

Week 4 - Evangelism and Missions

Introduction

The last words of the Gospel of Matthew remind the church of the vast responsibility that all believers have:

“All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18-20)

Jesus takes evangelism and missions quite seriously. For the true believer, missions and evangelism are not options. They are an outworking of genuine faith. This might seem radical, but the reader of Scripture cannot escape God’s tremendous heart for the lost, the poor, and the unreached. The prophets condemned a society that left its poor by the wayside, while it splurged in the momentary delights of this world. These were not pagan fanatics or atheistic immoralists, but God’s people, Israel.

When God was about to bring Israel into the Promised Land, He gave them this strict warning:

¹⁰ When the LORD your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you—a land with large, flourishing cities you did not build, ¹¹ houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, ¹² be careful that you do not forget the LORD, who brought you out of Egypt, out of the land of slavery. (Dt. 6:10-12)

God knew that the people would forget not just the poor, but they would forget Him! Of course, just coming into the Promised Land, seeing all the miracles happening around them, it would be hard to forget such miracles. Yet, Israel was probably listening in one ear, but consumed by all of the beauty of land, saying to themselves: “Sure, sure, we won’t forget.”

Deuteronomy 15:4-5 says: “⁴ However, there should be no poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you, ⁵ if only you fully obey the LORD your God and are careful to follow all these commands I am giving you today.” There was to be no poor in the land, since God provided everything. It would make sense to feed the poor in light of such grace. Yet, this would not be so. They had forgotten the poor, but more importantly, they had forgotten their God.

Concerning the unreached peoples of the world, the Lord says: “¹⁰ In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious” (Isaiah 11:10). One day, people from all the nations of the world

will turn to worship the Lord. Indeed, people from every tribe, and tongue, and nation will be there in the end time to worship Christ (Rev. 7:9). It is a reality for all peoples of all times.

Jesus' final words in Matthew 28, was not simply wishful thinking. It was a look into the future that would ultimately display the glorious picture of Christ its risen, exalted, and ruler of the universe.

Evangelism

The word “evangelism” comes from the Greek word *euangelion*, literally meaning “good news.” In this sense evangelism and missions refers to the same function, the spreading of the good news about Jesus Christ to a lost world. What most people forget is that the greatest evangelist is not Billy Graham or Jim Eliot or William Carey. The greatest evangelist is God Himself. He is the one who “sent His only Son” (John 3:16). He spread the news about Christ and continues to do so. In fact, there is not one moment where God's initiative is not involved in the work of evangelism. Paul is right in saying: “I planted the seed, Apollos watered it, but God made it grow” (1 Cor. 3:6). God uses us to advance His Kingdom, but only He opens the doors and only He can make “it grow.”

We as a church, desire to see not just believers worship, but the lost come and worship Him as well. In fact, as a part of our worship, we see evangelism as a natural outgrowth of that worship. Our definition of evangelism is as follows:¹ Evangelism is the sharing of the Good News of Jesus Christ to the lost in our community, our city, and our country. It is an outreach to the lost, utilizing any biblical means possible, so that people might come to place their complete trust in Jesus Christ as their Savior and Lord. It is also an outreach to the poor, as the Good News in Scripture often coincides with the care of physical needs, as well as spiritual needs.

So we categorize evangelism into these two sections, the lost, and the lost poor, recognizing that each particular group sometimes has vastly different needs.

¹ A much more substantive definition of evangelism was taken up at the International Congress on World Evangelization. For our purposes, we uphold this statement as a premise, and focus more on the means of evangelism: “To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up the cross, and identify themselves with the new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.” In T.P. Weber, “Evangelism” in *Evangelical Dictionary of Theology*, edited by Walter Elwell, (Grand Rapids: Baker, 1984): 383.

The Lost

Hebrews 9:27 says: “²⁷ Just as man is destined to die once, and after that to face judgment.” Texts like this, along with John 3:16, Genesis. 18:25, etc. assume that there will be a judgment, one that requires salvation or mercy to avoid eternal punishment. But clearly, there is a lost world that is desperately in need of salvation. It is Jesus, in Mathew 25:31-46, who describes the ultimate judgment of God as an eternal fire. There will be both sheep and goats. Those who turn from the Lord are completely lost and will receive their just reward. With this presupposition then, the church is called to reach out to these people, in hope that the Lord will show His compassionate mercy.

Predestination is never an “out-clause” for personal evangelism. To do so would be to mock the very essence of such a doctrine. Since only the Lord knows whom He has called, it is still essential that all Christians evangelize to the poor. In fact it is a command of the Lord.² With that in mind, it is important to know that God desires all people to turn from their sin.³ Peter writes: “⁹The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Pe. 3:9). God desires more people to follow Him. The church has the important responsibility of carrying out the mission of Christ in bringing the lost sheep back to Him.

Method

There are many proposed methods for evangelism. Yet, Scripture does not reveal any single method as the standard of evangelism. Paul spoke at the synagogues to reach the Jews. He went to marketplaces and the town council chambers to reach Gentiles. Jesus went to the homes of tax collectors and “sinners.” One might say that evangelism is being in a situation where the gospel can be preached to non-believers. Some current methods used are:

- (1) Open Air Evangelism – This form of evangelism entails open market preaching, dramas, and possibly the passing out of written materials (tracts). Biblically speaking, the apostles were the first open air evangelists as Peter preached to thousands following the Pentecost and 3000 were saved that day (Acts 2). Usually, this form of evangelism is more for the believer as they build their boldness in Christ. Open air evangelism’s effectiveness, however, is often questioned. Today’s open air evangelists are scoffed at and ridiculed, which does not mean that open air evangelism should cease. Jesus says: “¹¹ “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. ¹² Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you” (Matthew 5:11-12)

² The topic of election and evangelism is covered in further in Week 6 of Phase 3, and will not be covered in detail here.

³ This is God’s genuine desire, His prescriptive will. It is by this will, which is completely genuine, that all people actually turn to Him.

- (2) Outreaches & Crusades – These were made famous by evangelists such as D.L. Moody, Billy Sunday, and of course Billy Graham. They are high visibility, high impact, large crowd meetings, where an evangelist preaches the gospel and gives an altar call for all those who have a desire to accept Jesus as Lord. One critique of this method is that it can lead to “easy believism.” This means that people are easily convinced to believe in the gospel without any real change or transformation. People are swayed by the message without realizing the cost of discipleship.
- (3) Lifestyle (AKA Friendship) Evangelism – This is relatively a new term, but an old concept. The idea is that people will come to know Christ, not by the words that one says, but how they live. In other words one should “walk the talk.” Certainly Scripture supports this view (Phil. 2:14-17). However, the difficulty is when a person uses lifestyle evangelism as an excuse to *never* directly present the gospel, saying that it might be offensive. Such an attitude is non-biblical as Jesus reminds us that the gospel will bring difficulty (John 16:33) and sometimes division (Matt. 10:34).
- (4) Media Evangelism – In our day and age the media (radio, TV, and now the Internet) is a wonderful opportunity to share the gospel with the lost. It can reach places that traditional means of evangelism have not been able to reach. The danger, however, is when it begins to replace traditional evangelism. Whereas mass crusades can lead to easy believism, mass media campaigns can lead to easy evangelism, which places no burden of responsibility on the evangelist. Ultimately, the cost becomes lessened and some might say, along with the gospel’s power.
- (5) Power Evangelism – John Wimber, founder of the Vineyard Christian Fellowship, was the first to describe this form of evangelism. Power evangelism is the usage of miraculous gifts for the sake of bringing someone to Christ. Some people, the theory goes, have an inability to come to Christ because of certain strongholds. Power evangelism works to overcome these strongholds, and point a person to Christ. The possible problem with this perspective is that power evangelism has been criticized for neglecting the role of the cross in evangelism. It is not the power that brings someone to Christ, but the cross of Christ that eventually turns the darkened mind to believe in Him.
- (6) Door-to-Door Evangelism – D. James Kennedy’s *Evangelism Explosion* has made this form of evangelism popular. However, door-to-door evangelism seems too much like the cults in its style.⁴ This is not to say that this method is ineffective or wasteful, as some people have genuinely come to know Christ through such methods.

⁴ Evangelism Explosion is not necessarily a door-to-door evangelism in that it seeks to use contacts already made through the church. However, its in-home style would seem to place it in this category.

Goals

The ultimate goals for all of these methods is the same: the glorification of Jesus Christ as Lord of the universe and hope of the world. The goal is to convert the unbeliever to a radical and yes, miraculous conversion to Christ. Paul writes: ¹⁴“The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor. 2:14). It is completely true that the transformation of the unbeliever is no less than an act of God’s magnificent grace. Evangelism seeks to be a part of the plan to transform blinded eyes that they might be able to see God. The Spirit is the ultimate evangelist, as only He can do such marvelous work. But the Lord uses His people to bring the rest of His people to Himself. So Paul remarks:

¹⁴ How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” (Rom. 10:14-15)

The Lost Poor

There is a distinction between the lost and the lost poor. The lost consists of all those who have yet to believe in Christ and continually rebel against God. The lost poor, however, is a sub-group of that list, that lives impoverished and still do not know the good news of Jesus Christ. The Bible certainly gives this class of people a particular perspective. The word “poor” appears over 170 times in the Bible. Most of these references refer to the physically poor. Also, many of these references refer to God’s deep concern for the poor. Some texts on the poor:

⁶ “Do not deny justice to your poor people in their lawsuits. ⁷ Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty. (Ex. 23:6)

¹⁰ “For six years you are to sow your fields and harvest the crops, ¹¹ but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your vineyard and your olive grove. (Ex. 23:10)

¹⁰ Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the LORD your God. (Lev. 19:10)

⁷ If there is a poor man among your brothers in any of the towns of the land that the LORD your God is giving you, do not be hardhearted or tightfisted toward your poor brother. ⁸ Rather be openhanded and freely lend him whatever he needs. ⁹ Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward your needy brother and give him nothing. He may then appeal to the LORD against you, and you will be found guilty of sin. ¹⁰ Give generously to him and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to. ¹¹ There

will always be poor people in the land. Therefore I command you to be openhanded toward your brothers and toward the poor and needy in your land. (Dt. 15:7-11)

²⁶ *The poor will eat and be satisfied; they who seek the LORD will praise him. (Psalm. 22:26)*

Woe to those who make unjust laws, to those who issue oppressive decrees, ² to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless. (Isaiah 10:1-2)

⁵ *Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? ⁶ But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? ⁷ Are they not the ones who are slandering the noble name of him to whom you belong? (James 2:5-7)*

All of these texts point out the fact that God has a deep concern for the poor. In fact Leviticus 19:10 tells us that the reason we are to care for the poor is that it is in the nature of God Himself. God Himself cares for the poor and that is exactly who He is. He saved the poor is spirit, those who are wretched in need of everlasting mercy. All people rich or poor monetarily, fall under that category.

God's concern for the poor must not be taken lightly. One of the primary reasons of God's harsh judgment upon Israel, was their neglect of the poor. The book of Amos is filled with a stinging indictment of God's people in their blind eye to the less fortunate. Amos writes:

“For three sins of Israel, even for four, I will not turn back my wrath. They sell the righteous for silver, and the needy for a pair of sandals. ⁷ They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed” (Amos 2:6-7).

¹¹ *You trample on the poor and force him to give you grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine. ¹² For I know how many are your offenses and how great your sins. You oppress the righteous and take bribes and you deprive the poor of justice in the courts. (Amos 5:11-12)*

They refused to heed the warnings of God and had forgotten God's call to remember His mercy, and to have *no* poor in the land. The church, as the new people of God, are under the same call. It is impossible as a Christian to live in physical riches and have no concern for the poor. The church as a whole, and members individually, are required to give and serve the poor. If revival is a real desire for the church, then part of that desire must come with a concern for the poor.

What this means practically is a shift of thinking. Loving the poor is not about writing checks, or even visiting soup kitchens. As a Christian, it means first understanding God's broken heart for the lost poor. Our greatest goal is to turn people to Christ, not to feed the poor. Sadly, many well-intentioned Christians have made a care for physical needs the fundamental purpose for caring for the poor. But as Christians, we serve, not the poor, but the lost poor. Thus, it our deep desire to serve the poor *so that* they might come to a full understanding of Christ. The clothing and feeding are a means. Then does this mean that Christians serve the poor with an ulterior motive? Absolutely! The greatest gift that anyone can give to a person is the blessings of the gospel. Poverty can last at most for 70-80 years. Damnation lasts for an eternity. This is not to say that meeting physical needs are not an issue. Physical needs, however, are a means to end. The end is the ultimate glory of Christ, the same end in trying to reach the Wall Street banker, the CEO of an Internet start-up, a world leader. Regardless of wealth, color, race, our desire is to see all people worship the Lord and by any means biblically possible.

Missions

John Piper writes: "Worship...is the fuel and goal in missions. It's the goal of missions because in missions we simply aim to bring nations into white-hot enjoyment of God's glory. The goal of missions is the gladness of the peoples in the greatness of God."⁵ WCCC upholds missions as a vital link to the overall vision of the church. Since it is our desire to build a church that worships the Lord in spirit and truth, missions is a means to that end.

God's heart breaks for the lost people of the world. In the last day, Isaiah proclaims: "Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted. ⁵ Sing to the LORD, for he has done glorious things; let this be known to all the world" (Isaiah. 12:4-5). God's desire is to see all peoples come and worship Him. This will not only be God's desire, but His reality as indeed, all nations and peoples and tribes and tongues will worship Him (Rev. 7:9). Missions then, is a pursuit of the future glory of heaven, realized through the worship of all peoples.

Scripture and Missions

One might ask: "Is missions really a necessity as you say it is, or is missions just for those who are called to be missionaries?" John Stott answers: "It is the Bible that lays upon us the responsibility to evangelize to the world, gives us a gospel to proclaim, tells us how to proclaim it, and promises us that it is God's power for salvation to every believer."⁶ There is no greater reason to evangelize to the world than to say that Scripture prompts every believer to do so. John Stott goes as far as to say that "the Bible gives us the *mandate* for world evangelization."⁷ Scripture reminds us that it was Jesus who said: "¹⁴ And this gospel of the kingdom will be preached in the whole world as a

⁵ John Piper, *Let the Nations Be Glad*, (Grand Rapids: Baker, 1993): 11.

⁶ John Stott, "The Bible in World Evangelization," in *Perspectives on the World Christian Movement: A Reader*, edited by Ralph D. Winter and S.C. Hawthorne, (Pasadena: William Carey Library, 1992): A3-9.

⁷ *Ibid.*, 1-4.

testimony to all nations, and then the end will come” (Matt. 24:14). Perhaps the single greatest text on world evangelization, Jesus declares that all people must first be reached before He returns. If Christians sincerely desire to see Christ return, then world evangelization must be a part of that formula.

Abraham’s calling in Genesis 12 is certainly a view to God’s call to all the nations, not just Israel. God made a special promise to Abraham:

The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.

²“I will make you into a great nation
and I will bless you;

I will make your name great,
and you will be a blessing.

³I will bless those who bless you,
and whoever curses you I will curse;
and all peoples on earth
will be blessed through you.” (Genesis 12:1-3)

God promised to Abraham that He would 1) make him into a great nation, which He did through Israel; 2) bless him, which He did by calling out to Him in grace; 3) make His name great, which he did as his posterity continued to refer to Abraham as a patriarch; 4) bless all of the peoples of the earth through him. This last promise is one that is continually being fulfilled. Notice that the word “all” leaves no room for any people to be left out. God will complete the blessing and fulfill His promises. Even from the beginning of Scripture, God’s desire was to bring His people from all around the world, from every people to Himself.

The New Testament is also filled with the concept of world evangelization. Jesus did not come to save Israel, but the world (John 4:42). But the verse that summarizes best the mandate of missions is Matthew 28:18-20: “All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” The Great Commission was not based on flimsy evidence, or small words, but the full authority and power of Jesus Christ Himself. He also revealed this authority after His resurrection, fully emphasizing the power behind such authority. So missions stands on no less than the resurrection power of Christ.

The Present Missions Picture

Probably, the single-most recent missiological study has come not from anthropology or cultural studies, but in biblical studies. It rests on the Greek word *ethnos*. The Lausanne Strategy Working Group in March of 1982 defined “people group” as...

A significantly large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation,

etc. or combinations of these...[It is] the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance.⁸

For many years, the word “nation” has been viewed within geopolitical boundaries. Reaching the goal of world evangelization then, seemed highly attainable at a rather quick pace. Yet, this new formulation of the word *ethnos*⁹ has radically changed missions strategies. No longer is the church trying to win a little over 200 representative nations to Christ, but now it numbers in the thousands.

As of 1992 it was figured that there were 23,970 people groups in the world. Of those groups as of 1992, 12,970 have been reached with the Gospel. An even more staggering statistic is that there is a world mission force, Christian missionaries and workers around the world, of 85,000 people. Only 9,000 of these workers are ministering to the unreached peoples. 76,000 people are ministering to the reached!¹⁰ Ralph Winter writes: “What an imbalance! For every one person who professes the name of Christ, there is at least one person who has no access to the gospel in their own culture. For every one missionary bringing the Gospel to these Hidden People, there are more than eight Christian workers evangelizing individuals in reached groups!”¹¹ This imbalance has led to the neglect of millions of people dying without ever hearing the good news of Jesus Christ.

The majority of the unreached are located in what is called the “10/40 Window,” that is, 10 degrees longitude and 40 degrees latitude. There the three major religions of the world Islam, Hinduism, and Buddhism, other than Christianity, dominate the region. If the gospel is to be preached to all peoples, the starting and ending point is there.

WCCC Missions Strategy

Our missions strategy begins with the definitions. For WCCC missions is not about “domestic missions” or “urban missions.” Rather, we are defining missions as...

Missions is a concentrated strategy to be a part of God’s Kingdom expansion for world evangelization. This means the development and implementation of strategies for the purpose of bringing the gospel through direct and intermediate means to the unreached peoples around the world for the purpose of worshipping God in spirit and truth. This is also accomplished through prayer, financial support, and home-based strategies to serve as a vital network and support for missionaries around the world.

Missions, however, is NOT a department or committee. It is not something left to a group of people for the sole purpose of missions “representation.” Missions is something we believe that all of God’s people are *commanded* (Mt. 28:18-20) to do. Missions also, is NOT to be left to the missionary. Again, all of God’s people are called

⁸ Ralph Winter, “Unreached Peoples: Recent Developments in the Concept,” *Mission Frontiers*, Aug/Sept, 1989, p. 12.

⁹ John Piper describes the biblical aspect of the term *ethnos* and its usage to describe all people groups in *Let the Nations Be Glad*, pp. 174-218.

¹⁰ All figures are from Ralph Winter, “The Task Remaining: All Humanity in Mission Perspective,” in R.D. Winter & S.C. Hawthorne (Eds.) *Perspectives On the World Christian Movement: A Reader* (rev. ed.), (Pasadena: William Carey Library, 1992), 7-15.

¹¹ *Ibid.*, 7-14.

to be missionaries, to become actively involved in God's global plan. It is not a specialized field, but a reality for all believers.

We, as a church, hopefully will accomplish this by...

- 1) *Exposure* – People will not understand their responsibility in world evangelization unless there is both exposure and teaching. Here, the church's responsibility, through preaching and teaching, through other means of exposure, is to instill within God's people an awareness of the church around the world, and our progress towards world evangelization. We see our Missions Spotlight as a key to exposure, weekly exposure where the congregation is reminded of real needs around the world. Of course this is supplemented through teaching, conferences, and other means of keeping people abreast of reaching unreached peoples.
- 2) *Prayer* – The greatest source of power that the Christian has is God's power. God's power completely overwhelms the power of the enemy and rights the wrongs of this world. David Wells writes: "What, then is the nature of petitionary prayer? It is, in essence, rebellion—rebellion against the world in its fallenness, the absolute and undying refusal to accept as normal what is pervasively abnormal."¹² It is also a complete faith in a God that can do all things. There is no point that the believer doubts His ability. Prayer decides that the God of the universe changes and transforms. He is the only one, not chance, not luck, who can place things into proper order. Again Wells writes: "Petitionary prayer only flourishes where there is a twofold belief: first, that God's name is hallowed too irregularly, his kingdom has come too little, and his will is done too infrequently; second, that God Himself can change this situation."¹³ Prayer does change situations because it is God Himself who makes it so.

Prayer is also an act against the enemy. Prayer in the Holy Spirit "breaks through the false dominion of the enemy, and clears the way for His deliverance and *shalom* to come to all peoples."¹⁴ Prayer is a necessary act of bowing to the will of God, acknowledging that no work of the Lord will be accomplished without Him. In fact Robb writes: "I am becoming more and more convinced that coupling research findings concerning the people group we are trying to reach with ongoing persevering prayer is an unstoppable combination in the process of developing effective mission strategy."¹⁵ Our greatest weapon in missions is prayer. Therefore, we spend each week confidently praying that even though we might not have gone to these particular places, we provide prayer cover for missionaries and local church leaders to bring the gospel to these people. It also expands our world

¹² David F. Wells, "Rebelling Against the Status Quo," in R.D. Winter & S.C. Hawthorne (Eds.) *Perspectives On the World Christian Movement: A Reader* (rev. ed.), (Pasadena: William Carey Library, 1992), 5-27.

¹³ *Ibid.*, 5-28.

¹⁴ John D. Robb, "Prayer as a Strategic Weapon in Frontier Missions," *International Journal of Frontier Missions*, B(1), 23-31.

¹⁵ *Ibid.*, 6-25.

vision to be able to minister in a way that the enemy shudders with each prayer spoken.

- 3) *Missions Planning and Strategy* – Strategy is not the end, but simply a means to prepare God’s people to worship Him through the evangelization of all peoples. Thus, missions training, whether it be in the church, or by missions agencies, or seminaries, is a tool to be used to bring the Gospel to the lost peoples. Conferences are also a tool to prepare believers for the work that lies ahead in the greater missions movement. Classes like “Perspectives” are wonderful tools to be used to equip believers for God’s greater global plan. Short-term trips are also necessary vehicles to be used by the local churches for the greater cause of reaching the unreached. What must always be kept in mind, however, is the fact that strategies, without the foundation of prayer, will ultimately lead to a works-based missions strategy. God is the only one who can change the heart and mind of the unbeliever, hence the vital necessity of prayer. Paul writes: “¹⁴The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor. 2:14).

Short-term missions trips, classes, conferences, Bible studies are all important points of strategy. When balanced with biblical teaching and genuine intercessory prayer, God can use all these things for His glory. We believe it is the responsibility of the church to support and equip future missionaries for the purpose of reaching the unreached. Our desire is to reach these people with the good news of Jesus Christ by any biblically-approved means possible. This also entails working in joint partnerships with other churches and missions agencies for the sole purpose of reaching the lost people of all the world, in hopes of fulfilling the Great Commission.

- 4) *Finances* – The Lord is the one who said: “²¹For where your treasure is, there your heart will be also” (Matthew 6:21). This applies not just to individuals, but to the church as well. WCCC has made a commitment to support the cause of world evangelization financially. As a lasting agreement between the Lord and this church, we have pledged to tithe from our annual budget at least 30% of our gross income to the lost poor and the lost around the world. It is our solemn commitment to the Lord that His will be done, and a complete trust that the Lord will provide for all of our needs.
- 5) *Missions Sending* – We realize that a missions sending church is not simply one that writes a check each month. It means prayer support, first and foremost. It means emotional support. It means ministry support, through timely visits in the field. It means sending other missionaries in support. It means letter-writing, making sure that domestic concerns are met, etc. Missions is an active partnership with those on the field and off. It is our strong conviction that believes WCCC supported missionaries will always remain a part of the believing community, and therefore must be cared for and updated as a continuing member of the body.