.
4. **Acts 1:4-8** says: "*And, being assembled together with **them**, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, **saieth he**, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*"
- "*And, being assembled together with **them**, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father*": Most people want to go to the mission field as soon as they

make a commitment to go. However, we need to “wait for the promise of the Father”. That is: wait until we are positive that we are fully trained and have God working through us and protecting us. We don’t want to be like Mark who was not fully prepared and left the mission team. He caused problems by the team not having someone to do the work which he was supposed to do.

- *“which, saith he, ye have heard of me”*: We need to be positive that our faith and practice is completely based upon the Bible and not upon our culture or religious traditions. Much damage has been caused by missionaries preaching their culture or their religious traditions as the word of God but foreign cultures have different ways of doing things. Unless those ways go against what the Bible literally says, then the missionary is to adapt to the local culture in order to win them to God.
- *“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”*: It is not enough that we repented of our sins and cleaned up our life but we must have God’s power or we are wasting our efforts. When they were “baptized with the Holy Ghost”, they were ‘identified with the daily support from God through the Holy Ghost’. While this sounds good, what many people fail to realize is that this requires us to seek God’s help and guidance through prayer and Bible reading / study on a daily basis. Anyone who is not self-disciplined enough to do this daily is not a true “disciple” and will not have the sustaining power which is required on the mission field. They will be like John Mark was at first and run home when trouble comes.
- *“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power”*: Here, we see them worrying about the wrong thing. Most interest in unfulfilled prophecy is thus. People want to know the future so that they can prepare their own solution to what happens instead of trusting God. Our command is to trust God to handle whatever happens in the future and know that God will take care of us so long as we are concentrating on building His kingdom. Yes, God does tell us what will happen in the future so that we will be encouraged but unfulfilled prophecy is like the promises within the Bible in that only God knows when and how He will fulfill the prophecy / promise. Our job is to believe and obey and avoid trying to tell God how or when to do His work.
- *“But ye shall receive power, after that the Holy Ghost is come upon you”*: Again, our “power” is to come from the Lord Jesus Christ and through “the Holy Ghost”. Any other “power” is wrong to use.
- *“and ye shall be witnesses unto me”*: Here is our primary mission. It is not just telling what the Bible says but also telling how Jesus Christ worked in our life and in the lives of others. This is the true basis of people believing that Jesus Christ will also work in their life. Please notice that this phrase starts with the word “and”. This means it is added to the prior phrase. If we are not “witnesses unto Jesus Christ”, then He will not add His power to our life. It is only after we go and witness, by faith, that He adds His power to our life.
- *“both in Jerusalem, and”*: The word “both” here means that there are two options: at home and when we are not at home. In addition, the word “both” means ‘at the same time’ We are to be doing the ‘Great Commission’ at home and away from home at the same time. Usually, this requires us partnering with other missionaries who go “away from home’.
- *“in all Judaea, and in Samaria, and unto the uttermost part of the earth”*: Here we see our God-ordered plan. We start at home where we have direct supervision then we move to “all Judaea” (our home country) where people have the same culture. Here we do what we have been taught but without the direct supervision. We also see that such people can quickly contact their home if they need help. We all travel and vacation in our home country but most neglect the command to be “witnesses unto me” even while on vacation.
- Then we move to “Samaria”, which represents people with a similar, but different culture. People here can get help from home but it is far more difficult with the need to cross national borders. This is our training for independent missions.

- Finally, we see the command to go “*unto the uttermost part of the earth*” where we have to adapt our presentation to what the other people can understand. We do not change the message but only change the presentation. This is where **1Corinthians 9:19-23** (“*For though I be free from all **men**, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all **men**, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with **you**.*”) comes into effect. However, we are not to do this until we are fully trained.

Participants:

A. God

1. God the Father:
 - God the Father provided the plan and power for our salvation and sanctification. He sent God the Son for our salvation then God the Father was with God the Son all throughout His physical life except after He put our sin to God the Son (**Matthew 27:46; Mark 15:34**). This is our example of sanctification through our personal relationship with God and is also our example of what is supposed to be the relationship between the sending church and the missionary at least until the mission work becomes an independent church. This example lets us know that we are to maintain our ongoing personal relationship with sent missionaries unless they turn to a life of sin. In addition, just like God sent His Son as the first missionary, God the Father works through His Holy Spirit to send missionaries today by using the church (**Acts 13:2**) as His agent.
2. The Son of God:
 - The Son of God went when God the Father sent Him. He relied upon God the Father to sustain Him and He remained in constant communication with God the Father. This example shows us that the sent missionaries are to remain in constant communication with the church that sends them and should be able to expect the sending church to sustain them. One major error that some missionaries make is not regularly reporting to their sending church (es). Yes, they get busy but they should not get too busy to report home. As busy as Jesus was, He regularly prayed (reported home) even when He had to skip sleep to do so.
 - The Son of God works through God’s Holy Spirit to care for the missionary and directs His efforts for support through the sending church. Just as Jesus submitted to God the Father, so also should the missionary submit to the authority of the sending church until his mission work is organized as an independent work. Please note that God the Father dictated the doctrine that Jesus preached but God the Father allowed Jesus to decide how to deliver that doctrine. Some sending churches make the mistake of demanding that the missionary deliver God’s message a certain way or they demand that the preacher present their cultural religious practices as the word of God. Both are wrong. Yes, the missionary is to stick to the doctrine which actually comes from the Bible but he also needs freedom to present that doctrine in a way that the people on the mission field can understand. In addition, the sending church has no God-given right to demand that their cultural religious practices be preached on the mission field. The Biblical example is the problems caused by the “Judaizers”.
 - Even with these considerations, the missionary is to maintain the same basic doctrine which should be based upon the Bible and not what the church says. Our example is the church at Antioch which accepted Barnabas as their pastor when the mother church sent him.
3. The Holy Spirit:

- God the Holy Spirit is our savior in that He indwells the believer at salvation and never leaves the believer until they are safe in Heaven. He maintains our connection to God no matter what happens to the believer. He delivers messages of support, reproof, correction and much more. Likewise, the supporting church is responsible for maintaining connection to the missionary and sending people to check on him and see his needs which might not be put into the reports returned by the missionary. This is the most neglected part of missions support today. This is actually part of the job of non-preachers sent to the mission field from the supporting church. We see evidence of this in the many non-preacher missionaries who are reported in the Bible. Unfortunately, many churches are ignorant of this responsibility and many preachers, churches, Bible Schools and even mission boards teach that non-preachers are doctrinally wrong.

B. Requirements for people:

1. A sending church is responsible to act like God the Father as far as missions and missionaries go. They not only are to send qualified people but are to provide for their needs before the people are sent and provide appropriate recognition and reward when the missionaries return. The main ongoing support which they are to provide is prayer, financial, communication, encouragement, protection and any other need that the missionary has. They are to think about how God the Father supported God the Son and do likewise.
2. Since mission efforts are based upon the 'Great Commission', and it was given to the church, most of our support is to be directed through the local church and to the correct people as commanded by God. The only Biblical example which I found was when someone was on the mission field and saw an immediate need. When there is no time to send the support back through the home church and then have it returned to the mission field, or there is some other valid reason, then the missionary on the field can act directly and not go through the home church.

This distinction of supporting missions through the home church is very important to make. Many people think that they are obeying God when they support other charity efforts. One of the major problems in the U.S. is that churches have let the government take over the job that God gave to churches, which is to help people. When churches provide help, they also present the gospel and can separate liars and lazy from those who truly need help. When the government does the job: they take a greater amount of money from people than they would have to give through the church, the government makes their leaders rich; they preach the 'gospel' of this world, which is to trust devil-controlled governments instead of Jesus Christ; and, they create welfare cultures which make people dependent upon the government instead of making them productive people. The end result is having many people living in poverty and depending on the government for substance living, and therefore supporting the government. Meanwhile, the truly productive people carry the load for all of these idle poor and for the rich government leaders. Bottom line: supporting charities, which are not under the authority and control of a local church, or which are not doing the 'Great Commission', actually works against the cause of Christ.

3. The next thing which needs to be clarified is that God directed the church to send out missionaries in **Acts 13:1-2**. All throughout the New Testament, we see God working through the church. Today, we see Bible Schools ordaining preachers and Mission Boards sending out missionaries and even have Mission Boards dictating doctrine to churches which are supposed to be independent Bible-believing churches. I've had pastors tell me to my face that they value rumors and lies from Mission Board directors, who never left their offices, more than the eye-witness accounts from pastors and church members who had been to the mission field. These lies were about a godly missionary. They kept the support of God's people from someone who

- was doing the work of God while supporting others who taught doctrinal error. The fact is that Satan is getting God's people to disobey the plan of God by giving the mission responsibilities to organizations which have lifted themselves above the authority of the local church. In the process, we have lost the blessings of God and there are more 'missionaries' from non-church organizations than there are from true churches and we have God's people thinking that they do the work of God while they actually support doctrinal error.
4. After directing our support through the church, we need to make sure that the people sent are qualified before they go. **1Timothy 3:6** says: "*Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.*" More than one person has gone to the mission field only to return shortly after because they were not ready to fulfill the demands made. Others have gone and ended up in error or sin. Still others went to the mission field and lived a life of the 'idle rich' and did very little, if doing any work at all, while reporting that the work done by others was their own work. They do this because they are not truly saved or are spiritually immature in the fact that they fail to realize that God is keeping a record of their lies and they are losing eternal rewards in order to receive a sinful lazy life while in the flesh. These things often happen because the mission work feels that they have to accept what was available even if the person was a "novice". This is just one reason why the home church is supposed to send non-preachers to the mission field with orders to verify that the mission reports sent to the home church are true.
 5. When God called for missionaries, in **Acts 13:1-2**, God demanded the best that the church had. Unfortunately, many churches think missionaries should be sent from those that 'they can spare'. We need to take God's attitude about missionaries. In addition, **1Corinthians 16:15-18** say: "*I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.*" Here we see that people who have successful experiences on the mission field should be treated as leaders (when they return to the home church) whose experience is highly valued.
 6. While we have God calling Paul and Barnabas in **Acts 13**, we do not see God call others even though there are many more missionaries reported in the Bible. In addition, we see no "call" for John Mark, even though he went on the first missionary trip. The fact is that there has been a lot of doctrine and preaching about a "call" which goes well beyond what the Bible teaches. Yes, the ordained preachers had a "call" in **Acts 13**, but other missionaries did not. In addition, there are many preachers lifted up in pride because they have a "call", even while they ignore the fact that all saved have a "call to be saints" (**Romans 1:7; 1Corinthians 1:2; Ephesians 1:18**). In addition, we read "*For many are called, but few are chosen*" in **Matthew 20:16 and 22:14**. The true result of this emphasis on a "call" is to discourage God's people from obeying God and being involved in missions because they do not have a "call". In fact, one missionary pastor told me personally that I was wrong to be away from my home church and not in the presence of a preacher because only the constant presence of a preacher, with a "call", could keep God's people from sliding into temptation, error and sin. (I do not exaggerate!) We need to put far less emphasis on a "call" and more on the evidence of God's power which shows that someone is "chosen" by God.
 7. Having written what I have, I have to admit that there are organizations which provide specialized knowledge and help, such as with visas or other legal matters, which many local churches do not have qualified people to do the job. These organizations provide essential functions but are especially subject to pride due to the nature of their specialized knowledge and service. Therefore, the only protection from falling into temptation, error and sin is for them

to follow God's plan and be subject to the authority of the local church in every instance, even when they are providing a service for several churches. God created the church to be in charge and anyone or anything that places itself above the authority of the church has removed itself from the protection and direction of God.

C. Preachers and pastors:

1. Sending Pastors:

- **Acts 13:1-4** says, *"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid **their** hands on them, they sent **them** away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."* Notice first that the pastors, teachers and other leaders of the church "ministered to the Lord (by) fasting". When God gave them a job to do, they verified it with more fasting and prayer then they "sent them away". Since this was the first place where the saved were called "Christians", we can be assured that they acted like God the Father and provided for the missionaries before sending them out. When the missionaries returned, the church received their report and honored them for their work (**Acts 14:26-28**). Thus, we see that the sending pastors are responsible to:
 - ❖ Fast and pray and lead the church in fasting and praying for missionaries
 - ❖ Provide for their needs when sending them
 - ❖ Take care of them when they return
 - ❖ Honor them for their work
- Since we have far better means of communication, travel and moving money around the world than existed at the time of Acts, the support should be ongoing. Please note that these requirements go beyond treating the missionary as a 'hired hand' that is given money and ordered as to where and how he is to do his job. The current treatment of missionaries is very much related to the idea that they are sent out by mission boards. However, the true Biblical method is for churches to send their very best and to send them as members of the church family that are away from home but are still members of the church family who are to be cared for just as much as the church members who stay home. That is: when members of a Christian family move to another state or country, the rest of the family regularly prays for those who are gone and communicates with them on an ongoing basis. This is the example that a church family is to have for church members who go to the mission field regardless of how long they are gone.
- Next, we see that the Holy Ghost demanded the very best from the church at Antioch to be sent to the mission field. In many churches today, the missionaries are picked from the "abundance" where the true godly example is that the best go to the mission field and those people who are part of the "abundance" fill in the vacated positions within the mother church.
- In addition to who should go, we see that Barnabas was the pastor of Antioch when he and Paul were sent on the first missionary trip. However, shortly after starting on the trip, Paul was in charge. Then in **Acts 15:36:41**, we see a disagreement between Paul and Barnabas over how to return to the mission field and that is the last we read about Barnabas. The point is that when on the mission field, the missionary pastor is in charge, not the sending pastor. In my opinion, this is because the sending pastor will want to do the work within the context of his home culture while the missionary pastor must work within the culture of the mission field. It is always wrong to preach our cultural practices as the word of God. All missionaries must accept cultural differences which do not go directly against the word of God and allow the mission church to retain their cultural practices which do not violate what the Bible literally says.

2. Missionary Pastors:

- Returning to **Acts 13:1-4**, we see that God demanded the best that the church had when God chose missionaries and Barnabas and Paul were the main preachers and teachers in that church. The sending church is supposed to send their best to the mission field, and not their 'left overs'.
 - Their job is mainly to preach and teach. The preaching is to lead the lost to salvation and the teaching is to help the saved to spiritually mature to the point that they can become leaders within the local church. In **Acts 14:21-23**, we see that this is what Paul and Barnabas did before returning home from the mission field. In addition, in **Acts 15:36**, we see Paul wanting to return to the mission field and "see how they do". We also see Paul writing epistles to the works he started, and the granddaughter churches started from his works, to encourage, correct and instruct them. The Missionary Pastor is responsible for works which he starts as long as he lives and it does not matter if he goes home -- he is still responsible. The sending church also has a 'family' responsibility. For the most part, parents do not sever all relationships with their children when the children move out of the parents' home. Likewise, the home church is to maintain a similar relationship with "children" and "grandchildren" churches. In particular, if the "child" church is not producing "grandchildren" churches, or if they are going into doctrinal error, the "mother" church is to correct that error just like Paul wrote epistles to correct errors. The "mother" church assumes this responsibility when they send the missionary pastor to the mission field. Thus, this is an indirect, but critical part, of the support which the sent pastor takes to the mission field and is also a doctrine which is to be taught to the new mission church.
3. Evangelists and other preachers:
- In **Acts 18:24-28**, we read about an evangelist named Apollos who had to be "expounded the way of God more perfectly". We also read that after that, he preached an incomplete doctrine. However, in **Acts 19:1**, we read that when Paul followed up on Apollos, Paul found "certain disciples" who believed the doctrinal error which Apollos originally preached. Simply put, evangelists and other traveling preachers have a responsibility to return to any place where they preached error and correct their mistake so that God doesn't have to send another to fix their error. In addition, we read in **1Corinthians 16:12** that Apollos was not willing to do as Paul requested, even though Paul was the missionary pastor where Apollos was ministering. When visiting a work started by another preacher, we are supposed to be in subjection to them and if we are not willing to do that then we are to leave and not cause confusion.

D. Other saved people

1. Spiritually immature
 - Whether these saved people are on a mission field or in a sending church, their main responsibility is to become spiritually mature to the point that God can send them to help a struggling work. No one sends a baby out to work and earn money to support the family. Neither babies nor children can reproduce physically. People who cannot reproduce spiritually, by leading someone to true Biblical salvation which is having God's life in them, is either a spiritual baby or a spiritual child. In addition, a teen can reproduce physically but is not ready to lead a family. A teen needs to do the work of an adult, but under the supervision of an adult, until they have learned how to do everything that is required for them to lead a family of their own without supervision. Likewise, people within the church need to be involved in various ministries of the church until they are qualified to be a leader in at least one ministry, but preferable several ministries of the church. As a leader, they must be able to do the work without supervision and also be able to train others. As part of that learning process, all saved people should visit mission fields to help there and get personal experience in missions and in dealing with people who are different from themselves. Only after that are they qualified to be the leaders in their

home church, or in a mission work, should they be given the responsibility of training others. Actions which these people can take are:

- ❖ Learn who the missionaries are that the church currently supports. Find out as much as they can about these missionaries, their families, their ministry and their place of ministry.
- ❖ They need to pick one missionary to concentrate on. They should also start with the missionary closest to their home because those missionaries are going to be in a field which is easiest to visit, help and understand. This follows the procedure given by our Lord in **Acts 1:8**.
- ❖ They need to start praying regularly, at least once a week, for that missionary family. (Please see the section of this document on Prayer.) They need to pray as if this missionary family were their own family and do so with the realization that the missionaries are part of their spiritual family.
- ❖ They need to contact the missionary family and find out about all of them, not just the missionary pastor. They need to learn the family member's concerns, prayers, needs, desires, birthdays and other things so that they can be more effective in encouraging the people on the mission field.
- ❖ At least twice a year, they should prepare a report for their Sunday school class, or for the church, to tell their audience about this mission family and field.
- ❖ They should save vacation time and money to go visit them and help in the ministry and encourage the mission family. Unless they are spiritually mature and unless they have sufficient personal experience in mission trips, they should only do this with an experienced person. It is very easy to cause a problem without knowing it, especially when visiting other cultures and people. In particular, people need to be extra careful not to offend foreign government officials, which is easy to do with even an 'innocent attitude'.
- ❖ Once experience is achieved with a near field, the person should find and train another to take over the care of that mission family before seeking another family that is further from home. With enough experience, such person can eventually lead the non-preacher mission efforts and even lead others on mission field trips.

2. Spiritually mature on the mission field

- These people can be very helpful to the missionary pastor, but they must remember to submit even when the missionary pastor is younger or seems to make mistakes. Many make the mistake of Mark on the first missionary trip with Paul and Barnabas. He felt that he was not as important as the preachers and went home when things got rough. However, the Biblical truth is that these people are just as important as the missionary pastor but have a different job. This is one of the most neglected parts of modern missions. As a result, many missionary pastors spend much of their time doing things other than their primary job and the mission effort is far less effective than God planned it to be.
- These people must fulfill local requirements in a way that is not offending. For example, some cultures require certain clothes for women and restrict their actions. The missionary must be willing to live within local restrictions and expectations or they cannot do the job without offending and they should go elsewhere so that they can be effective even while without offense.

3. Spiritually mature in home church

- Their job is to provide the main support for missions, missionaries and preachers. **3John** was written to Gaius, whom we see mentioned in **Acts 19:29; Acts 20:4; Romans 16:23; 1Corinthians 1:14** and **3John 1:1**. He traveled with Paul, suffered while on a mission trip, was host to Paul and had **3John** written to him to say that he was doing God's will to continue to support missionaries and traveling preachers even though the local pastor objected. When a

man is right to disobey the local pastor, then we can know that the local pastor is teaching doctrinal error. In the case of **3John**, the error of the local pastor was to tell church members to stop supporting missions. With Gaius and others as an example, we can see that it is the job of the spiritually mature people in a home church to be the main support for missions. In most churches today, this job has been loaded upon the pastor because the church members do not know their responsibility before God. They either have not been taught, or have been taught error or have refused to accept their responsibility. Regardless of the reason, each of us will answer to God for how well we did, or did not, do the jobs given to us. Since we each have a Bible and the Holy Spirit to teach us, claiming ignorance will have little mitigating effect at our judgment.

E. The Lost:

1. These are one of the main reasons for mission efforts. The main thing that missionaries are to remember is that they are there to represent God and the Bible, not their home culture. **1Corinthians 19-22** says: *“For though I be free from all **men**, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all **men**, that I might by all means save some.”* This is to be the heart motive of the missionary towards the lost people of all lands.

F. Government Officials:

1. Everywhere you go there are local laws and people who enforce those laws. The main attitude to keep in mind, wherever you are at, is that the Bible teaches us to submit to government officials because they are the ministers of God, even when they are corrupt. They are there to punish law breakers. God resists the proud and the main way that government officials offend us is when (not if) they step on our pride. In addition, the main way that visitors offend government officials is to challenge their authority within their country. The Gospels have a story about Jesus and Peter being wrongly taxed and Jesus talking to Peter about how the government people were wrong, and then providing money to pay the tax in spite of the corruption. We also read in Acts about several times when Paul and his companions were wrongly beaten and jailed but Paul did not warn the people about the consequence of their wrong act until after they did the wrong act. The common theme which these Bible incidents teach us is to remain humble when dealing with government officials. Most government jobs attract people who want to have power over other people and tell others what to do. If you keep a humble attitude while they order you around, you will have fewer problems with them and will often have an opportunity to provide a quick witness. The main attitude to have is humility.
2. Smile, they will wonder why you aren't mad or scared like most people are when dealing with government people.
3. Turn your cheek, go the extra mile when treated wrongly. In most cases, they will wonder why you don't react as expected and you can tell them that your God tells you to react that way. Then you can tell them about God's ultimate authority and judgment that we will each face after we die. If you avoid threatening them about their wrong behavior and emphasize God's love in that God sent a witness to them, you might be able to present a witness. Regardless of how they act or react, respect them as God's agent. Respect their God-given position and authority and deal with them as such with the knowledge that you will be personally judged for the attitude you display regardless of the circumstances.
4. When all else fails, follow the example of Paul and appeal to a higher authority. It might make things worse for you, but it should make things easier for the next person dealing with that government person. Remember that the primary responsibility of a government person, to their

superiors, is to resolve problems and prevent problems from going to the superior. Thus, your appeal to a superior will, almost always, make you a personal enemy. It will also, in most cases, get the person in trouble with their superior and usually keep them from causing others to appeal to a higher authority.

G. Cultures:

1. This was the true cause of most of Paul's problems and is often one of the main problems of missionaries throughout time. Basically, most cultures have religious concepts baked into their culture -- this is the "wisdom of this world" which opposes the "wisdom of God". We must overcome false religious beliefs while trying to avoid offending the culture. However, that is not always possible. Missionaries have a tendency to preach their own culturally or religiously derived beliefs, which may offend the cultural or religious beliefs of the people they are trying to reach. The missionary must always remember that they are there to represent God and deliver the message of the Bible. If the cultural practices do not go directly against the Bible, then the missionary needs to leave them alone. As seen in further points of this document, wherever and whenever possible, the missionary is to adopt the culture of the people that he goes to so long as doing so does not go against the clear teaching of the Bible. Jesus Christ did this and He is the example for us to follow. Doing the same makes us better at reaching the people for God. It makes us better representatives of our missionaries when representing them to others such as when praying to God for the missionaries or when representing the mission field to the churches of our home culture. Therefore, we should use culture to help us with our God-given job as much as possible but avoid letting the culture turn us from the truth of the Bible or from our primary mission.

Priority:

We've already discussed how the 'Great Commission' is God's command and that it involves preaching salvation to the saved as well as teaching the saved to grow up spiritually. However, if we look at what the messages within the New Testament are, we see that there is more written to correct doctrinal error and to teach true doctrine than we see written to tell the lost how to get saved. If we look at physical life which God used to teach about spiritual life, we see far more time, on average, spent on raising a child to be a fully mature and productive adult than the average time spent on conception. Thus, by this gauge and many other gauges which could be mentioned, we see far greater emphasis on the work of maturing a person than on conception.

In life, most missions programs put a far greater emphasis on numbers of new professions than on evidence of spiritual maturity. That is probably one of the main reasons why the church has failed to reach most of the world. There is too much work for the few spiritually mature workers and too little emphasis on increasing the numbers of "labourers in God's field" (There are 49 verses in the New Testament with forms of the word "labour". Many name non-preachers and many speak about people doing the work of missionaries. Between those two subjects and the promises of rewards from God for "labourers", almost every one of those 49 verses is covered.) As this section will show, one of God's main priorities, if not the main priority, for the church in the New Testament is to turn newly saved people into "labourers" in God's field, which is what missions is all about.

In Luke 5, we see Jesus start to call His apostles. However, they had met Him earlier and had received training for some time before He called them. Simply put, God makes sure that His missionaries receive proper training before He calls them and then God gives them more training before God sends them out on their own. One of the mistakes that we see is people going out to a mission field before they are fully trained. This is evidenced by their going but then returning before they accomplish any true result. Therefore, the people who would be missionaries should wait on God's time and get as much training, including what only comes from working for a more experienced missionary, before striking out on their own.

In addition, **2Corinthians 10:15-16** says: "*Not boasting of things without **our** measure, **that is**, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the **regions** beyond you, **and** not to boast in another man's line of things made ready to our hand.*" *The main goal for missionary pastors is to "preach the gospel in the **regions** beyond you".* For non-preachers, such as teachers or other professionals, their main goal should be to join a mission work where no one else is doing a particular ministry. In this way, even if they are not helping to start a new church, they are taking their ministry to "the **regions** beyond". For example, a music teacher should seek a mission work that has no one teaching music so that they can help by starting a new ministry within that church.

Many missionaries want to raise support to go to an area which already has existing mission works. Yes, there are many areas that have no witness, but there are also many groups of people who have no Bible witness. If a work is already started within a given culture or similar type of people group, that work should be causing their own members to spiritually mature to the point that those members will reach all of the people within their own people group. Only a small percentage of missionaries want to go "To preach the gospel in the **regions** beyond you, **and** not to boast in another man's line of things made ready to our hand". However, the greatest need is in countries and cultures where there is no witness at all or where people have been taught only the basics and need to learn how to spiritually mature. The true Biblical missionary pastor wants to start his own work and not just work in a work started by another. This is what gets the greatest eternal reward from God. In addition, the true Biblical missionary pastor has a desire from God to go to people and

cultures where there is no true Biblical witness. Those people have God's highest priority for the job of starting new churches.

In a mission field which already has Biblically proper churches, God has given the work of spreading the gospel to those churches which already exist within that mission field. For example, **1Thessalonians 1:6-7** says, "*And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia.*" This is the only place where we see that godly churches reached out to the area around themselves but that is the program which we see in the Bible.

In addition to that priority, it is a sad fact that prior mission efforts emphasized professions of faith to the point of neglecting other responsibilities like a sending church has to 'daughter churches'. As a result, there are many churches which are nothing more than spiritual nurseries with spiritually immature members who are 'easy picking' for cults and other sources of doctrinal error. Therefore, there is a current need for spiritually mature Biblical churches to 'adopt' these neglected mission churches and bring them to a spiritual maturity where the mission churches can send missionaries to "the *regions beyond*". This is part of the work of spiritually mature teachers who do not have to be preachers. (Preachers can also do the job but too many preachers believe that preaching replaces, or is better than, teaching and the truth is that preaching and teaching produce different results. I've been in many churches which had great preaching and 'hot pulpit' but still had many sins from the immaturity of the members.)

It is very difficult for anyone, or any church, to reach spiritual maturity without proper guidance. However, once spiritual maturity is achieved, such churches can often do a better job of reaching their area than a 'mother church' which is in another culture. Often, the spiritually mature church can do a better job of reaching their own culture and the cultures beyond them because they have more in common with those people that people from a vastly different culture have.

Paul did not have churches support further outreach before they were taught spiritual maturity so that when churches reached new people they did so with spiritual maturity and not spiritual immaturity. Thus, God's priority is to train people to spiritual maturity before we send them or leave them without support.

In a related subject, a non-preacher may be called to the mission field to provide a ministry which is not currently being provided at the mission work. If the non-preacher answers this call, they are to submit to the authority of the local missionary pastor. "For God is not *the author* of confusion, but of peace, as in all churches of the saints." (**1Corinthians 14:33**) Anyone who does not submit to the God-given authority is helping the devil sow discord and confusion.

The main thing to keep in mind is that Paul's problems from the saved Jews were because those Jews wanted to take over his churches instead of going out and starting their own church. It is one thing if a church is losing their pastor and is searching for a replacement. It is totally different if a mission church still has their pastor and yet someone comes in with the intent of taking over control. Someone who goes to a mission work with this attitude has the wrong motivation and will often fall into doctrinal error because they, obviously, are not completely submitting to God.

Prayer:

There are many requirements for prayer related to missions and many examples within the Bible. In addition, there are many good books written on this subject and many people who do a much better job than I can when it comes to teaching this subject. Therefore, the teaching in this section is admittedly weak and a teacher is recommended to supplement this with a work from a better author on this subject. Just a few of the Biblical references include:

- **Matthew 9:27-38** and **Luke 10:2** tell us: *“The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”* We see that our first command is to personally (“ye”) pray that “the Lord of the harvest would send forth labourers into his harvest”. However, how can we truly pray for what we don’t understand? Some understanding only comes through personal experience. Therefore, the church member who has never visited the mission field can’t truly understand how to obey this command and such people ignore it. The fact is that people who visit a mission field and truly see the work, have the greatest burden for missions. Yes, there should be some touristy things on such trips but they should be the least focus. When the church member personally experiences trying to do the ‘Great Commission’ on a mission field, especially on a foreign mission field, they learn about the difficulties in a way that cannot be learned any other way.
- In many places within the Bible, we see Paul saying that he prayed for the mission works which he started and we see his request that they pray for him. We started with how God had the first missionary plan and how God the Father (sender) and God the Son (sent) had a regular communication through prayer. We are not following God’s example unless we have regular prayer for our missionaries and they have regular prayer for us. The sending church is to pray that God makes the missionaries effective and efficient because the more they are, the greater reward is put into the Heavenly account of the sending church. Likewise, the missionary is to pray that God protect the members of the sending church and keep them in proper relationship with Christ so that the members of the sending church will continue to support the missionary. Yes, they should pray for far more than these things but God made us and recognized our selfish nature. God makes it acceptable when we use our basic nature to care for others and that is why God has people become partners. That way, we fulfill our basic nature by caring for another. In addition to these types of prayers, the church is to pray for people visiting the mission field so that they are protected and bring back an accurate report. Moreover, the person visiting the mission field is to pray that the home church accepts their report and reacts in a godly manner.

We see many places within the New Testament where people were involved in prayer related to missions. We need to follow our God given example.

1. A general type of prayer in including praying for self and others:
 - a. **Hebrews 5:7** tells us that Jesus prayed and is our example of how and when to pray.
 - b. **Acts 1:14** says that the church was in “one accord”. This is how the church is to pray, especially for missionaries and mission works which are to be regarded as spiritual children of the mother church.
 - c. **Acts 1:24** tells us that the church asked God to choose between two options which were not His will. We are to never try to restrict how God can answer our prayer, especially when we are seeking His will.
 - d. **Acts 2:41-42** tells us that newly saved people immediately were baptized and participated in church life including church prayer.

- e. **Acts 3:1** tells us that Peter and John had a daily scheduled time to pray. **Acts 16:16** says the same about a new mission work. This is to be true for all saved regardless of the type of church or mission work that is available.
- f. **Acts 4:31** tells us that after seeing the power of God, and being threatened with physical punishment, the apostles stood for the truth. When they returned to the church, the church prayed in thanksgiving and praise to God. As a result, God displayed even more power. When we are threatened or even persecuted, we are to thank and praise God for His power if we want to see even greater demonstrations of God's power. We also see this in **Acts 16:25** with the account of the Philippian jailer.
- g. **Acts 6:4, 6** tell us that different people within the church have different jobs, each of which require the power and direction from God. The church should pray that each person does his own job under the guidance of God and others should not try to tell them how to do their God-given job.
- h. **Acts 8:15** tells us to pray that newly saved people will display God changing their life. This is especially important for mission works where people have not heard the true gospel before nor have seen the true power of God-changed lives.
- i. **Acts 9:11** tells us to continue in prayer while we wait for God to act and keep His promise.
- j. **Acts 9:40** teaches us to pray in true faith if we want to see miracles from God.
- k. **Acts 10:1** says Peter prayed in his normal manner and was told by God to go and do missionary work. True missionaries have a good prayer life before going to the mission field.
- l. **Acts 10** tells us that God hears and answers the sincere prayer for salvation, especially from someone who is sincere in his wish to worship and obey God.
- m. **Acts 11** has Peter giving an account to the church about what happened in Acts 10. When God answers prayer, we are to testify about it to the church so that others are encouraged to pray properly.
- n. **Acts 12:5, 12** teaches us to pray when the government acts against saved people, especially for missionaries as many governments are against the true gospel.
- o. **Acts 16:9** says that the missionary is to pray for specific guidance when seeking where to establish a mission work.
- p. **Acts 16:13** says that believers are to gather and pray and study the Bible together even when there is no organized church or mission work.
- q. **Acts 20:36** teaches that we should pray with loved ones before going on a journey, especially a long journey.
- r. **Acts 21:5** teaches that we should pray with believers that we meet in our travels and of whom we spend some time with.
- s. **Acts 22:17** tells us that prayer should be so integral to our life that it automatically becomes part of our testimony.
- t. **Acts 28:8** and **James 5:13-18** say that we are to pray that mission church members would be effective and fervent in their prayer life so that they display the true fruits of faith when God answers their prayers.
- u. **Romans 8:26** says to pray with a sincere and proper desire in our heart and not worry if we say the right words because God's Holy Spirit corrects our words for us.
- v. **Romans 10:1** says that we need to have a "heart's desire and prayer to God" that the lost would be saved, especially on mission fields.
- w. **Romans 12:12** says that all spiritually mature saved people are to be "continuing instant in prayer".
- x. **1Corinthians 7:5** says that the only time that married people should deny marital rights to their partner is when the two agree for a time of prayer and fasting.

- y. **1Corinthians 11** is about being in subjection to a God-given authority. **1Corinthians 11:13** needs to be understood within the context of the culture at that time but basically tells us that we cannot expect our prayers to be answered when we are not in subjection to our God-given authority.
 - z. **1Corinthians 14:13-15** says that we should have an understanding about what we are praying about. If we lack proper understanding about an issue, then we should pray for God's will to be done and expect God to know what is best and believe that we become aware of the problem so that we could add to our prayers that God's will be done.
 - aa. **2Corinthians 1:11** says that prayers by churches make a difference in the protection of missionaries.
 - bb. **2Corinthians 9:14** says that churches are to pray for God's grace to be in other churches. This is especially true for sending churches praying for their missionary churches and for missionary churches praying for sending churches.
 - cc. **Ephesians 6:18** says: "*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints*". This is part of our continual spiritual warfare. **Philippians 4:6; Colossians 4:2; 1Peter 4:7** and **Jude 1:20** say something similar.
 - dd. **1Thessalonians 5:17** says: "*Pray without ceasing*". In every little thing, we are to seek God's guidance since little things can sometimes have big effects.
 - ee. **1Timothy 2:1** says that we should pray for all men but especially for government officials "that we may lead a quiet and peaceable life in all godliness and honesty".
 - ff. **1Timothy 2:8** says: "*I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*" We are to be "holy" when we worship within our prayer and to have a Christ-like attitude towards those who have done us wrong. We should have this attitude, in particular, about missionaries because they sometimes have to do things to present the Gospel within another culture which do not fit within our own cultural religious practices.
 - gg. **1Peter 3:7** says that a husband's prayers are hindered when he is not right with his wife.
 - hh. **1Peter 3:12** says that the Lord "*is against them that do evil*" and that He refuses to hear their prayers.
 - ii. **1John 5:16** says that we do not have to pray for someone who does "a sin unto death".
 - jj. **Revelation 5:8** and **Revelation 8:3-4** say that "the prayers of saints" are a sweet odor to God and are a part of the heavenly worship.
2. Churches prayed for, or were asked to pray for, the missionary / preacher in:
- a. **Acts 13:3** says that the sending church is to have a special prayer of dedication when sending out missionaries.
 - b. **Romans 15:30** says that we are to pray for God's protection on missionaries especially from governments and hateful religious people. It also says to pray that the missionary is effective.
 - c. **Colossians 4:3** says that they are to pray "that God would open unto us a door of utterance, to speak the mystery of Christ".
 - d. **1Thessalonians 5:25** simply asks for prayer.
 - e. **2Thessalonians 3:1** asks "pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith."
 - f. **Philemon 1:22** says that converts are expected to pray for their pastor / missionary. **Hebrews 13:18** says something similar.
3. The missionary / preacher prayed for, or were asked to pray for, the church in:
- a. **Acts 14:23** teaches that the missionary is to pray for a new church when he turns it over to another.
 - b. **Romans 1:9** says that this is to be a daily prayer of the pastor and a responsible spiritual parent such as a sending church.

- c. **2Corinthians 5:20** says that they prayed that church members would personally “be ye reconciled to God”.
 - d. **2Corinthians 13:7** says that we are to pray that mission church members would be honest and “do no evil” regardless of what the lost world said about them and other saved people.
 - e. **Ephesians 1:16** says that prayers of thanks are to be given every time that we hear a testimony of missionary churches doing the will of God.
 - f. **Philippians 1:9-11** say that we are to pray that mission church members would have godly love, knowledge, judgment, sincerity, righteousness and that they would “approve things that are excellent” and bring glory and praise to God.
 - g. **Colossians 1:3, 9** with **1:9** saying: *“that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father”*.
 - h. **Colossians 4:12** says that the missionary is to pray for his converts “that ye may stand perfect and complete in all the will of God”.
 - i. **Philippians 1:4** says that the missionary is to always pray for his converts, “making request with joy, for your fellowship in the gospel” and for the continuing influence of Jesus Christ in their lives.
 - j. **2Timothy 1:3** says that the missionary is to “have remembrance of thee in my prayers night and day” for his converts and especially for any convert who becomes a preacher. **Philemon 1:4** says something similar.
 - k. **Philippians 1:19** says that the missionary is to assure those praying for him that their prayers are spiritually effective regardless of what happens in this world.
 - l. **1Thessalonians 1:2** says that this is to be part of his regular prayer with full knowledge, and thanksgiving, for how God worked in the lives of the converts. In addition, **1Thessalonians 3:9-10** says: *“For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?”*
 - m. **1Thessalonians 5:23** says that we are to pray that mission church members would have peace from God and be kept “blameless” before God.
 - n. **2Thessalonians 1:11** says that we are to pray for the mission church members so that “God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you”.
 - o. **1Timothy 4:5** says that all things, especially our food, can be “sanctified by the word of God and prayer”.
 - p. **2Timothy 4:16** says that we are to pray that the missionary would forgive the wrongs done by God’s people.
4. Prayer is used for something else:
- a. In **Acts 8:22-24**, a wicked man prayed for physical salvation after Peter warned him of God’s judgment for trying to buy the power of God. He had claimed to pray for salvation but really wanted personal power. Here we see that praying with the wrong motivation can have negative effects upon ourselves.
 - b. In **Acts 8:34; Acts 23:18; 24:4; 27:34; 2Corinthians 8:4**, the word “pray” is used for ‘sincere asking with a fervent desire’. This is to be our heart’s attitude when we pray to God.
 - c. **1Timothy 5:5** says that a life of prayer is one of the evidence of a godly person.

In addition to this, the book called Mission is for Every Church by Jojo Manzano, has a section on praying for a particular missionary through the week with an explanation. He also provides this schedule from Bill Wilson in the book called Praying for Your Missionary, the Why and How.

Day 1	The Missionary's own relationship to God: Feeding on the word, Prayer Life, Filling of the Holy Spirit, Spiritual Maturity, Victory over Satan and the flesh
Day 2	The Missionary's Physical and Emotional Life: Adapt to climate and culture, Health, Safety, Victory over loneliness and depression
Day 3	The Missionary's Family: Relationship with mate, Children, Relationship with others, Family Life as model to others
Day 4	The Missionary's Ability to Communicate: Language Study, Continual Improvement in Fluency, Culture Adaption and Understanding
Day 5	The Missionary's Ministry: Teaching, Preaching, Witnessing, Boldness, Open Doors, Prepared hearts, Fruitfulness
Day 6	The Missionary's relationship with workers: Other Missionaries, National Preachers and Teachers
Day 7	The Missionary's Country of Service: Government Workers, Political Situations, Visa and continued open door, Outreach to local area and further

I was given a book called Hudson Taylor's Spiritual Secret by Dr. and Mrs. Howard Taylor. In it, the main message is how God provided in answer to prayer. As reported, Hudson Taylor started out being sent by, what in those days was a Mission Board, but left when they violated the command in the Bible to "owe no man". He, reportedly, never went on 'deputation' but relied on God responding to prayer. Also, reportedly, he required missionaries who became part of his China Inland Mission to do the same. That book is a testimony of the power of prayer when that prayer is backed by a life dedicated exclusively to the service of God.

Financing:

Please see the Addendum for a copy of several sections from the Doctrine Menu (on ljc1611kjb.com) item called [Godly Financial Principles](#). That document has several sections which are in the order that God wants this subject taught. In particular, God deals with our attitudes and actions but God always deals with attitudes first because those are in our hearts and God judges the heart. While there are several more lessons in that document than are attached here, a few of the lessons are included in the Addendum. In particular, please review the lesson called: [Godly Actions: Three Action Verbs for Money](#). The fact is that there is a lot of preaching about financially supporting missions which contains a doctrinal error which this message corrects. The fact is that financial support for missions is decreasing dramatically within the U.S. and, I believe, that is partially due to this doctrinal error which gives God's people the wrong motivation for supporting mission works. If you don't read anything else, please read that message on the true Biblical action verbs related to financing God's work in this world.

As I have already mentioned, I have God's power on my finances and that blessing is more than what anyone else has, that I know of. God honors people who faithfully obey Him. The Study on finances was developed on the mission field because people kept asking me to teach about money. At the time of this writing, there are 15 lessons but most American churches will require at least two sessions to cover each lesson. The lessons are presented in the order that they should be given with lessons on godly attitudes preceding lessons on godly actions. One of the problems that preachers run into is that they 'preach hard' but people don't respond. This is often because they preach from the last chapters in epistles, which have the commands to do or not do, and skip the first chapters which give the godly reasons for people to obey the commands which come later. God understands people and gives them reasons, which they can understand if they are willing to consider what is taught. Also, God's order is to tell people their advantages for obeying before giving them commands. That is why the financial lessons are in the order which they are in on the web site.

The financial lessons at ljc1611kjb.com are basically for everyone and aimed at God's people participating in God's financial program. In addition, Rick Martin's book has a section dealing with finances from a missionary pastor's perspective, which is different from what is presented on the web site. Both sets of lessons should be considered in their entirety in order to get a good idea about mission finances.

Basically, many churches preach about 'Faith Promise Giving' when it should be 'Faith Promise Investing' because, while the action is the same, the attitude of heart is different and God first judges our attitude of heart. Our attitude of heart is totally different when we 'give' as opposed to when we 'invest'. When we 'give', we are done after that. The Bible promises that if we 'give' in a godly way, then we have a promise that "shall men give into your bosom" (**Luke 6:38**). However, our "bosom" is part of our physical body and **1Timothy 6:7** says: "*For we brought nothing into this world, and it is certain we can carry nothing out.*" Therefore, the results of our 'giving' does not affect our eternal reward so long as we feel that we are done once we have 'given'.

In addition to "giving", we are told to "lay up treasure for yourself in heaven". (Please see the Message with that name at ljc1611kjb.com.) When you "give", it belongs to the other person. When you "lay up treasure for yourself", you are saving and investing for your own future. It still belongs to you. Also, you check on it from time to time and verify that the principal is still there and that you are making interest. Likewise, when our heart attitude for missions support is 'investing in our own heavenly account', we are motivated to check on the missionary and see if they are still doing God's work so that we are getting "fruit" (credit) in our Heavenly "account". Likewise, we are motivated to pray for the mission ministry that it would be effective and efficient in usage of resources provided so that we get a 'better return' in our Heavenly "account".

The Bible says that we do this by “following Jesus”. **Hebrews 12:2** says: “*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*” This means that Jesus was willing to suffer here for eternal rewards later and that we should do the same. We have already seen that doing the ‘Great Commission’ requires us to do it at home and away from home at the same time. We accomplish this by partnering with missionaries in their work for God. (This is more than just “giving”.) **Philippians 4:17** tells us that financially supporting missionaries will result in “fruit that may abound to your account” (in Heaven). However, what is not stated explicitly, but is true if we read all that the Bible says, is that this church regularly prayed for Paul as their missionary and they regularly sent people to encourage him. True Biblical financing on missionaries must be accompanied by regular prayer and regular encouragement for them also. This is a long-term partnership with the missionaries which is far more than just “giving” to missions and forgetting about them.

1. As already mentioned, Jesus Christ regularly traveled with at least 12 men and provided for their food and shelter and all other needs. Yet, when He died, He only owned the clothes on His back. He regularly demonstrated relying on God for His needs and did what God had him do. At the end of Matthew 17, we have an interesting account of Jesus and Peter being wrongly taxed. Jesus pointed it out to Peter, but told Peter to do a job (catch a fish) and pay the wrong tax instead of complaining. Complaining about wrong treatment by government officials is a distraction from the purpose of the missionary. In addition to that consideration, Peter had to return to his prior profession, as a fisherman, for a short time in order to finance the ministry. We also see Paul doing the same when he acted as a tent maker. In both cases, we see Jesus and Paul, continuing the ministry even while working. Many missionaries foolishly refuse to get jobs and demand that God miraculously provide for their physical and financial needs. However, our examples show us that we earn money when needed but not let that need distract us from our primary mission. The fact is that many countries don't want missionaries going there to preach but want professionals to go and help build their economy. In these places, the missionary can go as a professional worker and preach ‘in his spare time’, so long as he does not cause the government's attention to be drawn in a way which forces the government to take action against his preaching.
2. Another consideration is that the missionary is not allowed to work in many places or, while allowed, should not get a job for many reasons. **2Corinthians 11:8-9** says: “*I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.*” Here we see the primary Biblical method for financing mission efforts. While a work is a ministry from the sending church, the sending church is responsible for financing the work. Once a mission work organizes as an independent church, it is responsible for financing the home work and for financing missionaries which it is to send out at the same time. With that said, many churches fall into the same error as the twelve spies which were sent to see what God promised to His people. Ten looked at their own ability in the flesh and discouraged the rest of God's people by saying what they could not do. Those ten and all of their generation were destroyed by God because their lack of faith brought God's wrath upon them. The other two encouraged them to look at God's ability instead and they led the next generation to victory so long as the people kept faith in God. The point is that many churches look at their own poverty and lack of ability in the flesh and, ultimately, bring God's judgment upon themselves instead of bringing God's victory and blessings.
3. There is much more that can be said, and I may add more in the future. However, if the reader will read all that is in the documents already referenced then they will have plenty to start on this subject.

God Called Missionaries in the Old Testament:

There are many instances which can be cited and much detail can be looked at but only the highest level will be considered in order to conserve space.

1. In **Genesis 5:24** we read: *“And Enoch walked with God: and he was not; for God took him.”* Many people speculate that he will be one of God’s two great witnesses who are found in Revelation. Regardless if that is true or not, what we see here is that God’s missionary must “walk with God” even while surrounded by an evil society. If the missionary does not have a firm personal relationship with God before going on the mission field, then there is a good chance that he will be tempted into sin and possibly destroy his ministry. Enoch is also listed in the ‘chapter of faith’ (*“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”* [**Hebrews 11:5**]). We also see him mentioned in **Jude** (*“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”* [**Jude 1:14-15**]). Thus we see that the missionary must warn people of the coming judgment even when they don’t want to hear the warning, but they must also live a life which supports their message.
2. Noah is known as a preacher who preached while he built the ark but only saw his own family saved. The missionary cannot give up even when he sees no results because the results belong to God. **2Corinthians 2:16** says: *“To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?”* God may very well use the missionary to justify condemning people who reject the message from God. Just think about the job that God gave to Jeremiah and the reaction which he received from the people that he ministered to. Therefore, the missionary must never give up.
3. Abram was called out of idolatry to follow God. It was only after he followed God that God changed his name to Abraham and he was called ‘the father of the faithful’. From him we learn that we must be faithful to God even when it means leaving the religion and beliefs which we were raised in. We also see that the missionary must be willing to go where God sends him and do whatever God tells him to do. The missionary must also remain faithful even when faced with what appears to be certain torture and death. (Think of his sin in calling Sarah his sister.) We also see the consequences of returning to the world (Egypt).

Abraham was blessed so that he could be a blessing. His people were promised blessings in this world so that they could attract other people and tell them about the true God. They only lost their blessings and were punished by God when they misused their blessings. Many people, such as those in America, have been blessed by God, within this world, so that they can use those blessings to take the gospel around the world. Americans, as a country and as individuals, will lose their blessings and are inviting God to punish them when they take God’s blessings and use them to fulfill the lusts of the flesh instead of using the blessings to take the gospel around the world.

4. Jacob/Israel was called “Jacob” when he followed the wisdom of this world and was called “Israel” when he followed the wisdom of God. He tried to refuse the ugly, but godly, Leah while he demanded the sexy idol-worshipping Rachel. His sin led to a home with four women constantly fighting and many of his children turned away from God. One of the main things which we learn from his life is that God’s best for us often goes against the desires of our flesh and if we insist upon having the desires of the flesh we will reap disaster. The lesson for the missionary is to keep in mind that our life here is short

compared to eternity and our rewards are promised in eternity, not here. In this life, we often must suffer and usually will have far less than the ungodly, but remaining true to the service and message of God, in spite of having less in this world, proves our true faith in God. The missionary needs to expect to lose in this world if they want to win for eternity. The other thing to note about Jacob is that in spite of all of his worldly ways and desires, he was chosen over Esau because he sought the promise of God, and did what was required in order to get it. Esau, however, depended upon tradition and the law of man to give him the things which only came from God. He sought the things of this world more than he sought things from God. Thus, the missionary's main motivation of his life is getting the promises from God.

5. Joseph is a picture of Christ. He shows us the proper perspective to have despite of the bad circumstances of life. He shows us to always look at what God is doing and not at what others are doing. He also shows us to not look at our personal circumstances within this physical world but keep our eyes on the promises of God Who is not limited to the laws of this physical reality. Although he had to return to the world (Egypt), Joseph instructed his people to not leave his bones there. Though Jesus had to come into the world to save us, He returned to Heaven. The missionary is to always act like Joseph / Jesus and have his perspective on what God is doing even if he has to deal with bad circumstances in this world for a time. Even in bad circumstances, the missionary is to always look for how to do God's work and look for what God is doing in the "bad circumstances" (**Genesis 50:20**: "*But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*").
6. Moses knew that he was supposed to do a job for God but got ahead of God's schedule and spent 40 years on the back side of a desert as a result. Moses teaches us to wait on God and to avoid pride. He got ahead of God's schedule because of pride. Often when we think we are ready, God holds us back and we need to realize that God is still preparing things. Often God is preparing others but usually God is also preparing our own heart. Moses had to deal with stiff-necked people and had to be patient and meek, which means not use his own power but wait for God to deal with the problem in God's time and God's way. The missionary life can be full of frustrations and the person who does not wait until God has his heart properly prepared will cause himself greater problems and those increased problems can, sometimes, prevent success.
7. The 12 spies show us that God will show us how impossible for us to conquer the mission field in the power of our flesh. The two good spies show us that if we keep our eyes on the power of God, we can win. It should be obvious that everything needs to be done by the power of God and not by our own power. Joshua, the first good spy, led the next generation to victory. Caleb, the other good spy, was the greatest individual warrior of his time and demanded the mountain with the meanest giants as his personal battle. One thing which we learn from the two is that while we have heroes, we need to follow the leader that God gives us. Caleb was the greater hero and greater personal warrior, but Joshua was the God-given leader.
8. Joshua is another type of Christ and shows us the path to success. However, his error at Ai shows us the error of thinking that we can do anything in the power of the flesh even when it seems possible. His second error, with "the inhabitants of Gibeon", shows the error of believing what the world and flesh tell us. We are to verify everything with God before making an agreement, especially when making agreements with the world. In spite of everything that God gave them, God's people did not conquer completely because they became tired of the work. Therefore, God left some of the enemies to test God's people in future generations. Thus we see the error of doing God's work with less than full commitment to God and the error of not doing things God's way. When the world can't win, it will try to get us to agree that we have done enough and take a rest before the job is complete.

9. The book of Judges teaches us the error of not preparing the next generation and especially the error of not training the next leader. Moses trained Joshua but Joshua did not train a replacement for himself. We see many judges who led God's people with varying success but none of them trained a replacement. Samuel tried to set his sons up as his replacement but they were rejected because he did not make sure that they were saved first and then did not train them to rely upon God. It is not enough to plan on a replacement but we must make sure that they are properly trained and prepared also.
10. The first king, Saul, was everything that people look for in a king, but he was a failure. He was tall, handsome, strong, had the right attitude to start with and no one could fault him. However, he was dependent on self and the flesh. In contrast, David was "of a beautiful countenance, and goodly to look to". That is: he did not have the macho masculine look but was more "pretty". When Samuel went to his father's house to anoint a king, his father brought out all of his sons besides David but God rejected them. This was because "the LORD hath sought him a man after his own heart" (**1Samuel 13:14**; etc). We also read that David broke the Mosaic Law many ways and from a religious, human perspective no one expected him to be much of a king. Yet he was Israel's greatest king short of Christ because, while he sinned many times in the flesh, he always had his heart turned towards God and, most importantly, accepted the correction that God sent to him. The main lesson here is that the successful servant of God, especially all missionaries, must seek God's "heart" above everything else. If we are devoting our life to pleasing God then God will forgive much and help us in many great ways. **This is probably the most important lesson for success there is.**
11. All throughout Kings and Chronicles we read about kings and other people who relied upon God. They did their best to obey God and they brought the blessings of God to God's people. We also read about kings and other people who refused to rely upon God but relied upon the flesh and things of this world and they brought the curse of God upon God's people.

The word "of" means 'belongs to'. A true "man of God" 'belongs to' God and has the responsibility of delivering God's message and pointing people to God for their needs and obedience. However, too many people point others to themselves, to their religion, to their culture and to other things of this world for their obedience and support. The point here is that all of God's people, but especially those in a position of authority such as a missionary, can cause people to have God's blessings or God's cursing. The main job of godly leaders is to lead God's people into obedience to God with the understanding that God provides support to the obedient and punishment to the disobedient.

12. While the details and circumstances differ from one prophet to another, the main message from all of them is the same. All true godly prophets preached for the people to turn from sin and the flesh and the way of the world and to turn towards obedience to God and God's word. The ultimate result of our obedience or disobedience is our eternal destiny and the everlasting reward which we receive or lose. In addition, as a secondary consideration, everything in life is also dependent upon our obedience or disobedience. Therefore, the main purpose of God's ministers, no matter where they are serving God, is to get people to obey God in all things and in all circumstances.

God Called Missionaries in the New Testament:

The New Testament actually starts before the Church Age. However, a lot of people fail to realize that God promised physical blessings to the Jews but promises eternal spiritual blessings to His people in the Church Age. Many who have physical blessings now will be paupers for eternity and many who seem to be poor now will be richer in eternity. The claim that we will all get a mansion in Heaven is a devil's lie. The saved are only promised "a place", which the majority of the world realizes can be fulfilled by a bed space in a dorm room for 10,000 people. Anyone who wants more than that, in eternity, must work in God's kingdom while in this life. That is the true doctrine from God's word about our eternal rewards.

1. Most people would say that the first missionary of the New Testament was Jesus. While He is our main example, we will deal with His example in the next section. Here we will consider other men who are recorded in the New Testament. With that said, at the time of this writing, I have not done the detail level of study on the relevant books that I normally do in the New Testament. Therefore, the first writing of this section will be far less than I hope the end result will contain.
2. The first God-sent missionary of the New Testament is actually John the Baptist. He was known for his message of "repent" and he refused to accept the religious definition of 'turn 180 degrees'. True "repentance" is always 'turning towards God and away from sin'. Someone can make a great outward show of changing and not truly Biblically "repent". Someone can truly Biblically "repent" and we can't see any outward evidence for some time. However, John told the religious people: "Bring forth therefore fruits meet for repentance" (**Matthew 3:7-9**). Basically, true Biblical "repentance" will result in a changed life which shows God's "righteousness" and "holiness" and a turning away from sin. Just like John the Baptist, the missionary is to demand that people have a life which proves their true Biblical "repentance".
3. The two main missionaries, whom we are told about in the New Testament, are Peter and Paul. With Peter, we see someone who was constantly getting ahead of God and ending up in trouble. Yet God continued to use him because he was willing to go and do the job. Peter got depressed and wanted to quit because he messed up so badly. **John 21:3** reports: "*Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee*". From Peter, we learn that the missionary cannot quit, even when he messes up, because he will lead others into quitting also. Please note that when Jesus said "Simon, son of Jonas" (John 21), He was saying that Peter displayed the character of Jonah when he went fishing instead of sticking with the job that God had given him. Of course, everyone should know the story about Jonah and the whale. Jonah ended up pouting under a bush because God didn't give him his wish and Jesus was accusing Peter of pouting just because Peter messed up. Thus, we learn that we can't quit no matter how badly we mess up.

In addition, Peter also got in trouble with his home church when he preached to the Gentiles. Often, home churches get upset with a missionary who does not restrict his ministry to what they think he should do or when he adjusts to the local culture instead of preaching the home culture or does many other things which God requires of the missionary. Peter teaches us the proper answer when, in both of the mentioned cases; he reported to the home church that it was God's decision as seen by the power of God in the results. Peter asked the home church if they expected him to fight against God. Often, the best answer to criticism from home is to point to what God is doing and remind the critics that they are actually criticizing God and God's work.

Later, in his epistles, Peter tells us to expect persecution and how to deal with it. While there is a reason to believe that Paul actually suffered more, Paul had a different attitude about suffering. Paul dealt with suffering as a necessary part of the job and, really, only dealt with the people who caused it when they

were going to continue to interfere with his doing the job for God. However, Peter, like many people, asked 'Why God?' He was not really whining but wanted the answer which he passes onto us so that we can know why. In addition to other things, the difference between these two great men shows us that each person is unique and God uses those differences to accomplish different parts of His ministry. We should not expect all missionaries to be the same, nor should we expect their ministries to be the same but we should look for the power of God in their ministry and accept how God decides to use each. With the example of godly missionaries, we can learn how we can serve God so that God puts His power into our ministry.

4. The travels and ministry of Paul start in **Acts 9** and consume the majority of that book. Entire books have been written about Paul as an example missionary and we would all benefit from a detailed study of his life and his example as a missionary. However, there are a couple of basic truths about him and his ministry which we should consider even as we gloss over most of the details.
 - Paul was very well educated. He had to 'overcome his education' and discard the religious errors which he was taught, but he also used that education as God directed him. In particular, while he was a prophet, the main expression of that spiritual gift was not telling of future events but was focused upon "revealing a mystery" (**Romans, 1Corinthians, Ephesians, Colossians, 2Thessaqlonians, 1Timothy**). One of the main things which Paul teaches us is to let God's Holy Spirit show us the truth that is found within God's word. We are to let that truth correct the religious beliefs which we grew up with.
 - **1Corinthians 9:22** tells us "*To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*" Paul, like Jesus, shows us that we must be willing to discard our own culture and embrace the culture of the people which we go to in order to win them to God. This can be one of the most difficult requirements of being a foreign missionary. Think about it. Peter went to the Gentiles first but was not the missionary to the Gentiles because he could not make this transition. In Galatians, we read about Paul rebuking him to the face, in front of the entire church, because Peter's lack of changing led to doctrinal error and threatened to destroy the first missionary church, which was at Antioch and is so important to the entire New Testament. When we preach our home culture and religious beliefs, we are not presenting the word of God. When we present only the word of God and show people how to apply it within their culture, then we are doing the job given by God and following the example from Paul.
 - When Paul and Barnabas went on their first missionary trip, Barnabas was the pastor and he was in charge until they got on the mission field. Then Paul was in charge. This is a problem with many sending pastors but they need to recognize that God uses different types of people as foreign missionaries than God uses as home pastors. Because of this difference, the missionary is better suited to lead on the mission field.
 - Paul's first trip was used to start churches and his second and third trips were used to establish the churches in correct doctrine. In addition, his epistles are written to teach the saved how to spiritually mature after their initial profession. Thus, we see both parts of the 'Great Commission' with the greater emphasis being on teaching the saved and sending them out to start new churches. Failure to do this step is one of the main weaknesses of current and past missionary efforts within the last 100 years. This failure has allowed the growth of cults which teach doctrinal error. Many saved people know the basic doctrines, but not more than the basic doctrines. Then, when cults come in and offer to teach more advanced doctrines, the spiritually immature fall for those deceptions. Almost all of the epistles were written to correct doctrinal error accepted by saved people. Even today, this is one of the greatest weaknesses of the modern church.

- Paul trained several preachers and non-preachers but there were only three men whom he called “son” because they also accepted Paul’s character in the ministry. One of the things which Paul told Timothy is “*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*” (**2Timothy 2:2**). One of the main jobs of a missionary, preacher or non-preacher, is to train others to replace themselves and also to teach them their responsibility to ‘pass it on’.
 - Again, there are many more lessons about being a missionary that can be drawn from Paul’s life but we need to move on.
5. We see many preachers named in the New Testament and once past the account of Pentecost, all were involved in missions and with going on mission trips and doing missionary work. We also read of preachers going to the mission works and preaching doctrinal error and doctrines from devils. The missionary needs to know correct doctrine and be able to defend correct doctrine and know how to drive off any person who comes in to teach error. Please note that while this job primarily falls to the missionary preacher, it is not limited to the preacher and the non-preacher also has to know their doctrine well enough to do the same. We see Aquila and Priscilla do this in **Acts 18:26**.
 6. One of the main lessons from the Book of Acts, which is ignored and even preached against today, is that non-preachers are to be missionaries. Please see the addendum for a copy of the Study called ‘Non-Preacher Missionaries’ which comes from the Doctrines Menu page at ljc1611kjv.com. Below are just a few of the points from that Study.
 - The non-preachers were the people who started churches in the early church. They “went everywhere preaching the word” (**Acts 8:4**). After the non-preachers started winning souls and holding Bible Studies, then a preacher was sent to be the pastor of the group already meeting (**Acts 11**; **Romans 16**; etc). The fact is that the Bible names many non-preacher missionaries. What needs to be restored to the church is the Biblical truth that ALL saved are supposed to mature spiritually to the point that they can be sent out as missionaries. (Please see the message called “Called to be Saints” at ljc1611kjv.com.) God will not call all to move to another place but God wants all to be available so that the choice is His and He is not limited to the few who actually prepare themselves. In addition, there are many jobs in the church which are supposed to be done by non-preachers and non-preachers can help newly-formed mission works by visiting the mission field and helping with the things which they are trained for, even if it is only for a short time.
 - The church is spiritually alive, the non-preachers of the church are the “body of Christ” and all living things reproduce after their own kind. One of the main weaknesses of missions today is that we are trying to birth a new church with only a pastor and his family. Imagine how a new mother feels when seeing her child for the first time and it has no arms or legs and only a very small body. That is the picture of a new missionary work with only the family of the missionary pastor as the “body of Christ”. God planned better than that as we see in the book of Acts if we read what it really says instead of what we have been taught. God wants us to follow His program which includes non-preachers being part of starting new churches.
 - John Mark went on the first missionary trip with Paul and Barnabas, but he went home early. Paul and Barnabas split on the second missionary journey and we never read about Barnabas again because he refused to submit to the missionary pastor. The problem was that Mark was not spiritually mature enough when he went on the first trip but later Paul sent for him after he became mature enough. The main lesson here is that we need to be sure that missionaries are spiritually mature enough to handle the job given to them. Many missionary preachers leave the mission field because they are not mature enough for the job when they go. Others live like the world and fail to produce the spiritual results which should be expected from them. All missionaries need to be sure to have spiritual maturity before taking on a job away from the

support of more mature people. In particular, missionaries should have training and experience as staff in the home church before going to the mission field. This is the procedure found in **Acts 1:8**. Even after getting to the mission field, he should start under the leadership of an established missionary, when possible, while learning the language, culture and other things which can affect their ministry.

7. The best way for people to get a heart for missions is to go on a mission trip. The church in America was growing as they were mission-minded and sending out missionaries. It is now dying as it cuts back on mission work and on sending out missionaries. We see this same thing in the history of the church in England. If we research the true history of the church, we will see this repeated everywhere. The fact is that a church that is like God and sending missionaries, like God sent His Son, will have the character of God and the blessings of God. The church that stops sending missionaries has already turned from the character of God to the error of the wisdom of this world and will die spiritually unless they restore their relationship with God, which includes a true concern for the 'Great Commission' and missions.

Jesus as our Example Missionary:

1. As with the prior section, at the time of this writing, I have not done the detailed level of study on the Gospels that I normally do in the New Testament. Therefore, the first writing of this section will be far less than I hope the end result will contain.
2. Jesus Christ set aside His personal power as Creator to become a weak human baby who needed his mother to change his diapers. He left all of the riches of Heaven, to be born in a manger and live as the son of a carpenter, which would have been middle-class at best. He left the worship of angels to have men curse Him and spit upon Him and beat Him until He no longer looked human and then crucify Him. He knew what was going to suffer before He came. **Hebrews 12:2** says: "*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*" The main lesson here is that we need to personally decide to follow the example of Jesus. Our entire focus needs to be on the eternal rewards promised to us ("for the joy that was set before him") and use them to overcome anything in this life which would keep us from doing the job which God gave to us personally.
3. Jesus Christ started out preaching "repentance" just like John the Baptist and has insisted that all of God's people do the same. Besides the need to repent in order to get saved, we also need to repent every time this world, our flesh or doctrines from devils lead us away from the truth that is in God's word. The fact is that we have a constant war within ourselves between following God's Holy Spirit and the lusts of our flesh and the temptations of this world. This can be especially true for missionaries who are among people that seem strange, have strange ways, speak strange languages and eat strange food. It is said that the foreign missionary is never at home. When he is on the field, his flesh wants to be with the familiar of the place of his youth. When he is 'home', his spirit wants to be on the mission field doing the work of God. The missionary needs to be aware of this constant struggle and constantly seek God's help to stick to his mission in life. He also needs to realize that he will, unconsciously, seek comfort to the flesh over the job that God gave to him and repent of any turning away from his God-given job any time that he realizes that he has done so.
4. God does not change (**Malachi 3:6; Hebrews 13:8**) and the message from God does not change. The application of that message may change based upon circumstances and people involved, but the basic message itself does not change. God's people need to keep in mind the difference between the main message and the application of the message. We see this in the fact that Jesus started out preaching the "gospel of the kingdom", just like John the Baptist did, but switched to the "gospel of your salvation" when the Jews rejected God's chosen King (Jesus Christ). With that in mind, we need to recognize the change made and what is significant and what is not significant. Specifically, we need to recognize that the Jews are 'the wife of God the Father' while the church is 'the bride of Christ'. God the Father is a different member of the Trinity from God the Son (Christ) and a 'wife' is different from a 'bride'. The church did not replace the Jews. God will deal again with the Jews after the rapture, when He removes the church from this Earth. In addition, the Jews were promised physical rewards on this Earth while the church is promised spiritual rewards in eternity. And while we could go on with the differences, we need to recognize that the basic job of a missionary has not changed. Only what is promised is changed because the circumstances are different. However, the missionary is still supposed to tell people that God promises salvation through a personal relationship with God. That message has not changed. Yes, the missionary must accept different applications as required by different circumstances, but he must also stick to what the Bible actually says. Thus, as Hudson Taylor did in China, he should wear native clothes where appropriate so that the difference does not distract people from paying attention to the message. However, a missionary in a place where people are mainly naked still must "cover his nakedness" (**Exodus 28:42**). Thus, direct commandments from the Bible are a higher priority than fitting into a sinful culture.

5. In addition to His message, we need to look at the person of Jesus Christ as our example missionary in how He lived within the mission culture. He left all of the glory and riches of Heaven to be born to a poor or average income family. Yet, when He was 12, He knew His Bible better than the experts. Even though He was ready to “be about my Father’s business”, He waited until He was 30, which was when others agreed that he was ready to do the mission. With the Bible knowledge that He had, He did not go trying to prove the experts wrong but simply tried to reach all people that He met and only defended Himself and the truth when others attacked Him. He was not too proud to deal with anyone because he was accused of being with publicans, sinners, Samaritans and Gentiles. Yet, He accepted the culture that He was in, and lived within that culture because He called a woman a “dog” (**Matthew 15:22-28**). Even within these limits, He always delivered the message which He was sent to give. He offered the love of God the Father to all who would obey God. He did so by preaching the “gospel of the kingdom” to the Jews until they refused God’s King and, thereby, refused God’s love and God’s way to salvation. He then started the church and the “gospel of your salvation”, which is the same basic message of a personal relationship with God only presented with different actions from us and different rewards for obedience. Thus, while He was willing to bow to culture in His own life, He refused to change the message from God. We see why He did this in **Hebrews 3** which starts with “*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus*”. He lived like the people that He ministered to so that He could “faithfully” represent them as their priest. Many missionaries refuse to live like the people in the mission field but demand better housing and things to make it as close to their own culture as possible in a foreign place. That missionary is never accepted as one of the people and he cannot be a true representative of the people that he ministers to. Thus, the missionary cannot truly be their priest before God nor can he faithfully represent the people to his sending churches.
6. Jesus came to accomplish a purpose. He had a definite goal and a plan to accomplish that goal before He came. Yes, He came to die for our sins, but He also came to “save his people from their sins” (**Matthew 1:21**). He could not do this unless He got people to accept God as Lord, in place of the religion that they already trusted. Notice that He says, in **John 10:10**, “*I am come that they might have life, and that they might have it more abundantly*”. Thus, we see two goals stated. The first is salvation (‘God’s life in you’) and the second is spiritual growth (“life more abundantly”), which results in people leaving their sin and receiving God’s righteousness and holiness. His purpose was not to establish a charity, because He said “*ye have the poor always with you; but me ye have not always*” (**Matthew 26:11; Mark 14:7; John 12:8**). He did not seek to set Himself up to rule in this world because He said “*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*” (**John 18:36**). He did not get distracted from His purpose by anything. The missionary needs to maintain the same type of focus and avoid the distractions of this world and the things that devils will get people to do so that the missionary reacts to circumstances instead of focusing on his purpose.
7. Next, notice that Jesus accomplished His entire purpose including providing “life more abundantly” through starting the church which is focused on teaching people how to live godly after they get saved. Many missionaries concentrate on getting people saved, and many have a mandate from home to do so. However, when they concentrate on that to the point of neglecting the rest of God’s plan, they are wrong and their work is eventually destroyed.
8. Jesus prayed all night then selected twelve men to be His special disciples. Later, eleven of them would become His apostles but first they had to pass the test. He told them “follow me”. They had to leave their profession, their home, their families and all that made them comfortable. Some, like Peter, were married. They received special training that others did not receive, and they had to pass special tests. For example, when many disciples left Jesus, He asked the twelve if they would also go. **John 6:68** tells us: “*Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life*”. We see here not just the decision but also the basis of that decision. Many people decide based upon

feelings or prior training or other things, which was the basis for disciples leaving Jesus. However, when Peter declared “thou hast the words of eternal life”, he made it clear that nothing else in this world is as important as what we get in eternity. That needs to be the basis of all decisions made by God’s people, especially the missionaries. Nothing in this world can be considered to be as important as the eternal result which comes from our decisions.

9. Next, see that He regularly traveled with at least 12 men and provided for their food and shelter and all other needs. Yet, when He died, He only owned the clothes on His back. He regularly demonstrated relying on God for His needs and did what God had him do. At the end of **Matthew 17**, we have an interesting account of Jesus and Peter being wrongly taxed. Jesus pointed it out to Peter, but told Peter to do a job (catch a fish) and pay the wrong tax instead of complaining. Complaining about wrong treatment by government officials is a distraction from the purpose of the missionary. In addition to that consideration, Peter had to return to his prior profession, as a fisherman, for a moment, in order to finance the ministry. We also see Paul doing the same when he acted as a tent maker. In both cases, we see Jesus and Paul continuing the ministry even while working. While they did this in certain circumstances, they handled the need for money other ways in different circumstances. The lesson is simple but important. The missionary needs to be flexible in providing required money but that need cannot distract us from our primary mission.
10. Next, we see that Jesus Christ regularly prayed. He prayed before making any decision, especially before decisions about the ministry. He prayed about dealing with enemies and He prayed for their forgiveness and salvation. He regularly reported to God, who had sent Him, and one of the main problems with missionaries today is their lack of reporting. The truth is that He prayed so much that His disciples asked Him to teach them to pray.
11. Many churches, especially in the time period from 1960 through 1980, demanded that missionaries go start a church, turn it over to a “native preacher” and then go start another church. However, such practices resulted in churches which were spiritual nurseries that were easily taken over by cults which taught doctrinal error. The truth is that the best missionary churches, which still exist today, had the missionary stay where he started and he trained others whom he sent to other places. We also see this with Jesus as He concentrated on training His disciples and sending 70 others out to preach in the villages and towns (**Luke 10**). His main focus, and the majority of His time, was spent on training those whom He would give the ministry to. That is: He was more focused on teaching than on preaching to many people.
12. **John 20:21** says: “*Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.*” Jesus Christ chose the apostles as His replacement missionaries and the Book of Acts starts with the missionary efforts of Peter and then switches to those of Paul. There are considerable details, and lessons, which can be drawn from the reports found within the book of Acts and their epistles. Probably the main lesson is that religious leaders, even within the church, opposed the plan of God for missions. Yet, both Peter and Paul teach us that we are to obey God in spite of opposition within and without the church. In addition, we see from their examples and from instructions to Timothy in **2Timothy 2:2**, that all true church leaders are to train others to replace themselves. We are supposed to avoid a return to the conditions found in the book of Judges. Thus, the true job is not just to win the lost but to teach the saved to grow spiritually and to train replacement missionaries and leaders. One of the main jobs of a missionary, preacher or non-preacher is to train others to replace themselves and also teach them their responsibility to ‘pass it on’. Jesus Christ was the first to do so and, as our verse tells us, we are sent in the exact same way as God the Father sent His Son. We are not only to train our replacement but we are to teach them their God-given command to ‘pass it on’.

Character of a Missionary:

When God first called for missionaries, In the New Testament, God demanded the top two men in the church as missionary preachers. While they were gone, and possibly afterwards, the men who were considered to be 'second string' had to move up and improve so that they could take over the positions of Paul and Barnabas. In addition, there were others who went on that trip, such as John Mark, who was not spiritually mature enough, at that time, and "departed from them from Pamphylia, and went not with them to the work" (**Acts 15:38**). The point being that true missionaries must be spiritually mature enough to handle whatever comes at them when they do not have the support of their church near-by.

Next, many preachers brag about their "call". However, all saved are "called to be saints" (**Romans 1:7; 1Corinthians 1:2; Ephesians 1:18**). In addition, **Matthew 22:14** says: "For many are called, but few *are* chosen." Therefore, it is not the "call" that is important but being "chosen". With that in mind, people can, and should, go on short-term mission trips before becoming a full-time missionary in order to get experience. The church may send people out but God will not "choose" someone who is not qualified.

Next, as already mentioned, John Mark went as a missionary before he was qualified. That was why he turned back. Now, if people will ignore all of the doctrinal error taught about deacons and church staff, such as trustees, and study what the Bible actually says is the job of deacon and staff (see **Philemon**), they will see that there is an absolute division of labor given by God. The pastor is to be in complete control of spiritual matters, and have spiritual oversight of physical matters, but the deacons and staff are to be responsible for the physical matters. Therefore, as a matter of training, non-preacher missionaries should have some experience in a staff position before going to the mission field as a full-time missionary. This is because some things are only learned through personal experience. In addition, the Biblical requirements for a deacon (**1Timothy 3**) should be used as guidelines for all church staff positions since deacons and church staff both deal with the physical aspects of the church. In addition, the spiritual attitude taught in **Philemon** should also be taught to deacons, church staff and all missionaries.

Next, **Ephesians 4:11-12** says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". (Our sentence continues on with more reasons but we will only consider this part of the sentence and the reader can verify that what is written here fits within the context of this Bible reference.) The "some", of this sentence, is some churches. In addition, the phrase "pastors and teachers" is one person with two jobs, according to the punctuation and his main job is "the perfecting of the saints, for the work of the ministry". That is: the "pastor and teacher" is to cause God's saved people to spiritually mature completely ("the perfecting of the saints") so that God can use them in the mission field ("for the work of the ministry"). No one can teach what they do not know. Therefore, the "pastor and teacher" needs to make the following part of their personal character so that they can teach it to the church members. One of the main reasons why America is turning their back on God, and calling home more missionaries than they are sending out, is that the pastors of many (most?) churches in America do not have the character that is described in this section. The pastors need to be sure that they personally have this character so that they can teach it to their members like God calls them to do.

Disciple:

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." (**Acts 11:19**)

The first mission church was **not** started by missionaries sent out by the home church. It was started by God sending out disciples. God brought persecution upon the church since they refused to fully obey the 'Great Commission' and take the Gospel to "all the world" (**Mark 16:15**); "all nations" (**Matthew 28:19**); "and unto the uttermost part of the earth." (**Acts 1:8**). When we refuse to obey, God still accomplishes His purpose but we are disciplined instead of being blessed.

They were driven away from their home and their church but not from their disciplined personal relationship with Jesus Christ ("they which were scattered abroad...travelled...preaching the word"). They did not let persecution nor anything else separate them from their personal disciplined lifestyle.

They went "preaching the word" even though they were not preachers. They were soul-winners who represented Jesus Christ and His message regardless of place or circumstances.

They did as they were taught in their home church ("preaching the word to none but unto the Jews only"). They kept the teaching of their home church and honestly represented it without compromising with the local Gentile culture. These people would have submitted to their pastor even when they thought the pastor was wrong so long as the pastor was not telling them to violate the clear teaching of the Bible.

"And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus." (**Acts 11:20**)

The "Grecians" were Greek speaking Jews. They were not as tied into the religious traditions of the Jews as the Jews in Jerusalem. In addition, many of them had married Gentiles. Therefore, when they "spake unto the Grecians, preaching the Lord Jesus", the Gentile members of their families would also have heard and believed. Thus, God brought Gentiles into the group of believers at Antioch. In addition, **Acts 11:1-18** tells us that, even in Jerusalem, the Jews had to "glorify God, saying, Then hath God also to the Gentiles granted repentance unto life". Thus, they were not going against anything that God had revealed. Yes, they were going against Jewish traditions but were following the revealed will of God.

When these people saw evidence of God changing the doctrine of their home church then they accepted the change from God. However, until God showed them differently, they stayed loyal to the doctrine of their home church because they started out "preaching the word to none but unto the Jews only". Thus, we see that missionaries are to stick to the doctrine of their home church until God clearly shows them a change which leads to more souls being saved and more glory being given to God. That is what is reported in the next sentence of Acts.

Please notice that the basic doctrine of the gospel was **not** changed. Only the application was changed. The Jews, in the Jerusalem Church, said that the gospel was to be applied to "Jews only". They applied the gospel to all men like God truly wanted. One historical problem is that sending churches try to have missionaries preach their home religious practices along with the basic gospel. However, the basic reference in the word of God, for missionaries, is **1Corinthians 9:18-23** which contains (not complete quote) "I am made all things to all *men*, that I might by all means save some." The basic gospel is to be the same everywhere but the missionary is to adapt to the local culture in the application of the gospel.

We later see that God destroyed the Jerusalem Church and killed "many thousands of Jews there are which believe" of Jews who were "all zealous of the law" and refused to let God change their doctrine and practices (**Acts 21:20-22**). All true representatives of God are to let God control their doctrine.

"And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." (**Acts 11:21**).

Notice that our sentence starts with the word "And", which means it is added to the prior sentence and is a direct consequence of the prior sentence.

They verified the change with evidence from God that God authorized the change in doctrine. That is: a change from "preaching the word to none but unto the Jews only" to "preaching the word to" everyone. Nothing short of an act of God was allowed to change their doctrine.

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." (**Acts 11:22**).

The home church heard what was happening. The home church has a responsibility to keep up with what happens in the lives of church members who travel from their home church but do not join another church of like faith.

The group that was meeting in Antioch submitted to the will of the home church and accepted Barnabas as their local pastor. Until a mission work organizes as an independent church, it is under the authority and control of the mother church.

"Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (**Acts 11:23**).

At this point, this mission work would have non-Jews as members. The mother church in Jerusalem had to acknowledge that God saved Gentiles, but that did not mean that they had accepted those Gentiles into their church. What we see here is what is often true in a mission work. The cultural differences can force differences in the practices and worship and we are to allow those differences so long as the basic doctrine to the true Gospel are kept and so long as those changes bring more glory to God. Cultural differences which allow sin, such as we read about in **1 Corinthians**, are to be rejected.

Notice that Barnabas “had seen the grace of God”. This is why he did not object to the Gentile believers, even though it went against the doctrine of his home church.

Also, he “was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord”. He told them to stick to what is literally written in the Bible as the law of the “Lord” and did not require them to keep the religious traditions which were added by men within the Jewish culture.

“For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.” (**Acts 11:24**). Barnabas proved the type of preacher and pastor he was by letting “the Holy Ghost and of faith” dictate the doctrine taught in the church instead of sticking strictly to religious traditions.

Maturing from Disciple to Christian:

“Then departed Barnabas to Tarsus, for to seek Saul: And when he (Barnabas) had found him (Paul), he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.” (**Acts 11:25-26**)

- a. Barnabas brought in Paul to teach even though the teaching of Paul had caused riots in Jewish cities. The riots were because the teaching of Paul was based upon what scripture actually said even though it went against Jewish traditions. Barnabas had enough sense to realize that this church with mixed membership and with traditions which already went against Jewish traditions would not object to true Bible teaching which went against the Jewish traditions. Earlier in our account we already read how Barnabas was “full of the Holy Ghost and of faith”. He had already accepted that God was doing things in this church which were different from his home church. A modern example is that God is working in some Filipino churches differently from how American churches work and God is blessing the Filipino churches far more than American churches which are stuck on their religious traditions.
- b. Look at where our reference says: “And it came to pass, that a whole year they assembled themselves with the church, and taught much people”. Teaching takes time and a plan. They were not looking for instant results but were looking for quality results which would last.
- c. This church was started by “disciples” and it was “disciples were called Christians first” and that was “in Antioch”. There had been thousands and thousands of people saved in Jerusalem but the saved in Jerusalem were not called “Christians”. **Acts 4:13** says: “Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” Like Peter and John, the saved in Antioch acted “ignorant” of the traditions which would normally identify them as Jews. The saved did not differentiate between saved Jew and saved Gentile within the church.
- d. This was the church that God used to send out the first missionary team from. In **Acts 8** we read about Samaritans being saved but no effort was made to reach more of the Samaritans with the Gospel from the church in Jerusalem. In **Acts 10** we read about Gentiles being saved and “they of the circumcision which believed were astonished”, but no effort was made to reach more Gentiles with the Gospel from the church in Jerusalem. What we see here is that the attitude of the home church determines if God sends missionaries from it or not. Antioch was full of disciples who learned to live a life like Christ and God used it to train and send missionaries. Jerusalem had “many thousands of Jews there are which believe; and they are all zealous of the law” (**Acts 21:20**), which was their religious traditions. Because of the difference in attitude towards the word of God, as opposed to religious traditions, the Jerusalem church was destroyed and “many thousands” killed while the church at Antioch expanded their ministry and their doctrine is the basis of true Bible doctrine even today.
- e. These believers didn’t just make a profession. They didn’t just get baptized and go to church on Sunday. They had a personal disciplined Bible Study and prayer life. When they moved to another country, they continued their own personal disciplined life of prayer and Bible study. Therefore, the Bible still called them “disciples” even after they left their home church, their home country, their

home culture, their home language and much more. What they kept was their personal relationship with God which was displayed in their every-day life.

True Steward:

A “steward” is: ‘a person employed by another to manage the affairs of the employer in the manner dictated by the employer and for the good and profit of the employer’. We are all called to be stewards of the things which God gives to us because He only gives them while we are in this physical reality and must answer to God for our stewardship when we face Him in judgment. Missionaries must be spiritually mature in this area or they will be tempted into sin by the many temptations which are different from their home culture and by the appearance of ‘no one is watching’.

1. A true steward realizes what is most important to his master and what is less important.

1Corinthians 4:1-2 says: “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.” Most often we hear this second verse quoted without the first verse and people go on to preach about being a financial steward. However, the true context is being “the ministers of Christ, and stewards of the mysteries of God”. The “mysteries of God” are the truths of God’s word which have been hid from most people in the world. The missionary must have an attitude that his primary responsibility in life is to be “faithful” as they handle “the mysteries of God”.

- a. **1Peter 4:10-11** says: “As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”
- b. The ‘Great Commission’ is the primary marching orders for all saved but especially for every missionary. The “ye” in **Matthew 28:18-20**, **Mark 16:15-20** and **Acts 1:8** makes this a personal command to every saved person. Every saved person has been given access to “the mysteries of God” when they received the indwelling Holy Spirit. While new-born babies don’t realize the responsibilities that come with life, that realization comes with maturity. This is true with physical maturity and spiritual maturity. The job of every church is to bring God’s saved people to spiritual maturity so that they can be sent out into the world as “stewards of the mysteries of God”. One true measure of a church’s success is not what they have in this world but how many true missionaries they send into God’s service.
- c. The ‘Great Commission’ gives us three basic actions to do.
 - I. “preach”: This is encouraging people to obey the commands of God. This is not preaching the doctrines of our religion but is a command to “preach the gospel to every creature”. The primary job of a missionary is to tell people their need to be saved and how to be saved. It is not to argue doctrine with people who teach doctrinal error but is to go into “the regions beyond” and take the “good news” to people who have not heard.
 - II. “teach”: This verb is used twice, while “preach” is used once. This tells us that we should do twice as much “teaching” as we do “preaching”. In addition, we are told to “teach” two different things to two different groups of people. We are to “teach all nations” basic truths such as creation, our sin nature and other things which results in our “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”. This is outreach ministries such as Vacation Bible School, Bible clubs, School Ministries and such like. However, after they are saved and join the church then we are to be “Teaching them to observe all things whatsoever I have commanded you”. This is Sunday School, Bible School and other classes designed to turn church members into spiritual adults and leaders that God can send into the mission field.
 - III. “be witnesses”: People can argue doctrine with you but it is hard for people to argue about how Jesus Christ changed your personal life, especially if you have evidence

of how you were before God's change and how you were changed by God. Look at the recorded testimony of Paul for an example.

2. The 'Great Commission' tells us to "Go ye into all the world". I have repeatedly given Bible references and testimony about how God blesses people who will go to the foreign field to be a missionary and how God blesses them more than people who stay home. While I could give more details on this point, I will move on, at this time.
 - a. A true steward realizes where his true riches are. **Luke 16:10-13** says: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."
 - i. As our quote teaches, what we have here in this physical life does not belong to us but belongs to God. If we are trustworthy and handle the riches of this world to bring God the greatest spiritual profit, then God will give us true riches in the 1,000 years reign of Christ. That is one of the main lessons of the 'Parable of the Pounds' and of the 'Parable of the Talents' where people received rewards in proportion to the amount of spiritual profit they returned to God.
 - ii. The 'Parable of the rich Fool' (**Luke 12:16-21**) ends with: "So is he that layeth up treasure for himself, and is not rich toward God."
 - iii. There are several other Bible lessons which can be quoted but one missionary martyr put it clearly when he said: 'He is no fool who gives what he can not keep in order to gain what he can not lose'.
 - b. Biblical examples:
 - i. In **Romans 16:1-2** we read about Phebe and that the church in Rome was to "receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you". Her business was to earn money and to use it to help preachers with their physical needs ("for she hath been a succourer of many, and of myself also"). Since she was "a servant of the church which is at Cenchrea", she gave over ½ of her income to the church. If ½ or more went to herself then she would have been a servant of herself.
 - ii. **2Corinthians 11:9** tells us that the poor farmers from Macedonia moved to Corinth for the expressed purpose of getting jobs and supporting the physical needs of Paul as he started that church. This is something that every preacher should encourage their non-preacher members to pray about doing with our foreign missionaries.
 - iii. **2Corinthians 8:18-21** tells us about a "brother" who was chosen to carry the collection from several churches to Jerusalem. When I was working, I had a special clearance from the FBI and it was required for my job because I could transfer hundreds of millions of dollars to an offshore account. A popular message outline is: 'The three sins of a Pastor are Moral, Money or Maidens'. These three tempt everyone. We already dealt with "doctrines of devils" (**1Timothy 4:1**), which is the source of moral sins. The solution is to maintain our ongoing personal relationship with Christ, which is our discipleship. We are dealing with the temptation of money, which is dealt with by maintaining the realization that everything in this world will be left behind and true riches are only those we put into our Heavenly account before we die. Our next point tells us how to avoid sexual sins, which they call maidens. This point is telling us how this missionary brother could be trusted to carry a great deal of money to Jerusalem when it would be easy for him to disappear with the money on the way. However, he demonstrated the character attribute that all missionaries are to have and that is a true realization of what true riches are

and where they are kept and the realization that the riches of this world are temporary

- c. What the Bible calls “true riches”:
 - i. God’s grace (Romans 10:12; Ephesians 1:7; Ephesians 2:7).
 - ii. God’s service (**Matthew 27:57-60**).
 - iii. God’s goodness (**Romans 2:4**).
 - iv. God’s glory (Romans 9:23; Ephesians 3:16; Philippians 4:19).

- v. God's salvation (**Romans 11:12**).
 - vi. God's wisdom and understanding and knowledge (**Romans 11:33; Ephesians 1:18; Colossians 2:2**).
 - vii. God's liberality (**2Corinthians 8:1-5**).
 - viii. God's love in us (**2Corinthians 8:8-9**).
 - ix. God's mercy (**Ephesians 2:4**).
 - x. God's riches in Christ (Ephesians 3:8; Colossians 1:27; Hebrews 11:26).
 - xi. Being humbled by God (**James 1:9-11**).
 - xii. God's faith (**James 2:5-6**).
 - xiii. Our testimony before God (**Revelation 2:9**).
- d. What the Bible says is the result of Earthly riches:
- i. In the 'Parable of the Sower' we read: "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (**Matthew 13:22; Mark 4:19; Luke 8:14**). Also, **1Corinthians 4:8-13** teaches the same lesson with different words.
 - ii. When the rich man chose Earthly riches over following Jesus, He said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (**Matthew 19:23-25; Mark 10:24-25; Luke 18:24-25**).
 - iii. People think they are giving to God when they are increasing their own Earthly pride (**Mark 12:41-44; Luke 21:1-4**).
 - iv. "But woe unto you that are rich! for ye have received your consolation." (**Luke 6:24**).
 - v. The 'Parable of the Rich Fool' (**Luke 12:16-21**).
 - vi. They deceive us (Revelation 3:14-18; Revelation 18:3, 15-19).
 - vii. They condemn us (**Revelation 6:15**).
 - viii. They lead us into doctrinal error (**Revelation 13:16**).
 - ix. **Luke 16:10-13** tells us that we can not seek the riches of this world and the eternal riches of Heaven at the same time. The riches of this world can (not must) rob us of eternal riches. (Consider Zacchaeus in **Luke 19**.) **Luke 16:19-31** gives the account of the rich man and Lazarus after they died and this account shows us the truth of the teaching earlier in the chapter.
 - x. Many temptations and snares (**1Timothy 6:9**) including being "highminded". (**1Timothy 6:17**) but we are commanded to use the riches of this world to: "do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" **1Timothy 6:18-19**).
 - xi. They "corrupt" us (**James 5:1-6**).

Faithful:

One of the most important character traits that a saved person must have, before they become a missionary, is that they must be faithful. Part of being faithful is being reliable. In order for this to happen the person must be full of faith in all circumstances and at all times. Failure in certain circumstances or at certain times is what makes someone unreliable. A Biblical example is John Mark who went to the mission field before he was spiritually mature enough. He left early and caused a fight so strong, between Paul and Barnabas, that they went separate ways when it was time for their second missionary journey. That said, we need to consider what the New Testament tells us about being "faithful".

1. The Word Studies on lrc1611kjv.com have several notes on the words "faith" and "faithful" which should be considered.
2. The note for **Hebrews 3:1** tells us that "Christ Jesus" is "the Apostle and High Priest of our profession" and our example of what it means to be "faithful".
 - That chapter gives us detailed instructions on how we are to be "faithful". In addition, the chapter continues and compares Him to "Moses", who was considered to be the most "faithful" of religious

people. The message is that we will be more “faithful” if we follow “Christ Jesus” than if we follow any other religious man.

- In addition, this reference uses “Christ Jesus” to let us know that all saved can follow His example, and received the blessings attached to doing so, but it requires spiritual maturing before those blessings are obtained and the more spiritual maturing a person does the more blessings which they receive.
3. The note for **Colossians 1:1** has definitions from several dictionaries which differ from one another and can lead to doctrinal error. For example, the Morrish Bible Dictionary definition includes: 'being true to oneself, to one's nature'. However, the true Biblical meaning is true to God and not to our own sinful nature. Thus, we need to be careful about taking the world's definitions for Biblical words.
- Webster's 1828 dictionary defines faithful as: 'a. 1. Firm in adherence to the truth and to the duties of religion. Be thou faithful unto death, and I will give thee a crown of life. Rev. 2. 2. Firmly adhering to duty; of true fidelity; loyal; true to allegiance; as a faithful subject. 3. constant in the performance of duties or services; exact in attending to commands; as a faithful servant. 4. Observant of compact, treaties, contracts, vows or other engagements; true to one's word. A government should be faithful to its treaties; individuals, to their word. 5. True; exact; in conformity to the letter and spirit; as a faithful execution of a will. 6. True to the marriage covenant; as a faithful wife or husband. 7. Conformable to truth; as a faithful narrative or representation. 8. Constant; not fickle; as a faithful lover or friend. 9. True; worthy of belief. 2Tim. 2'.
 - Easton's Bible Dictionary defines faithful as: 'as a designation of Christians, means full of faith, trustful, and not simply trustworthy (Ac 10:45; 16:1; 2Co 6:15; Col 1:2; 1Ti 4:3,12; 5:16; 6:2; Tit 1:6; Eph 1:1; 1Co 4:17, etc.). It is used also of God's word or covenant as true and to be trusted (Ps 119:86,138; Isa 25:1; 1Ti 1:15; Re 21:5; 22:6, etc.)'.
 - The Morrish Bible Dictionary defines faithful as: 'This word in both the O.T. and the N.T. is from the same root as 'faith.' It is being true to oneself, to one's nature, to any promise given, and to any trust committed. It is in various connections often applied to God Himself. De 7:9; Isa 49:7; 1Co 1:9; 10:13; 1Th 5:24; 2Ti 2:13; Heb 10:23; 1Pe 4:19; 1Jo 1:9. The Lord Jesus also is faithful. He is 'a faithful high priest' and 'a faithful and true witness.' 2Th 3:3; Heb 2:17; Re 1:5; 3:14; 19:11. The commandments and testimonies of God are called faithful. Ps 119:86,138. The words of the gospel are also faithful: the promises attached thereto will unquestionably be fulfilled. 1Ti 1:15; 4:9; 2Ti 2:11; Tit 3:8; Re 21:5. Christians are exhorted to be faithful as stewards to any trust committed to them, and faithful as witnesses to an absent Lord. "Be thou faithful unto death, and I will give thee a crown of life." Re 2:10'.
4. The note for **Titus 1:1** gives us the true Biblical definition for the word “faith”, which is: “an action word that is based upon a belief in a promise found within the Bible with the action dictated by the Bible and the understanding that our action does not force God to act nor determines when or how God acts but proves that of our own free will we are giving God permission to act in and through our life to do what He promised within His Word”. That note also explains that the saved are to have the “common faith”, which is “the faith of God’s elect”.
5. Several other notes tell us other things about our “faith” including:
- **Romans 4** and **James 2:21-LJC** tell us about “Abraham's faith”.
 - **2Timothy 1:2** tells us about the phrase “faith: unfeigned”.
 - **Romans 10:11** tells us about the phrase “faith makes us not ashamed”.
 - **Ephesians 1:3-6** tells us about the phrase “just shall live by faith”.
 - **Romans 3:29-30** tell us about the phrase “justification by faith”.
 - **Romans 3:27** tell us about “Law and faith”.
 - **Romans 9:30** tell us about “live / walk by faith”.
 - **James 2:14** gives us links to every verse in the New Testament where the words “faith” and “works” contained within the same verse.

There is a lot of doctrine which is explained in the notes, on ljc1611kjv.com, for the verses referenced. Please see those notes for more details on this critical character trait.

Orphanage Ministry:

2 Corinthians 9:9-10 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

Think about the verse above. By raising orphans in a country where they do not know the Bible, you not only can lead the orphans to salvation but you can also turn them into “sowers”. God visits the blessings and the cursing of the fathers unto the third and fourth generation. This Bible reference is God’s ‘multi-level marketing plan’. You “multiply your seed sown” because God gives you some credit for every soul won by a soul winner (“sower”) that you train. When you go to where the Bible is not known, and provide for orphans who are abandoned and left to live on the street, you can train up many soul winners (“sowers”).

In general, governments are supposed to take care of their poor, especially children without adults to take care of them. Having lots of orphans living on the streets doesn’t make the government leaders look good to their peers. Having someone help with that problem, especially if the people dealing with the problem avoid criticizing the government, can help government officials with their image. This then avoids problems with the government and can even result in receiving help from the government. Thus, if missionaries truly obey the Bible about government officials, such as praying for their salvation and sanctification, and if they truly concentrate on helping the orphans, they should be able to minister with a minimum of government sponsored problems.

The following comes from a book on a preacher, named George Muller, who had a ministry that provided for abandoned orphans. In addition, I personally know two current real-world missionaries who are currently running orphanages using the plan mentioned above. Now, all of these are preacher missionaries. However, being a preacher is not a requirement. The only true requirements are being spiritually mature; having an effective prayer life; having a husband-wife team who feel called to raise orphans to know, love and serve the Lord; and having a willingness to go to a foreign land in order to do the ministry. So, yes, these examples come from preachers. But, no, being a preacher is not a requirement.

A. Why an orphanage:

There are several cultures in the world where the people know nothing about the Bible and nothing about Jesus Christ. Reaching people in these cultures can be very difficult for several reasons. First is the fact that, since they know nothing about the Bible and nothing about Jesus Christ, a soul winner cannot use the normal presentation of the Gospel which includes quoting scripture. In those situations, the Bible is considered to be ‘just another book’ and less reliable than their local religious leader and local religious traditions. The soul-winner must use the “gospel of God”, which presents the truth of the Gospel using the witness of nature and the reasoning methods which God made true for all of the Earth, such as the laws of math and the true methods of righteous judgment.

Unfortunately, many people don’t know those reasoning methods and many more have been taught wrong ways to think. Further, they have been taught lies from devils, and superstitions and philosophies, which fight against the truths from God. Therefore, even showing them the true witness from nature, is not enough and while it can be done, reaching people in these circumstances can be very difficult and can require a long time. However, children have not already been taught these wrong ways of thinking. Therefore, such ways of thinking do not have to be overcome with children, especially with street orphans. Without that barrier, it becomes easier to teach them true Biblical ways of thinking.

In addition to that advantage, someone running an orphanage, and helping with a real social problem, has less suspicion for their additional children ministries such as Sunday School and English classes. There is always some suspicion of foreigners, especially those who deal with children. However, having an orphanage as a basis can elevate those natural suspicions. In addition, as already mentioned, it can be easier to reach into a different culture through ministering to children and their families, than by using other means.

Finally, there are international charity organizations which will help fund ministries which help poor children. Missionaries need to be careful which organizations they associate with, but there are organizations, such as Compassion International, which like to work with churches so long as they get real reports of children helped with things like medical, dental, education, and more.

Now consider, in many third-world cultures, these children have been abandoned by their society. Therefore, someone who provides for their worldly needs can also win their loyalty. By providing for their very real needs, and by showing them God's love, these children can be reached for Christ, and their loyalty turned to God, a lot easier than trying to reach older people who have learned how to survive in their society and have a vested interest in maintaining those survival methods.

Next, in addition to avoiding fighting existing ways of thinking, and wrong ways to survive, pursuing children allows raising them in the culture of the Bible, along with their home culture, and allows the children to understand how the Bible, and a personal relationship with Jesus Christ, fits into every culture. Face the truth. Any time we go to a different culture we will always be a foreigner. However, the orphans raised in their own culture are not strangers and foreigners. They do not receive the automatic suspicion which all strangers and foreigners receive. Therefore, after becoming adults, orphans are far more effective witnesses, and missionaries, to their home country and culture, than foreign missionaries are.

Next, in many of these countries and cultures, the street orphans are considered to be a burden which the society knows that they are responsible for providing for, but which they do not want to do and, usually, claim that they cannot provide for. Thus, the people setting up an orphanage, especially an orphanage which educates the children and teaches them to be good citizens, is considered to be a help to the society and not a burden. If the people running the orphanage are obeying the Bible and being submissive and respectful to the local government, regardless of how they feel about the government, they will get the support of the local government. For example, the preacher who was in charge of a mission team, that went to China as soon as the country allowed, testified about a government official protecting them from another, corrupt, government official. They were teaching Chinese people English using the Bible as their text book. The corrupt official was devil-motivated and objected to the use of the Bible and to their refusal to pay him bribes. The good official only cared that his people were learning English and could be more effective in the labor market which was increasingly demanding knowledge of English since it was the trade language of the world. This is only one, of several testimonies, where government officials protected a ministry which was actually helping the citizens and was not charging the government for the help which they provided.

Now, I could go on but it should be obvious. Yes, raising orphans in a true Christian culture, within another culture, will initially take longer than trying to reach adults. However, once raised, the orphans should produce results for God which exceed the results of starting a church by pursuing adults, especially in a culture that knows nothing about the Bible. This is something which Godly couples should prayerfully consider if they are willing to become missionaries so that they can obey the 'Great Commission' and go to "all nations" / "all the world".

B. What are the requirements:

1. Personal spiritual maturity and true commitment to the ministry.

The story about George Muller starts with the account of his being a rebellious lost boy who was a thief and liar. He then went to school to become a Lutheran Pastor, even while living a wild life. Then a friend asked him to a Bible meeting where he met a pretty lady. After that he became convicted and was truly saved. His life changed and he stopped gambling, drinking partying and defrauding others. He started reading his Bible, praying and talking to others about the Bible. Then he was called to be a missionary. With that, his girlfriend left him because he wouldn't be a respected rich Lutheran pastor but a poor missionary. Then his friends abandoned him. Then his dad disowned him for the same reason and cut him off from financial support. With no money and no prospects for money, and debts coming in, he did what he had never done before and prayed to God for his need. Soon after, on the same day, he was offered a job helping visiting divinity professors from America. He was to teach them German. What we see here is a true conversion with a willingness to accept loss in this world and live for God and trust God for his physical needs. While the details will differ for each person, all who would serve God, especially any who would be missionaries, must have a similar true conversion and changed life-style. All must learn to completely trust God for their needs in this world.

The next thing that George learned was to always thank God as soon as he realized that God had blessed him. A thankful heart is required to continue receiving blessings from God. After that, the story continues with several accounts which caused him to mature his faith and pray for his needs more and minister in different ways to those around him. These experiences included a sickness that almost killed him, but turned out to be a blessing in disguise. Part of our spiritual maturing is to learn to trust God even when things seem to go wrong.

One thing that a missionary needs is a wide variety of ministry experiences, especially if he is going to work in an orphanage. Different children have different interests in life and the adult guide need to be able to help them along whatever path God puts them on so that the children learn to walk with God along their own life path.

As George continued to mature spiritually, he learned about men who went to the mission field without backing of a society (Mission Board) nor with financial support but who trusted God for all of their needs. Eventually, he felt the need to leave the program he was in which provided for his physical needs while preparing him to be a missionary in their program. This was when he sought to serve God with no physical support and God honored his decision. Now, I understand that few people can do this. However, one thing to remember is the doctrine behind **Proverbs 22:7**, which says: "The rich ruleth over the poor, and the borrower *is* servant to the lender." When we accept financial support from others, they feel, to some extent rightly, that they can tell us what doctrine we should be preaching. When we completely trust God for our physical needs, we concentrate on preaching what God wants preached. That said, I have been a self-supporting missionary for 9 years, as of this writing, and rely only on Social Security benefits. Therefore, I have personal experience to back my writing.

The story, of George Muller, continues with his finding a wife and with them learning, together, to trust God for all of their needs. This type of trust can be especially hard for wives and the marriage

relationship has a major effect upon the ministry. This is especially true for running an orphanage where it is critical to have a mother and a father figure for the children and for them to be united in the ministry. Thus, it is important that the missionary couple agree to live a life of trusting God and that neither be “unequally yoked together with unbelievers” (**2Corinthians 6:14**). Please note that that Bible reference is not speaking about marrying a lost person but avoiding marriage to a saved person who does not have, and refuses to obtain, the same level of belief in the promises of God.

As the story continues, we read that George, and his wife, were called to leave a secure pastorate and move to another city where he would become a pastor with no salary. George had married a sister to a dentist who left his practice to become a foreign missionary with no support other than God’s provision. After they were married George had told his wife the first, of several, times that they would be going somewhere to minister and would have no support other than God. When she objected, he reminded her of her brother. She claimed that her brother was a foreign missionary, and George reminded her that she had married a foreign missionary. (He was from Prussia and in England.) These types of requirements for faith are why the couple need to be matched in their faith.

One thing to remember is that God delights in rewarding true faith in Him, after we pass the test. We must always be ready for the test but we must also remember that great rewards from God only go to those saved people who truly exercise great faith.

Another lesson is that good is the enemy of best. When the devil knows that God is about to give someone their best chance for blessings, Satan will quickly get them a good offer that arrives just before the best offer. In addition, the good offer will often look better than the best offer. George and his friend were sent a check for a lot of money to pay their way to go to a foreign country as missionaries. In addition, they were promised a lot more money when they got there. Then, the same day but later, George met one of the homeless orphans created by a plague that had come through the country and city killing many parents and making many orphans. Now, think if you were in that position with your wife just having delivered your first child. The ministry position that you had been praying for with lots of promise of excitement and a good salary, or start caring for street orphans with no support, not even from the government. Really consider which you would have chosen. Only someone who truly believed that God would provide and reward would have chosen the homeless orphan as his ministry.

What both George Muller and Hudson Taylor had in common was a deep faith and a strong prayer life. They both quit receiving financial support from other people and trusted God exclusively for their needs. They both refused to participate in non-Biblical financial means such as borrowing money or accepting money from lost or carnal people. Both refused help from Christian organizations which used these non-Biblical methods.

When George had started a work for God, but it seemed to not be going anywhere and he started to doubt if he properly understood God’s will, he prayed very specifically for a particular sign which would assure him. He prayed for a specific amount to use to pay for Bibles to give away. This is different from what most people do when they ‘put out a fleece’. He was not asking for a sign before he started but was asking for assurance after starting and doing all that he could but appearing as

if no help was coming from God. He was not doubting God but was doubting his own understanding of God's will in a ministry that there was no direct scriptural support for but which only had indirect scriptural support. But, when he received the exact small amount that he had prayed for, and was assured by the giver that he could use the money however he wanted, but the user had thought to use it for Bibles to give away, George was assured that he understood God's purpose in the new ministry. The lesson is that we are to not doubt God but can ask for assurance of our understanding of God's purpose in our life.

Once George and his wife passed the test of time, God open the floodgates and support poured in for the ministry that God had given to them. We must always remember that there will be a test so that we, and those watching us, will be assured that it was God providing for the ministry and that the ministry was not something that we did in the power of our flesh.

One of the things that can be easily overlooked is the requirement to keep accurate financial records. Governments will often audit a ministry after it has been going for a few years and use various reasons for doing so. Without accurate financial records, the ministry can have lots of problems with the government. However, governments can not argue with accurate financial records. This is especially true when support comes from another country. Criminals will set up fake charities in order to hide their moving finances to another country from where they are doing illegal activities. Governments look closely at the financial records of true ministries which receive international support because of this. However, with accurate financial records, not only can the ministry assure the local government, but they can also get support from other governments to end harassment from local corrupt government officials since valid governments, and valid government officials, tend to support valid charities and ministries and also tend to object to obvious corrupt government activities.

Another important record to keep is answered prayers. It becomes easy to overlook how God answers our prayers, especially when it seems as if God stops answering prayers and the devil is trying to convince us that God has turned His back on us. When we record our prayers, and when God answers them, we have a record to encourage us and to use to dispute the devil. It also becomes a witness to others.

One thing to keep in mind is that this life is full of tests. They are designed by God to remind us of our dependence upon Him and to cause us to draw closer to God. However, Satan also uses these tests, and the desires of our flesh and the corrupt thinking of the world, to try and cause us to question God and God's motives. God sometimes gives us understanding after we pass the test and God sometimes withholds true understanding until we get to Heaven. However, with or without understanding and regardless of circumstances and events in life, we are to remain faithful to God and trust his character and love. Remember the martyrs and their families. Therefore, this also is a test that we must pass.

One ongoing test, in many different forms, that George Muller had was finances. More than anything else, money tempts us to trust anything but God and sticking exactly to the financial principals that God teaches us. For example, when George had to pray daily for enough money to feed the orphans, he received a check for a lot of money which was designated for another ministry. He put

the money where it was designated and did not ask the donor to use it for food for the orphans. In a related example, I heard about a Filipino missionary whose wife became sick and had to go to the hospital. Then he received money to help build his church building. He used the money for his wife's hospital bill without asking the donor of the funds. When the donor heard the different use of funds, he became mad and stopped supporting the missionary. We need to remember that other people, especially people that God gives money to, do not think about the money, and the associated responsibility for it, the same way as missionaries who need funds. Each person is in a different position in life and each must personally answer to God for what God gives to them. Therefore, if someone thinks about money differently than we do they are not necessarily wrong.

Another time, George Muller received a large donation from a woman whom he knew was in debt. Even though he did not have money to feed the orphans, he returned the money and told her to pay her debtors. Later that day he received other funds to feed the children. Likewise, Hudson Taylor is reported to have stopped receiving support from the Mission Board (Society) that had been supporting his ministry, and separated from them, because they were borrowing money to support missionaries instead of trusting God for the needs. Along with this principal, we read, in the Gospels, that when devils identified Jesus as the Son of God, He ordered them to shut up. Jesus refused to be associated with devils even when they were telling the truth and the truth would seem to help His ministry. From these lessons we learn that we need to be careful about whom we associate with and the types of people and organizations which we receive support from. A wrong association can cut us off from the blessings of God because He wants His testimony to be pure.

Look at the church of Ephesus. In **Revelation 2:4**, Jesus has John write: "Nevertheless I have *somewhat* against thee, because thou hast left thy first love." They were doing a lot of good ministry but Jesus was not happy with them. If we read the **Epistle to the Ephesians**, we see that they were mixing doctrinal error with the truth of the "Gospel of Christ". This led to their personally ("thou") "leaving thy (your personal) first love". Thus, we see a Bible epistle teaching us the same doctrine as was mentioned in the prior paragraph. No matter how tempting, the missionary can never compromise of true Biblical doctrines which God has taught them.

2. A solid knowledge of true doctrine

Acts 18:24-26 says: "And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly."

This Bible reference shows one of the problems that many missionary works have. Here was a sincere, Biblically knowledgeable, and eloquent traveling evangelist who believed and spread doctrinal error. He came from the Jerusalem Church, which was supposed to have the most knowledgeable preachers and teachers. He came to the mission work, which had most people feeling ignorant compared to a preacher from the Jerusalem Church. Likewise, many missionary works feel the same way, today, when a well-known preacher visits from America. This is one

reason why all of the doctrinal diversity found in America is spreading around the world. The Bible tells us that we have “one Lord” (**Mark 12:29; 1Corinthians 8:6; Ephesians 4:5**). Since our “Lord” makes the laws that we are to follow, all saved people should be following the one set of laws from our “one Lord”. Yet we have many different sets of religious laws from different ‘faiths’ which all claim to be ‘Christian’. They even refuse the Biblical definition of a true “Christian”. And we even have these doctrinal differences among preachers who all claim to be ‘good godly fundamental KJV only Baptist preachers’. It should be obvious that most of them are holding onto their religious traditions, like the Pharisees and scribes did in the days of Jesus, and that they are not verifying their religious beliefs with a prayerful Holy Spirit directed search of the Bible.

For some reason, many do not truly think about what is written in **Galatians 1:8-12**, which says: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.” Think about this. If you, as a preacher, teacher, missionary or even regular saved person; are passing on doctrinal error; you could bring God’s curse upon yourself and all of your family and followers. The only way to avoid this is to verify the doctrine which we believe, and pass on, with a prayerful Holy Spirit directed search of the Bible. In particular, if you are teaching people who know nothing about the Bible and are putting their trust completely in what you teach, such as children do, you will answer to God for teaching error. Therefore, it is imperative that missionaries, especially those working with children, have a firm Biblically based knowledge of what they are teaching. No, teachers of children do not have to be able to argue fine points of doctrine because they are mainly teaching basic doctrines. However, there is so much doctrinal error taught about even basic doctrines that teachers of children need to be positive that what they teach is true Bible doctrine.

Another point is that John Mark went on the first missionary journey with Paul and Barnabas but “departed from them from Pamphylia, and went not with them to the work” (**Acts 15:38**). He was not spiritually mature enough to handle the problems of the mission field. Paul and Barnabas went separate ways when it came time for the second missionary trip because of a disagreement over John Mark. Yet, **2Timothy 4:11** says: “Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.” Therefore, after he spiritually matured, he was “profitable...for the ministry”. A solid knowledge of true Bible doctrine only comes from a combination of study, prayer and doing what the Bible commands. Some things are only learned through experience and some things, like true Biblical faith and hope, are only grown through experience. Therefore, someone who does not have a solid knowledge of true Bible doctrine can not have the spiritual maturity to handle all of the trials on the mission field and will become a hinderance, like John Mark was at first. However, their interest in missions should be encouraged along with encouragement in Bible study and spiritual maturity so that they can become “profitable...for the ministry”.

While there can be much more written on this subject, much of it is covered in the rest of this book.

3. A strong prayer life.

I always feel inadequate when dealing with this subject. I know many people with a stronger prayer life than I have. I have already dealt with prayer as a general subject since it is a requirement for all saved people, and is especially important to people working in God's fields. However, people working with children have an even more critical need for a good prayer life since they are setting the foundation for the lives of the children and those children will be the future leaders and workers in the church and in society in general.

Satan has proven his knowledge of how critical children are by having various corrupt governments throughout history start by having teachers teach corrupt concepts to children. **Matthew 19:14; Mark 10:14** and **Luke 18:16** all say: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." The future of sending people to heaven is dependent upon bringing children to Jesus now, and that takes a lot of prayer.

Rather than give my own examples, I strongly recommend that people get the book from Janet and Geoff Bengé titles George Muller, The Guardian of Bristol's orphans from OMF literature Inc. (OMFlit.com). It explains the many different requirements for God's help, and the responses to prayer, that George Muller and his wife experienced. I can not match what is in that book and it is a book to be kept and reread for inspiration as people experience the many tests of this life.

In addition, I read a book on the life of Hudson Taylor which was written by his son. (I was given a book called Hudson Taylor's Spiritual Secret by Dr. and Mrs. Howard Taylor.) In it, the main message is how God provided in answer to prayer. He was another well-known prayer warrior and, according to the book about George Muller, he visited the ministry by George Muller when he was starting His China Inland Mission, which also relied strictly on praying to God for their needs. Such books should be read and used as inspiration by anyone contemplating a ministry, especially a ministry in a foreign culture and most especially one dealing with children. Satan understands the potential results of such a ministry which is truly Christ-centered and Satan will have many of his ministers telling lies and trying to destroy such a ministry. However, **1John 4:4** says: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." Just remain positive that true prayer is required in order to live the overcomers' life.

Missionary Requirements:

“Failure to plan is to plan to fail.”

“Failure to decide or to act is to accept the worst possible result.”

Please also see the Study called [What is Your Level of Spiritual Maturity](#) in the Addendum which comes from the Messages menu item at ljc1611kjv.com. Basically, this is a test of spiritual maturity as defined by the Bible and it goes against religious traditions. This test is necessary because people should not go to a mission work as a full-time worker until they are spiritual adults.

Larry Caldwell wrote: “Don’t fleece God. Gideon put out a fleece more than once because of his lack of faith.” True people of faith find the promise of God and the command of God to receive that promise and do their best to obey. In the book of Acts, we read that God directed Paul after he tried to go places that God did not want him to go. We need to wait when God says wait. However, when Paul knew God wanted him to act, he did the best he could to obey and expected God to correct his mistakes. That is the attitude that we all need to have.

Some of this section was covered earlier, under [Participants](#) and other sections. Those comments will not be repeated here but it will be assumed that the reader is aware of those comments.

The ‘Great Commission’ was given to all saved people. **Matthew 28:19** and **Mark 16:15** say “Go ye” with the Biblical meaning of “ye” being: ‘each and every one of you personally’. **Acts 1:8** says, “ye shall be witnesses unto me both”, again with the use of “ye” and with the word “both” meaning ‘at home and away from home at the same time’. Any saved person who is not personally involved in missions will personally answer to God for their disobedience with all of the beings in heaven watching and listening.

Just throwing a few coins into the collection to support missions is not fulfilling this command. We are to be personally (“ye”) involved which means, at a minimum, we are to be regularly praying for missionaries and doing all we can to encourage them as well as helping them financially. In addition to these things, the Bible makes it clear that God wants His saved people to personally participate in missions as much as physically possible. Remember that the book of Acts is full of non-preacher missionaries. Therefore, all saved people should prayerfully ask God to show them how they can personally be involved in mission efforts and then read the following section and see what keeps them from being qualified as a missionary or at least as a helper to missions. Anything that is a hindrance to our obedience to this command from God should be removed from our life as soon as possible.

The main thing to remember is that missionaries are just members of the local church who are supposed to be the best that the local church has. Missionaries can be preachers and their families, but the people who should be sent as missionaries also need to include non-preacher members. Remember that God’s program, as seen in the Book of Acts, was for the non-preachers to “go everywhere preaching the word”. When people get saved, they have a responsibility to disciple the newly saved and that is usually best done by starting a Bible Study in their home. In Acts, the preacher came only after the group of saved believers grew large enough that it appeared that God would form a church at that place. However, since all of the saved people on the mission field will usually be working away from their home church and the support of it, they need to be the best, spiritually, so that they don’t fall into temptation, error and sin.

In order to train His replacements, Jesus said “*follow me*”. They had to leave their profession, their home, their families and all that made them comfortable. Some, like Peter, were married. They received a special training that others did not receive, and they had to pass special tests. The point is that they did not just go

to school and learn from books but they lived and personally experienced doing the tasks before they were sent out to do the job. Even with all of the intense hands-on experience, they felt inadequate and were tempted to return to prior professions. It was only after they received the Holy Spirit that they went forward.

Thus, we see that missionaries need to be saved, Spirit-led and with lots of personal experience before going on the mission field by themselves. We see that Mark failed at first but was later “profitable”. Therefore, people first should go on mission trips with others to get the kind of first-hand training that Jesus gave to apostles. They would benefit from organizing and leading at least one mission trip under the supervision of an experienced person before doing so on their own. Also, most successful missionaries spend at least a year on their chosen field working under supervision of an experienced missionary before going out on their own. The first year also helps them to adjust to the new culture and language.

While all of that and more is true, the most important thing after salvation and personal spiritual maturity, is a commitment to **Romans 12:1-2** (“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.”) This is a commitment which needs to be reviewed in detail and made new periodically.

Think about this. All cultures have strange foods and customs. How have we personally “presented our bodies as a living sacrifice” if we will not eat what is provided or will not wear what is considered normal? Yes, we must remain “holy, acceptable unto God”, but we can adjust to most customs while also doing that. Therefore, it is our body and cultural identity which are uncomfortable most of the time and these are not reasons to refuse to adjust to the local people in order to win them to Christ. For example, I live in the Philippines in a middle-class house of the city where I serve Christ and the people. Many Filipinos have said thanks to my staying as opposed to American preachers who visit on a trip but will not live there. Of those who live there, almost all live in gated communities which provide a definite separate and protected cultural area within the country. In hostile places, such as communist countries or extreme Muslim countries, such separation can be necessary for families. However, it interferes with the ministry.

When Jesus made disciples, He started by teaching them about God the Father and Himself (God the Son). By showing them how He displayed the character of God the Father, He showed them how to live and display the same. Missionaries can get so caught up in other doctrines that they forget to start with this basic doctrine and then have to fight doctrinal error which can be avoided if people understand the basic character of God.

A baby that starts realizing that there are differences in adults becomes fearful of anyone who is not *Mommy* or *like Mommy*. This is a natural protection until the baby learns to recognize more indicators of danger. The same is supposed to work spiritually but often does not. The missionary needs to teach the newly saved the character of the God of the Bible so that they know the character differences from other spirits (devils/false gods). After that, the newly saved needs to know how the Son of God displays the character of God so that they know the example to follow and know the changes which God expects to bring into their life. In particular, we read that “God is love” (**1John 4:8, 16**) and “By this shall all *men* know that ye are my disciples, if ye have love one to another” (**John 13:35**). When people start to understand the love of God and how that is different from the character of the god of every other religion, they can avoid the doctrinal errors from those other religions and the missionary avoids all of the work which is required to correct doctrinal error.

Hopefully, the reader understands the importance of following the example from Jesus for newly saved people and we can move on to other things.

The next most important thing that He taught them was to look at the spiritual reward and be willing to pay the cost in the physical reality in order to receive the spiritual reward because the spiritual lasts forever while we can lose the physical things at any time (**Luke 11:33-34**). This lesson was mainly taught by the crucifixion, according to **Hebrews 12:1-2**. This is one of the main lessons neglected today and, as a result, many people believe in a 'Communist Heaven' where we will all have the same reward and where the person who lived to promote the lust of the flesh has the same reward with apostles. That doctrine from devils claims that **Hebrews 6:10-12** is a lie. This also goes against the basic nature of God Who blesses the obedient and curses the disobedient. He also gives greater blessings for greater obedience and greater cursing for greater disobedience. The greatest obedience is to act like Jesus Christ and be willing to suffer anything in the flesh so that we receive a greater reward in the spiritual eternity.

Many people find that this requires them to give up a successful career in the world to enter what is considered to be 'full-time service'. Others find that they have to commit to continue their current profession but as a 'full-time worker' to earn money to support the ministries of others and to be a witness at work even when it threatens their position like what happened to Joseph and Daniel in the Old Testament.

Thus, the next most important thing to understand and teach is that we are triune beings just like God. Our most basic part is our spirit, which is attached to our body at conception and leaves our body at death. Our body, and time in this physical reality, is temporary. Therefore, the utmost importance must be put on spiritual concerns. Every great missionary that I ever heard of was revered for what he gave up in the physical in order to do the work of God and achieve spiritual results. "*And whosoever of you will be the chiefest, shall be servant of all*" (**Mark 9:35; 10:44**). We will only be "servant of all" so long as we keep in mind that this is how we "lay up treasure in Heaven" and become more important in eternity. God wants leaders who understand taking care of those under them. God rejects leaders who use others to gain selfish things.

After we show people how to receive God's life in salvation and to set their goals on the greatest spiritual reward that they can have, we next need to teach them how to get God's help to do the job and to maintain their work towards their goal for life. This requires teaching a disciplined life which starts with daily prayer and Bible Study. (Bible study is far more than just Bible reading according to **2Timothy 2:15**).

One of the biggest problems that we have is that the world has provided many doctrinally wrong definitions for the word "Christian". However, God only accepts His definition that is in the Bible and only blesses those who meet His requirements. Therefore, we need to teach saved people that God will make them "ashamed" before all of Heaven if they do not "study" to the level which makes them "approved" by God, that even the lost will say 'I see Christ in your life'. This requires, as a minimum, a disciplined life-style which starts with daily prayer, Bible reading and Bible Study. It also requires regular witnessing, Bible memorization, Bible meditation, and searching for God's direction in all of the little decisions of life. Finally, and possibly most important, is the prayer of "God Help!" any time we realize that we are being tempted to sin.

Hebrews 12:1 tells us: "*Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*" Notice the word "weight" which is separated from the word "sin" by the word "and". There are many 'good' things which can "weigh" us down and keep us from doing all that God wants. We also see this type of warning in **Galatians 5:1**, **2Timothy 2:4** and **2Peter 2:20** which all warn us against getting "entangled". Other places in the Bible give similar warnings. The fact is that many saved people do not heed these warnings and that prevents them from doing the work of God, especially when it comes to missions. There is a real danger in the saying 'out of sight is out of mind' when it comes to supporting those who have gone to the mission field. The saved person who is too "entangled" to even go on a missionary trip has failed to obey these commands of the Bible.

In addition to those considerations are the problems of being “entangled” by our culture, especially when visiting or working in foreign lands or with different people other than those which we grew up with. We all have heard of the problems with prejudice and preconceptions. The problem is that we all agree that this is a problem for ‘someone else’. However, these problems are often the source of our own personal lack of comfort when visiting strange places. They can also be the source of problems which can occur later. For example, a person visiting a country uses temporary services, which can be different from permanent services. That difference can cause problems with the missionary living in the country which are not evident on a visit.

For example, in the Philippines, the phone, internet and electric services are not always reliable. While service outages can be inconvenient while traveling, they are far more frustrating when living in an area and dependent upon such services. Phone service comes in three basic flavors: land-line with monthly contract, cell with monthly contract and temporary ‘load’ cell service. The unfortunate thing is that corruption and fraud are normal in many (most?) third-world countries. Therefore, the services which come with a contract regularly add charges for additional services which the customer did not order and did not use. You either pay for these services and accept being defrauded or you go sit in their office for a half-day, or longer, in order to talk to someone who very politely promises to fix the problem. However, the people who can truly fix the problem refuse to take the report and refuse to talk with the customer. As a result, people experience things like I did where I visited the offices of the phone company every month for a year and NEVER got things fixed. Further, the government and the U.S. government refused to help. This is just one example of how the full-time missionary must be ready for frustrations which even their survey trip failed to reveal.

This can be extremely frustrating and can lead to a missionary thinking poorly of the people in his mission field when that type of corruption does not extend to the average person. Most locals must also deal with this problem and don’t really understand the frustration of the missionary at what is ‘normal’ in their culture. This, and many other cultural differences, can be frustrating to someone from a different culture. However, these things are part of the mission culture and something which the missionary must adjust to without getting frustrated. It is easy to think ‘they should fix this, it would be better if they did it the way of my culture’ but the idea that ‘the way I am used to is better’ is only one of the preconceptions which can cause the foreigner, especially the missionary, problems. What they see as a problem is not necessarily a problem in another culture. Many Filipinos see Americans as cold and impersonal because Americans prefer indirect communication to a face-to-face visit. To many Filipinos, a communication problem is only an excuse for a face-to-face visit and, therefore, not something to cause frustration. Therefore, in order to be successful, the missionary must adapt to the culture where he is working and do so in attitude as well as in practices.

While I used this specific example, there could be many other examples given. It is part of our nature to expect other people to do things the way that we are used to and to feel that the way we learned growing up is the best way. As a result, all missionaries, especially missionaries to foreign cultures, must expect lots of lessons in patience. We must be constantly aware of our human nature which includes prejudices and preconceptions.

Once the missionary gets to his field and is established enough to start doing the work of God, he must remain flexible and use innovation to overcome problems. There is another section, further on, which deals with different ways to start and grow a work for God such as a new ministry. The worker must pray for God’s direction and be willing to go a direction different from what was planned. **Acts 16:6-9** says: “*Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.*” We see here that God had different

plans than what the missionary team had. Likewise, when the missionary finds one place or method not working, he must follow the example of Paul's missionary team and try other places or methods until the plan of God is found by receiving the blessings of God.

With that in mind, the missionary needs to remember that he is a partner with his sending church. Often the sending church forgets this fact but often the missionary also can forget this fact. Many missions pastor in a sending church has expressed frustration with missionaries who fail to report faithfully and more than one missionary has lost financial, and other, support because of their failure to report. The missionary has a responsibility to report to the sending church even when he does not seem to receive a response to his report. Further, in addition to regular progress reports, the missionary needs to report any significant change in their ministry. More than one missionary lost support because they announced a major change, such as moving to a different country, and did not consult with their sending church before making such decision. Yes, Paul did go to several 'countries' within the Roman Empire, but his sending church in Antioch understood that He would do so.

Another related area that is often not handled correctly is communication between the missionary, his sending church, and the mission work. Paul started a work in Thessalonica and was soon run off after that. However, Paul did not abandon them. Notice that **Colossians 1:4** says: "Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints". Paul did not start this church but it was a 'grandchild church'. That is, someone saved and trained through Paul's ministry went out and started this church.

Dr. Edgar Nono and I started a ministry called PAME (Philippine American Ministry Enhancement) to provide doctrinal support and training materials to existing Filipino ministries. Many of these churches are 'grandchild churches' or 'great-grandchild churches' of ministries started by missionaries sent out from American churches. These churches were abandoned to make it on their own while the missionary was ordered to move to another place and start another church. The fact is that the popular mission program for many years was to order missionaries to start many churches, teach them the basics, turn the work over to a 'native preacher' and move on to repeat. They emphasize the numbers of professions but the teaching part of the 'Great Commission' was ignored, downplayed or even denied. The end result is a lot of people claiming to be saved but turning to cults because the 'native preachers' only know the most basic of doctrines and the cults claim to teach a 'deeper doctrine'.

When we look at Paul's Second Missionary trip and his Third Missionary trip, we see that he went to churches already established to "*see how they do*" (**Acts 15:36**). Every Pauline Epistle was written to an established church, or to a pastor that Paul had personally trained, and they all were written to provide doctrine beyond the basics. Knowingly, many problems which are currently on the mission field are caused by the sending churches neglecting their responsibilities to mission churches that they helped to start and to the future churches to be started out by those mission churches. Thus, we see a God-given responsibility given to the sending church for mission works and future churches from those mission works.

One reason for this problem is the current use of Mission Boards. Don't get me wrong, they have their place. However, ordaining and sending out missionaries is a job that God gave to local churches and not to Mission Boards. Even when churches bond together to help send a missionary, the church that the missionary comes from has the primary responsibility before God for all that the missionary does and for the resulting mission churches. When churches believe that they can give their God-given responsibility to a man-made organization, such as a Mission Board, the result is often ungodly. Many saved people, preachers, churches and more, believe that the Mission Board is to send out missionaries, take responsibility for them, and that the churches and people have met their God-given responsibilities when they give a little money each month. However, when they stand before God in judgment they will find out differently and it will be too late to correct their mistake. That is why everything which we do to serve God

needs to be verified against the Bible to make sure that we do things God's way and not the way of the religious world.

While the primary support given to missionaries today is money, the only request for help that we see Paul make is for prayer. This recognizes that the missionary is primarily in a spiritual battle and, therefore, the primary support should be spiritual. While many churches take this responsibility seriously, it is often ignored, neglected or even unrealized by most church members and even the whole church. Yes, churches list missionaries in their bulletin and even print their letters. However, when was the last time you heard a message that you will answer to God for your neglect of this responsibility?

The secondary support which we see that Paul received was encouragement and help by people who went to the mission field for that purpose. Most of the people named as doing so, within the Bible, were non-preachers. The fact is that few non-preachers go to the mission field to encourage and help the missionaries. The few that do go almost always go as part of a trip organized by a pastor of a supporting church. What they see is the mission work showing its 'best side' and they (usually) do not see the real need that they would see if they went on their own and, especially, if they went and stayed awhile to help out.

The Bible shows that the most important help and the greatest responsibility is the most neglected by most churches and members. What the Bible indicates as the least important (money) is the most emphasized in 'Mission Conferences' and then often presented as less of a responsibility than the Bible makes it. As a result, churches are less involved in missions than what God wants and they have lesser blessings than God wants to give them. The sad fact is that many missionaries teach the same doctrine as taught in their home church which produced the neglect which the missionary has to live with.

With all of what has been said, it needs to be noted that there are organizations which try to encourage and help missionaries by doing things like taking teams to build buildings and other things for missionaries. These people are often a great encouragement and while some people complain about how doctrinally sound such efforts might be, they at least try to fulfill the Biblical requirement to encourage missionaries.

One of the important things for people to realize is that the non-preacher on the mission field can often reach people that the missionary pastor would have a hard time reaching. One simple example is the Medical Mission. People will come to church and listen to a message in order to get medical help for their children when they would refuse to listen to the gospel presented any other time or place. Jesus often healed and did other miracles in order to draw crowds which He then preached to. A builder going to the mission field will talk to people that the preacher often will not talk to and even if the preacher does talk to them, the people know that he is a preacher and are often 'on guard'. However, a non-preacher does not put people 'on guard' as easily and often can get to witness a person who refuses to hear from the preacher.

With that said, we need to recognize our God-given order of training which is: "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (**Acts 1:8**). That is: start training at home ("in Jerusalem") where you have direct supervision to teach you the correct way and to correct your errors. Then as you move around your own country and culture ("in all Judaea"), do the 'Great Commission' where you have easy access to support when you run into something that you are not prepared for. Then, go to countries and cultures which are similar to your own while still being different ("in Samaria") and where you are relatively on your own but where you can still get human help fairly easily if you need it. Only after that go where there may be no human help ("unto the uttermost part of the earth") and you have to depend entirely upon God.

With all of these, we still need to recognize that the 'Great Commission' was given to all members of the church, which means that God expects all to progress through these steps. This means that non-preachers are also expected to "go unto the uttermost part of the earth" and be involved in missions. Therefore, the assumption and preaching that missionaries are only preachers and their families not only goes against the example which we find in the book of Acts, but it goes directly against the commandment of God.

Special Jobs for Non-Preacher Missionaries:

One of the Bible truths neglected today, and even preached against, is the fact that spiritually mature non-preachers are supposed to visit mission works, help as they can, and report to the home church what is actually happening on the mission field. The 'Secret Shopper Program' (look it up on the internet) is a commercial application of the God-given program for churches and pastors to verify the reports from missionaries. Fulfilling that program is one of the main jobs for non-preachers on the mission field. One such example from the Bible is "Aquila and Priscilla" who helped start at least three churches, as recorded in the Bible, even though neither was a preacher.

Now, with those truths, there are certain doctrinal errors which I ran into several times the last time I visited churches in America. Therefore, I would like to address some of the common errors about missions today and ask the reader to pass this message.

Like the Pharisees in the gospels, many church leaders attack the character of people teaching Bible truth when those church leaders cannot dispute answers which come from the Bible. I say this based upon personal experience. I have heard pastors attacking the character of a godly missionary that I personally knew well for several years of personal interaction, and yet neither the preacher, nor his sources, had met the missionary whose character they were telling lies about. The true source of those lies was that the particular missionary preached against the doctrinal error which other missionaries practiced and those doctrinally-wrong missionaries were the true source of the lies. They told lies to Mission Boards which passed on the lies without verifying the claims. Then pastors and other preachers believed the lies without verifying what they heard as if it was Bible truth. A witness must personally see what he reports. The mission Board Directors were passing on vicious gossip and yet were believed over the report of several first-hand witnesses because of their positions. This goes directly against what the Bible tells us to do.

The first sin which Paul dealt with, in 1Corinthians, was divisions within God's people based upon what man they claimed to follow. Paul said that this showed that they were spiritual "*babes*". There are many "camps" among good-godly-fundamental-KJV-only American churches which indicates that a lot of those churches are nothing more than spiritual nurseries which follow divisions of men. Before you get insulted, think about how many church members don't even tithe and yet, the end of 1Corinthians indicates that even spiritual "*babes*" understood tithing. Thus, those who don't tithe, if truly saved, are probably only spiritual "new-born infants". Also, a teenager can reproduce physically. Thus, church members who can't reproduce spiritually (lead someone else to true Biblical salvation) are still a spiritual "child" and not even a spiritual teenager. With these measurements, you have a couple of simple ways to do your own verification of true spiritual maturity within churches. Please find the [Messages Menu of ljc1611kjv.com](http://ljc1611kjv.com) for the messages called "**Spiritual Maturity Levels according to the Bible**" and "**Test of Spiritual Maturity**" for more details on this subject. I mention this because many pastors claim to be great spiritual leaders even while God's measurements indicate that they are in charge of a spiritual nursery, to a large extent. So, should we believe their judgment of a ministry which is producing many "child" churches and "grandchildren" churches?

With God's people remaining spiritually immature, they are failing to do the job which God gave to the church. Reportedly, more American missionaries are leaving the field, or dying, than new missionaries are going to the field. Also, it is reported that the Philippines are sending out more missionaries than any other country. This is a very strong indication of the level of preaching and teaching in each country when it comes to the '*Great Commission*'. Yet, even with this spiritual gauge, most saved people in America believe that U.S. churches and preachers are still the spiritual leaders of the world. However, as **Acts 10:34-35** says: "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Thus,

we should ignore all measurements by men, such as culture or birth nation, and look at how much “righteousness” they produce in order to use the same measurement that God uses to judge the spiritual leadership of preachers and churches. We also read in **Colossians 3:10**, “And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all”. Anyone who is making divisions according to the way that this world thinks (American or other country of origin) has not “put on the new *man*”, which God tells the saved to do.

With that said, we need to stop looking at worldly identifications and, instead, look at what the Bible tells us how God expects all of His people to do in order to “worketh righteousness” (**Psalms 15:2; Isaiah 64:5; Acts 10:35**). The main way that God told the church to “worketh righteousness” is to do the ‘*Great Commission*’.

- The ‘*Great Commission*’ is the last command given to the church before our Lord Jesus Christ returned to Heaven. This is the “heart of God” and the most important thing which the church is to do. In addition, it is given to every member of the church and each of us will answer personally at the “judgment seat of Christ” for how we personally obeyed this command. The true Biblical definition of “ye” is ‘*each and every one of you personally*’ and this command was given to “ye”. Therefore, belonging to a church which supports missions, while not personally being involved, is disobedience to this personal command given by our God.
- The ‘*Great Commission*’ requires us to “Go ye into all the world” (Mark 16:15) and “Go ye therefore, and teach all nations” (Matthew 28:19) and to do the ‘*Great Commission*’ at home and away from home ‘at the same time’ (“both” Acts 1:8). As I’m sure people know, this requires partnering with missionaries who go to the places where we cannot personally go.
- With this in mind, please recognize that there are many places in the world where it is very difficult or impossible for white (or black) Americans to go and preach the gospel without getting in trouble with the local government, especially where Atheism (Communism) or Islam is the state religion. However, other races can go there and do the job without the same problems. One reason for this, which is hard to understand unless you have experienced it, is that white (or black) people from ‘first world countries’ are watched continually in many parts of the world where other nationalities are ignored. For example, one white couple tried to be missionaries to China and left after a year because this truth rendered them ineffective in a country where it is against the law to preach the gospel. The preacher who headed the team from Hammond, IA, said that they started an English school with the Bible as their text book. The Chinese came into their compound and were converted, trained and sent out as missionaries. They could only reach the Chinese indirectly and had to escort any of their people who left their compound. In another reported case, an American preacher was arrested for half an hour and kept in jail until picked up by U.S. government officials and told to never return to Vietnam.
- While these are true accounts, I personally support a Filipino preacher in Vietnam who has a church with about 60 Vietnamese members. I also have heard of Filipinos starting churches in China and other Asian and Middle-East countries which are hostile to the gospel. The main reason that this is true is because the main export from the Philippines is people and Filipinos are regarded as the servants of the world. Therefore, unless they cause the government to notice them, Filipinos are largely ignored everywhere. This allows Filipinos to go into countries where it is illegal to preach the gospel and start a church while the government people think they are just someone’s servant.
- In addition to being ignored, Filipinos are used to living at a vastly poorer lifestyle than most Americans, which not only makes their support much less but also makes them far less noticeable to local poor government officials. Further, they grow up learning at least three languages, which makes them much quicker in learning a local language. For example, Jireh John Nono passed the government language test in Thailand to get his missionary visa in less than 2.5 years. It will take most Americans at least 10

years to do the same. When you add in the zeal for the gospel and many other considerations, it should be understandable why the Philippines send out more missionaries than any other country right now.

While there is much more that can be said about the general doctrine of the '*Great Commission*', let me turn to the application of it as related to non-preachers.

- Many preachers and people believe the doctrine from devils which claims that 'Only preachers and their families can be missionaries'. This accomplishes Satan's goal of getting God's people to disobey the direct command from God and thwarts God's "Who will have all men to be saved, and to come unto the knowledge of the truth" (**1 Timothy 2:4**). There aren't enough preachers, and certainly not enough going to the mission field, to accomplish God's goal with only preachers. In addition, this doctrine teaches the non-preachers to disobey this direct command from God. Yes, preachers and non-preachers have different jobs within the church but that does not mean that only the job of preachers should be done. Please see the [Messages Menu of lhc1611kiv.com](http://lhc1611kiv.com) for the message called "**Non-Preachers involved in Missions**" for more details on this Bible truth.
- One of the very legitimate concerns of churches and pastors is verifying the reports from missionaries because there really are "Moochanaries" who give a great presentation to churches and then lie about what they do on the mission field. However, many make the mistake of believing that Americans are more reliable than people from other countries. The fact is that no matter where someone comes from, all face the same temptations when away from home. That is why God has a program to verify reports from missionaries no matter what their home culture might have been. The 'Secret Shopper Program' (look it up on the internet) is a commercial application of the God-given program for churches and pastors to verify the reports from missionaries. Fulfilling that program is one of the main jobs for non-preachers on the mission field. However, any non-preacher, who is doing this job, needs to have spiritual maturity of their own. One such example is "Aquila and Priscilla" who, when they heard a world-traveling evangelist preach doctrinal error, "they took him unto *them*, and expounded unto him the way of God more perfectly" (**Acts 18:26**). So yes, the failure to give non-preachers a good Bible education as preachers get prevents the non-preachers from doing their God-given job in missions programs.
- One of the results of this failure is that churches rely upon Mission Boards and many of those Mission Boards fail to adequately verify reports which they pass on. For example, I already wrote about lies and gossips from Mission Board Directors destroying the reputation of a missionary whom I personally knew quite well and had personally spent several years of involvement with his ministry. In addition, several pastors preferred the vicious gossip over eye-witness accounts because of the worldly position (Mission Board Director) of the gossipers. Is there any wonder why churches have trouble verifying mission reports when they rely upon worldly means instead of using God's program for verifying those reports?
- I've had pastors express concerns about national missionaries bypassing their authority structures and about other problems. However, many of the problems which I have been told about would not exist if churches followed God's program of training church members to be fully spiritually mature before using them in a Biblical way such as sending them to the mission field to help the mission ministries with tasks which non-preachers are supposed to do in the church and having those spiritually mature church members report back to the mother church what is actually being done in the mission church. If churches did such, they could be sure to tell the people that they were sending to be sure to tell the people on the mission field that anything related to the ministry must go through the God-given authority structure. Thus, personal requests for prayers to be passed on are okay while requests for financial, or other, support must go through the applicable Mission Board. Doing this type of work and helping mission works this way is part of the true Biblical program for non-preachers who are to participate in mission work.

Once more, I could go on but will switch topics to money for missions programs.

- We read several places in the New Testament about people who criticized Paul because he downplayed his credentials along with the credentials of all others in the ministry. In **Philippians 3:4**, Paul writes: “Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more,” and he continues to provide an answer to people who claimed authority based upon credentials given by men. In this epistle and in other places, Paul makes it clear that when someone claims to represent God, we are to not look at worldly credentials, such as a Bible School education, or where they were trained and ordained, but are to look for the power of God in their life and ministry.
- When it comes to money, God uses percentages (tithe, etc.) and amount of sacrifice, and not the total amount of money given, which is the lesson of the “widow with two mites” (**Mark 12:41-44; Luke 21:1-4**). With that said, I started giving 20% in the year of 2000 and, with the exception of a couple of years, increased it until I exceeded 50% of my gross income twice before going to the mission field. When I was getting ready to go to the mission field, I looked at what the Philippine government said that an American would need to live there and I could only rely on having about 2/3 of the government requirement. Yet God told me to go without raising any financial support beyond Him. After getting there, I gave an average of over 134% for the first 40 months and ended up with more in the bank than I started with. Then I had a year scheduled with no income. Yet, I told the Filipinos to watch what God would do because He told me to continue to give at least \$50,000/year to missions. After I received what was supposed to be my last disability insurance payment, the disability insurance company called me and told me that they had been wrong when they had told me the end date of my payments and that my insurance would continue for another year. As I testified by faith, “Watch what God will do to supply that need.” Even with that supply, I expect to exceed 134% of my income given to the Lord’s work this year and, no, I am not rich. I would be far below the national poverty level if I lived in the U.S. So, with that written, who can give me the name and contact info for someone who has a testimony of greater power from God on their finances as they support the work of God? I ask this because many people claim greater authority when it comes to financing God’s ministries and yet they are not using God’s required measure of authority for speaking the doctrine of God’s word. I also write this because God blesses my finances while I support non-American missionaries, who are actually producing results in God’s kingdom. People who struggle to give more than 10% of their income to missions claim that they are more godly because they claim that Americans should only support American missionaries.

The prior was written as the basis of my Biblical authority to write on this topic and I want to lightly touch on some doctrinal errors which I’ve heard repeatedly in churches across the U.S.

- Several churches said that they had no money for further mission support, which I do not argue with. (However, they also wonder why they are slowly losing the evidence of the power of God in their ministry.) Several churches also said that they believe Americans should support American missionaries, which I do not argue with as well. However, several preachers said that they believe it is wrong to support missionaries from other countries and this is not only doctrinal error but brought judgment from God when churches in the Bible followed the same doctrine. This judgment from God included having the Roman Army destroy the Temple in Jerusalem and kill many saved people in order to stamp out that doctrinal error which, at that time, demanded that saved people become Jews and keep Jewish religious traditions. In prejudice, the “Judiazers” claimed that other groups of people could not be saved. I remind the reader that a favorite verse for preaching is **2Chronicles 7:14**, which says: *“If my people, which are called by my name, shall humble themselves...”* Lots of people want to skip that first requirement which requires God’s people to let the Bible correct their doctrine. Any doctrine which

claims that God makes distinction between groups of people based upon physical considerations, at least during the 'Church Age', is doctrinal error. Yes, God does limit whom woman can preach and teach to but that is an application of God's requirement to preach to the lost and teach the saved. The basic requirement, to preach to the lost and teach the saved, is given to all saved with NO distinction based upon physical characteristics.

- The "Judiazers" were saved Jews who insisted that people had to become Jews, and accept Jewish traditional doctrine, if they were saved. This was after they chewed Peter out for going to Gentiles. When Peter replied with, "Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (**Acts 11:17**), they could not deny salvation to non-Jews but tried to impose their religious traditions and prejudicial beliefs on others. All throughout the New Testament we read about how they caused problems with their doctrinal error until they got Paul arrested and beheaded for which God responded by having the Temple destroyed so that they could not practice the Jewish religion (with animal sacrifices) any more. History also tells us that God pretty much allowed the devil-motivated government, of that time (Rome), to kill most of the people teaching that doctrinal error. Before people start objecting, I suggest you look at how much the U.S. government has taken away from true Biblical Christians and churches that which God had given to our ancestors. Then give me actual evidence that God has "forgiven (Americans) their sin, and healed their land".
- In addition, **Philippians 4:15** says: "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." I would remind the reader that Paul was a Roman citizen and that these supporters had a different citizenship in this world. Apparently, Paul was not supported by the church in Jerusalem, even though he was a Jew and submitted to the authority of that church. Neither, at that time, was he supported by his sending church in Antioch, nor by the church in his family's (apparent) home of Tarsus. Therefore, the Bible indicates that the only financial missionary support which Paul received was from a church which had a different citizenship, in this world, than Paul had.
- Continuing this thought, we see that **Philippians 3:20** says: "For our conversation (life-style) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ". All throughout the New Testament, we see the teaching that putting physical considerations above spiritual considerations is sin. Therefore, putting a greater value on someone's worldly citizenship than on their spiritual citizenship, and their actual work for the Lord is sin.
- Now, I welcome anyone to show me where my doctrinal stand on this thing goes against what the Bible actually says or even where the Bible justifies a prejudicial treatment of saved people by saved people. We are supposed to have a unity of belief and obedience to God ("one Lord" **1Corinthians 8:6**; **Ephesians 4:1-7**). Therefore, if someone cannot show me where the Bible says that I am wrong, and yet they insist that the Bible is the basis of their belief while they refuse to accept or correct this belief, I warn them that they face possible judgment from our Lord for being a hypocrite.
- I recognize that there are other concerns with supporting missionaries from other countries and, if people write me with those concerns, I will be happy to address them. However, I will make one observation. **Matthew 6:19-21** says: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Also, **Luke 12:33-36** says: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Many churches and church leaders are concerned about verifying reports of money for the exact dollars and pennies but do nothing to

verify missionary reports for souls and ministries. What does that say about where their “heart” and “treasure” are at?

- Please understand that there is nothing loving about leaving someone in doctrinal error which may bring them judgment from God. I also remind all that **1Thessalonians 5:21** says: “Prove all things; hold fast that which is good” and Americans have not held onto what God gave our forefathers. Therefore, there is strong evidence that some popular doctrine in America is not right. There is much evidence of God blessing my finances while I do what I am urging other Americans to pray about doing. That is: God blesses my supporting missionaries from other countries who are actually doing the work of God. Moreover, I am actually trying to be loving while I try to correct a doctrinal error which some people believe and which is preventing them from receiving God’s blessings.

This brings us to the main problem which prompted me to write this letter. We all tend to look at the world from the perspective of our own experience. When it comes to money, most Americans can’t understand why ‘third-world countries’ can’t do what Americans do. While I could explain all of the reasons, doing so would take a lot of space and most Americans would think I am making excuses. Therefore, let me turn it around. Why can’t American churches have 20% of their membership attending soul-winning at least weekly and why don’t they have an average of at least one baptism per week? I tell you that God judges all men the same and will consider the reasons from ‘third world countries’ to be excuses with the “same measure” (**Luke 6:38**) that He uses when He considers if your reasons are actually excuses. The two kinds of countries have different cultures and have different circumstances with which to contend and God considers these things when He judges. That is one reason why God tells us to partner with other saved people who have strengths which cover our weaknesses while our strengths cover their weaknesses.

Let me give you one example. It took several Filipino churches working together to raise \$500/month rent for a church and apartment in Thailand where they were starting a mission work. A \$5,000/year is considered an upper middle-class income (school teacher salary) and one of the best types of job available for many Filipinos. When an average church member makes about \$1,000/year, how do they send missionaries to places like Brunei or Singapore or Japan, where the average person lives richer than the average American? How do they send missionaries to other Asian countries where it might be cheaper than living in America but still far more expensive than living in the Philippines? On the other hand, how do Americans send missionaries to hostile countries and cultures where they are constantly watched and prevented from spreading the gospel? Yes, the Filipino missionary can get a full-time job while on the mission field, but that seriously interferes with the ability to spend time working for God in converting the lost. Biblically, missionaries are supposed to be supported from existing churches at least until there are enough spiritually mature saved people in the mission work to organize the mission work into an independent church. Even then, there are several church-based ministries, such as Bearing Precious Seed, which require financial help from other churches in order to do their ministry. Therefore, is it not reasonable to help poor churches to support extension ministries when their costs are much less than in America and when those ministries can produce evidence of godly results?

In conclusion, Filipino churches can send a missionary but they lack funds while Americans have funds but also have serious hindrances when trying to do God’s work in hostile countries and cultures. Please pray for God to raise prayer and financial partners who will work with Filipinos to do the mission work which God has commanded all saved people to personally do with the realization that each of us will personally give an account of how well we obeyed God’s basic command to all saved.

Types of Ministries:

Plan: Non-preachers should follow the Biblical order given in Acts 1:8. First, they should learn to be a soul winner at their home church. They should then visit several mission works in their home country and culture before going further abroad. Also, when possible, they should start under the supervision of a person who is more experienced at visiting mission works.

Secret Shopper:

2. Defined by Wikipedia as: “**Mystery shopping** (related terms: **mystery consumer**, **secret shopper**) is a tool used externally by [market research](#) companies, watchdog organizations, or internally by companies themselves to measure [quality of service](#), or [compliance with regulation](#), or to gather specific information about products and services. The mystery consumer's specific identity and purpose are generally not known by the establishment being evaluated. Mystery shoppers perform specific tasks such as purchasing a product, asking questions, registering complaints or behaving in a certain way, and then provide detailed reports or [feedback](#) about their experiences. As a measure of its importance, customer/patient satisfaction is being incorporated more frequently into [executive pay](#). A study by a U.S. firm found more than 55% of hospital chief executive officers surveyed in 2005 had "some compensation at risk," based on patient satisfaction, up from only 8% to 20% a dozen years ago." A 2011 [survey](#) by the American Express company found a clear correlation between a company's attention to customer service and customers' willingness to pay more for good service.” *More information is available on the web.*
3. This program is a business application of one of the jobs for non-preacher missionaries as found in the New Testament. As seen in the Wikipedia article, one benefit is that it makes the missionary pastor more effective and efficient.
4. The basic concept is that a spiritually mature non-preacher church member should visit supported, and other, mission works while traveling for pleasure, business, or other reasons. As a non-preacher, they are usually treated like most churches treat church members visiting from another city. They are welcomed, allowed to participate in services and church programs like visitation, often showed around but, usually, given no other special treatment. Thus, they can report what the mission work is actually doing when they are not trying to impress visiting preachers from a supporting church.
5. When a woman is courted by a man who she thinks she might like to marry, she fixes her hair and make-up, dresses nice and generally tries to make the best impression. So do mission works when an important person, like the pastor, visits from a supporting church. However, more than one man received a different impression after being married for a year or more and it was not always favorable. The same type of experience sometimes happens when a supporting church finds out what the mission work is really like when it is not making an impression.
6. Philippians 4:17 and other places in the Bible promise “*fruit in our heavenly account*” for supporting missionaries. However, the same is not true for supporting “moochinaries” who take money, claim to do the work but are liars.
7. This is the basic Bible given program for churches to verify reports from missionaries. Repeatedly, trusting Mission Boards to do this verification has proven to not work and even leads to churches supporting people who preach doctrinal error.

This section came from several other books as well as from my own knowledge.

1. Tent Maker Ministry: A person goes to a country and gets a job as the basis for being a missionary. This title comes from **Acts 18** where Paul worked as a “tentmaker” for Aquila and Priscilla and not only led them to salvation but turned them into effective missionaries of their own right. In ‘closed’ countries, this is often the only way to enter the country and stay there. In Romans 16:1-2, we read about Phebe who went to Rome to deliver Paul’s epistle and he told the people there to help her make money

because she used the money to help churches and preachers. If someone is truly interested in going to another place to get a job and help with a ministry, they can probably get help finding a job in the area if they first contact the ministry that they want to help.

Once on the mission field, there are several ways that these workers can help the local mission ministry. If there are no local ministries, they should do what the believers in Acts did to start the church at Antioch. They “went every where preaching the word” (**Acts 8:4**). When they were joined with other believers, they started a Bible Study and when they had a large enough group meeting, God sent them a preacher. We also see that the epistle to the Romans was sent to another group of non-preachers who were doing the same. The same approach can be used when the local ministry is not close or even in other circumstances. Even when there is a ministry close by, the worker can help in a lot of ways but the main thing that they must be sure to do is submit to the authority of the local pastor.

If workers find themselves considering starting a Bible Study but needs lessons, there are doctrinally sound Biblical lessons (all based upon the KJV1611) at the PAME-Lessons web site at pa-pame.org.

- a. *Full time workers for the Lord*: These people are missionaries who go to the mission field to earn money to support the mission ministry. They witness on the job and are active helpers in the mission and put their mission work above holding the job and advancing in their career. Aquila and Priscilla are examples along with the Christians in Caesar’s household (**Romans 16**) and the poor dirt farmers who went to Corinth to support Paul’s ministry there. If people sincerely pray about going to the mission field, God will often show them a job they could get which is in demand on the mission field. For example, when the U.S. was closing factories, a lot of skilled workers had a hard time finding a job. Any who were not entangled and could go to a mission field could have easily found a job where the companies were moving the factories and they could use that move as a basis to help a mission church.
- b. *Part time or seasonal workers* earn enough to support themselves when they are not working a job. During the time that they are not in a job, they work full-time in the local ministry.
- c. *Retirement workers*: These people have their retirement to support them and they go to the mission field to help in any job needed. If they go to third-world countries they can often also be a great financial help as their cost of living is greatly reduced if they live as the nationals live and not live as U.S. expats live in the country. The main motivation for these people to do so is to “lay up treasure in Heaven”. (Please see the message with that name at ljc1611kjb.com.) Basically, a lot of people in first-world countries are going to be paupers in Heaven and only have ‘bed space in a dorm room for 10,000’ because they believed doctrine from devils and failed to personally be involved in the ‘Great Commission’, which includes support of missions. This is one way to do a lot even at the end of life. In addition, many of the workers have skills which are considered to be outdated in first-world countries but are in high demand in third-world countries. If they train saved people who will use those skills to help support missions then they can multiply their rewards in heaven.
- d. *‘Closed Country’ workers*: These people get professional or technical experience so that they can go into “closed countries” which will not allow missionaries but are desperate for the professional or technical skills. Such missionaries need to be discrete and the government officials will usually ‘turn a blind eye’ so long as they are not too blatant in their evangelism.
- e. *Teachers*: Most third-world countries are relatively desperate for English teachers because English is the trade language of the world and most English teachers are not willing to live in third-world conditions. In addition to English teachers, teachers of almost any subject can usually go to any third-world country, even “closed” ones, and get a job. So long as the teacher does not force the government to recognize that they are blatantly violating the law, most governments will ‘turn a

blind eye' to missions efforts done, provided that they are truly doing the teaching that they were allowed into the country to do.

- f. *Physical or service missionary helpers*: These people have skills such as construction skills and they go to a mission ministry which needs workers with their skills but which have little or no money to hire the required skills. These people stay for as long as needed, or for long enough to accomplish a specific goal, and provide their own financial support.
 - g. *Specialty workers, like doctors and nurses*, can go for a one-day special session. Many people will come for a special need that does not normally come. One church had a basketball clinic with an ex-NBA player. Any specialty which will draw people can be used. This is how Jesus used miracles to draw a crowd which he then preached to. There needs to be several other workers, such as helpers for the specialty workers, preachers and soul winners, clerks to collect contact info and other records, and more. Other professionals, like lawyers, sports figures, or others who would draw a crowd will also work for this type of one-day event.
 - h. *Special event missionary team worker*: These people are part of a special event, such as a medical ministry event which is used to start a new church or some other church growth. These workers can handle records, handle materials, teach and do soul winning or other jobs which support the specialty workers and the event.
 - i. *Cross-culture workers*: It has been noted that there are many minority groups within countries which come from other countries. For example, there are many Pakistani Muslim nurses in other countries who are free to talk to others, and willing to do so, in a way that they are not allowed to do at home. If Christians should befriend these ladies and lead them to true salvation, they can go home and reach women that foreigners within their country are not allowed to talk to. There are Chinese communities in many parts of the world which, if reached with the gospel, can send missionaries into China and start churches without the scrutiny foreigners receive within China. There is a need for people who can do so to reach out to other cultures either at home or abroad and be a missionary to them. However, such missionaries must adapt themselves to other cultures. **1Corinthians 9:22** says: "...I am made all things to all *men*, that I might by all means save some." It is best to learn the language and customs of the group that the missionary is trying to reach but accepting their culture and showing them how the Bible (not your religion) can be applied within their culture is critical. I have had brain damage and my short-term memory is shot. This prevents me from learning the local language which is Hiligaynon. However, most Filipinos say that I am a Filipino at heart and different from most American missionaries because I accept them as equals, I adapt to their culture and food and even drink the water which makes most Americans sick. As much as possible I adapt to their culture and do not demand that they accept my culture. This is the main requirement for cross-culture workers, even when reaching a foreign culture which is within your home country.
2. **New Church**: This is what most people think of when you talk about missions. Most people are surprised when they are told that there are other types of mission ministries. Some people even (mistakenly) deny that there are other types of mission ministries and most people today think that a preacher and his family go to a new place and start a new church from nothing. However, in the book of Acts, we see non-preachers doing the initial work and an ordained preacher going to them only after there was a group of believers meeting for worship and Bible Study. Yes, Paul did go to places where he and his team started a new church, but he usually went to synagogues, or other places where Jews met for worship, and preached salvation from the scriptures. Thus, even Paul usually started from a group that was at least knowledgeable about the scriptures. Therefore, while this type of ministry is well known, there can be methods used other than is commonly used today. It is second in this list so that the reader will at least consider mission workers beyond the preacher and his family.

That said, a considerable part of a class on Missions needs to be based on this type of Mission Ministry. The book which I was given to use was Starting A Church on the Mission Field by Dr. Rick Martin, Missionary to the Philippines. I also gave comments on this book in the preamble.

3. Support ministries: There are a number of support ministries already in existence and there can be many more types created. However, there is a major way that these ministries can get into doctrinal error, and be taken over by devils, and another way which should keep them right. The right way is best illustrated by the organization of Reformers Unanimous (rurecovery.com). This is an international organization where every chapter is under the authority of a local Bible believing church and the headquarters is also under the authority of a local church. However, I have also several reports of a mission board which went wrong. (I will not provide names because many people will not be able to contact the witnesses to verify this account. The way they went wrong is what is important for people to understand and avoid.) This is based upon actual events which I have verified with several independent witnesses.

Several doctrinally conservative churches got together and created a Mission Board to help send missionaries to the mission field and to pool resources in order to do what one church found difficult to do alone. At first, one of the pastors was in charge of the Mission Board. Over time, it grew and provided more services and was sought by more missionaries as their Mission Board. Also, more churches supported missionaries sent by that board and the supporting churches created an association to provide services, such as missionary apartments. At some point it became too large for a pastor to handle along with his church, so they made the head of the Mission Board a separate position from being pastor of a local church. As it continued to grow, pastors started relying more and more upon the Mission Board and a bad note from the Mission Board meant that the missionary could not even talk to many pastors. For example, one pastor that I have known for years says that he has several pastor friends who have been to the ministry of my missionary friend and all say that the missionary is a very godly man with a wonderful ministry in a third-world country. While they recommend his ministry for support highly, this pastor will not speak to him because Mission Board Directors, who have never been to the mission field much less seen the work in question, talk against him. This pastor accepts the fact that there are jealous missionaries who do not have a ministry which comes even close to my friend's ministry. The pastor believes that the jealous missionaries might lie, and yet he still accepts the word of the Mission Board Directors over the word of eyewitness pastors.

Returning to our account, as the Mission Board grew the pride of the Mission Board Directors also grew. With it came the temptation to switch to worldly methods which were believed to cause greater growth. Thus, they switched to liberalism, such as 'praise and worship teams' are being lifted up, and doctrine being downplayed. This doctrine is what resulted in drums being put on the stage and 'Gospel Rock' being played in worship services. The Mission Board then ordered missionaries to accept their doctrine or be dropped. My mission friend switched Mission Boards but several others, including the head of the Mission Board for his country, attacked him for holding to conservative doctrine. Many of those missionaries later repented but others continued to give him a bad report to the Mission Board and, now, pastors are hearing one message from the Mission Board and a different one from eyewitnesses.

In addition, another missionary friend has other problems related to this Mission Board. The Mission Board was conservative when they went on the mission field but is now liberal in their doctrine. Therefore, some supporting churches drop him, without verifying his doctrinal stand, and other churches refuse to even consider him because of the liberal stand of the Mission Board. Some people ask why he doesn't change Mission Boards but the government of the mission country demands the

name and other information about the Mission Board in order to give him his VISA. Without the VISA, he has to leave the country and not go back. If he changes Mission Boards, the government is known to get upset and refuse to renew the VISA and they also refuse to listen to any explanation. Therefore, he cannot change Mission Boards and stay at his mission ministry and he is losing support by conservative churches which agree on his doctrine and churches which support liberal doctrine refuse to support him. (Also, he does not want support from those churches.)

This is all true and I can provide the names if some pastor wants them with the agreement that he will do the work to verify my statements. The main source of the problem was when the Mission Board got out from under the control of a local church. There are many possible ways to handle the growth that they had without leaving their God-specified authority of the local church. For example, they could have split into smaller, but separate, organizations along the lines of services provided. Regardless of how they chose to handle their problem, all of the resulting doctrinal error came as a result of leaving the authority of a local church. Therefore, while I do recommend these Service type of ministries, I also try to emphasize the absolute Biblical requirement that all be in submission to the authority of one or more local churches. With that said, we will proceed to naming several types of these ministries which help the local church to support their missionaries.

One other thing to keep in mind is that the Bible tells us that the church is responsible for sending out missionaries and that the missionary is a partner with the sending church. They need to remain in communication just like a married couple separated by distance needs to do in order to preserve their marriage. The main purpose of these service organizations is to help that relationship between the church and missionary. The organization does not replace the church nor is it supposed to get between the church and missionary unless communication is only possible through the organization. The organization is supposed to do all that they can to help and enhance the true Biblical relationship between the sending church and the missionary.

The last general comment is that these types of ministries can always use help in form of prayer, finances and people doing tasks. Even if someone only takes their vacation time to go and help, their offer to help should be appreciated if they give enough advance notice. This is so that the organization can plan how to best use their help and if they do not come with expenses.

- a. *Bible Printing Ministries*: BEAMS BIBLES (www.beamsbibles.com) and Bearing Precious Seed (www.bpsmilford.org) are the two examples of this type of ministry that I know about. I assume that there are many more that I do not know about but these are two excellent examples of this type of ministry. These ministries send Bibles to the mission field and, at least BEAMS, include an envelope for the person on the mission field to return a 'thank you' note so that the sender knows that the Bible which they paid for actually gets to the mission field. I tell the missionary to take a picture of the person holding the Bible opened to the page that shows the name of the person who paid for the Bible. I tell them to send the picture via Facebook and for the mission church to hold onto the envelope and collect the 'thank you' note and to be sure to mail it themselves. If they give the envelope to the person with the Bible then many (most?) of the envelopes will be discarded and the supporters in the U.S. will not receive encouragement to continue to pay for Bibles.
- b. *Tract distribution*: Fellowship Tract League (www.fellowshiptractleague.org) and other organizations print and distribute Gospel tracts. They result in a low percentage of professions, as well as anyone can measure, but they do result in professions. However, they have a far greater impact which is hard to measure. All saved people are called by God to participate in the 'Great Commission'. Many newly saved are afraid to witness because of fear that they will 'mess up' or something similar but anyone, even a child, can hand out tracts. In fact, people will accept a tract from a child more quickly than from an adult. Any saved person can also find a tract that they like and get to know the verses

contained within it. Then, instead of just handing out the tract, they can use it as a guide to witness and lead someone to salvation. These are far more important when we consider the Biblical mandate to teach saved people to obey the 'Great Commission' and how to obey the 'Great Commission'.

- c. *Construction crews*: I have heard of this ministry but can give no identification of such groups. Anyone interested in such is advised to join an existing team first, and learn the best ways to do such and the potential problems to avoid, and more. After getting experience, those who are interested can form their own team. These people help small mission works around the world including those within the home country of the team. They help build, repair and improve facilities for mission works.
- d. *Transportation*: There are organizations which move supplies from where there is abundance to where there is a need. They do so at little or no cost to the sending or receiving ministries. Again, I have no contact info to provide. However, a pastor and his wife are securing excess medical equipment and have found an organization which will move the equipment, literally half-way around the world to the Philippines, in order to build a Baptist Hospital. The Baptist group who will run the hospital already are doing Medical Missions to poverty areas in the Philippines and surrounding Asian countries as a means of spreading the gospel.
- e. *Medical Missions and other professional missions*: With the help of local missionaries, doctors, nurses and drug companies, organize free medical (or other professional) help as a means of attracting people just like Jesus did with His healing and other miracles. Some secular organizations also do these but believers should not join such unless they also allow a clear presentation of the gospel at the same time.
- f. *Secular Aid workers*: One church has a ministry with Compassion International. There are also other secular aid organizations which people can get jobs with. However, the critical requirement is that there is a formal written agreement that the secular aid organization will allow the presentation of the gospel in conjunction with doing the work of the secular aid organization.

Questions and Answers:

General:

1. What is the basis of true Biblical Missions?
 - a. The basis of true Biblical Missions is God and how He deals with the subject within the Bible.
2. What is the Biblical basis of missions, that is: what definition of “missions” comes from the Bible?
 - a. The Biblical definition of missions is: “Doing the ‘Great Commission’ and the ministry of the church while away from home.” The ‘Great Commission’ found in Matthew 28:18-20; Mark 16:15-18 and Acts 1:8 with Mark telling us to preach the gospel to the lost so that they get saved, Matthew telling us to teach the saved so that they obey and grow spiritually and Acts 1:8 telling us to do it at home and away from home at the same time.
3. What is the purpose of the ‘Great Commission’ and, therefore, of missions?
 - a. The purpose of all services to God is to restore man to the fellowship and personal relationship that Adam and Eve had in the garden before they sinned and separated man from God. All of the various forms of the Gospel are designed to accomplish this purpose. The ‘Great Commission’ is our marching orders from God to do our part to accomplish His purpose. This is God’s basic purpose in all that he does with us.
4. What motivation does the Bible give for our participation in Mission efforts?
 - a. The Bible teaches us that doing the ‘Great Commission’ is the only way for us to have “fruit in our (heavenly) account” (Philippians 4:17). Without our participation, the Bible teaches that we will be paupers for eternity with only a “place” to sleep and 1,000 years of tears. With our participation, we will have more for all of eternity and avoid the “tears in heaven”. Therefore, our main true motivation is our own eternal joy and our own eternal place which are the promised rewards which are based upon how much we do for “kingdom of God” while here on this Earth.
5. How does the book of Acts tell us that the early church did missions and how does that differ from what is done today?
 - a. **Acts 8:4** says: “Therefore they that were scattered abroad went everywhere preaching the word.” The preachers stayed in Jerusalem but the non-preachers went out and won souls and started Bible Studies in their homes. A preacher was sent only after they had a group of believers meeting regularly. The Bible names 50 non-preacher missionaries and tells us that there were many more. It says that they started the church in Antioch of Syria and in Rome and other places. The missionary pastors were also sent out from the local church with proper church authority to organize another church. Today, preachers and their families are usually sent out from a Mission Board and many preachers claim that only ordained preachers can be missionaries. Our Lord Jesus Christ gave the ‘Great Commission’ to all saved to do.
6. How can we do the ‘Great Commission’ at home and away from home at the same time?
 - a. We personally do the ‘Great Commission’ where we are at while partnering with missionaries who are doing the ‘Great Commission’ in other locations. Our partnering with others not only requires us providing financial support but, more importantly, we are to provide prayer support and regard them as part of our spiritual family and not just as a hired hand.
7. What happens to churches which cut back on their support for missionaries and, instead, put money into things like building programs?
 - a. The evidence is that they slowly lose the power and blessings of God and replaced godly members with self-interested carnal members which, eventually ends with the death of the church.
8. What is the evidence that God is interested in missions?
 - a. Missionaries, and people who strongly partner with missionaries, having the evidence of the power of God in their personal lives and in their ministries, especially when that power of God started, or increased significantly, after they became missionaries or strongly partner with missionaries.
9. Who are to be the participants in a truly Biblical Mission program?
 - a. God the Father, God the Son in all of His roles and God the Holy Ghost
 - b. Biblical churches to send out members of their own church family to start a baby church.
 - c. The spiritually mature people who are sent out and are to do the work of the ministry including providing much of the financial support, doing soul winning, teaching and other ministries within the church.
 - d. Support organizations which help the sending churches and the missionaries but which also remain in a support position which is in subjection to the God given authority of the sending church.

- e. Pastors of the sending church are responsible in making sure that everything is done Biblically and that the ongoing support remains Biblical including watching over the doctrine and practices of the mission church to the third generation of mission churches.
 - f. Missionary pastors are responsible to lead the mission work in Biblical doctrine and practice which includes training and sending missionaries to regions beyond their own area.
 - g. Spiritually mature members of the sending church who not only are to provide financial support but are to provide prayer and emotional support which should include visits to the mission church to show their care and concern.
 - h. Lost people who are not only to get saved but who are also supposed to become spiritually mature and available for further ministry work.
10. What is to be the controlling Bible verse for missionaries when they do mission work in another culture?
- a. "To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some." (1Corinthians 9:22). We are not to preach our home culture or our home religion but are to accept local cultural ways so long as they do not go against the clear teaching of the Bible.
11. How are we to deal with foreign governments?
- a. We are to regard them as the agents of God and submit to their authority unless they order us to disobey a clear and direct commandment of God which is in the Bible, such as governments which prevent preaching the Bible. Even then, if we are not blatant in our disobedience, we usually can get away with obeying God. However, if we are arrested for disobeying their law then we are to accept their right to punish us and to trust God to take care of things.
12. What requirement does God require for all missionaries?
- a. They must not be novices but have sufficient training and approval from God. Acts 1:8 tells us "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jesus told His disciples to not go out until they had the "power" from God. Many failures are because people rely upon religion, or themselves or their training of many other things which are not the "power" from God. In addition, we are given an order of training which is:
 - a.i. "Jerusalem": this is at home under close supervision as we learn the ministry.
 - a.ii. "and in all Judaea": this is within the same culture but away from home and on our own but with help close by. Notice that the "and" adds this to the prior, which means that the prior must be completed first.
 - a.iii. "and in Samaria": this is in a similar but different culture where people are dealing with different attitudes and languages and ways of doing even while the differences are limited and controlled. While help is not immediately available, it is relatively obtainable. Notice that the "and" adds this to the prior, which means that the prior must be completed first.
 - a.iv. "and unto the uttermost part of the earth": this is with any and all differences being possible. This requires complete dependence upon God because there is often no human help available. Notice that the "and" adds this to the prior, which means that the prior must be completed first.

Finances:

1. What is the main attitude that we are to have about financing mission efforts?
 - a. *"For where your treasure is, there will your heart be also."* (**Matthew 6:21; Luke 12:34**). We each have to decide if we trust God to provide for us or our money to provide for us. If God can't tell us to give our last *"two mites"* and trust Him for our physical needs then our *"treasure"* and our *"faith"* is not really in God.
2. What are the three action verbs that God's word gives us related to financing His work?
 - a. Bring
 - b. Give
 - c. Invest
3. When we hear opposing religious opinions about financing God's work, what are we to look for in order to determine which opinion to listen to?
 - a. The power and testimony of God in the personal financial life of each speaker.
 - b. Bible references which are interpreted literally and in context using the Holy Spirit to tell people to act like God.
4. What is the difference between *"giving"* and *"investing"* and how does this difference affect the attitudes and actions of people in the supporting churches?
 - a. After we *"give"* we have no further responsibility. However, when we *"invest"*, we need to keep an eye on our investment to be sure that it is not lost and that it is producing a profit. In addition, we invest so that we have the results to support us in our retirement. Spiritually, we are commanded to *"invest"* in our spiritual *"account"* so that we are not paupers for eternity. We are to keep an eye on the missionary ministries which we *"invest"* in, which encourages us to pray for them and read and verify the reports of what they are doing. We do not have either of these motivations when we *"give"*.
5. What is the main Bible reference that tells us that Jesus *"invested"* in His eternal *"account"*?
 - a. **Hebrews 12:2** tells us that Jesus went to the cross *"who for the joy that was set before him"*, which is the spiritual reward He would receive after doing the job which God the Father gave to Him to do.
6. When should a mission work support itself and the pastor? How are they to be supported before that time?
 - a. When a church organizes as an independent church it is responsible to support itself. Before that time, the mother church is responsible for it, especially for the needs of the missionary pastor (2Corinthians 11:8).
7. If we consider the example of Jesus, how did He finance His ministry?
 - a. He traveled with at least 12 other men and provided for all of their physical needs while He owned only the clothes on His back when He died. George Muller is the best example that I know of who followed the example of Jesus. Reportedly, he prayed for all of the physical needs on a daily basis even while supporting several orphanages and other ministries.
8. How does God count our financial support of His work?
 - a. God counts by percentage. The tithe is 10%. The widow gave 100% of her *"living"*. Many people count the amount given and many preachers claim to look at what you have left after giving but neither is Biblically correct.
9. What did God require of the widow of Zarephath which we are to use as an example?
 - a. She had to give to God's preacher and God's work before considering her need and the need of her child. God tests each of us in a way which is significant to us. We will not have God's blessings on our finances until after we prove that we put serving God before any physical need including basic food and drink.
10. What is the basic spiritual lesson of Matthew 19:21, Mark 10:21 and Luke 18:22?
 - a. *"Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me"*. We must be willing to give up all dependence upon things of this world to provide for our physical needs if we are to truly follow Jesus and receive God's blessings on our finances.

Example Missionaries from the Old Testament:

1. What lesson do we take from the life of Enoch?
 - a. A missionary must be able to “walk with God by faith” even while surrounded by all wickedness.
2. What lesson do we take from the life of Noah?
 - a. A missionary must be able to be faithful to God and his calling all throughout his life even while seeing no results.
3. What lesson do we take from the life of Abraham?
 - a. A missionary must be faithful to God even when called to leave his religious traditions and his own culture.
4. What lesson do we take from the life of Jacob?
 - a. A missionary must keep in mind that the spiritual is far more important than the physical and that giving into fleshly desires and temptations leads to disaster and judgment by God.
5. What lesson do we take from the life of Joseph?
 - a. A missionary must be able to keep his eye on what God is doing even while suffering in the flesh.
6. What lesson do we take from the life of Moses?
 - a. A missionary must be able to wait on God’s time and not let circumstances cause him to lose control.
7. What lesson do we take from the lives of the twelve spies?
 - a. A missionary must be able to rely on God to overcome any problems in the flesh.
8. What lesson do we take from the life of David?
 - a. A missionary must be a man after God’s own heart by always seeking what God wants done in circumstances of life.
9. What is main lesson about missions that we learn from Kings and Chronicles?
 - a. If we teach and support doctrinal error, we will bring a curse on the people that we are responsible for. However, if we teach God’s truth no matter what results we personally receive then we will be a blessing to the people that God sends us to.
10. What is the main missionary lesson from the prophets?
 - a. No matter what the circumstances of life are, God wants us to deliver His message to the people that He sends us to and trust God to take care of us and to reward us for our service.

Example Missionaries from the New Testament:

1. What is the main lesson from the non-preacher missionaries of the New Testament?
 - a. God wants all saved to be involved in the “Great Commission” and make themselves available for God to use as missionaries, if God so chooses.
2. Who is our top example of a missionary?
 - a. Jesus Christ.
3. Who is our first New Testament example of a missionary?
 - a. John the Baptist.
4. Who are the two main missionaries who are used as examples within the Book of Acts?
 - a. Peter
 - b. Paul
5. What was the first basic missionary message and what is the true Biblical definition of that word?
 - a. John the Baptist preached “repent”. That word is defined as ‘turn from your sin and turn towards God in true worship and obedience’.
6. What happened to Peter when he did what God wanted but his home church objected to? What is the lesson we have from this account which applies to mission programs today?
 - a. When Peter went to the Gentiles, at God’s command, the home church ‘called him on the carpet’ for violating their traditions. However, when Peter pointed out the evidence of approval from God, the church backed down. The lesson is that sometimes what is often preached as Bible doctrine is actually religious traditions. When a missionary deals with a different culture, he must strip away all of the traditions from his home culture and apply the word of God within the culture of where the mission is at. This account points out the problems of home churches trying to control the doctrine of the missionary beyond the basic doctrines which are backed by multiple literal Bible references.
7. The same church tried the same thing with Paul. Only this time, the traditionalists got Paul arrested and beheaded. What happened to the Jerusalem church as a result?
 - a. God had the Roman army sack Jerusalem; kill most of those people who were involved in the incident along with most of their supporters. The Temple was torn down so that they could not continue their religious traditions.
8. What Epistle also deals with this particular problem?
 - a. **3John**. In that Epistle, we read that the local pastor disapproved of missionaries and other traveling preachers and wanted the church to concentrate on supporting his physical desires. John wrote to Gaius to tell him he was right to ignore that command from his pastor and that John would straighten out the pastor when John pays a visit.
9. What is the main lesson that we learn when we compare the account of Peter’s missionary efforts to those of Paul’s?
 - a. The two men and their ministries were very different in many ways. God used these differences to have them do different jobs and to go to different people. We need to recognize that each missionary is unique and has unique gifts from God and expect their ministries to be different if they are truly responding to the leading from God.
10. What is the main New Testament reference for the modern foreign missionary?
 - a. **1Corinthians 9:22** tells us: “To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.”

Non-preacher Missionaries in the Bible:

1. How many non-preacher missionaries are named within the Bible?
 - a. At least 50 non-preacher missionaries were named in the Bible.
2. Who are some of the most famous non-preacher missionaries?
 - a. Mark, who wrote the Gospel of Mark, went on Paul's first missionary trip as a non-ordained servant to the preachers.
 - b. Luke, who wrote the Gospel of Luke and the book of Acts, is called "the beloved physician" in Colossians 4:14.
3. What is the basis for non-preachers being missionaries?
 - a. The 'Great Commission'.
4. What is the primary purpose of non-preacher missionaries?
 - a. To preach the gospel to the lost and to teach the saved to obey all of what Jesus commanded at a detailed level so that the child of God spiritually matures to the point that the child can go out and teach others also.
5. What is the secondary purpose of non-preacher missionaries?
 - a. To do all of the functions of church members including providing the financial and physical support of the mission ministry and the preacher missionaries.
6. What other significant functions does the Bible report for non-preacher missionaries?
 - a. Helping preachers on their travels
 - b. Carrying messages and materials to foreign lands
 - c. Reporting on the true state of mission works
 - d. Encouraging and helping preachers in foreign lands especially when they are in trouble
 - e. Providing help which requires special skills or knowledge
 - f. Correcting doctrinal error
 - g. Being the main example of the changes which Christ brings to the lives of the believers
 - h. Making the church to be and function as the spiritual family of God
 - i. Being the main help to new mission ministries which are started by others, especially people sent out from their own church
7. Who was Philemon and what is the main theme of the epistle written to him?
 - a. Philemon was a business man who provided all of the physical needs of the church which met within his house. The epistle to him is a message to all non-preachers that they need to spiritually mature and have the "Gospel of Christ" rule their life every bit as much as any preacher does.
8. Who is Phebe and what is the main message from the mention of her?
 - a. She was a single business woman who delivered Paul's epistle to Rome. She is mentioned in Romans 16:1 and the people were told to help her earn money because she used the money to help churches do the work of God. Matthew 6:33 says: "seek ye first the kingdom of God, and his righteousness". It does not say "seek only". Where there is a "first", a second is implied. If we obey the doctrine of these verses, then it is okay to seek money as the second so that we can use it to support the "first".
9. What is the lesson from Jason?
 - a. All missionaries need to be faithful and willing to suffer any loss for the work of God's kingdom. This requirement is not limited to preachers.
10. What is the Biblical meaning of the word "fellow labourers"?
 - a. 'Someone who helps and labors in the ministry'. This is only applied to non-preachers within the Bible.

Jesus as our example Missionary:

1. Why is Jesus Christ our primary example as a missionary?
 - a. God the Father sent and God the Son went. He is the primary Biblical example of a missionary.
 - b. He is the only person who left all of the riches and power and Heaven where He was the Creator to become a literal man and then die and go to Hell for the people He was sent to reach. No one else has paid that much to be a missionary. Therefore, we have no better example.
 - c. As “Jesus”, He shows us how to live in this flesh using the power of the Holy Spirit and; as “Christ”, He teaches us how to mature spiritually. These are two things which the missionary is to teach to his converts.
 - d. Further, **Hebrews 12:2** tells us: “Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Here we see that our motivation is to be the eternal spiritual reward, which is exactly what kept Him going through all of the suffering.
2. What does He teach us about the general condition that a missionary must endure and why is this so?
 - a. He was grieved by the sin that was constantly around Him yet “he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” (Matthew 9:36; Mark 6:34). Likewise, the missionary misses the comfort of familiar culture, friends, family and country. However, the true missionary also is “moved with compassion” for the people that he ministers to. He misses the comforts of the flesh while on the field and misses the encouragements of the Spirit while at home. The truly spiritual missionary chooses the mission field and the encouragement of the Spirit knowing that it is only for a short time.
3. What doctrine does He show us that we are to have as the basis of our ministry?
 - a. Jesus Christ started preaching “repent”, just like John the Baptist did. He also had Moses and Elijah witness that He preached similar as they preached. Thus we see that He teaches us to stick with the ‘old-time’ message of repentance for salvation and sanctification and to trust and obey for God’s rewards and blessings.
4. How does Jesus teach us to live within the missionary culture?
 - a. He lived as a carpenter’s son and as a carpenter which is lower-middle-class in most cultures. The missionary who lives like the poor will not attract converts. The one who lives like the rich, no matter how that living condition compares to their home culture, will appear to be proud and unapproachable.
 - b. He made the common person comfortable with His honesty even while He condemned their sin. He also made the religious hypocrites uncomfortable with the same attitude and actions.
 - c. He lived within the culture of the people that He ministered to and did not preach his home culture. He only corrected the culture where it disagreed with the written word of God.
 - d. He fulfilled all legal and cultural requirement even those which were abusive.
 - e. He always used the word of God (“have you not read”, “it is written”).
 - f. When He was rejected by the Jews, He started the church. That is: when one method of ministry fails then the missionary is to try another method but not give up on the people.
 - g. He is our “high priest” (Hebrews 3). The missionary is to constantly make intercession prayer for the people that he is trying to minister to.
5. What does the example from Jesus show us about interpretation versus application and Gospel truth versus our religious training?
 - a. There is only one interpretation but many applications. The difference between the “gospel of the kingdom” and the “gospel of the Lord Jesus Christ” is due to different applications. Both required a personal relationship with God while providing different evidence of that personal relationship. Likewise, the missionary is to preach basic Bible truth (gospel) while allowing the missionary culture to have different religious traditions from the culture of the sending church, so long as the mission traditions do not violate Bible truths and principles.
6. What is the example from Jesus which shows us how the missionary is to live on the mission field?
 - a. Jesus left all of the glory and riches of Heaven to live as a carpenter’s son, which would be a middle-class living in most cultures. Hudson Taylor was far more effective than other missionaries to China, in his day, because he went to the Chinese and accepted their dress, food and culture. This is how missionaries are to do in all ages and all circumstances.
7. What does Jesus teach us about preparation to become a missionary?

- a. He had a definite goal and plan to accomplish His goal (**John 10:10**). The missionary should have at least a general goal and plan for accomplishing that goal before he goes to the mission field. As God gives him new goals, he should seek God's guidance to create a plan before doing anything towards accomplishing the goal.
- 8. What is to be the basis of all missionary goals and plans?
 - a. The Bible. A plan to get many people saved and to start many churches, without including being sure that the saved spiritually mature after their initial salvation, is NOT Biblical.
- 9. What does how Jesus dealt with His disciples teach us about the preparation of a missionary?
 - a. He spent 3.5 years training them before giving them the Holy Spirit and sending them out to do the job full time. Part of His training included sending them out for a short time while they were still being trained. The point is that He did not send out a novice but missionaries are to be spiritually mature before they go to the mission field full time.
- 10. What was the main source of His power?
 - a. Prayer

Character of a Missionary:

1. Where does the Bible tell us about the first true foreign missionaries?
 - a. **Acts 11:19**
2. What was their position in the church when they went to the mission field?
 - a. Non-preachers
3. What was their level of spiritual maturity when God “scattered” them?
 - a. They were “disciples”, which means: ‘they had a disciplined spiritual life that started each day with Bible study and prayer, ended each day with thanks to God and were disciplined in their spirit any time they missed their spiritual time with God’.
4. What did they do to stay faithful to their God-given relationship?
 - a. As they traveled, they were “preaching the word”.
5. Who did they start out preaching to and how did that change?
 - a. They started out preaching to “none but the Jews” (**Acts 11:19**) as their home church dictated. However, when they preached to Greek speaking Jews, and their Greek families also were saved, they started preaching to everyone, as Jesus has specified in the ‘Great Commission’. God used the accepted signs of that time (speaking in tongues) to show that He saved non-Jews. Therefore, when it was clear that God wanted something different from what they were taught by their home church, they changed to obeying God.
6. Who was their pastor and how did they obtain him?
 - a. Barnabas was sent from the Jerusalem church after the Jerusalem church heard that people were being saved and being taught the Bible.
7. What was required for God to recognize them as a church?
 - a. They had to have an ordained preacher with authority from a proper church in order for the preacher to organize them as an independent church.
8. Why did Barnabas go get Paul?
 - a. So that Paul could teach the saved disciples.
9. What was the end result of Paul’s teaching?
 - a. “The disciples were called Christians first in Antioch.” (**Acts 11:25-26**). This was after a year of Paul’s teaching. Paul taught them to go beyond discipleship and mature to the point that lost people saw “Christ” in the way that they lived.
10. What church did God use to send out the first missionaries and why did God use that church?
 - a. God used the church of Antioch because they had a pure Godly doctrine.
11. Why did John Mark leave the first missionary team and how does that apply to today?
 - a. He left because he was too spiritually immature to handle the temptations and problems of the mission field. We are to be sure that a missionary is “not a novice” before sending them out.
12. When God called for missionaries to be sent from a church, what type of men did God demand?
 - a. God called for the pastor of the church, Barnabas, and the head teacher of the church, Paul. God demanded the best people in the church to become missionaries and let the second-best take over their positions within the church.
13. What “call” applies to all saved when it comes to being missionaries themselves?
 - a. **Romans 1:7; 1Corinthians 1:2** and **Ephesians 1:18** all say that all saved are “called to be saints”. That is; they are “called to be” ‘fully spiritually mature children of God that God can send anywhere in the world and they will be an asset and leader to any existing church and will win the lost and start a mission work where there is no existing church’.
14. What is the lesson from the book of **Philemon** that applies to mission work?
 - a. Philemon was a business man who had a church meeting in his home and provided the physical needs of the church. The epistle to him shows the requirement to be spiritually mature and to put spiritual matters above physical and social and financial concerns, even for non-preachers. He is an example of the character required for non-preacher missionaries.
15. What is the Biblical definition of a “steward” and how does that apply to the character of a missionary? A “steward” is: ‘a person employed by another to manage the affairs of the employer in the manner dictated by the employer and for the good and profit of the employer’. We are all called to be stewards of the things which God gives to us because He only gives them while we are in this physical reality and must answer to God for our stewardship when we face Him in judgment. Missionaries must be spiritually mature in this

area or they will be tempted into sin by the many temptations which are different from their home culture and by the appearance of 'no one is watching'.

16. What needs to be our attitude about what God gives us in this world if we are to be proper "stewards"? We will only be in this physical reality for a short time and will leave behind anything that we gather while here. Therefore, we should use the things of this world to "lay up treasure for yourself in Heaven" and not collect treasure here that we will leave behind.

17. What important areas of ministry are missionaries to be careful aware that they are God's stewards?

In finances,
the Gospel message,
doctrine,
spiritual gifts,

dealing with others especially God's children, government officials and the lost.

18. What are the three basic actions of the 'Great Commission' which are to be done everywhere?

Preach

Teach

Be witnesses for Jesus Christ

19. How can we do the 'Great Commission' at home and away from home at the same time?

Preach, teach and be witnesses at home while partnering, through prayer and finances, with missionaries who do the 'Great Commission' away from home.

Orphanage Ministry:

1. What is the Bible reference and how does it apply to starting an orphanage?
 - a. 2Corinthians 9:9-10 tells us that when we “given to the poor (our) righteousness remaineth for ever” and when we teach them to be soul winners (“he that ministereth seed to the sower”) we “multiply (our) seed sown, and increase the fruits of (our) righteousness”.
2. Why would foreign governments not object to a Christian orphanage if the leaders of the ministry obey the Bible and are respectful of the government officials?
 - a. Because it looks bad for the government officials to have homeless orphans living on the street. Image is important to government officials and if the ministry is helping their image, but not challenging their authority, most government officials will not object to the orphans being taught the Bible, especially if they are also taught to be respectful to the government officials.
3. Is it required to be a preacher to start an orphanage? What are the main requirements?
 - a. No, it is not required to be a preacher but there needs to be a loving and Biblically sound couple who are willing to devote their entire life to this ministry.
 - b. They must have personal spiritual maturity in order to handle all of the temptations, challenges and devil motivated attacks, especially in a foreign culture.
 - c. They must have a solid knowledge of Bible doctrines, especially the basic doctrines which they teach to the children. This is required in order to defend the truth from error and doctrines of devils and to teach the children to do the same.
 - d. They must have a solid faith in the protection and provision of the Lord Jesus Christ to meet the needs of the orphanage and to provide a solid witness to the orphans and to the society where they live.
 - e. They must have a strong prayer life in order to receive provision and protection required on a daily basis and for direction of the ministry long-term.
 - f. They need a personal testimony of God working in and through their personal life because only this type of personal experience will carry them through some of the tests and temptations which they will face. In addition, God’s people need a certain level of spiritual maturity before God will teach them directly and not through the church. As leaders of a orphanage home, there will be times that they need answers directly from God and, for whatever reason, godly advice through men will not be available.
 - g. They need an attitude that these children belong to God and, therefore, their main job is to guide the children into a personal relationship with God and a life of serving God however God chooses to use them. It is not the orphanage leaders’ choice for how the children serve God but it is their responsibility to help the children to discover God’s plan for each child’s life.
4. If the man among the orphanage leaders is not a pastor, what are the requirements for church?
 - a. The orphanage needs to be under the spiritual leadership of a doctrinally sound local church. The orphanage leaders need to be active in the ministries of the church, especially the outreach ministries, and need to actively involve the children in the ministries of the church.
5. What is an important consideration for handling financial gifts?
 - a. Money needs to be used for the purpose that it was given. If there is another desperate financial need then trust God to provide and, if needed, be sure to get the permission from the giver before using money for a different purpose than the reason why it was initially given.
6. What is the potential danger of failing to keep accurate financial records?
 - a. Governments can accuse the ministry of criminal activity such as money laundering. In addition, God may allow this type of punishment, or some other type of problem, because failing to keep accurate records of all types, especially accurate financial records, is disobeying God’s commandment to be “blameless” (**1Corinthians 1:4-8; Philippians 2:15; 1Thessalonians 5:23; 2Peter 3:16**).
7. What other records need to be kept accurately in order to overcome discouragement from devils?
 - a. Prayers asked and answered.
8. Why is it important for the orphanage leaders to have a solid knowledge of true Bible doctrines?
 - a. There are ministers of Satan who will prey on children and there are good meaning people who have been deceived and are sincerely trying to help while they pass on doctrinal error. It is the responsibility of the orphanage leaders to protect the spiritual lives of everyone put into their care.
9. What is the potential result for failing to properly protect the orphans from doctrinal error?

- a. The leaders can be cursed by God.
- 10. What are the two preachers who were recommended as examples for the prayer life required by leaders of an orphanage?
 - a. George Muller and Hudson Taylor.

Missionary Requirements:

1. What are the requirements which a missionary must fulfill before going to the mission field?
 - a. Be saved.
 - b. Be experienced in soul winning and other spiritual activities that must be done on the mission field and have enough experience to do them without supervision.
 - c. Be faithful enough in a personal relationship with God and in Bible Study to be an inspiration to others.
 - d. Be spiritually mature enough to do the job even while being tempted and attacked by devils.
 - e. Be experienced with “go everywhere preaching the word” which should be the basic nature of the Missionary. In addition, have as the only source of direction the personal command from Jesus to “follow me”.
 - f. Have the heart of a servant who is called to serve God’s people any way that God presents.
 - g. Be free from earthly entanglements such as debt.
 - h. Have passport and any other legal requirements.
 - i. Have enough experience with faith and prayer that the missionary can be positive that God hears any request for protection or provision.
 - j. Be spiritually motivated enough to know that a martyr’s death may be required and be willing to accept that because of the spiritual reward.
2. What requirements must the missionary keep in mind while on the field?
 - a. They are there to preach and teach the Bible, not their own culture and religion.
 - b. They are to be “all things to all men that by all means they might win some”.
 - c. They are to adapt to the local culture and not demand that the local culture accept their imported culture.
 - d. They must remain flexible and innovative in problem solving.
 - e. They must obey the laws of the land they are in.
 - f. They must remember that they are partners with their sending church and have a responsibility to produce spiritual results, to report results and to pray for the sending church.
3. What is the spiritual level which is best for visiting the mission field and what level should be reached before moving to the mission field?
 - a. Please see the Study called What is Your Level of Spiritual Maturity in the Addendum for details on true Biblical levels of spiritual maturity. At a minimum, people should be a soul winner before visiting the mission field. They should be a true Biblical “*Christian*” or a “*saint*” before moving to the mission field.
4. What level of faith is required?
 - a. They need to trust God for provision, protection and guidance. Someone who ‘puts out a fleece’ does not have enough faith in the guidance of God.
5. What is the most basic command for going to the mission field? It also provides the most basic plan of action.
 - a. The ‘Great Commission’.
6. According to the Bible, to whom has God given the responsibility to send out missionaries and who is primarily responsible to meet their needs while they are on the mission field?
 - a. God’s Holy Spirit works through the local church. No other human organization has the Biblical authority to send out missionaries. Nor do other organizations have the authority to correct the doctrine taught by the missionary. In addition, prayer, financial and all other types of support are to be provided by the sending church until the mission church organizes as an independent church. Even then, ongoing fellowship is to be maintained.
7. What needs to be the primary focus of all missionaries and to what extent do they need this focus?
 - a. The primary focus needs to be the spiritual perspective and spiritual goals to the point of being willing to suffer the loss of all things physical if that is required in order to accomplish the spiritual goal which God gave to the missionary.
8. How does Hebrews 12:1-2 relate to the prior question and answer?
 - a. Hebrews 12:1-2 is based upon the prior chapter where we were told about the heroes of the faith who did the job given to them, at great personal cost in this world. They are a “*great a cloud of witnesses*” who will testify against the missionary, at their judgment, if the missionary fails to follow their example and tries to make excuses for their failure. Hebrews 12 goes on

and explains why we must be willing to suffer in the flesh, like the examples of Hebrews 11 did. It also promises us our reward if we do accept the physical suffering in order to gain the spiritual reward.

9. What is the attitude that the sending church needs to have regarding religious practices on the mission field and oversight of the mission work?
 - a. The sending church needs to remember that the missionary is working in a different culture. His job is to preach the Bible and not the religious practices of his home culture. They also need to remember that his job is to start a fully mature church which is capable of training and sending out missionaries of their own. Therefore, the sending church needs to support the missionary until this goal is reached and not demand that he 'turn over the work and move on' as soon as the mission church can be organized. Being an independent church and being able to train and send out doctrinally sound missionaries of their own are two different levels of spiritual maturity for a church.
10. What is our Biblical example for the ongoing relationship between the mother church and the missionary church?
 - a. We see Paul returning to missionary churches to help them. The example is a set of parents and their children who have moved out and have started their own families.

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Addendum:

Non-preacher Missionaries in the Bible:

The following was copied from **Doctrine** found at ljc1611kjv.com.

2Corinthians 8:5 says: *And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*

1Corinthians 11:1 says: *Be ye followers of me, even as I also am of Christ.*

I am a non-preacher missionary. The Bible tells us of several non-preacher missionaries and what their job is on the mission field. They have a different, but just as important, job from the job of preachers.

Many preachers make the mistake of claiming that all missionaries must be preachers because this is taught by Bible Schools trying to get students. Yes, all missionaries need to know their doctrine as well as any preacher. Yes, non-preachers can profit from the education given by a good Bible School. However, missionaries are not always preachers.

The main job of "Luke" was physician, not preacher. The same can be shown about others if we pay attention to the different words used to describe people and their true Biblical meaning. For an example, please see the note for Colossians 4:7-9 which identifies a missionary preacher but also shows how his identification within that epistle is different from the identification of the non-preachers.

For several years people, especially preachers, have told me that I could not be a missionary because I did not meet their religious requirements. That's like saying that Jesus could not preach and pay for our sin debt because He did not get the approval of the religious leaders of His day. When traditional Baptist doctrine disagrees with the Bible we are to reject the traditional doctrine and follow what the Bible literally says. Therefore, if we are to truly put our faith in the God of the Bible then we need to search what the Bible says in order to '*trust and obey*' what it truly and literally says.

The last command that Jesus gave to the church, before He returned to Heaven, was '*The Great Commission*'. (Please see the Study called Go Ye.) We read in the Bible that God gave this commandment to "ye" ('each and every one of you personally'). Therefore, we find that when we personally stand before the "judgment seat of Christ" (Romans 14:10; 2Corinthians 5:10-11), that God will judge us personally for how well we personally obeyed this personal command from our God to '*each and every one of us personally*'. If we do not personally obey this command then God will "make us ashamed" and tell us personally, before all of Heaven, that our life makes Him want to "spue" (Revelation 3:15-19). If we do not want all of Heaven to know this about us for all of eternity then we must personally "persuade men" and be "made manifest unto God; and I trust also are made manifest in (men's) consciences".

A. Biblical Basis:

1. '*The Great Commission*' tells us to go to "all nations" (Matthew 28:19), "into all the world" (Mark 16:15) and only in Acts 1:8 do we read the detailed plan of God ("But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth").
 - a. In none of these places does it say that only preachers are to go "into all the world" and that non-preachers should only go to "Jerusalem" or only to "Jerusalem and Judea". We find those limits being imposed by the leaders of the Jerusalem Church and God eventually sent the Roman Army into Jerusalem to kill all of the members of the Jerusalem church who taught doctrinal error and to kill anyone who held to this doctrinal error.

- b. In [Acts 1:8](#) we have a step-by-step training procedure with our being "witnesses":
 - i. In our own city ("Jerusalem") and under close supervision of our home church.
 - ii. In our Country ("Judea") with loose supervision of our home church.
 - iii. In near-by Countries ("Samaria") where we are on our own but can easily get help if needed.
 - iv. "Unto the uttermost part of the earth" where we have to have a good enough relationship with God that we can get help from God because there is no other help near-by.
2. The first mission church was started by non-preachers.
 - a. In [Acts 8:1](#) we read "And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, **except the apostles.**" So it was the non-preachers who left.
 - b. In [Acts 8:4](#) we read "Therefore they that were scattered abroad went every where preaching the word." They did '*the Great Commission*'.
 - c. [Acts 11:19](#) starts with "Now they which were scattered abroad" and [Acts 11:21](#) continues with "and a great number believed, and turned unto the Lord" and [Acts 11:22](#) says "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." Thus we see that the non-preachers were getting people saved and doing the work of a church before Barnabas was sent to be their pastor. Obviously, the Jerusalem church would have no right to send Barnabas to be pastor if the church at Antioch had been started by a preacher-pastor.
 - d. In addition to that fact, we see that this church had a testimony which was known to the lost people around it. Further, we read in [1Thessalonians 1:6-8](#): "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." Thus we see that True Biblical churches are to have a testimony that not only affects their immediate community but should also reach regions around it. Such testimony is actually a form of witness and doing true mission work.
3. Other churches were started by non-preachers.
 - a. [Romans 16:1-16](#) lists several non-preachers who were in Rome starting a church before Paul or any other preacher got there to be pastor. Starting in [Romans 16:21](#) we see several preachers who approved these non-preachers starting a church without having a pastor to lead them (notice "salute").
 - b. The book of Philemon was written to a non-preacher who had a church meeting in his house and had another man as the pastor of that church.
 - c. [Colossians 1:1-4](#) tells us that Paul wrote this letter to churches that he did not start but only heard about but which he was responsible for. These were '*grandchildren*' churches because they were started by churches which Paul personally started.
 - d. [1Thessalonians 1:8](#) says "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." Thus we see churches starting other churches. Paul did not say that they gave financial support to preachers trained at Jerusalem. Nor did he say that they sent out preachers but said literally "from you sounded out the word of the Lord". This was written to the people of the church, who were mainly non-preachers.
4. We find many non-preachers who were named as missionaries and did jobs to support the preachers.
 - a. John Mark was not a preacher on Paul's first journey ([Acts 13:5](#)).
 - b. Some missionaries provided local financial and physical support for the new church ([2Corinthians 11:9](#)).
 - c. Some were messengers between churches and preachers ([Acts 15:24](#); [Acts 28:15](#); [Romans 16:1](#); [1Corinthians 1:11](#)).
 - d. Some were witnesses of works in other areas and reported when correction was needed and when praise was deserved.
 - e. Luke was a physician but he wrote the [Gospel of Luke](#) and the book of [Acts](#). Some places we read "we went" and some places we read "they went". Which indicates that Luke was on some mission trips part of the time but not there at other times.
 - f. The use of "brethren" in Acts shows when others were with Paul and the preachers on mission trips.
- B. Everyone is to grow up spiritually to the point that they fulfill the Biblical meaning of the word "saint". (Please see the message called [Called To Be Saints](#).) A "saint" is defined as: 'a spiritually mature saved person who is actively involved in the ministry of the church.'. A "saint" must be capable and willing to be sent anywhere in

the world by God and to win souls and start a home Bible Study if there is not a Bible believing church there already.

1. No one has a baby so that they are still changing diapers 20 years later. God expects each of us to grow up enough to be a spiritual adult. The people who took my class saw God's test of maturity. Basically, we need to stop doing the sins of 1Corinthians and we need to start the things that 1Corinthians tells us to add to our life.
 2. A teenager can reproduce physically but is not mature enough to lead a family. If you can't lead someone to salvation then you are not even a spiritual teen. God wants you to submit to the church leadership, do the work of the church under supervision of another and learn how to become a spiritual adult and church leader.
 3. Priscilla and Aquila took the world famous visiting preacher and "expounded unto him the way of God more perfectly" ([Acts 18:26](#)) while they were still in their first church. The Bible records them as helping to start at least 3 churches even though they were not preachers. God expects everyone to learn their Bible well enough that they can personally spot and correct doctrinal errors. Bible School is not just for preachers.
 4. In our home church, and under direct supervision, we are to learn how to grow up spiritually. We are also to go on supervised mission trips and projects so that we can personally experience doing mission work under supervision. As we mature spiritually, God expects us to start giving out the Gospel anywhere that we go even when we are not with a church group. Only after that should we become a leader in the church and only after becoming a leader in our own church should we seek to become missionaries.
- C. God's consistent order that is shown by nature and shows us how God wants churches to reproduce.
1. In Genesis we learn that God created all living things to reproduce "after (his/her) kind". We also see this phrasing repeated in several other places of the Bible for a total of 25 places with this exact wording.
 2. We find the exact phrase of "the body of Christ" in [Romans 7:4](#); [1Corinthians 10:16](#); [12:27](#); [Ephesians 4:12](#). Within these verses we find that "the body of Christ" is living and is the church.
 3. [1Corinthians 12:27](#) says "Now ye are the body of Christ, and members in particular." That means that the church is alive since the cells of our body are living and together they create a living body. That is: the church itself has a life separate from the members of the church. In addition, [Ephesians 4:12](#) says "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:". In context it is talking about "edifying" the members of the church but this verse uses the phrase "edifying of the body of Christ" and not '*edifying church members*' specifically because the church members are to be "edified" for the particular purpose of their doing a function within the church and their helping the living church as a whole. The Bible clearly teaches that the church as a whole is alive. Therefore, the church as a whole is supposed to reproduce "after her kind".
 4. The Church is "the body of Christ" with "Christ" as the "head", the pastor like the neck (passing messages to the body) and the people being the body. Notice that [1Corinthians 12](#) and [Ephesians 4](#) both teach that every part of "the body of Christ" is important. That is: all parts of the body are necessary. From this we conclude that a new church needs all the parts of a body. One of the primary things that any new parent does is loan out all of the parts of a new baby's body such as counting fingers and toes. Christ does the same thing. When a church is trying to birth another church it is supposed to take from their own body the members that are necessary to supply the required body parts of the baby church. The mother church is responsible to verify all body parts before the commissioning of the new church as an independent body. One of the main reasons that I have heard of churches failing in the Philippines is that they were made independent without the mother church verifying that they were self-supporting. That failure does not glorify God.
 5. Even after birth the Bible teaches that both churches are to maintain a family relationship and provide support for each other. In particular, just as parents help their children with the raising of grandchildren, so also is the mother church responsible to help the child church deal with doctrinal issues. This is shown in all of the letters written by Paul and other apostles to deal with doctrinal error in younger churches.
 6. Our model for godly church reproduction is godly family reproduction. Currently, most Baptists fail to follow their God given model.
- D. The church is the "family of God". God wants the church to act like a godly family is supposed to act.
1. Within a family there is a division of labor. Both [1Corinthians 12](#) and [Ephesians 4](#) teach this fact. I am not going into those details here but the Bible clearly teaches that it takes more than a pastor and his family to do the work of a church, including a new church. In addition, as I have already shown, the Biblical example is that non-preachers are to be part of the team which plants a new church. The non-preachers do all of the support functions so that the preachers can concentrate on ministering in the Word.
 2. Parents are the example of what children are supposed to become. A large part of this is due to the parent providing training and support as the child grows. God wants the parent church involved in all aspects of the

growing church until it is well established and there is no doubt about it being led into doctrinal error due to the new church not knowing how to deal with certain circumstances which only come up after the church reaches different levels of growth. Just as an infant, and a toddler and a child and a teen and a new adult each have new circumstances to deal with and new opportunities to be led into error, so also is true of the growing church. Just as the human parent is responsible for the raising of a child until they are an adult, so also does the parent church have a similar responsibility.

3. When the parent church provides members to do functions within the newly started church, they show new members what is possible and what they can become. When the parent church invites members of the new church to their functions, the members of the new church realize that they are part of something bigger than their little group. People are more likely to do a return visit and to join a larger group than they are to a small group. The same is true for an extension of a large group when compared to an independent small group. It is very important for the newly starting church to be given the feeling that they are part of something larger and that they have the backing and support of the parent church. Think of how a child can be shy on their own but more adventurous when they know that the parent is watching and ready to rescue the child if necessary. The same applies to a child church.
 4. Families supply love and support each other in spite of all conditions. The members of the child church need to know that they will always be loved and supported no matter what the world and devils try to do to them. Even when they don't need support, they need to know that support will be given if needed.
 5. godly families are always ready to help even after children start their own families. New churches need to know that even though they are independent, they are not alone. This starts with the love and support that is to be given as the new church starts.
- E. Mention of non-preacher missionaries:
1. "Aquila and Priscilla":
 - a. We read about "Priscilla and Aquila" in [Acts 18](#), [Romans 16:3-4](#), [1Corinthians 16:19](#) and [2Timothy 2:14](#). [2Timothy 4:19](#) addresses "Prisca and Aquila", who appear to be different people unless "Aquila" is the father and "Prisca" is a daughter named after "Priscilla" or "Prisca" is a nick-name for "Priscilla".
 - b. "Priscilla and Aquila" are a married couple (Jews) who Paul met when he first went to Corinth ([Acts 18](#)) and established a church there. According to [1Corinthians 16:19](#), they had a church meeting in their home, even though they were tent makers and not a '*preacher*' or '*missionary couple*'. Later, they traveled with Paul to Ephesus and stayed there while Paul moved on. After that, they "expounded unto him (Apollos) the way of God more perfectly" ([Acts 18:26](#)). That is, they knew their doctrine well enough to straighten out a famous preacher. In addition, our current sentence says "Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles" ([Acts 16:3-4](#)). Here were a couple of missionaries who proved that they were willing to die for their faith. They were active and influenced "all the churches of the Gentiles". They took the '*Great Commission*' as a personal command from God, which it is, and literally took the "gospel" to the entire world.
 - c. Paul continues, about "Priscilla and Aquila", in [Acts 16:5](#) with "Likewise greet the church that is in their house." This should end arguments that someone has to be an ordained preacher to start a church. This is consistent with [Acts 11](#) where we see the church at Antioch started by non-preachers. Continuing on with "Prisca and Aquila", we see that they had returned to their home city of Rome ([Acts 18:2](#)) and were obviously heavily involved in starting and/or building the church there.
 - d. So we see here an example of a non-preacher couple that is living by faith in Christ Jesus who were obviously important helpers of the ministry, soul winners, doctrinally sound and part of church planting teams. They are one of our examples of what God wants from all people that are "in Christ Jesus". They were not preachers but they helped start at least three churches as recorded in the Bible.
 2. "Aristarchus":
 - a. In [Acts 19:29](#) we are told that "Gaius and Aristarchus, men of Macedonia, (were) Paul's companions in travel". He was a help in winning the lost to Christ. In addition, [Acts 19:29](#) tells us that he was caught up in the religious riot at Ephesus where companions of Paul were beat, and, yet, he continued with Paul and was deterred by personal danger. We see this in [Acts 20:4](#).

- b. He is probably also the man identified in [2Corinthians 8:18-21](#) as the man who traveled to Jerusalem and was entrusted with the money gathered from several churches to help the poor saints at Jerusalem. He was entrusted with a lot of money.
 - c. "Aristarchus" is called "a Macedonian of Thessalonica". He came from a very poor background and was still reliable with money.
 - d. [Acts 27:2](#) lets us know that he traveled with Paul when Paul was sent to Rome as a prisoner. He risked also becoming a prisoner in order to stay with Paul and take care of him.
 - e. He is mentioned in [Colossians 4:10](#) and was obviously known and well respected by the church there.
 - f. He is also mentioned in [Philemon 1:24](#) and, therefore, was a personal friend of this rich business owner ("Philemon") even though he personally came from a poor background and different culture. He was capable of being a blessing to all people of all backgrounds.
3. "Demas:"
He is mentioned in: [Colossians 4:14](#); [Philemon 1:24](#) and in [2Timothy 4:10](#). While "Demas" was a blessing in the first two letters, he had abandoned Paul by the time that he wrote 2Timothy. Being a non-preacher is not a license to stop serving God no matter what circumstances God decides to put a person through.
4. "Epaphroditus":
He is mentioned in [Philippians 2:25](#) and [Philippians 4:18](#). We see that he was a messenger from the church at Philippi to Paul in Rome and brought Paul support from that church. While it could be argued that he was a preacher, the things which he did match the jobs of a non-preacher including being a messenger and "ministering" to the preacher. We also see that he was a "companion in labour" (for the Lord), which is the job of all saved, preachers and non-preachers. In addition, Paul tells this home church to "Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me". Once more we see instructions to the sending church to highly regard, and follow, those people who actually go to the mission field and work for the Lord, even if they are not preachers.
5. "Gaius":
- a. The epistle of [3John](#) was written to him. He had traveled as a missionary and was supporting and helping missionaries and traveling preachers even though the local pastor was against all such help. John wrote his epistle to tell Gaius that he was doing right and to encourage him to continue in spite of opposition from the local pastor. From Gaius we learn the importance of God's people to go on mission trips. Nothing else will do the same to give them a heart to help and pray for missionaries.
 - b. In [Acts 19:29](#) we learn that he was caught in a riot while on a mission trip with Paul, but did not become discouraged about missions.
 - c. In [Acts 20:4](#) we learn that he was part of a missionary team which traveled for several months with Paul. He did not quit for any reason.
 - d. In [Romans 16:23](#) we learn that Paul stayed in the house of Gaius while he wrote the epistle to the Romans. Thus, we see him providing for traveling missionaries and preachers, just like he was doing in 3John.
 - e. In [1Corinthians 1:14](#) we learn that Paul mentions him as one of the people from that church whom was baptized by Paul. While most of the people in that church stayed spiritually immature and were led into doctrinal error, Gaius was different. Thus we see that spiritual maturity is individual and personal and that the person involved in missions has help in becoming spiritually mature. Finally, Corinth was known as a rich city and we see Gaius using his money to help preachers.
6. "Jason":
He is found in [Acts 17](#) and [Romans 16](#). Shortly after being saved, unbelieving Jews started a riot and attacked his house and he ended up paying a fine. Yet, even with physical and financial loss, he is seen mentioned in Romans as being with Paul and helping him. True missionaries, whether preachers or not, need to pass the test of being "faithful" even through the test of physical and financial loss.
7. Please see the note for [Philippians 4:3](#) for links to every place that the Bible uses the word "fellowlabourers". This word is used for non-preachers who are very active in the ministry. Mark and Luke, both authors of Gospels, are given this label.
8. "Luke":

He was Paul's doctor, a friend and a fellow missionary but he was not a preacher and did not have a preacher's heart. "Luke" is only mentioned in 2Timothy 4:11 and in Colossians 4:14 and in Philemon 1:24. However, he also wrote the Gospel of Luke and the book of Acts. In Acts, we see he use "we went" when he traveled with Paul and "they went" when he was not on the trip. As a medical doctor, he was concerned with doing procedures in a proper order and he was concerned with the physical. Both the Gospel of Luke and the book of Acts give us a time-sequential account which matches the orderly practices of a medical doctor. In addition, because of his personal profession, the genealogy found within the Gospel of Luke is the physical genealogy, which is through Mary.

9. "Lydia":

She was the first convert in Philippi and that city is known for their support for missions and the ministry of Paul after their conversion. She was meeting with others for prayer and trying to worship God, to the best of her ability, before conversion. She provided for the physical and financial needs of Paul's entire missionary team after conversion and was most likely a great spiritual influence in the resulting church which is known for serving God without doctrinal error. John 7:17 says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." We see the truth of this statement by Jesus in Lydia and others being kept in good doctrine by a heart to "do".

10. "Mark":

Please see the note for 2Timothy 4:11 for details about "Mark". Basically, he was a servant to preachers, and not a preacher himself. Because of his personal experience, he wrote the Gospel of Mark where "Jesus Christ" is presented as a servant. He went on the first missionary trip with Paul and Barnabas, but was not ordained, and sent out, as a preacher like they were. He apparently thought he was less important to missions and left when it got rough. This upset Paul who refused to take Mark on the next missionary trip. Mark apparently learned that non-preachers are just as important as preachers but have a different job. After he learned this lesson, Paul said that Mark was "profitable to me for the ministry" in 2Timothy 4:11.

11. "Onesiphorus":

He was a non-preacher businessman from Ephesus who helped Paul when Paul was in his city and deliberately traveled to Rome in order to help Paul while Paul was in captivity. Thus we see that people getting to know missionaries helps them to care for the missionaries. He is mentioned twice in 2Timothy.

12. "Phebe":

Only mentioned in Romans C16S1. (Please see that note for more details.) She was a business woman, and apparently single. She was reliable enough for Paul to trust the epistle to Rome to her for delivery. Paul tells us that she earned money for the purpose of funding the work of the Lord. She was like the poor people of Macedonia whom, it appears, left their poor farms to go to the rich country in order to get jobs as laborers and financially support the ministry of the man of God. In these examples we see true Biblical missionaries whose primary job was not to preach but to take care of the physical and financial needs of those who devoted their life to preaching.

13. "Philemon":

He was a businessman who had a church in his house, which he was not pastor for. He had an epistle written to him and ended up financially supporting and sending out Onesimus as a preacher. "Apphia" was supposedly his wife and "Archippus" was supposedly the pastor of the church in his home.

14. "Stephanas":

We find the name "Stephanas" only in 1Corinthians including the added note for 16:24, which claims that he was with Paul when Paul wrote this epistle. This person is only mentioned within this epistle. In 1Corinthians 1:16 we read that Paul remembers baptizing his household when Paul is not sure who else he personally baptized. Thus we see that he was personally important to Paul and a help to his ministry. Otherwise, his baptism would have been forgotten like the rest. In 16:15-16 we read that, within the church, each and every one of them should personally (ye") "submit yourselves unto such, and to every one that helpeth with us, and laboreth". That is: they should submit to people who had actually gone to the mission field and done the work of the Lord there regardless if they were a preacher or not. In that sentence we also read that "they have addicted themselves to the ministry of the saints". That is: "the house of Stephanas" had completely given their lives to the ministry of helping newly saved to fulfill God's call to become "saints". This is a most neglected ministry today which is

proven by all of the churches which are full of people who claim to be saved for several years even while they remain spiritual "babes". In [16:17](#) we read that "Stephanas" and others went to the mission field to help Paul, who was their missionary. They were not a drain on him by demanding that he play tour guide or something similar but they went there to bring aid and to help in the ministry. Thus we see that "Stephanas" is our Biblical example of what God wants non-preachers to do in the ministry, both in the home church and on the mission field.

15. "Trophimus":

Paul's companion, a Gentile of Ephesus ([Acts 21:29](#)). Accompanied him on his return from his third missionary journey through Asia to Jerusalem. While Tychicus, his associate, a fellow Asiatic, was left behind on the route ([Acts 20:4](#)) Trophimus went forward with Paul. The Jews raised a tumult supposing Paul had introduced Trophimus a Gentile convert into the temple. Paul left Trophimus sick at Miletus just before his own second Roman imprisonment ([2Timothy 4:20](#)).

16. There are several people mentioned within the Bible who appear to be non-preachers but whom we do not know a lot more about other than that they were mentioned in a good way within the Bible. While we may not know more about these people before we get to heaven, we can be sure that they did enough for God to be pleased and record their names within His word. These include:

- a. "Epaenetus, who is the firstfruits of Achaia unto Christ": ([Romans 16:5](#)). He went to the mission field as a non-preacher to get a job and help start a church.
- b. "Mary": ([Romans 16:6](#)). We are not told much more about this particular "Mary". However, since she "who bestowed much labour on us", and was at Rome helping to start the church there, we can assume that she also went to the mission field as a non-preacher to get a job and help start a church.
- c. "Andronicus and Junia": ([Romans 16:7](#)). were Jews ("my kinsmen") who worked with Gentiles at a time that Jews believed doing it would make them defiled before God. They let the truth of God correct their doctrine. In addition, since Paul reports them as "fellowprisoners", They apparently traveled with Paul and suffered on the mission field but did not quit. In addition, since Paul says that they were "of note among the apostles, who also were in Christ before me", they not only overcame their religious prejudices, as recorded for the Jews in the Jerusalem church, but they submitted to someone who came to salvation and ministry ("who are of note among the apostles") after them but whom God put above them.
- d. "Erastus" and "Quartus" are all mentioned together. While we can not make a doctrinal statement, it appears from the Bible that "Erastus" traveled on missionary teams and provided for their physical and financial needs while traveling. He is mentioned as traveling with Timothy in [Acts 19:22](#) and "abiding at Corinth" in [2Timothy 4:20](#) where he was the "chamberlain of the city" ([Romans 16:23](#)). Since "Quartus" is mentioned in the same sentence with these other two, it is reasonable to assume that he was in the same ministry to missionaries.
- e. "Urbane", "Stachys", "Apelles", and "them which are of Aristobulus' household", are all associated with "Christ" (Helping saved to spiritually mature after their initial profession) while "Amplias", "Tryphena and Tryphosa", "Persis", "Asyncretus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them", and "Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them" are all associated with "the Lord" (Teaching God's laws and future judgment): ([Romans 16](#)). We are not told anything more about these people but we know that they were non-preachers who went to the mission field to start a church before they called a pastor and that they taught a balanced message. The ones associated with "the Lord" taught God's laws and future judgment while the ones associated with "Christ" taught spiritual maturity after people's initial profession. Thus, we see the two main points of the 'Great Commission'.
- f. "Euodias and Syntyche": ([Philippians 4:2](#)) did "labour with (Paul) in the gospel" but then started fighting each other. Even after we become important in the church we still have to be wary of pride and put the ministry before all personal feelings and desires. In addition, "Clement" is only mentioned for working with these women
- g. "they that are of Caesar's household": ([Philippians 4:22](#)). Here we see non-preachers who went to the mission field and found jobs there so that they could start a church in a new city. Note that they went and won souls before they received a preacher.
- h. "Jesus, which is called Justus": ([Colossians 4:11](#)) is mentioned, by Paul, with Mark as a "fellowworkers unto the kingdom of God".

- i. "thy grandmother Lois, and thy mother Eunice": (2Timothy 1:3-5). These were the women who raised Timothy, taught him his faith and sent him to be a missionary. God does not call all non-preachers to be missionaries but expects them to raise children who are trained and capable to become missionaries. Further, God expects the families to send off any that are called and to give their blessings to the one who goes.
- j. "Carpus": He is only mentioned in 2Timothy 4:13 as holding a cloke that Paul left there. Obviously, he provided for Paul, within his own house, when Paul was in his city. Like "Gaius", he is an example of non-preachers caring for traveling preachers.
- k. "Eubulus greeteth thee, and Pudens, and Linus, and Claudia": We know nothing more about these people except that they were at Rome helping to start a new church before Paul got there and that they were known to Paul and Timothy (2Timothy 4:21). Like others mentioned as being at Rome to start the church, we can assume that they were non-preachers and that they were involved in the ministry enough for Timothy to care about them even though Timothy was elsewhere.
- l. "Zenas the lawyer": is only mentioned in Titus 3:13 as traveling with "Apollos". Once more we see a non-preacher traveling with a preacher and taking care of his physical and financial needs. Most often today, it is the preacher who is taking care of the non-preachers who travel with him.

A Godly Attitude About Money is Critical

- A. In [Mark 12:41-44](#) we read about the widow's two mites. Some say that is about one peso. Some say about a couple of centavo. We don't know the exact amount but know that it was too small to really be useful for anything.
1. The first thing to note is that [Mark 12:41](#) says "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury". It doesn't say that he paid attention to how much they gave but **how** they gave. God is looking at your attitude while you handle money.
 2. The second thing to note is that this sentence starts with "And". It is added unto the Bible telling us about the religious leaders challenging Jesus on doctrine and Him telling them that they were close to "the kingdom of God" but still missed it. He then warned the people against religious leaders who had an outward show of serving God but were sinners when not seen. Thus, our story about the widow's two mites is added to a warning against religious hypocrisy.
 3. Third, Jesus said that she cast in "all her living". People will tell you that she had nothing left but if you study the culture she would still have her lot in the country, her hut on that lot, her clothes and whatever food or chicken eggs she could raise on her lot. What she gave was all of the money that she had earned that week and she was always poor. God says that we are to be satisfied even if all that we have is the clothes on our back and only vegetables to eat and basic shelter. Anything more than that we are to thank God for.
 4. Next we need to consider that our verses say that "Jesus...beheld how the people cast money into the treasury". It doesn't say that he paid attention to how much noise they made as they cast in their money but it tells us what it means by the word "how" when our verses say "For all they did cast in of their abundance; but she of her want did cast in all that she had". The word "For" means 'here's why' and after that we have Jesus commenting upon their attitudes, not on their actions. The word "how" is not talking about "how" they physically threw the money into the treasury, and called attention to themselves, but is talking about the attitudes behind the actions which are attached to the word "how". Our attitude while giving is what God is looking closely at and God is more concerned with our attitudes than He is with our actions.
 5. She displayed an attitude of complete trust in God. She acknowledged that God had already provided for her needs when He provided basic food, clothes and shelter. She displayed an attitude that everything beyond that belonged to God. Since what she had was too small for her to really use for anything, she gave it to God to see what God would do with it. God used this '*worthless amount*' to create a lesson that will last for eternity.
- B. In [1Kings 17:9](#) we read about Elijah going to the widow of Zarephath after there had been a famine for a time. Also, this was in the land of the enemies of Israel. He told the widow to fetch him some food and water and she answered "As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."
1. The famine existed because most of God's people had stopped trusting and obeying God. They trusted that doing what religion told them to do would make them good and they were trusting in their own abilities and the methods of the world to provide for them instead of truly relying upon God. While they claimed to rely upon God, they refused to do the true acts of faith like pay God's tithe and stop their sinning so that they truly represented God to their neighbors.
 2. Notice that this widow said "As the LORD thy God liveth". She accepted God as "LORD" with His right to tell her what to do. She recognized that God "liveth" and is actively looking at our lives and how we deal with our situations.
 3. She did not blame God even though God had caused the famine. God cause the famine because of sin. Therefore, the sin of man was the true root-cause of the famine and she had to recognize this truth in order to avoid blaming God.
 4. In addition to all of that, she honored God by providing for the man of God, even though it appeared as if God would not provide for her.
 5. This was literally their last morsel to eat and not enough for a meal. We are talking about a mother with a starving child. Yet she gave the last morsel of food to the man of God and trusted the promise of God for the food for herself and her son. Please notice that she didn't even have

basic food. Since she was not a child of God, she wasn't even promised the basic needs. In spite of no promise, she trusted the character of God and the promise of the man of God.

6. God blessed her act of faith which required her to go against everything that her flesh demanded of her.
- C. While many have preached about the story of these two widows, we need to see the similarities. It is in looking at how God does things more than once in the Bible that we find how God will deal with us in similar situations.
1. Both of these widows displayed the godly attitude that is required to get help from God. They each gave all that they could give and then gave and their life to God and trusted Him to provide for their needs. This attitude does not force God to bless us and does not let us demand that God bless us when and how we want. However, we will get no blessing from God unless we first trust Him to provide for our needs after we personally do the things that God demands. This level of obedience shows that we trust God to provide for us and not trust our own ability to provide. Refusal to display this level of faith allows others to claim that we provided for ourselves. Faith is an action word. We must do the actions of faith before we get the results of faith.
 2. These widows did not tithe but gave an offering which went beyond the tithe. The tithe belongs to God ([Malachi 3:8](#)). When we deliver the tithe to God's church we are only obeying and have not done anything for God to reward us. God gives us the ability to get money but demands that we honor Him for doing so by delivering His tithe to His church testifying that God gave us the ability which provided the other 90%. These widows gave more than 10% which shows their free-will offering to God and their faith that God would provide for their needs.
 3. They both acted in true Biblical "faith". In [1Kings 17:13-14](#) we read the promise that the widow of Zarephath put her faith in. The widow with two mites put her faith in the promises of God's Word which we will read in a moment.
 4. They both did the action demanded of them in this world and based their actions upon a spiritual promise which might be fulfilled in this world but which might also be fulfilled in the spiritual reality. They used the "unrighteous mammon" to "lay up treasure in Heaven". God wants us to follow their example and do the same. God wants us to know that He will reward our '*trusting and obeying*' this example of Biblical "faith" and will punish refusal to do the act of Biblical "faith".
 5. Our God (Jesus) tells us to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" in [Matthew 19:21](#), [Mark 10:21](#) and [Luke 18:22](#). This is not just a command but a promise that we will have "treasure in heaven" if we obey this command. When we get saved we are promised to be in Heaven but many people will be homeless paupers in Heaven because they do not obey this command. One reason that we are given this command is because we are weak humans and our '*love of Jesus*' will fail at certain times in our life. The '*hyper-spiritual*' people will tell you that you should be only motivated by your love of Jesus. But they do not give and go like you have seen me do. I give and go more than they do because when my '*love of Jesus*' isn't enough this promise and command from God keeps me going. They tell you to not do more than they do because their pride keeps them from admitting that their '*love of Jesus*' is not enough.
 6. This church needs to consider changing their song from '*I'm giving, I'm giving because I love Jesus*' to be '*I'm investing I'm investing for eternity*'. **True Biblical faith** **requires us to find the promise of God, then do the requirement of God, then tell others how they also can have the promise of God.** I showed you that God's promise is "treasure in Heaven". I showed you that God's requirement is to use the "unrighteous mammon" to do the work of God in order to "lay up treasure in Heaven". I have showed you that I have obeyed this command and that God has provided for my needs in addition to promising that I am laying up "treasure in Heaven". If you want to do the same then you must be motivated by God's promise and not by your '*love of Jesus*'. I suggest this change in your song as a way of encouraging God's people to act on God's promise.

The Bible Directly Teaches These Godly Attitudes.

How you get money is more important than the amount that you have. Pay attention to the following verses and realize that these are just a few places where the Bible teach the attitudes that God wants us to have about money.

- [Psalms 31:23](#) "O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer."
- [Psalms 62:10](#) "Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them."
- [Psalms 101:4-8](#) "A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD."
- [Proverbs 10:2](#) "Treasures of wickedness profit nothing: but righteousness delivereth from death."
- [Proverbs 11:4](#) "Riches profit not in the day of wrath: but righteousness delivereth from death."
- [Proverbs 13:11](#) "Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase."
- [Proverbs 15:27](#) "He that is greedy of gain troubleth his own house; but he that hateth gifts shall live."
- [Proverbs 21:5-7](#) "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. The robbery of the wicked shall destroy them; because they refuse to do judgment."
- [Proverbs 21:17](#) "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."
- [Proverbs 21:20](#) "There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up."
- [Proverbs 28:8](#) "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."
- [Proverbs 28:20](#) "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."
- [Ecclesiastes 5:10-11](#) "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?"
- [Matthew 24:45-48](#) "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming;"
- [Matthew 25:21](#) "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.". There is much more to this parable and the one about the "pounds". However, the basic lesson on attitude is that God will reward those people who use what God gives them to increase the "kingdom of God". God will curse and punish those saved people who use what God gives them to fulfill the desires of their flesh and increase the things they have in this world while neglecting the "kingdom of God".
- [Luke 16:10-13](#) "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

While there are many more lessons in the Bible about godly attitudes concerning money, these give us the basics. Therefore, we will identify categories that these fit in and then move onto the Actions which prove that we have these godly Attitudes.

- God teaches us these Attitudes directly with verses like in Proverbs and Psalms. God also teaches these Attitudes with examples like we saw in the two stories about the widows. God uses different ways to teach these lessons because some people understand one way easier and some people understand the other way easier. God provides both methods so that everyone can understand. Our first Attitude is that if anyone lacks understanding it is not God's fault. God provided everything that we need and made us responsible for finding and using what God provided. The people who do not understand either have not learned these Attitudes or they rejected the teaching. Those people who have not learned are responsible for their own education and those people who reject God's truth will suffer the consequences. Therefore, my lack of understanding is my responsibility to correct and my failure to do so will bring consequences upon me and mine.
- [Luke 16:8](#) says "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.". Even lost people can understand and use these Attitudes to get money. They don't have the help of the Holy Ghost and yet they learn these Attitudes and get rich while God's people stay poor. Yes, it takes several years to get the results. However, when God's people remain poor for multiple generations then it is because they refuse to learn what even the lost can learn. Therefore, if I am poor and my parents were poor and my grandparents were poor then I need to reject the traditions which I was taught and which are keeping generations of my family poor. I need to learn a different set of Attitudes and Actions which come from God. I need to make these new Attitudes and Actions so much a part of my life that they affect all that I do and so that my children and grandchildren learn them.
- We each have three parts: our body our soul and our spirit. The body and the spirit are constantly fighting to control our soul, which is how we think and how we make decisions and how we react emotionally to circumstances. God is a Spirit and wants us to chose the spiritual over the physical. The two stories about the widows are examples of people who chose the spiritual over the physical and were rewarded by God for doing so. Our first general category of Bible verses, which were presented earlier, showed us this war between the spiritual and the physical. A godly Attitude always chooses the spiritual over the physical.
- Our first verse from Psalms and Proverbs told us the "love the LORD". We try to please people that we love and we try to avoid fighting directly against what they are trying to accomplish. In addition, we help those whom we love and refuse help our enemies and even sometimes hurt them. God does the same. Since God is the source of all of the blessings that we want, one of our primary Attitudes is a "love" of God and of the things that God is doing. This includes a realization that God will punish us if we fight against God.
- Several of our verses told us to not trust in, nor do, the ways of the world, the flesh or the devil. An example is; "if riches increase, set not your heart upon them". Our "heart" and "trust" is to be in God and if we are putting our "heart" and "trust" in anything else then they are **not** in God.
- God will not allow any people, including the saved, near Him if their "heart" is following the ways of the world, the flesh or the devil. God also tells his people to separate themselves from people who follow the ways of the world, the flesh or the devil.
- God tells us the difference in the results we get when we follow the ways of God as opposed to the results if we follow the ways of the world, the flesh or the devil. God tells us to choose His ways so that we will get His results and not get the results of the world, the flesh or the devil.
- In particular God tells us to not seek to get rich and to not seek '*get rich quick*' methods but to seek the way of faithful provision such as finding a job that we can faithfully do. The job of a person without a job is to work full time finding a job. ("The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.")
- God also makes an emphasis on saving part of what we earn so that we have something in times when we can't earn. The fools calls God a liar by saying that he can't save while he does things like going to restraint for meals or refusing to raise a garden and eat the vegetables from it.
- God promises rewards but only after we are faithful in obeying for what seems to be a very long time. God allows people to seem to get rich quickly, by following the wrong ways. God does this as a test for us to prove if we are fools or wise. It is only after we prove which we are that we reap what we sow and all fools are very upset by what they reap.

Our reward, as fools or as wise, is not just in this world but is also for eternity. The saved fool will be homeless in Heaven and crying tears for 1,000 years after they face the "judgment seat of Christ" ([Romans 14:10](#); [2Corinthians 5:10-11](#)).

How our Attitude on Giving Affects our Worship.

Below are 12 verses from the Bible which use the word **worship** and some form of the word **give**. While there are many more places in the Bible which teach us that giving is part of true Biblical worship, the verses below will start us off on this subject. However, before we get into those verses which attach giving to worship, we need to review a couple of other verses which state the General Attitude that we are to have. Specifically, John 4:24 says: *God is a Spirit: and they that worship him must worship him in spirit and in truth.* The Study called God is a Spirit provides a summary of three more detailed Word Studies on Worship, Spirit and Truth.

Since true Biblical worship demands (**must**) that we do it in Spirit, we must make our spirit be like God's Spirit. As far as giving is concerned, it is best shown with John 3:16 which says: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Consider what God and His Son gave up in order to save you. You won't have a spirit that's like God's Spirit unless you are willing to give all that you have for the salvation of others. In addition, people tell us that 'worship starts with worth ship'. When we recognize God's true worth then we want to be like Him. If we are not willing to be like Him, and are not willing to give like He gave, then we do not recognize His worth, which is why we start with our attitudes. If our attitudes are right then we recognize God's true worth in our personal lives. Once we recognize this truth, we will want to be like Him to avoid offending Him and losing those benefits and we will want to be like Him as a way to honor Him and His worth to us.

Hence, we come to the requirement of truth in our worship. The Word Study on Truth defines *truth*: 'Truth is what God says is truth for this physical reality, the spiritual reality and everything else that is, even if we don't know about it. Truth is personified in Jesus Christ and anything less than absolute truth is a lie. Something that is true matches what God reveals in His unchanging Word'. In God's unchanging Word Jesus teaches us how to live in this flesh. He died a pauper, He lived with no money nor physical possessions, yet He had all that He needed because of His faith in God the Father. When we hold onto what God tells us to give then we prove that we are not like Jesus and do not trust God the Father for our personal needs. Our claim to have faith in God is proven to be a lie.

In God's unchanging Word, Christ teaches us how to spiritually mature after our initial profession. A saved person who refuses to learn from Christ and spiritually mature is refusing to accept all of the blessings that God wants to give him. You do not let a baby wearing diapers take the motorcycle for a ride. Likewise, God refuses to give most of His blessings to His children until they grow up spiritually. Saved people who refuse to tithe and give offerings beyond the tithe is proving that they are a spiritual baby that is still in diapers, regardless of their physical age.

We can see that God has a Spirit of giving and God wants us to make our spirit like His spirit. That means we need to have a spirit that gives all or we prove ourselves to be a lying spiritually immature baby when we claim to have faith in God. With that in mind, we can look at the verses which specifically link giving to worship by using the two words in the same verse.

1. Deuteronomy 26:10 says: *And now, behold, I have brought the firstfruits of the land, which thou, of LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.* This is part of a chapter that teaches the first fruits offering. God told them to say out loud what their life was like before God saved them and provided for them. He told them to recognize that God gave them the ability to make money, when He did not have to do so. Recognize that God can take that ability away any time He wants or God can cause circumstances to take away that ability or waste the results of that ability. It is common for someone to pay another person who makes it possible for them to get a better paying job. It is usual for the job broker to get paid from the wages earned. In this case, God is saying that the first fruits are His pay for giving us the ability to earn money. He wants us to acknowledge our need before He blessed us, acknowledge that our current abilities are due to His blessing and give this offering as a physically visible recognition of what he did for us. This offering is

strictly to witness to others and tell them of God's blessings to us so that others will seek God and His blessings in their lives.

2. Deuteronomy 29:26-28 says: *For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.* This is at the end of the chapter where Moses is telling the children of Israel about God's covenant after they wandered in the wilderness for 40 years and are now ready to go in and possess the blessings that God gave them. They had seen the destruction that God brought upon their parents for refusing to walk by faith in God. God is warning them that future generations will again turn from God and suffer destruction. God is saying that He took the Promised Land from the inhabitants because they turned to false gods and worshipped false gods. God is warning His children against compromise and false worship that is the result of asking God for blessings and also seeking things from other sources. Our verse tells us that God gives us all that we need and if we seek more than God provides to us then we will get that additional provision but we will also bring eventual destruction upon our children. One of the reasons that the Filipinos are so poor is because they followed the compromising religion that the Roman Catholic Church teaches. Our verse is warning us about the dangers of accepting any religious compromise which promises blessings some way other than complete faith in God.
3. 1Chronicles 16:29 says: *Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.* This verse directly equates our giving an offering to giving unto the LORD the glory due unto his name. It also says that this is how we worship. (See the colon in the sentence which makes the two side equivalent.) People visit the buildings of false religions and talk about the glory those people give to their false religion because the buildings are evidence of their giving. The world understands that giving money is how we give glory and that it is part of our worship. God's people have no excuse for claiming that they can't understand what the natural man understands.
4. Psalms 29:2 says: *Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.* Here we learn that we are to give more than money as part of our worship. In this case, we are to verbally acknowledge the protection and power of our God. This verbal worship reminds us and encourages others to turn to the Lord in time of need instead of relying upon ourselves or someone else who cannot do what only God can do. This entire Psalm gives us details on how to give unto the LORD the glory due unto His name.
5. Matthew 4:9 says: *And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.* This is part of the temptation of Jesus by Satan. At the time of this promise, Satan controlled these things and could keep this promise. However, all these things were / will be taken from Satan and he cannot promise that we can keep what he offers to us. We will be able to keep in eternity only the things that come from God. So, no matter how good the offer from Satan might look, we will only have that temporarily. Since this offer from Satan was based upon a requirement that Jesus worship him, we can see that Satan does the same in his offerings to us. Satan offers us riches, fame and other things but there is a hidden hook that pulls us into worship and faith in things as a replacement to our worship and faith in God.
6. Acts 7:42 says: *Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, of ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?* This is part of the preaching of Stephen just before he was martyred. He used the Bible and the history of Israel to prove that God's people kept turning from true worship and faith in God towards worship and faith in religion. The people killed him for trying to turn people from their religion to true worship and faith in God. Here we see that if we continue to seek error then God will give us the way of destruction. However, if we try to turn people to true worship and faith in God, then religious men may try to kill us and send us to our reward in Heaven. As many preachers have said, threatening a true Christian with Heaven is no real threat.
7. Acts 17:25 says: *Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things.* This is part of Paul's message in Athens to the lost Greeks. Some people might have trouble with Paul saying: '*Neither is worshipped with men's hands, as though he needed anything*'. God does not need our money or the things that we do. However, He has decided to work through men so that He has a reason to bless us and so that He can vary the blessings based upon our obedience even while He does not show favor (respect of men). Remember that every

time God tells us to do anything that it is not because God has a need but is the basis for His providing blessings and the basis for His deciding how much to bless us.

8. Revelation 11:1-2 says: *And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.* But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. God makes a very clear difference between what His children do and what lost people do even though their actions are exactly the same actions. In these verses we see that God separates the worship of lost people from the worship of His people.
 9. Revelation 13:4 says: *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?* Here we see lost people understand the proper way to worship, even while they worship the wrong being. Since they understand that worship requires giving, and they understand it as natural men, God's people have no excuse for claiming ignorance of this fact.
 10. Revelation 13:15 says: *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.* This sentence follows the verse above. Notice that power is provided after the people worship by giving. God has more power than Satan has but both follow the same principle. People who refuse to worship by giving are rejecting the power of God in their life.
 11. Revelation 14:7 says: *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.* This is our final instruction on how to worship by giving. It tells us why (for) to obey this command, which is the hour of his judgment is come. It tells us to give more than money but we cannot fear God, and give glory to him while we hold onto money.
 12. Revelation 20:4 says: *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.* Here we see the reward of one group who obeyed this command to worship God by giving. If we obey, we can expect a similar reward that is proportional to how much we truly worship God by giving.
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Godly Actions: Three Action Verbs for Money

Many people preach about giving when it comes to using money for the work of the Lord. However, that particular verb is accurate only 1/3 of the time. When people hear the correction that is here, many '*Good Godly Bible Believing Fundamental Christians*' are going to object for a multitude of reasons. While they are different on the surface, they will all be variants of '*That goes against my traditions and while you have Bible to back your position, and I don't, I don't think there is enough difference to justify changing my traditions.*' Of course, that's the exact same position as Catholics take about their doctrinal differences.

1Corinthians 11:1 says: *Be ye followers of me, even as I also am of Christ.* John 5:36, John 10:25 and John 14:12 all tell us that when Jesus was challenged by religious leaders about His doctrine He answered with: *I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.* Jesus had undeniable evidence of God working in and through His physical life and Paul did also have that evidence. The first verse quoted is a God-given command for us to do the same (even as). That is: we are to have evidence of God working in and through our life. We are to take special care to have this evidence before we get into a doctrinal disagreement with someone else. Please consider what will be presented and do not reject it without the Bible to back your position along with evidence of God's blessings upon your position.

At this point in my life, I have financial records which have passed 18 audits by the IRS and state agencies with **no** error found on my part except for the very first audit. Twice I forced them to change their procedures even though it probably cost them millions of dollars to do so. Twice they decided to quit the fight/audit since it was obvious that I would force similar costly changes on their government. The evidence which backs these claims is independent of me and will pass the requirements to be accepted in a court of law. Therefore, my procedures for keeping accurate financial records, and the reports which are generated from those records, are reliable enough to back my claims.

As of this writing, I have been on the mission field for more than 40 months and my average annual giving, during that time, has been over 1.34% of my regular income. In other words, I've given 1/3 more than I've received in normal income and have done so for several years and what is considered to be God's length of time for judgment. Yet my money in the bank is more than it was when I went to the mission field even after I've paid all of my bills and spent all that I desired to spend without checking my finances before spending. This is evidence of God blessing my finances just as Paul and Jesus had evidence of God blessing what they did. Therefore, if someone wants to criticize what I am about to say, or disagree with it, let them first provide independent evidence of God blessing their own finances in a way that is equal to or greater than my blessings. If someone criticizes without providing such evidence, they prove before God and man that they reject God's command for people to show the power of God to back their claims that they speak for God. The people who crucified our Lord also rejected evidence of the power of God and insisted that people follow them because of their man-given credentials. They also reacted in anger when Jesus showed people that they claimed to be speaking for God based upon the wrong evidence. Anger is the reaction of someone who finds they are wrong but is not willing to change and follow the right way to get God's blessings.

I expect that some people will get angry about me when I say that their traditional beliefs do not get the best blessings from God. In addition, many people miss out on God's blessings, even though they don't disagree, because they fail to act upon what is taught here. While they don't disagree and don't fight against the truth they also don't obey. God's blessings are not when we agree in our mind but when we obey. The Bible warns about the fool, the hasty, the lazy, the unbeliever, and other types of people who miss out on God's blessings. They have different motivations and attitudes, and you may have a motivation or attitude than these but you will miss God's blessings if you procrastinate for any reason. Please prayerfully consider what is presented and be more noble (Acts 17:11) by receiving the word with all readiness of mind, and searching the scriptures daily, (to see) whether these things are so.

What I have always heard preached, over the last 34 years, is that we are to **give** our tithes, our offerings and our 'Faith Promise Mission Giving'. What I have found is that while we are to **give offerings**, we are to actually **deliver God's tithe**, give offerings and **invest** in 'Faith Promise Mission'. So far within these lessons, we have been dealing with attitudes about money because God always deals with attitudes and actions but God always deals with attitudes first. This is the first lesson on the actions about money and the difference in these verbs shows different attitudes that we are to have while we put money into the ministry of God.

- A. **Deliver God's Tithe.** Most people believe that they are familiar with Malachi 3, but there are a few things there that most people probably missed. Consider:
1. Malachi 3:8 says: *Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.* Then, Malachi 3:10 starts with: *Bring ye all the tithes into the storehouse.* Notice that it does not say anything about offerings after 3:8. If God's people do not bring offerings, then they are still robbing God but the remainder of this section within Malachi is only talking about tithes.
 2. When we rob, we 'take by force what belongs to someone else'. Therefore, it is not **our** tithe but is God's. Notice that God uses the personal pronoun of **ye** when He says who is to bring the tithe but God does not call it our tithe but uses the non-personal preposition of **the** when God says '*Bring ye all the tithes into the storehouse*'.
 3. When you give something, it must be yours to give. Since the tithe is not ours, we cannot give it. We **deliver** God's tithe just like the mailman delivers a check which someone else sends to you through the mail.
 4. We have no more right to say what God does with His tithe within the church just as the mailman has a right to tell you how to spend a check which he just delivered.
 5. Next, notice that God says that He will pour you out a blessing, that there shall not be room enough to receive it. I've heard many people claim that they tithe and yet do not have enough. However, the Biblical truth is that they are spending their money foolishly and have not done what is required to get God's wisdom about spending money. The main problem here is identified by Proverbs 13:23 which says: *Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.* The problem is that after God's people deliver His tithe, usually with a wrong attitude, they then fail to ask God to give them good judgment about handling the money that is theirs. When God gives us more than we need and we then waste it through poor judgment, the problem is not God's lack of supply but our own poor judgment. In addition, these people are not waiting for God's time but are trying to tell God when to give the blessing. They are effectively calling their God a liar when He said '*Wait*' and they ignore that command but claim that God failed to deliver His promise. It takes time to gain wisdom and it takes a willing heart to learn. Therefore, it is not a failure on God's part but a failure on the person's part to receive the godly wisdom which will help them to stop wasting money.
 6. Next, please notice that our verse says that God will pour you out a blessing. The word **you** is used for the group. It is not the personal word **ye**. God wants each of us active within the church. He gives blessings to the church and tells people within the church to help others within the church. That is part of being the family of God. God gives what one person needs to another person within the church so that when that other person helps the first then God has an excuse for blessing the first. The first and the second increase their care for each other and God is supposed to receive thanks from each of them. We may not understand all what God is doing but we need to obey and God brings the desired results even when we don't understand.
 7. Finally (for now), notice that Malachi 3:11 starts with: *And I will rebuke the devourer for your sakes.* God stops our losses and we fail to recognize it because it isn't as obvious as receiving more money to spend. I have given away suits that were 25 years old and still good even though I wore them weekly for the first 15 years and monthly after that. My current suits are at least 25 years old. Many people waste the protection of God just because they want something new and don't want to use something for that long. However, when you hold onto these things and thank God for them, your perspective changes. *The truth is that you are better off to have a decrease in spending than to have an increase in income*, but most people don't believe this truth.

B. Give Offerings:

1. Our reference in Malachi said that we rob God if we do not give offerings. Simply put: there are times that God gives us something extra and puts it in our heart for us to give to the ministry. Since God gave it to us, it really belongs to God. He gives it to us so that He can bless us when we obey Him and deliver His money where he wants it to go. However, Satan puts a temptation before us so that we will spend the money on our own fleshly lusts. God allows this as a test. If we give as God leads us, then we get a blessing. If we spend the money on our own lusts then we lose the blessing and reap the consequences of lustful sin.
2. The purpose of giving is to help the family of God, the church. Just like our physical families, there are times that we help others and there are times that others help us. When we help, or are helped, it builds the love and care that we have for each other. This is one of the purposes that God has for our giving. Another is that the giver is supposed to thank God for giving him the opportunity and ability to give and the person receiving help is to thank God for the help. Our giving thanks increases our blessing from God and it helps us to point others to God for help. That witnessing so that others will turn to God for help is what God gets out of this whole thing. We get increased love within the church and help in our own time of need and, as we will see, this is how God provides abundance to us within this world.
3. Luke 6:38 says: *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.* Forms of the word **give** occur 1662 times in 1516 verses of the Bible. These numbers show us how important this subject is by how often God mentions it within the Bible. The main thing for us to realize about giving is that when we give something it is to be with *'no strings attached'*. Once given to the person intended to receive it, we have no more say about what they do with our gift. There may be a later judgment, based upon what we do with the gift, which results in our receiving more gifts or not receiving more. However, the giver cannot tell the receiver how to use the gift unless the receiver asks for instruction. This is how God treats the spiritual gifts which He gives to us.
4. This is where we get abundance from God for use within this world. Notice that our verse says: *good measure, pressed down, and shaken together, and running over.* Delivering God's tithe provides for our basic needs within this world. Giving offerings gets us the abundance. Offerings are given to the church, which is God's family. Each offering is a one-time thing that shows our love for God by showing our love for the family of God. Just as a loving parent appreciates you more for helping their child even more than you helping them, even so does God react. God will bless you more, in this world, for helping His family than for doing some *'great work for God'* that some religion tells you to do but which is not backed by the Bible.
5. One thing to keep in mind here is James 4:3 which says: *Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.* There are people who do not ask God for judgment and handle their money the wrong way. Then they hear of this verse, or another similar verse, and think that if they give a big offering, then God is required to pay off their bills and remove the consequence of their error. God will not do that because He wants us to correct our error and stop handling our money the wrong way. Notice that our verse says *'it shall be given unto you...shall men give into your bosom'*. The word **you** is used for a group. When our verse says give into your bosom, it is indicating people close enough to you for you to hug on a regular basis. Quite often this is our immediate family. When we give, God may have someone give to a family member who knows how to handle money properly. God may also delay giving to us until after we learn how to handle money properly. God may also give us something other than money, such as an education. However God does it, God will keep His promise but He will **not** allow someone to give an offering on the basis that the offering will force God to pay off bills which are the result of wrong handling of the money which God already provided.
6. Notice that our verse says good measure, pressed down, and shaken together. People will often find some way to insert a *'filler'* into a packaging in order to make it appear as if they are delivering more *'product'* than what they are actually providing. Our verse says that God will keep people from *'shorting'* us. This might be simply God making us aware of this practice so that we consider how much *'product'* we actually receive for our money instead of looking at the fancy packaging which often entices people to buy. Regardless of how God does it, our verse is actually promising to reduce

our costs, which leaves us more money to spend. Reduced costs are better than increased income for many reasons including the fact that increased income increases the leeches attacking our income such as tax or people who want us to pay their bills.

7. There are a lot more details here but we are only taking a '*high level view*' to compare these three action verbs. The only other thing to mention about this verse is the sentence: *For with the same measure that ye mete withal it shall be measured to you again*. We see this precept applied many different ways within the Bible. If you want your loved ones to receive a lot then give a lot.

C. Invest in Missions:

1. Many messages have been preached on '*Faith Promise Mission Giving*'. These messages would be perfect if they used the verb '*invest*' instead of give. Instead of the verb '*invest*', the Bible uses the phrase '*lay up for yourselves treasures*'. In both cases (the verb of '*invest*' and the phrase of lay up for yourselves treasures), we are putting valuables into the trust of another person with the expectation that they will keep that treasure safe and will also increase the value of that treasure. We are also going to check with that person periodically and check on the safety of our treasure and the job they are doing to increase it. This is a totally different attitude when we give and then leave the recipient alone. With our investing in missions, we are to be regularly praying for the missionaries that they are protected and effective in their work for the Lord. If they are not doing the work of the Lord, we are to stop investing in them. Where giving is a one-time event, this is to be regular and continuous. We are also to be faithful in it even if it makes us not fulfill our own desires. Whereas, giving is usually provided from our abundance, '*investing*' is continued even when there is no abundance.
2. John 6:27 says: *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed*. In this chapter, Jesus is teaching lessons which must be understood spiritually and uses the word **meat** for '*the basic substance that our body is made from*'. Here we are literally commanded to **not** work for even the most basic needs of life but to depend on God providing those needs while we work for that meat which endureth unto everlasting life. This is another way to say work to lay up treasure in Heaven. We do this by obeying the '*Great Commission*' and by supporting missions.
3. Matthew 6:19-21 says: *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also*. Here we are ordered to **not** have a lot of things in this world. Having these worldly things makes it far more difficult to bring forth multiple spiritual fruit (Matthew 13:1-23; Mark 4:3-20; Luke 8:5-15). Our parable was given specifically to teach us that worldly things will steal our hearts from God and heavenly things. It specifically tells us to put our heart and our treasure in heaven.
4. An important part of this is the requirement to verify the claims of missionaries who are supposed to be doing the work which we are investing in. This is a separate lesson and is covered in the Study called Non-preacher Missionaries. The truth is that there are '*Moochanaries*' who take support for doing mission work but are not really doing it. They get away with this because people are taught to give to missions and believe that they are laying up for yourselves treasures in heaven simply because they are giving. However, our verse specifically warns us about the thief. If the people we are supporting are not producing actual spiritual fruit, then we are giving our money to a thief and are **not** laying up for yourselves treasures in heaven. We must pray for God to watch over our investment, pray for God to bless the missionary and his work, read the reports sent back from the missionary and pray for his specific needs and visit the work, or send a reliable witness to visit the work, so that we have the God-required second witness.
5. Philippians 4:15-17 says: *Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account*. Notice that Paul is talking about their financial

support to him as a missionary. Now notice that he says that the result of supporting the missionary is fruit that may abound to your account. The account is in Heaven and controlled by God. The fruit is spiritual fruit which lasts forever. There is no place in the Bible that promises that our giving will produce spiritual fruit and, in fact as already shown, the results of giving are received here in this physical life.

6. There, obviously, is much more in the Bible that can be said about this subject. Just look at all of the messages and books that are available on the subject of Faith Promise Giving. However, without going into all of the details, the main message of this point is that when it comes to missions support, we are to treat it like an investment. We are to monitor and regularly check on how our '*investment*' is doing. This is opposed to how we treat the tithe and to giving. Most people do the opposite of what God's Word tells us to do because the wisdom of this world tells us to do the opposite of the wisdom of God (1Corinthians). Instead of checking on what is close and easy while we trust what is far away, God tells us to put our faith in Him for what is close but to verify claims from men who are far away.

Pray for your missionaries on a regular basis, read their reports, but also send a second witness to the field to verify the claims within those reports.

D. Our attitude of heart:

The primary attitude of a saved person's heart to have is: '*We are here to please God*'. If something pleases God, then we should do it. If something does not please God, then we should not do it.

1. Matthew 13:44 says: *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.* This is one of the places in the Bible where we get the instruction to deny our fleshly desires and to even sell all in order to have treasure in heaven. Notice that the man receives joy, but that joy comes after he acts to purchase the field. The Bible teaches that our future joy will be in proportion to how much glory God gets from our presently life in this world. Thus, this parable is teaching us to do whatever we can to increase our future joy by increasing how much glory that God gets from our present life in this world. We find this same lesson in Matthew 19:21, Mark 10:21 and Luke 18:22.
2. Matthew 6:19-21 says: *Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.* Once more we see the words *lay up for yourselves*, which speaks of 'savings and investing' and not of giving. Next, notice the phrase: *For where your treasure is, there will your heart be also*. This tells us why (for) we should lay up for yourselves treasures in heaven. By obeying this command, we turn our heart towards heaven and away from the lusts of this life. God is more concerned about your heart than He is about anything in this world because your heart is part of what you take to heaven and your heart can only be changed while you are in this world.
3. Philippians 4:18-19 adds to the prior reference in Philippians with: *But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus.* Notice that Paul now says that their supporting missions was *an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God*. This literally tells us that supporting missions pleases God, which is our primary job in this life. Please also notice that Paul now says *my God shall supply all your need*. Pay attention to the fact that this promise is only given to the people who supported the missionary. Further, he did not promise that all of their desires would be met because that would go against God's effort to only reward the obedient. If God gave their desires, people would support missions to get lustful desires met and not just do it out of obedience. Thus,

once more, we see that while our need is met in this life, our reward is not given until we get to Heaven where we cannot lose it.

What is Your Level of Spiritual Maturity?

Acts 11:26

In many parts of the world, people think that everyone born in a country that is called "Christian" is a Christian. Many people believe that they are Christians when they join a religion that tells them that they are Christians. Others believe they are Christians when they are baptized by a church which claims to be Christian. Most people who claim to read their Bible think that they are Christians as soon as they are saved. Most Bible preaching preachers would also agree with this. They would agree that people who do not meet the said requirements are not truly Biblical Christians. However, all of these definitions cannot be correct.

The fact is that God defines the word *Christian* in the Bible and God's definition is more than being saved. In addition, this is one of several Biblical words which reveal a level of spiritual maturity. This is important to know because God makes certain promises to more spiritually mature people than He does to saved but spiritually immature people.

The devil motivates people to claim to be what they are not for several reasons, all of which end up making God look bad.

- The devil is a liar and the "father of lies" (John 8:44). Since saved people are to give God glory, saved people who go along with the lies of the devil are doing the opposite of giving God glory. Eventually, God has to punish His children who keep supporting the lies of the devil. Therefore, agreeing with the lies from the devil makes God look bad and causes the child of God to be punished.
- There are promises from God attached to our spiritual maturity. People who are saved but have not reached that level of spiritual maturity have not met God's requirements in order to receive the promises. When God's people believe that they should receive these promises, but they don't receive the promises because they have not met God's requirements, they question God, the Bible and the promises of God.
- No one likes to go through the lessons which bring maturity whether it is physical or spiritual. Our flesh is lazy and all of us want a shortcut. That's why people believe that they can just "name it and claim it". However, God refuses to accept such shortcuts. Therefore, people who take these short-cuts deceive themselves and they can be harder to win to the truth than people who have not been deceived. In Matthew 23:15, Jesus warned about following our religion which wants to "make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves".
- When lost people try to "claim" promises from the Bible, God's people are supposed to correct them. However, if God's people are not spiritually mature and are not able to clearly explain the truth of the Bible, then God's people contribute to the confusion over what the Bible really says.
- I could go on with more reasons why the Devil wants God's people to believe lies about God's promises and their own level of spiritual maturity. However, we will return to the main subject with the warning that if you do not make your personal beliefs match the Bible then you will be deceived and be punished by God instead of being blessed.

God has different words in the Bible which describe a person's relationship with God. These words are:

1. Lost
2. Church member
3. Child of God
4. Carnal child of God
5. Disciple
6. Son
7. Christian
8. Saint

In addition to these words, the Bible has words for positions within the church which people associate with spiritual maturity because people are supposed to be spiritually mature before receiving these positions. However, **1John 4:1** warns: "*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*" We will not go into these words about positions but will warn that the Devil has people claim these positions. They are liars just like the devil. Therefore, do not assume that a person has any level of spiritual maturity just because they claim to have some position or title. Always "*try the spirits whether they are of God*". This means that we must test repeatedly until we are very confident with the honesty and level of spiritual maturity which the person claims. Doubt all spiritual claims until you have personally verified the claim.

Bible definitions of these words:

1. **Lost** – This is our initial state when we are born. We are all born selfish and self-centered. We all want things to go our own way and not obey God. A child will fuss even if there is nothing wrong because it wants all of its mother's attention.
 - **1John 3:4** says "*sin is the transgression of the law*". God does not want us going into Heaven and making it a mess like this world is a mess.
 - Yes, Jesus died for the sins of the whole world (**1John 2:2**). But He also said, "*I am the way, the truth, and the life: no man cometh unto the Father, but by me,*" in **John 14:6**. The person Who is 'God in human flesh' is our only way to God the Father and true salvation. Anyone who has not accepted this personal relationship with Him as Lord is lost according to the Bible. In addition, this relationship includes an agreement to worship and obey the Son of God as our Lord. This is so that He has our agreement to change us after we are saved.
 - Any so-called plan of salvation which does not include this relationship and agreement is not Biblical and is a lie from the Devil which will send people into the "lake of fire" for eternity. As the angel told Joseph in **Matthew 1:21**, "*thou shalt call his name JESUS: for he shall save his people from their sins*". Unless He gets us out of our sins, He has not "saved us from our sins".
2. **Child of God** – Any person who is truly Biblically saved is a child of God.
 - **Romans 5:8** Says: "*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*"
 - When He "died for us", He "redeemed" us "that we might receive the adoption of sons" as explained by **Galatians 4:4-5**, which say: "*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.*" Thus, our "receive the adoption" is dependent upon God's Son, which matches what we said was required to change from being lost to being a "child of God".
 - Again, **Ephesians 1:5-6** says: "*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*" Where we were lost and on our way

- to an eternity in the “lake of fire”, we are made “children of God” and our destination changed to be God’s personal home called “heaven” when we personally accepted that Christ died for our own personal sins and accepted the relationship which He offers to us.
- However, **Galatians 4:1** tells us: “*Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all*”. This verse literally tells us that we do not get all of the promises to “sons” “as long as he is a child”. This is only one of several places in the Bible which tell us that we must meet God’s conditions in order to receive God’s promises.
 - Yes, we will go to Heaven but we are not promised a mansion but only promised “a place”, which is only a bed-space. Also, God does not “wipe away every tear” until after more than 1,000 years after the rapture and the Bible teaches that God’s disobedient children will have tears an average of twice a week for that 1,000 years. Therefore, God provides much motivation for us to “grow up”.
 - **Ephesians 4:11-15** tells us that God gave ministers to the church “*For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.*” One of the major reasons why God created the church is to help His children to “grow up into him in all things”. God did this because He wants to bless His children but only blesses those who “grow up”. God provided everything that His children need to “grow up”, but requires us to make the personal effort because He will not take away our free will.
3. **Church member** – You must be Biblically baptized before becoming a church member.
- Becoming a church member makes the local church our spiritual family. They may take care of us and care about us as a “sympathizer”, but not to the same extent as when we are church members. Also, they have every right to exclude us from things if we are not members.
 - A church member must first be Biblically baptized in order to be identified with God and His church. **1Corinthians 10:1-2** says: “*Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea.*” Lots of people want to argue about a lot of non-Biblical things concerning baptism including “dunking” versus “sprinkling”. However, the Jews crossed the Red Sea on dry land and were neither “dunked” nor “sprinkled”. However they were identified with Moses and the Mosaic Law.
 - **Romans 6:3-4** says: “*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*” Baptism is a symbolic ceremony whereby we publically declare that we will “walk in newness of life” like Christ did after His resurrection. The basic gospel is that He died to pay for our sins, He was buried to be separated from this world and He rose to walk differently. We are “dunked” to show that we will be identified with His paying for our sins and that we agree that we cannot earn Heaven on our own. We are put under the water symbolizing that we will be separated from this world and the sins and temptations of it. We are raised out of the water symbolizing that we agree to “walk in newness of life”.
 - Our baptism is done “in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). This is a public declaration that we are agreeing that our future life will be identified with the holiness and righteousness of God the Father. We are agreeing that our future life will be identified with the sacrifice and service of God the Son. We are agreeing that

- our future life will be identified with the ongoing personal relationship with God which is through God the Holy Ghost.
- **Amos 3:3** says: “*Can two walk together, except they be agreed?*” We cannot join God’s church until we publically agree to “walk with God”.
4. **Carnal child of God** – This is someone who is truly Biblically saved but who is living like a lost person. The title “carnal Christian” is a lie from the Devil and is never accepted by God. This will be explained in a moment but God’s true children need to know the consequences of being carnal.
- **1Corinthians 3:1-3** says: “*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*” There are many more references in the Bible which describe the carnal child of God but the main point here is that such are “babes in Christ”. They are not the spiritually mature people who are true Biblical Christians.
 - **Romans 8:6-7** says: “*For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*” Notice that the result of being carnal is a lack of peace. It is disobedience to “to the law of God” and results in death.
 - **Romans 6:16** says: “*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*” If we are not obeying God to the point that our life shows righteousness, then we are doing a “sin unto death”.
 - **1Corinthians 10:5** says: “*But with many of them God was not well pleased: for they were overthrown in the wilderness.*” These were God’s children who disobeyed God and God killed them. **1Corinthians 10** goes on to warn us against doing the same types of sins.
 - **Ephesians 5:3-6** and **Colossians 3:3-6** both warn us that “the wrath of God cometh on the children of disobedience”. The “children of disobedience” are God’s “children” who live in “disobedience”, which are carnal saved people.
5. **Disciple** – A disciple is a “taught child of God who has a disciplined life of learning. They pray and read their Bible daily as a minimum. They also study and meditate on God’s word so that it can affect their daily walk of life.”
- **Acts 11:26** says: “*And the disciples were called Christians first in Antioch.*” There were many saved people in the church at this time but they were not called Christians. You cannot be a true Biblical Christian unless you are first a disciple.
 - **Acts 11:29** says that disciples are active in the work of the church especially in the area of giving.
 - **Acts 13:52** says: “*And the disciples were filled with joy, and with the Holy Ghost.*”
 - **Acts 19:1-2** warns that someone can be a disciple while not being saved. Such people believe what religious men tell them and not what the Bible actually says.
 - **John 6:66** says: “*From that time many of his disciples went back, and walked no more with him.*” These disciples rejected Jesus because He taught spiritual truths which they did not understand and which they had to accept by faith before they could understand the truths.
 - **John 6:67-69** says: “*Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.*” True Biblical disciples believe what the Bible literally says even when they don’t understand it. This is called faith. They trust that God will give them understanding at a later time.

- **Mark 10:13** says: “*And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.*” A true disciple must accept that he is still learning and will make mistakes. He must be willing to be corrected by God and by God’s man.
 - **Mark 14:13-16** say: “*And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.*” True disciples are willing to obey even when God tells them to do something which makes no sense in our flesh.
6. **Christian** – is a saved person whose daily life displays control by Christ.
- **Acts 11:26** says: “*And the disciples were called Christians first in Antioch.*” There were many saved people in the church at this time but they were not called Christians. You cannot be a true Biblical Christian unless you are first a disciple.
 - **Acts 26:28** says: “*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*” Even as a lost man, Agrippa understood that true Christian doctrine has no middle ground. **Matthew 12:30** and **Luke 11:23** say: “*He that is not with me is against me: and he that gathereth not with me scattereth.*” A true Biblical Christian has committed their entire life to “gathereth” with Jesus Christ. The “*th*” on this word means that this is a life-style of “keeping on keeping on getting closer” to Jesus Christ. Anyone who has not completely dedicated their life to getting closer to Jesus Christ is not a true Biblical Christian. This is why it is impossible to be a true Biblical Christian and carnal at the same time. These two types of people are walking in opposite directions from each other.
 - Much more can be said about this role for the saved person but we will move on.
 - **2Timothy 3:12** says: “*Yea, and all that will live godly in Christ Jesus shall suffer persecution*”. **1Peter 4:16** says: “*Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.*” A true Biblical Christian knows that suffering and persecution will absolutely happen in their life and they are not only prepared for it but are also prepared to glorify God in the suffering and because of the suffering.
 - **Romans 8:10** says: “*And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*” One doctrinal error, which denies the Trinity, claims that all saved always have Christ in them. However, the truth is that all saved always have the Holy Ghost in them and Christ is a different member of the Trinity. **Ephesians 5:32** teaches that the relationship between a man and his wife is a picture of the relationship between Christ and the church. A married man can leave his wife and still be married but not be in a proper relationship with his wife. Likewise, a saved person can leave a proper relationship with Christ and still be saved. Such a person is not “in Christ” and Christ is not “in them”. This is one of several Bible references which tell us how a true Christian will live because they are in a proper relationship with Christ. The phrase “the body is dead because of sin” means that true Biblical Christians will stop responding to the prompts of the body (“is dead”) because those prompts lead to sin. Also, the true Biblical Christian will follow God’s Holy “Spirit” because He leads us to “life”.
 - **2Corinthians 5:17** says: “*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*” There is a doctrinal error which claims that we can be saved and not have God change our life. Without going into that doctrinal error, this verse clearly says that true Biblical Christians will be “a new creature (and) old things are passed away”. Whether a person is lost or carnal is a separate issue from the truth that a person cannot be a true Biblical Christian and still do their old sins and not have an obviously changed life which makes them a “new creature”.

- **2Peter 1:8** says: “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” The verses before this one tell us what “these things” are which are to “be in you”. Beyond that, this verse tells us that a true Biblical Christian will be “neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ”. **Acts 18:26** tells us: “And (Apollos) began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.” Neither Aquila nor Priscilla were preachers but they were true Biblical Christians who helped to start at least three churches according to the Bible. True Biblical Christians know Bible doctrine well enough to correct doctrinal error no matter how famous a preacher might be.
- Much more can be said about this role for the saved person but we will move on.
- 7. **Son** – This person can be male or female. They receive the character of their father.
 - **John 1:12-13** tells us: “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”. Obviously, the sons of God in these verses are not limited to males. When we combine this verse with **Romans 8:14** (“For as many as are led by the Spirit of God, they are the sons of God”), we see that true Biblical sons of God are led by the Spirit of God, which makes them have the same Spirit as their Father. Further, those who refuse to be led by the Spirit of God cannot claim to be the sons of God.
 - In **John 21:15-17**, there are three times that “Jesus saith to Simon Peter, Simon, son of Jonas”. Like Jonas, Peter had run away from the ministry that God called him to. In fact, **John 21:3** tells us of Peter's decision to leave the ministry. Also, like Jonas, God planned to use Peter to bring many people to salvation. For those who don't know it, Jonas reportedly preached the message that resulted in the greatest number of people being saved in all of the Old Testament. Likewise, Peter preached the Pentecost message. However, in **John 21:15-17**, Jesus used the phrase “Simon, son of Jonas” to deliver the message that Peter was displaying the character of “Jonas”.
 - In **John 14:7** we read: “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him”. This is just before “Philip saith unto him, Lord, shew us the Father, and it sufficeth us” (**John 14:8**). Most people know the rest of the story where Jesus tells them / us that He revealed “the Spirit of the Father” so much that looking at His life was seeing the Father. This is the same truth that Paul meant when he declared “For to me to live is Christ” in **Philippians 1:21**. Hopefully, people can understand why I say that the Bible uses the word “Son” to describe a person who has a spirit like their father.
 - Paul trained many preachers but he only had three whom he called “son”. The entire basis for people claiming that Paul wrote Hebrews is that it matches the character revealed in Paul's other writings. However, and of the three “sons” would reveal the same character in their writings. Further, Paul said that he signed all of his epistles but Hebrews does not have Paul named as the author like all of the other epistles, from Paul, do. Thus, we see one more application of the true meaning of the word “son”.
 - In the Bible, the word “Son” can be sub-categorized by the type of “Son”. We are told that the (capitalized) “Son of God” is “Jesus”, “Christ”, “Jesus Christ”, “Saviour” and “Lord”. We are also told that “God the Father” is also “Saviour” and “Lord”. Therefore, we can see how the (capitalized) “Son of God” is like “God the Father”. In addition, the Jews clearly understood from the Old Testament that “Christ” would be the (capitalized) “Son of God” because only the (capitalized) “Son of God” would be able to do the things that were prophesied about “Christ” and He would act like the Father. Since “Jesus” is “Christ”, and since the (capitalized) “Son of God” is “Jesus”, the titles of “Christ” and “Jesus Christ” also matches the definition of the (capitalized) “Son of God”. Further, as already noted above, Jesus” acted like the “God

the Father” so much that He declared that He revealed “God the Father” in **John 14**. In addition to these facts, we are told in **Hebrews 7:3** that “Melchisedec” was a type of the (capitalized) “Son of God” so that Old Testament saints would have an example. We are also told that Adam was a “son of God” (**Luke 3:38**), but a lower-case “son” was used for Adam just like it is used for all saved people.

- There are several verses which use “Son of David” and which tell us that the “Son of David” is “Lord”, “Jesus” and “Christ”. The phrase “Son of David” was another Jewish name for the “Messiah”. Basically, these verses show the basis of the Jewish belief that “Christ” would be the (capitalized) “Son of God” and “Lord” and a human man (“Jesus”), although they did not know His human name of “Jesus”.
 - While there are many similarities in the prophecies of “Christ” and of “Son of David”, the phrase “Son of David” is more often used similar to “Lord” and/or “King” since David is mainly known as the best king of the Jewish people and since David was promised by God that his physical descendent would rule Israel. However, the title of *Messias/Christ* is more associated with the role of a prophet, which is the messenger from God.
 - We are told that the “Son of man” is “Lord”, “Jesus”, “Christ”, “Saviour” and ‘God in human flesh’. We are told that the “Son of man” has physically returned to Heaven. The term of “Son of man” is used to emphasize His human nature. While His body was put into the ground, the “Son of man” would be three days and three nights in “the heart of the earth” (Hell) [**Matthew 12:39-41; 16:4; Luke 11:29-30, 32; John 21:15-17**]. That is, His soul and Spirit went to hell for us. While His Spirit came from God and His body came from Mary, His soul (mind, will and emotions) were human and trained just like ours are. That’s what **Hebrews 5** teaches us. **Hebrews 5:8** says: “learned he obedience” and **Hebrews 5:28** says: “*Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity*”. Our soul is what makes us different from all animals and is the identifying part of us as humans. The Bible uses the title of “Son of man” when emphasizing the human soul of the Son of God.
8. **Saint** – This person is a fully spiritually mature saved person whom God can send anywhere and they can be a leader and teacher or preacher in an existing church. If sent to where there is no church, they will start leading people to salvation and teaching them the Bible so that there is the basis for a true church when God sends a properly ordained pastor to the new work. This word is used in the New Testament in:
- a. **Matthew 27:52** says: *And the graves were opened; and many bodies of the saints which slept arose*. This is the first massive resurrection. Notice that only the *saints* arose.
 - b. **Acts 9:13** says: *Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem*. Saints are living people who are active in the ministry. True Biblical saints continue to serve God in spite of persecution and death.
 - c. **Acts 9:32** says: *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda*. Saints multiply.
 - d. **Acts 9:41** says: *And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive*. Saints see the work of God.
 - e. **Acts 26:10** says: *Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them*. Saints disrupt established religions and religious power structures with their God-given testimonies.
 - f. **Romans 1:7** says: *To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ*. This is what God wants all saved to become. We are called to be saints but **Matthew 22:14** says: *For many are called, but few*

- are chosen. God chooses who is actually a saint but His criteria are based upon spiritual maturity.
- g. Romans 8:27-28 says: *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* First, these verses say that the Holy Spirit maketh intercession for the saints. The more spiritually mature you are the more you see the Holy Spirit working in your prayer life. Secondly, these verses do not say that all things work together for good for everyone but for them that love God, to them who are the called according to his purpose. A saint focuses his life on the love of God and on fulfilling the purpose of God. That is why he has these promises from God.
 - h. Romans 12:13 says: *Distributing to the necessity of saints; given to hospitality.* Spiritual leaders are concerned about the physical needs of God's saints.
 - i. Romans 15:25 says: *But now I go unto Jerusalem to minister unto the saints.* Spiritual leaders are concerned about the physical needs of God's saints.
 - j. Romans 15:26 says: *For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* Saints are concerned about the physical needs of other saints.
 - k. Romans 15:31 says: *That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints.* Saints can be caught up in religious fervor which may not be completely correct.
 - l. Romans 16:2 says: *That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.* Romans 16 names several non-preachers who were in Rome starting a church. True saints are true missionaries and available to be sent anywhere God wants them to go.
 - m. Romans 16:15 says: *Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.* Saints fellowship with other saints.
 - n. 1Corinthians 1:2 says: *Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.* All saved are called to be saints.
 - o. 1Corinthians 6:1 says: *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?* True saints can apply the wisdom of God to problems of this life.
 - p. 1Corinthians 6:2 says: *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?.*
 - q. 1Corinthians 14:33 says: *For God is not the author of confusion, but of peace, as in all churches of the saints.* True saints have unity of doctrine because their beliefs are dictated by the Bible and God's Holy Spirit.
 - r. 1Corinthians 16:1 says: *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.* All churches are to be concerned with the physical needs of other saints.
 - s. 1Corinthians 16:15 says: *I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,).* The ministry of the saints is missions.
 - t. 2Corinthians 1:1 says: *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.* Blessings are offered to saints who obey the word of God and are faithful.
 - u. 2Corinthians 8:4 says: *Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints..*
 - v. 2Corinthians 9:1 says: *For as touching the ministering to the saints, it is superfluous for me to write to you.*
 - w. 2Corinthians 9:12 says: *For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.* True saints not only supply the needs of others but they give thanks to God for the help they receive and for the ability to help others.
 - x. 2Corinthians 13:13 says: *All the saints salute you.*

- y. Ephesians 1:1 says: *Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.* Blessings are offered to saints who obey the word of God and are faithful.
- z. Ephesians 1:15 says: *Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.* The truly saved will love all the saints.
- aa. Ephesians 1:18-19 says: *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.* True saints understand Biblical doctrine and experience the power of God in their lives. Their understanding and belief is based upon the working of God's power and not just according to religious tradition.
- bb. Ephesians 2:19 says: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.* The citizenship of true saints is in heaven more than in any Earthly country.
- cc. Ephesians 3:8 says: *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.* God gives grace to saints to preach and be a witness for Him.
- dd. Ephesians 3:16-19 says: *That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.* These many blessings are given to saints while the less spiritually mature may not experience them.
- ee. Ephesians 4:12 says: *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Even after someone reaches the spiritual maturity to be a saint, they still need perfecting.
- ff. Ephesians 5:3 says: *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.* True saints put aside known sins from their life.
- gg. Ephesians 6:18 says: *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.* Part of our '*Spiritual Warfare*' is to consistently pray for other saints that they not fall.
- hh. Philippians 1:1 says: *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.* Blessings are offered to saints who obey the word of God and are faithful.
- ii. Philippians 4:21 says: *Salute every saint in Christ Jesus. The brethren which are with me greet you.* Saints send encouragement to other saints, especially to those on the mission field.
- jj. Philippians 4:22 says: *All the saints salute you, chiefly they that are of Caesar's household.* Missionary saints pray for those who send them and send encouraging reports back.
- kk. Colossians 1:2 says: *To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.* Blessings are offered to saints who obey the word of God and are faithful.
- ll. Colossians 1:4 says: *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.* Saints love other saints as part of their faith in Christ Jesus.
- mm. Colossians 1:12 says: *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.* The full inheritance is given to saints in light. People with a lesser spiritual maturity receive a lesser inheritance.
- nn. Colossians 1:26 says: *Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.* Saints receive revelation from God which less spiritually mature and lost people do not receive. Saints are to use these revelations to help other saved people to spiritually mature.
- oo. 1Thessalonians 3:13 says: *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.* Saints will be returning with Christ for His 1,000 year reign. Saints are to have stablished hearts unblameable in holiness before God.
- pp. 2Thessalonians 1:10 says: *When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.* Christ is

- to be glorified in his saints because their belief is to result in a testimony similar to Paul and other church leaders.
- qq. 1Timothy 5:10 says: *Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.* Only widows who have a testimony of being a saint are to be supported by the church.
- rr. Philemon 1:5 says: *Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints.* The love of God's saints is equated to the personal love and faith...*toward the Lord Jesus.*
- ss. Philemon 1:7 says: *For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.* Love and provision of saved people is a required testimony of a true saint.
- tt. Hebrews 6:10 says: *For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.* Love and provision of saved people is a required testimony of a true saint. This is one of the causes which will result in eternal reward.
- uu. Hebrews 13:24 says: *Salute all them that have the rule over you, and all the saints. They of Italy salute you.* Missionary saints pray for those who send them and send encouraging reports back.
- vv. Jude 1:3 says: *Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.* Saints earnestly contend for the faith which was once delivered unto the saints.
- ww. Jude 1:14 says: *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.* Saints will be returning with Christ for His 1,000 year reign.
- xx. Revelation 5:8 says: *And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.* The prayers of saints are part of the true worship in Heaven.
- yy. Revelation 8:3 says: *And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.* The prayers of saints are part of the true worship in Heaven.
- zz. Revelation 8:4 says: *And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.* The prayers of saints please God.
- aaa. Revelation 11:18 says: *And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.* Saints will be rewarded by God in the 1,000-year reign of Christ.
- bbb. Revelation 13:7 says: *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.* Saints cannot win except with the power of God. However, true saints are faithful to God even in suffering and death.
- ccc. Revelation 13:10 says: *He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.* True saints are faithful to God even in suffering and death. They patiently wait for God to make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.
- ddd. Revelation 14:12 says: *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.* True saints are faithful to God even in suffering and death. They patiently wait for God to make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.

- eee. Revelation 15:3 says: *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.* True saints worship and obey God.
- fff. Revelation 16:6 says: *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.* True saints are faithful to God even in suffering and death. They patiently wait for God to make things right and understand that God must wait until people condemn themselves by their own actions because God is always right and just.
- ggg. Revelation 17:6 says: *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.* The world's religion will persecute and kill true saints.
- hhh. Revelation 18:24 says: *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.* The world's religion will persecute and kill true saints.
- iii. Revelation 19:8 says: *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.* Saints are to have their own righteousness which they receive from Jesus Christ when they let Him live through their life on Earth.
- jjj. Revelation 20:9 says: *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.* Saints will be involved in the final fight with Satan.

Labor for Everlasting Life: John 6:27-29

This title and message must be kept within the context of where Jesus gave this command. He was not speaking about the lost receiving salvation but was speaking to disciples who were positive that they were already the “*children of God*” and wanted to receive increased spiritual life in the form of greater blessings from God.

This message is not to the lost but is to the saved.

Satan gets his preachers to preach doctrinal error and then scares God's people away from God's truth by having liars claim that they are preaching doctrinal error when they preach or teach Biblical truth. We cannot work for salvation but the Bible teaches that the saved are to do God's work after their salvation and the work that they are to do is to let God work in and through their personal life. Therefore, there are two Biblically correct types of work that are commanded to be in the life of the saved -- the work the saved are to do and the work that God does through their life. Do not let the devil's liars keep you from doing and teaching God's command to the truly saved.

John 6:26-29 says “*Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*”

1. “*Labour not for the meat which perisheth*” - What to not do.
 - a. They had a wrong attitude.

“*Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*”

 - They were looking for physical blessings in this world (“*ye did eat of the loaves, and were filled*”).
 - They rejected the message from God “*not because ye saw the miracles*”.
 - They rejected the messenger of God in John 6:66.
 - b. They had a wrong care
 - Jesus had taken His disciples across the Sea of Galilee to a place away from people twice to try and have a time to grieve over the death of John the Baptist. We see this by matching events across the Gospels. These people didn't care about Jesus or His disciples or their needs. They only cared about their own physical desires. However, God wants us to love others.
 - c. They had a wrong understanding.
 - John 6:28-30 Jesus told them: “*This is the work of God, that ye believe on him whom he hath sent*”. They wanted to do miracles so that they would look good and when they couldn't get God to make them look good they demanded more signs even after seeing the miracles of healing and the feeding of 5,000. They thought God had to fulfill their demands if they worked for God.
 - d. They had a wrong faith.
 - In this chapter, Jesus used symbols and spiritual reasoning to explain that the truly saved must agree to let the spiritual influence of Jesus change the type of people they are and change how they life in this world. They left Jesus because their faith was in what their religion told them instead of being in the word of God. (John 6:66-69).
2. “*Labour for that meat which endureth unto everlasting life*” - What to do.
 - a. Work for what only comes from our personal relationship with Jesus. (“*which the Son of man shall give unto you*” John 6:27)

- b. Base your faith on the Word of God, which is our picture of Jesus. (*“for him hath God the Father sealed”* [John 6:27](#))
- c. [John 4:36-38](#) *“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”*
- Working with missionaries and others in the kingdom of God gets us fruit unto life eternal. God tells us to work with others within His church and do what we can while letting others do what they can. Not everyone can go to the mission field but those who can't go can send.
- d. [1Corinthians 3:6-8](#) says: *“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.”*
- Each person determines how much fruit they put into their account in heaven by how much labour they do for God's kingdom in this life.
- e. [1Corinthians 4:11-13](#) says: *“Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.”*
- God's people are to be willing to suffer anything in this world that is required in order for them to labour in God's kingdom.
- f. [1Corinthians 15:58](#) says: *“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”*
- We are to believe the promise of God and keep it as the motivation for our labour.
 - Those who are saved but don't labour in the kingdom of God prove that they don't believe the promise of God.
 - Further, the amount of our life that we devote to this labour proves how much true Biblical faith we have.
- g. [2Corinthians 5:9](#) says: *“Wherefore we labour, that, whether present or absent, we may be accepted of him.”*
- Only those who labour in God's kingdom will be accepted of him and hear: *“Well done, good and faithful servant”* ([Matthew 25:21, 23](#)).
- h. [Colossians 1:28-29](#) says: *“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.”*
- Our labour is to fight against the lusts of our flesh and to live a righteous life so that Christ can work through our life.
- i. [1Thessalonians 2:9](#) says: *“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.”*
- The missionary is to make the gospel available to the lost without charge. It is only after people get saved that they are to labour in God's kingdom by participating on the Church's missions program by sending or being sent as a missionary.
- j. [2Thessalonians 3:8-9](#) says: *“Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us.”*
- The truly saved are to follow the example of those who led them to salvation and grow up spiritually so that they can also enter into the labour of God's kingdom.

- k. Hebrews 6:9-12 says: *“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises”*.
- Notice our promise that God is not unrighteous to forget your work and labour of love. This is the promise which we are to believe and act upon.
 - Now notice that our reference says: *“which ye have shewed toward his name, in that ye have ministered to the saints, and do minister”*. Anyone who is not active in the kingdom of God, especially in the work of missions, does not receive this promise.
 - Next, notice that our reference says: *“But, beloved, we are persuaded better things of you, and things that accompany salvation”*. The work of missions is part of the things that accompany salvation. All saved are expected to be involved in this labour.
 - Next, notice that our reference says: *“we desire that every one of you do shew the same diligence to the full assurance of hope unto the end”*. This is a labour that we are to be involved in until our death and it is a labour which we are to do with the same diligence. That is, never backslide on our missions labour whether it is doing missions or supporting missionaries.
 - Next, notice that our reference says: *“to the full assurance of hope unto the end”*. Failure to do this labour proves that you do not have the full assurance of hope. This proves that your claim to trust God is a lie or that of a spiritual child that is so weak that you cannot do anything to help the family of God.
 - Finally, notice that our reference says: *“That ye be not slothful, but followers of them who through faith and patience inherit the promises”*. If you are not doing the work of the kingdom, especially the work of missions, then you will not inherit the promises. Further, if you do not do the work through faith and patience, then you lessen or lose the promises which are given to you. Any saved person who is not a follower of them who through faith and patience inherit the promises is slothful and is asking God to motivate them with problems and pain.
- l. 1Thessalonians 5:12-13 says: *“And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves.”*
- God's people are to highly esteem missionaries and other full time workers in God's kingdom for several reasons including so that other young people will be attracted to also enter the ministry.
- m. 1Timothy 5:17 says: *“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”*
- God counts preaching and teaching the word and doctrine as the most valuable labour that a Christian can do. Women can be teachers and have a major effect upon the basic belief of young believers.
3. *“This is the work of God, that ye believe on him whom he hath sent”* - Who to trust.
- a. 1Timothy 4:10 says: *For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.*
- If you do not labour in God's kingdom then you prove that you are either lost or you do not trust in the living God
- b. Hebrews 4:9-11 says: *“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”*
- According to Hebrews, we enter God's rest when we stop worrying about our own physical needs and trust God to provide those things while we concentrate on working in God's kingdom.
 - Notice that our reference says: *“For he that is entered into his rest, he also hath ceased from his own works”*. Until you stop trying to provide for your own physical needs, you have not ceased from your own works.

- If you are still worrying about your own physical needs then you do not really trust God to provide them.
 - Notice that our reference says: “*Let us labour therefore to enter into that rest*”. We must labour to enter into that rest by finding the promises of God in His word. Then find and do what God's word says to do in order to receive the promise. Also, truly Biblically believe that God will keep His promise in His time and in His way.
 - Finally, notice that our reference says: “*lest any man fall after the same example of unbelief*”. When we claim to trust God but fail to truly trust Him, we show others that they can follow our example of unbelief. We show that people can claim a -head belief- while refusing a -heart belief- because our example shows that God's people do not have to live the faith that they claim. We must live the faith that we claim and any faith that we cannot live we must stop claiming to have it.
- c. Revelation 2:2-5 says: “*I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*”
- We must constantly verify that we are sticking to the first works which is to preach salvation by Jesus Christ alone and teaching spiritual growth by believing and obeying the word of God. The danger is falling into preaching the religious doctrine which we are taught without verifying that it matches the Bible.
 - Notice that this church had “*left thy first love*”. If we are not still preaching Jesus Christ and Him alone, then we probably have left our first love. We truly prove that we believe on him whom God hath sent when we obey Him, trust Him to provide our needs, Point others to Him for salvation and all other needs and use the testimony of our personal life to show others how Jesus Christ provides for all of our needs. If we do not have this type of testimony then we have left our first love and need to repent.

God believes in 'put up or shut up'. Back your mouth with your life or stop claiming to be a Christian. It is better to say nothing than to claim to be a Christian and not live the life. However, it is best to believe God's promises and let Him change your life to match the claim. There is nothing wrong with claiming to be newly saved but having God change your life and make you to be like Him.

- Are you involved in supporting missions?
- If not, then you will not receive some of the promises until after you become involved on a regular basis. Why not commit to 1% to 10% of your income to be given above the tithe? Do not give more than 10% to start or the devil will cause you to stumble and fall.
- If you are involved, then God wants you to grow your faith by increasing your mission giving by at least 10% of your current giving. If you're giving 10% now, then that is only an increase of another 1%.
- If you can give more, than do so with faith that God will meet your needs and increase your eternal reward.
- Finally, God is looking for spiritually mature people who will give their own selves to the Lord and go to the mission field as a preacher or as a full-time non-preacher missionary. Yes, doing that is scary, but the truly brave is not the person without fear but the person who acknowledges their fear and tells God that they will trust God to overcome the fear. God is looking for those who are already busy in the ministry to become missionaries. God took Paul and Barnabas because they were the best who were in the church at Antioch. God wants the best to go to the mission field and God will cause others to grow up spiritually and take over whatever jobs are left open. So, are you spiritually mature enough to become a missionary? If not, why don't you ask God to mature you to the point that He can make you a missionary in the future?

New Testament Themes

Matthew	Jesus Fulfilled the Mosaic Law
Mark	Jesus Shows us How to be a Servant
Luke	Jesus is our example man
John	Jesus is the Son of God
Acts	How the Holy Spirit Directed the Apostles
Romans	Basic Doctrines for Christian living
1Corinthians	Test of Spiritual Maturity
2Corinthians	Spirit led life vs. Fleshly life
Galatians	Gospel of Christ: Don't Leave it for Another Gospel
Ephesians	Gospel of Christ: Don't Mix with Doctrinal Error
Philippians	Keep on keeping on
Colossians	Gospel of Christ: Don't be Ignorant of it
1Thessalonians	The elements of a true church.
2Thessalonians	The Lord will judge righteously
1Timothy	Godly Leadership: Take Heed unto the Doctrine
2Timothy	Sound Doctrine Versus Doctrinal Error
Titus	Basic Job Description of a Pastor
Philemon	Non-preachers Obey the Gospel of Christ
Hebrews	How God the Father Deals with His sons
James	Beware of Living by Doctrinal Error
1Peter	Use what God gave to you for a proper testimony during suffering
2Peter	Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ
1John	Jesus Christ shows us how to live in the flesh
2John	Prove that You Follow Truth
3John	God's People are to Help Missionaries
Jude	Beware of false doctrine and false teachers within the church
Revelation	Jesus Christ is Lord