

LIBERTY THEOLOGICAL SEMINARY

DEVELOPING A PROGRAM FOR  
EVERY MEMBER TO BE A MISSIONARY  
IN THE LOCAL CHURCH

A Thesis Project Submitted to  
Liberty Theological Seminary  
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for the degree

DOCTOR OF MINISTRY

By

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LIBERTY THEOLOGICAL SEMINARY

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## ABSTRACT

### DEVELOPING A PROGRAM FOR EVERY MEMBER TO BE A MISSIONARY IN THE LOCAL CHURCH

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The program was created by researching the methods of training used by the International Mission Board and the North America Mission Board of the Southern Baptist Convention as well as Wycliffe Bible Translators. Books and articles relating to missions and missionaries were researched. The Scriptures were applied to the theoretical basis for the program. The program, "Every Member a Missionary," was created to train the local church member to begin to think and act like a missionary. The program equips the church member to learn how to meet the lost people where they are and point them to Jesus.

Abstract length: 99 words.

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## CHAPTER ONE

### INTRODUCTION

The purpose of this project is to create and evaluate a program, based on information and research obtained from various sources to help the local church train every member to be a missionary right where they are. The program's aim is to train the local church member to be a missionary in their own mission field sharing the message of Jesus Christ. The local church member will meet people where they are and point them to Jesus Christ.

The researcher of this project has served as pastor in Southern Baptist churches for 14 years. During those fourteen years, the researcher served eight years as a Reservist in the United States Navy as a chaplain. In order to serve as a chaplain, the researcher was endorsed as a missionary by the North American Mission Board of the Southern Baptist Convention. The researcher, while serving as a pastor, was considered to be a missionary to the military. As he served as a missionary to the military, he realized what it means to be a missionary and was greatly encouraged to begin being more missions-minded on a personal level. He realized his call to be a missionary every day, whether he was serving in the military or at the church.

What the researcher has experienced in each Southern Baptist Church is that the church members are mission-minded. They have a desire to support missionaries in

North America and Internationally financially and with their prayers. The researcher has noticed, however, that these same church members will pray for and give to the missionaries in other countries or even in another state, but they do not see themselves as missionaries. They have opportunities with people each day to be on mission with God, but have not made the connection between their walk with Jesus Christ and pointing others to Him. The researcher has noticed that when given the opportunity to serve as a missionary in the community through various mission church projects, the church member is open to serving in this capacity.

The hypothesis of the researcher is that if the church member receives training as a missionary, based on the research done from information by various mission boards and books and articles, the church member will begin to think like a missionary in his everyday life. If he will realize that he is a missionary he is more likely to share his faith with the people with whom he has built relationships. He will also be more likely to build those relationships in order to share his faith.

### The Statement of the Problem

The researcher has seen in each church a moderate to great desire of the average church member to support missions, but very little desire to do missions. They have a fear of being a "soul-winner." They feel unqualified to share their faith with others. They are not interested in going door-to-door in a confrontational style evangelism and so it has become apparent that many in the local church today are not sharing their faith at all. They have no problem, however, with building up relationships with people at their

places of work, or places where they frequent, or places where they are involved in various organizations.

This project is being developed to equip the modern day believer in the local church to be an effective witness in today's world without calling it "soul-winning." This program will train the church member how to be "on mission" in their everyday lives. This program, based on research of mission board training courses, as well as books and articles on missions and missionaries, will train the local church member how to go beyond the church walls. It will train the church member to begin to think like an everyday missionary in their home, in their place of employment and in other places of frequency.

The program will teach the church member various aspects of missionary service. They will be trained in what it means to be a missionary. They will learn the Biblical mandate for each church member to be a missionary. They will be trained to see what motivates the missionary to be on mission. They will learn what the message of the missionary is to be in today's world and how to share that message. They will see why today's methods are not working as well as in times past because of the shift in today's cultural climate and will learn the methods that missionaries use to meet people where they are in their culture and point them to Jesus.

### Special Terminology

To clarify any questions concerning certain terminologies that will be used in this project, the researcher provides the following terms and definitions.



Culture: To define culture in the missions context, the researcher prefers to use the definition by J. Herbert Kane. He writes, "Culture has been defined as the sum total of all the learned behavior patterns of a particular people."<sup>1</sup>

In this program the church member will be learning that they may need to learn their neighbor's culture in order to share the message of Jesus Christ with them. To cross that culture barrier is known as cross-cultural missions.

Missions: The definition is gathered from the Christian context. It is "a task which God sends a person He has called, particularly a mission to introduce another group of people to salvation in Christ."<sup>2</sup> One could define missions further as follows:

carrying the gospel across cultural boundaries to those who owe no allegiance to Jesus Christ, and encouraging them to accept Him as Lord and Savior and to become responsible members of His church, working, as the Holy Spirit leads, at both evangelism and justice, at making God's will done on earth as it is done in heaven.<sup>3</sup>

Missions Board: The entity that trains the missionary to be able to meet people where they are and point them to Jesus. They train and support the missionary to fulfill their calling by God to reach people for Christ in the areas where God has called them. These boards are typically supported by denominations. The researcher is using the Southern Baptist mission boards in this project for research. They are the North American Mission Board and the International Mission Board. The Southern Baptist Conservatives of Virginia and the Virginia Baptist Mission Board which are state

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<sup>1</sup> J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 349.

<sup>2</sup> Trent Butler, ed. *Holman Bible Dictionary* (Nashville: Holman Bible Publishers, 1991), 976.

<sup>3</sup> Arthur Glasser and Donald McGavran, *Contemporary Theologies of Mission*, (Grand Rapids: Baker Book House, 1983), 26

conventions of the Southern Baptist Convention in Virginia will also be used as a means of research for this program.

Missions Sending Agency: This is also an entity that trains the missionary just as the missions board does, but is not supported by a particular denomination or convention. They are supported by local churches and are independent of denominations or conventions. Specifically, the study will be using Wycliffe Bible Translators as the independent missions sending agency for research.

Missionary: Every born again believer is a missionary. They have been called by God to make disciples. According to J. Herbert Kane, "The word *missionary* comes from the Latin word *mitto*, which means 'to send.'"<sup>4</sup> It is the belief of the researcher that every member of the local church is a missionary. Every believer has been sent by God to tell others about Jesus Christ. The researcher acknowledges that in this project there will be those identified who are full-time vocational missionaries. They will be called full-time missionaries to be able to differentiate between them and the local church member. A full-time missionary is a person who has been called by God to serve on a particular mission field and is supported by a mission board or missions sending agency.

Postmodernism: One of the cultures that the local church faces that is different is that of postmodernism. The best definition of this culture in today's society is found in the North American Mission Board's *On Mission* magazine. They write,

postmodernism is the prevailing philosophy that succeeded and, to some degree, has supplanted modernism, a way of thinking that has itself challenged the Christian worldview for centuries. Whereas modernism rejected religion and superstition in favor of science and it exalted Reason as the means by which Truth could be found and progress made, *postmodernism* repudiates any appeal to Reality or Truth. Ours is the day,

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<sup>4</sup> J. Herbert Kane, *The Making of a Missionary* (Grand Rapids: Baker Book House, 1975), 13.

says Roger C. Palms, former editor of *Decision* magazine, where people believe everything is true, but nothing is absolutely true.<sup>5</sup>

Program: The intent of this project is to create a program for the local church. It will be entitled, "Every Member a Missionary." It will be a program that is administered to the local church where the researcher is serving as pastor. It will be administered one session a week for a period of five weeks.

Southern Baptist: This is the convention of the local church where the researcher is pastor. Whereas each local church is autonomous, the church chooses to align itself to the convention because of its doctrinal positions as spelled out in its *Baptist Faith and Message*.

#### The Statement of Limitations

The research done on this project is limited in time, extent of research and to whom the project will be administered.

The time of the research is not an extended period of time. The majority of the research was compiled during the months of January through July 2005 and the program was created and implemented September through October 2005.

The extent of the research was to contact the missions boards and missions sending agencies and receive from them the curriculum they use to train their respective missionaries. Some missionaries will be contacted to offer any insights they may have for the local church member to help them gain understanding of what it means to be a missionary. The researcher would then compile that information along with data

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<sup>5</sup> Bob Hostetler, "PM Guide: Your Guide to Sharing the Gospel in a Postmodern Culture" *On Mission*, January – February 2001, [http://www.onmission.com/site/c.cnKHIPNuEoG/b.829891/k.CAD5/PM\\_Guide.htm](http://www.onmission.com/site/c.cnKHIPNuEoG/b.829891/k.CAD5/PM_Guide.htm).

collected from selected readings and create the program, "Every Member a Missionary" to be implemented in the local church.

The project will be administered initially by the researcher who is the pastor of a local church to members of the congregation. The congregation will be asked to voluntarily take the course as a discipleship course. They will be encouraged to meet once a week with the pastor for five weeks. There will be interaction with the pastor as the facilitator of the program. The church averages 150 in Sunday School and averages 160 people in worship on Sunday. There are 315 resident members of the church. The congregation is made up of people who are self-employed, factory laborers, professionals, students, and retirees. The church is made up of people of all ages. The congregation's make-up of age categories is 33% children and youth (ages 0 to 18), 34% adults ages 19-54, and 33% adults ages 55 and above.

Due to time limitations, the church where the researcher is serving as pastor will be the only church initially offered the program. The program will be made available to other churches after the project is completed.

### Theoretical Basis for the Project

After completing an extensive search for existing literature on the topic of this project, the researcher concludes that the greatest literature on the church member being a missionary are found on the pages of Holy Scripture. From the beginning pages of the Bible through the book of Revelation, one can readily acknowledge that God is calling His people to point others to Himself. We find in the Bible the picture of a God who is searching for His lost sheep. Michael Griffiths in his book, *What on Earth Are You*

*Doing?* writes, "The Bible is not the record of sheep looking for the lost shepherd, but of the Shepherd God seeking for his foolish and stubborn straying people, and bringing them back again and again."<sup>6</sup> The Scriptures show us a God who desires for people to be brought to Him. In His divine providence, He uses humanity to point people to Himself. We see in the Scriptures the command for believers to be involved in this process.

The project will examine the Scriptures of the Old and New Testaments to reveal the heart of God as it relates to the believer being a missionary for God in the everyday Christian life. The categories will be divided as the program is divided.

The divisions of the program will include what it means to be a missionary, the Biblical mandate to be a missionary, the motivation to be a missionary, the message of the missionary, and finally, the methods used in being a missionary.

Chapter three will give the theoretical basis and the Scripture per category to show the Biblical data as it relates to the project. The pages of the Bible are filled with passages that support the believer to be a missionary. The Scriptures used will be from the New King James Version of the Bible.

### Statement of Methodology

The goals and objectives are specified to help the researcher have direction for this project.

1. To create a program that will educate the believers their Biblical mandate to be missionaries every day.
2. This program will engender within the believer a motivation to be "on mission" for the Lord Jesus Christ every day.

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<sup>6</sup> Michael Griffiths, *What on Earth Are You Doing?* (Grand Rapids: Baker, 1983), 11.

3. This program will equip the believer with various methods of serving the Lord Jesus Christ as a missionary every day.

The methodology listed below will be the attempted process the researcher will use to reach the stated goals and objectives.

1. To collect data and curriculum from the missions boards and missions sending agencies in order to evaluate how they train their respective missionaries.
2. To examine research material from books, articles and magazines that correlate to the topic of every believer serving as a missionary.
3. To survey the church to show the desire and the need to create this intended program.
4. To compile all the data collected and create a program that equips every member to be a missionary.
5. To administer the program to the church and deduce the effectiveness of the program.

In order to compile data from the missions boards and missions sending agencies, key contacts have been established to find the data necessary. The International Mission Board has a Missionary Learning Center in Richmond, Virginia and the researcher will be speaking with the training coordinator, Elbert Smith, for the training information. The researcher will also be speaking to Ron Wilson at the International Mission Board. He is serving as Vice President of Leadership Ministries Development. Dan Panter, David Cornelius, and Barbara Smith in the church relations department of the International Mission Board have provided the researcher with much information concerning the missionaries who are sent by this board. The North American Mission Board key contact

is Peter Kendrick. He is the head of training and development. Van Simmons has also proved to be a valuable resource. He is over the Student Missionaries of the North American Mission Board. Joe Hernandez, the church planting team leader, has been a significant help from that board.

The contact for Wycliffe Bible Translators is Jim Lauer. He is the training camp coordinator. The contact for the Virginia Baptist Mission Board is Jesse Ramage. He is the Evangelism and Church Planter Strategist. Larry Black is the contact with the Southern Baptist Conservatives of Virginia. He is the church planting missionary of this state convention for our ministry area.

These contacts are being asked to provide the researcher with any and all curriculum that they use to train their missionaries to be missionaries before they go onto their respective fields of ministry. The researcher will then compile that data to analyze how this can be best used to train the local church to become missionaries in their field of ministry wherever they are.

Research has continued through reading and collecting information from books, articles and journals that inform the reader how to be a missionary and also how to take his/her faith into the open square today. A more detailed review of literature follows.

A survey will be offered to those who will be participating in the program that is created. This initial survey will ask certain probing questions. This survey will be given at the beginning of the program and will include these questions:

1. Do you share your faith regularly?  
A) Never, B) Some, C) Often, D) Always
2. Do you support missions through the local church?  
A) Never, B) Some, C) Often, D) Always

3. Do you know what it means to be a missionary?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
4. Do you consider yourself to be a missionary?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
5. Do you consider places where you frequent your mission field?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
6. Do you build relationships with people for the purpose of pointing them to Jesus Christ?  
A) Never, B) Sometimes, C) Mostly, D) Always
7. If someone were to ask you about your faith, do you feel equipped to give an answer?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
8. If you were equipped to share your faith, would you share your faith with others?  
A) Less likely, B) More likely, C) About the same

The program offered will include these categories:

1. What it means to be a missionary.
2. The Biblical mandate to be a missionary.
3. The motivation to be a missionary.
4. The message of the missionary.
5. The methods of the missionary.

The program will be administered over a five week period. It will be scheduled to begin at the beginning of September and proceed through the first part of October 2005. It will be conducted on a Sunday morning during the Sunday School hour, on Sunday evening and Wednesday during the lunch hour. This is to accommodate every one who may wish to participate in the program. Each session will last from one hour to one and one-half hours. As the participants complete the program, they will be asked to complete the same survey and be asked for comments, evaluations, and critical remarks. This



process is used to help the researcher refine the program to be more effective for the believer.

The research project will be divided into five chapters. Chapter one will include the introductory remarks. It will include the background of the researcher and the research. It will contain the statement of the problem as well as the researcher's goals, objectives and methodologies. Chapter one will also consist of the definitions of special terminologies as well as the statement of limitations.

Chapter two will be a review of the literature. It will include books, magazine articles and journal entries. It will include information that has been gathered concerning personal evangelism in today's culture as well as missions training.

Chapter three will be a theoretical basis for the project as spelled out in Scripture. Each category of the program will be dealt with extensively from a Biblical point of view.

Chapter four will be the process in which the program was developed. This will be an extensive report of every aspect of the project. It will include the process of collecting the data from the missions boards and missions sending agencies. It will include any conversations with full-time missionaries. This chapter will include every step of the process of collecting data for the program, creating the program, administering the program, the effects or results of the program, and the evaluation of the program.

Chapter five will include the summary and conclusions gained by the researcher. It will offer insights that were uncovered in the process as well as suggestions for future implementation.

The appendixes will include copies of the surveys presented to the program participants at the beginning and end of the program, the initial survey results, the missionary model, the complete program, the weekly devotions created, the program announcement, as well as the commissioning charge to the participants who completed the program.

### Review of the Literature

As the researcher has examined several resources to find information about the topic chosen, there is very little literature that deals with the project topic specifically. There are many programs that have been created to help the believer to be a better witness or to be a better soul-winner. The researcher also could find a multitude of articles and books about being a missionary. These all deal with full-time missionaries and not every member being missionaries. There is literature that helps the believer to realize their responsibility to share their faith with people in the culture around them, but none that directly equips the believer to be a missionary and to see their surroundings as their mission field.

A main source that will be used in this process is to receive information from the missions boards and missions sending agencies to see how they train their prospective missionaries to be missionaries. Some that have been contacted have given the researcher outlines to their respective training seminars or camps. The International Mission Board's Missionary Learning Center will provide the researcher with more detailed information.

The literature that has been procured includes books that deal with how to reach people in today's society. A book that has come closest to the researcher's ideas for creating the program is the book written by William Peel and Walt Larimore entitled, *Going Public with Your Faith*. This book equips the reader to understand why conventional methods of evangelism are not working in the workplace. It also sets up a simple process for workers to use in their workplaces to be witnesses. It helps the believer see that they have a calling to those people around them and helps them to walk through a simple plan to come to the point of sharing their faith with their friends and co-workers.

The book by Rick Richardson entitled, *Evangelism Outside the Box*, is another book that has been beneficial to the researcher. This book helps the reader to see the barriers that Christians have set up that hinder non-believers from coming to faith in Christ. This book also offers various strategies to engage the culture today and help them to come to know Jesus Christ as Savior.

George Barna's book, *Evangelism that Works*, has proven to be another useful resource to the researcher. Barna shares insights into the inability or lack of desire of many churches to evangelize in their communities. He helps the reader to understand what good evangelistic tools are today, versus what used to work.

An EBSCOhost search done through Liberty University's Library website revealed very little work done in the area of this project. Two articles were found that come close to the project. In the July 2004 issue of *Evangelical Review of Theology* there is an article by John Davis that is entitled, "Theology, Culture, Ministry, and the Mission of the Church." This article helps the reader to understand a little of the struggles that the

believer will have today in sharing their faith. The culture has changed and has created a new dynamic in sharing our faith.

Another article uncovered in this search is an article in the October 1994 issue of *International Review of Missions*. This article written by Abeer Adib Iskander is entitled, "The Lord's Effective Ambassadors." This article helps the reader to understand how Jesus was able to communicate with people to point them to Himself. It also shows His willingness to interact with others. These aspects of the article help the reader to view his own responsibility to be an ambassador for Christ and to be on mission for Him.

From a missionary perspective, there are books that were found in the library at Liberty University that were helpful. One such book is entitled, *The Making of a Missionary*, by J. Herbert Kane. This book gives the basic fundamentals of what it means to be a missionary. The book is geared toward full-time missionaries, but there are some principles that can be applied toward the researcher's project.

These are a few of the books and articles that have been found to deal with the topic in a general manner. As was stated, the research has shown that there seems to be no specific literature that trains the believer to be a missionary. The project will compile all the information about evangelism and missionaries and create the program where "Every Member is a Missionary."

## CHAPTER TWO

### A REVIEW OF THE LITERATURE

In beginning research for this project, the researcher found two types of information to aid in this process. The initial literature was books and articles that dealt with how Christians are to share their faith in today's culture. As the culture is changing in society today, it is a challenge for Christians to share their faith effectively. With a postmodern mindset among so many people, Christians are encouraged to reexamine how they are to share their faith.

Secondly, the researcher realized that missionaries are trained to cross cultures to meet people where they are and point them to Jesus. It became apparent to the researcher that if one could learn how missionaries were trained, then the local church member could be trained to think like a missionary and to be a missionary right where they are to cross the cultures and point people to Jesus Christ. Therefore, the second literature that was accumulated was information from interviews with mission boards and missions sending agencies. These interviews produced materials and training programs that the boards and agencies use to train their respective missionaries. Other books and articles were utilized to inform the researcher about what it means to be a missionary as well as other aspects of missions.

## Literature for Personal Evangelism to a Postmodern Culture

The first literature reviewed was that of how Christians are to share their faith today in a postmodern culture. One particular book that revealed the cultural climate as it relates to evangelism is the book by George Barna entitled, *Evangelism That Works*. This book makes it clear to the reader that the spiritual climate has changed in our society. Barna elaborates that, "Historically," in society, "the Bible has served as our touchstone for determining what is appropriate and inappropriate." He further explains that is not the case any longer. He writes, "In recent years, however, it has become fashionable to regard the Bible as a document of antiquity, a Book that unwisely has been revered as a reference manual for those in search of guidance regarding lifestyles and values."<sup>1</sup>

Barna lets the reader know that the culture has changed and is changing. The methods that once worked in evangelism may no longer be working. New approaches must be examined and implemented. While the message of Jesus Christ must never change, the methods may need to be adjusted. While there was a day when most Americans had at least some basic Bible knowledge, that is no longer the case. Barna states statistics that reveal the spiritual ignorance of many in today's culture. Listen to his own words:

if I told you that 9 out of 10 American adults cannot accurately define the meaning of the Great Commission, you might laugh at such a preposterous notion. If I then said that nearly 7 out of 10 American adults have no clue what the term John 3:16 means or that barely one-third of all adults know the meaning of the expression the gospel, you probably would question my understanding of American culture.

Amazingly, however, our research has shown that these statistics are on the mark. Most Americans have heard key phrases or principles from the Bible, but if they are able to recall those expressions, they remain baffled about what those terms mean. As a nation, our understanding of

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<sup>1</sup> George Barna, *Evangelism That Works* (Ventura: Regal Books, 1995), 20.

God, Jesus Christ, the Christian faith, the Bible, and critical concepts such as salvation by grace are a mile wide and an inch deep.<sup>2</sup>

These statistics along with other articles concerning the spiritual climate in our society have solidified the researcher's thoughts about the need for the local church to begin to think about evangelism differently than ever before. According to Barna the nonchurched people of America are "turned off" by the tactics that were once employed by Christians. In fact, Barna informs the reader that some of the methods that have been utilized in the past and were effective are now repulsive to many non-Christians. In a day where many people enjoy their privacy and detest telemarketers, non-Christians do not typically respond well to evangelism that comes to them unannounced. There are methods, however, that have proven to be effective in today's climate. Barna writes,

Of the many approaches we have tested through surveys and through evaluating the actual experiences of churches, we have learned that only two strategies seem to consistently appeal to the nonchurched.

The first, and most successful, is for churched people to build honest, caring relationships with nonchurched people and eventually to invite them to attend the church. The second is for the church to sponsor nonreligious events such as sports leagues, community fairs, social extravaganzas, community assistance projects, and concerts or seminars of interest to the nonchurched, and to invite those who attend the activities to consider attending the church's services.<sup>3</sup>

The approach of the researcher is to deal exclusively with the first method that tends to be successful with nonchurched people. What the researcher found in other articles and books is that this culture responds extremely well to relationships.

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<sup>2</sup> Ibid., 35.

<sup>3</sup> Ibid., 64.

In Rick Richardson's book, *Evangelism Outside The Box*, the reader is encouraged to think about doing evangelism differently. In today's culture, many people have a different mindset. Richardson indicates that people today are,

looking for communities in which faith is lived out and spiritual experiences are tangible and real. We answer people's questions when our lives and our words and our feelings all line up. People are hungry for such authenticity. People are hungry for genuine experiences of community and of God.<sup>4</sup>

As Christians seek to point people to Jesus they must recognize that people are thinking differently today. As they are thinking differently, Christians must be willing to cross those cultural barriers and share the love of Jesus with them. Richardson's book offers a strategy for winning postmoderns to Christ. His strategy is as follows:

Build friendships and pray. Nothing is more important, but this cannot stand alone.

Hold soul-awakening events. We need to create contexts for the Holy Spirit to awaken people to their spiritual longings and begin to see Jesus as a possible satisfier of those longings. This step may be the biggest missing link in our evangelism strategy.

Draw pre-Christians into seeking community. Postmodern people are looking for a community to belong to before a message to believe in. This step is the centerpiece for reaching people today.

Challenge pre-Christians to conversion. Where and when and how do you challenge people to become Christians?

Help new Christians into transformation. Changed lives are our greatest apologetic for the gospel.<sup>5</sup>

While reviewing this literature, it became apparent that evangelism to this culture of people is different. Most Christians today have not learned how to share their faith with this type of people, but most Christians can create friendships and be relational. This is key, according to Richardson, for reaching this culture. He writes, "Postmoderns

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<sup>4</sup> Rick Richardson, *Evangelism Outside The Box* (Downers Grove, IL: Intervarsity Press, 2000), 46.

<sup>5</sup> *Ibid.*, 60.



have one felt need that rises above all the other needs. Postmoderns need belonging and relationship and community. They find fulfillment through relationships, even more than the generation that came before them.<sup>6</sup>

Another book that was informative for reaching and evangelizing the postmodern culture is a book by Elmer Towns and Ed Stetzer entitled, *Perimeters of Light*. The authors of this literature inform the reader of the postmodern culture what Christians are facing today and help them to see this culture as not a threat but a challenge. They help the reader to be motivated to learn how these people think and meet them at their point of need. As you meet them at their point of need, you then point them to Jesus. The authors write, "At the heart of the postmodern person is relationship and authentic connections. So we must learn how to connect to them as people, to deal with their real needs without compromising our message."<sup>7</sup>

It is a challenge for the church today to think of evangelism in a different light, but it is vitally important if the church is to reach this culture. Towns and Stetzer encourage the church or the Christian to develop "an effective evangelistic approach in this modern age." They suggest that, "First, evangelism needs to be understood as a process, not an event." "Second," suggests Towns and Stetzer, "evangelism needs to be relational or community-oriented. Third, evangelism needs to involve more listening on the part of the witness. Fourth, evangelism needs to have a foundation of effective prayer."<sup>8</sup>

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<sup>6</sup> Ibid., 86-87.

<sup>7</sup> Elmer Towns and Ed Stetzer, *Perimeters of Light* (Chicago: Moody Press, 2004), 134-135.

<sup>8</sup> Ibid., 139-140.

Towns suggests the same approach of evangelism as a process in his book, *Winning the Winnable*. He calls the process “stair-stepping people to the gospel.” He writes, “Stair-stepping is nothing more than a systematic and natural approach of bringing people to Christ. It allows the Christian to keep the ultimate objective in clear focus and, at the same time, see where he is in the process of evangelism.”<sup>9</sup>

The book, *Winning the Winnable*, was written before the postmodern culture, but has some key elements of assistance to the church today in using relationships for reaching people. He helps the reader to learn how to establish and build redemptive relationships. He offers principles as to why the Christian should build those friendships as well as what friendship and relationships mean. This book also offers the reader a glimpse into who some people are that will already be “receptive and responsive”<sup>10</sup> to the gospel.

As Christians must learn to cross these cultures wherever they are, they must also learn to take their faith to the workplace. It is in these places that a Christian would likely meet and form relationships with people who would think like a postmodern. The book, *Going Public with Your Faith*, written by co-authors William Carr Peel and Walt Larimore, addresses the methods which the Christian can employ to reach the non-Christian right where they are in their places of employment. This literature was key in the formation of the thoughts of the researcher. In the introduction to this book the premise was set forth. The authors write, “Our proposition is simple: For most Christians

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<sup>9</sup> Elmer Towns, *Winning the Winnable* (Lynchburg, VA, Church Leadership Institute, 1986), 19.

<sup>10</sup> *Ibid.*, 32.

these days, the workplace—not the church or the foreign mission field—is the primary setting for effective kingdom work.”<sup>11</sup>

This book also encourages relationships to be built among fellow workers in the workplace to lead them to Jesus Christ. The authors acknowledge that culture today is different and different methods need to be employed in the workplace.

In marketplace language, the authors offer the reader marketing principles that the Christian can learn to help in the evangelism process in the work environment. These principles are:

1. What you offer customers must have an *overt benefit*. In other words, the customer needs to be able to see what’s in it for me. This benefit must be clearly communicated.
2. There must be a reason to believe that the claims made about the product or service are true. Your marketing must have *persuasive credibility*; it must be trustworthy. Both the claim(s) and the person making the claim(s) must be credible. Customers need to know why they should believe your claims.
3. The customer must be able to see a *dramatic difference* in his or her current situation and what *dramatic benefit* using your product or service will bring in comparison to anything else available on the market.<sup>12</sup>

The authors explain that Paul used this method of learning with the audience in Acts 17 when he was in Athens. Peel and Larimore encourage the reader to learn with whom they are working. You must know the people in order to win them to Christ. This is seen in literature with Christians in the workplace as well as in literature for full-time missionaries who are going to their mission field.

These thoughts aided the researcher in seeing the need for the Christian today to begin thinking like a missionary. As the Christian goes into the workplace or the

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<sup>11</sup> William Carr Peel and Walt Larimore, *Going Public with Your Faith* (Grand Rapids: Zondervan, 2003), 13.

<sup>12</sup> *Ibid.*, 48-49.

marketplace, they will interact with people who are different from them. That is often uncomfortable, but a missionary who has been commissioned and commanded by God to share the love of Jesus must be willing to learn his audience. Peel and Larimore write,

If you go to work tomorrow, willing to tell others about the love and grace you've found in Jesus, to whom will you speak? The man in the office next to you may be a Pakistani—and probably a Muslim. The woman on the other side may be a radical feminist, perhaps a lesbian. The guy across the hall often brags of his womanizing. What do you say? How can you get your coworkers to listen to you long enough to tell them how much God loves them and longs to give them a satisfying life here on earth and a home in heaven when they die? If you don't take time to understand your audience, it's likely that doors will slam in your face.<sup>13</sup>

The authors then take the reader through the process of how to share the love of Jesus with those people. That process involves the Christian having a lifestyle that truly exemplifies and reveals Jesus Christ in all that they do. Peel and Larimore, aware of the postmodern culture, also emphasize the relationship aspect of evangelism in this culture.

They share these thoughts:

A decreasing number of people are willing these days to go to an evangelistic crusade, but most will respond to a relationship. People want to know a person, not a message. God's main method of evangelism has always been personal. According to George Barna, half of adults are annoyed when a stranger tries to share his or her faith with them, but this same group is not annoyed when close friends, loving neighbors, or trusted associates have a spiritual conversation with them. People don't necessarily want to hear you preach a sermon or have you hand them a gospel tract, but they do want to see and hear about what God is doing in their friend's life.<sup>14</sup>

Peel and Larimore take the reader through the process of earning the right to be heard and then how to share your faith in increments until the hearer is ready for the gospel presentation. They encourage the Christian to cultivate the relationship over a

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<sup>13</sup> Ibid., 52.

<sup>14</sup> Ibid., 57.

period of time and to share stories with their non-Christian friends about what God has done or is doing in the Christian's life. The authors encourage "faith flags and faith stories." They are "powerful ways to communicate spiritual truth and create curiosity."<sup>15</sup>

These stories or flags that are raised are short, simple testimonies as to what God is doing in the life of the Christian. It raises awareness to those the Christian is relating to about the Christian's walk with Jesus. As one shares a story of God's working, the authors make a valid point for the Christian to use the language that the non-Christian will understand. They write, "Is it possible that we're telling the world's greatest story in a 'foreign' language? One of the most difficult things to do is to free our communication of insider language that only Christians understand nowadays."<sup>16</sup>

It is vitally important for a full-time missionary to learn the language of the people to whom they are trying to point to Jesus. Just as in the case of the full-time missionary, the Christian today must also learn the language of the people with whom they work. This literature aided the researcher to help the local church member to learn how to begin to listen to his audience and begin to learn their language. This process will enable the Christian to share their story of Jesus with the non-Christian in a way that could be easily understood.

Abeer Adib Iskander, in an article entitled, "The Lord's Effective Ambassadors," also address this issue of communication. He suggests that too often Christians "give a very hazy picture of our Lord, being locked up in our churches, reading *only* the Bible,

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<sup>15</sup> Ibid., 89.

<sup>16</sup> Ibid., 99.

refusing to interact with the outside world' and therefore "we make our God seem so small, so limited, so illiterate, unable to reach all people."<sup>17</sup>

Iskander emphasizes in this article that Jesus was able to carry out His mission effectively because of His "awareness" of the "political, economic, social and religious" and also because of "his willingness to interact with all kinds of people."<sup>18</sup> He argues that to become effective ambassadors we must follow the example of Jesus. We must understand the issues of people and situations around us, as Jesus did, but also "interact with people and use the awareness we built to serve them." He contends, "It is about time to get out of the closed circles of people we trap ourselves in and start mixing with others too. Let us open up to different people and enjoy coping with their differences and reveal Jesus to them in a way they would accept, comprehend and love."<sup>19</sup>

The researcher understands that these authors are encouraging learning the audience who will hear the gospel and learning to speak their language. The researcher acknowledges that this does not mean that the Christian compromises the Scriptural standard for living the Christ-like life. In order to be effective as an ambassador or a missionary they must be revealing a life that is different.

It has become evident to the researcher that in evangelizing the lost in the postmodern culture, it will be a different approach. This is the reason for teaching the local church member to think like a missionary.

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<sup>17</sup> Abeer Adib Iskander, "The Lord's Effective Ambassadors," *International Review of Mission* Vol. LXXXIII No. 331., (October 1994), 601.

<sup>18</sup> *Ibid.*, 602.

<sup>19</sup> *Ibid.*, 605.

Some of the most helpful literature for evangelizing the lost postmodern has been obtained from the magazine, *On Mission*, published by the North American Mission Board of the Southern Baptist Convention. An article written by Will McRaney is helpful in understanding in precise, succinct terms about how witnessing to a postmodern is different than previous witnessing. For example, McRaney writes,

Christians need to communicate the gospel story to postmoderns, not just tell them gospel facts. When people don't grow up in a Judeo-Christian environment, they don't know the Christian story, symbols, doctrines or ethics. They need to hear the story of God's relationship with man throughout history. One way to 'show' this is to share your own story<sup>20</sup>

This is just one of the several articles found in the publication that was helpful to create the program, "Every Member a Missionary." These articles helped the researcher to obtain a better understanding of the postmodern thought process. In beginning to understand the postmodern, the Christian is able to learn how to cross the cultural barriers and meet the people where they are and point them to Jesus.

The *On Mission* magazine also has helpful information for the researcher to train the local church member in the methods of being a missionary. Mark Littleton writes an article that helps the Christian to know how to witness even in the face of hostility. When you cross cultural barriers, there is the chance that this may take place so it is helpful to learn how to diffuse those hostilities. He offers four key elements and elaborates on each one. He informs the reader to, "listen to them. Let them speak up about their concerns and desires." He suggests that the Christian "assure them that you will defend their right to believe as they see fit." He elaborates how the Christian is always to "be caring." The Christian should "offer to pray for them, if they wish." And then finally, the

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<sup>20</sup> Will McRaney, "Reaching Lindsay," *On Mission*, Summer 2004, 12.

Christian who is facing hostility as they try to share their faith should “continue to offer your friendship even if they don’t come around to your beliefs.”<sup>21</sup>

These and other articles from this publication have proven to be beneficial to the program the researcher is creating.

As one reads the literature that deals with the culture of today, it becomes apparent that the church must do something different if it is to be effective. Don Waddell writes in his book, *A Place to Serve*, that to be successful at reaching this culture for Christ, “we need to change our evangelism paradigm.” He elaborates his point as he explains,

When we go on cross-cultural mission trips overseas, we prepare ourselves to understand the culture of the locals, we take shots to immunize our bodies against disease, we pack the appropriate clothing, and we take Bibles and other materials written in the native language. I would submit that that is precisely what we must do today when we leave the church and go into our workplace or our neighborhood. The majority of people we encounter know nothing of the Bible and won’t accept it as truth anyway. If we are to be effective in communicating the gospel message, we’re going to have to learn how to speak their language and we’re going to have to learn how to get their attention.<sup>22</sup>

Waddell continues to press the point that we must think like missionaries as he quotes Brad Cecil in an interview in an issue of *Next Magazine*. As Cecil is asked the question, “How do you respond to those who say that postmodernity poses a threat to Christianity?” he responds by saying:

While there are definitely challenges, I feel it is just a reminder that we are always missionaries. We have visited the mission field and it is us! We have to think again as missionaries, re-think what it means to be the Body

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<sup>21</sup> Mark Littleton, “Defusing Hostility,” *On Mission*, Winter 2005, 52.

<sup>22</sup> Don Waddell, *A Place to Serve* (Joplin, Missouri: College Press, 2001), 155.



of Christ in this new culture, and view postmodern culture as we would any other foreign culture.<sup>23</sup>

#### Literature on Missions and Missions Training

As it became apparent that the local church member today must begin to think like a missionary, literature was procured to aid the researcher to learn what it means to be a missionary. Books and articles were utilized to assist the researcher to obtain a workable knowledge of what it means to be a missionary on the mission field. Literature was obtained to assist the researcher to better understand how missionaries cross cultures to meet people where they are in order to effectively point them to Jesus. Interviews were conducted with mission boards and missions sending agencies to help the researcher learn how missionaries are trained to be missionaries. Brochures, books and articles were obtained to guide the researcher in learning various methods that are employed by the mission boards and missions sending agencies to train their missionaries as well.

One of the books found to be helpful is Thom Rainer's book, *Effective Evangelistic Churches*. Rainer uses this book to analyze churches that are baptizing great numbers of people. The goal of the book was to discover what made these evangelistic churches effective. In this book, Rainer has a chapter that is entitled, 'Mission-Minded Churches Baptize More!' In this chapter, Rainer reveals how churches that are missions-minded are very effective in evangelism. He explains that "an increasing number of churches are moving beyond the mire of the status quo to a new enthusiasm for extending God's kingdom."<sup>24</sup> He explains that, "these churches want to grow, but their own numerical growth is not an ultimate goal. These churches desire to impact God's kingdom as much

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<sup>23</sup> Ibid., 155-156.

<sup>24</sup> Thom Rainer, *Effective Evangelistic Churches* (Nashville: Broadman and Holman, 1996), 157.

as possible. They see their local mission field, but they also see mission fields in other states and other nations.<sup>25</sup>

As Rainer completed his study of, "effective evangelistic churches," there was sufficient evidence that "God honors the commitment to missions."<sup>26</sup> When churches are concerned about missions at home and abroad they, "truly do baptize more!"<sup>27</sup>

According to this research, the local church will be more effective for the advancement of God's kingdom if it has a missions mindset. The researcher realized this and further investigated how the member of the local church can become a missionary. Other books were obtained through the library at Liberty University pertaining to missions and missionaries.

Roland Allen in his book, *Missionary Principles*, offers insight for the reader as to various motivations of being a missionary. He indicates in this book that as a Christian has the Spirit of Christ dwelling in them, then they have a missionary Spirit that is motivating them to be on mission with Christ. He writes,

It is impossible for men to be in communion with Christ, it is impossible for Christ to dwell in their hearts by faith, and they not to have the Spirit which is the Spirit of the Incarnation. There dwells in them the Spirit Who led the Son of God to give up the very glory of Heaven in order to bring back the world to the Father Himself. If Christ dwells in men, that Spirit dwells in them. If that Spirit is not in them, then Christ is not in them. There is no escape from this dilemma. If the Holy Spirit is given, a missionary Spirit is given.<sup>28</sup>

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<sup>25</sup> Ibid.

<sup>26</sup> Ibid., 168.

<sup>27</sup> Ibid.

<sup>28</sup> Roland Allen, *Missionary Principles* (Grand Rapids: Eerdmans, 1964), 38-39.

The Christian must realize that he has a Biblical mandate to be a missionary for Christ. He is to be on mission with God for the growth of God's kingdom. As the Spirit of Christ dwells within him, then he has a missionary spirit. Allen further comments that the Christian must be surrendered to Christ completely. As a Christian is obedient to the claims of Christ on his life, he will live out his faith before others. Allen writes,

All that we can do is to bring Christ surrendered wills and hearts and minds to co-operate with Him. He is the only source of spiritual power. Missionary life begins with an act of reception; missionary zeal grows upon knowledge of the Spirit so received; missionary work is the expression of that Spirit in activity.<sup>29</sup>

What was gained from this literature as well as training booklets from the International Mission Board of the Southern Baptist Convention is that the core element of being a missionary is being a disciple of Jesus Christ. In the *Explore: Pathways to Missions* training booklet, one will find this spelled out. "Engaging people groups and cities is a spiritual challenge, and the enemy's goal is for you to 'do nothing.' Being a disciple is the core dimension of being an effective missionary. Growing in personal devotion and corporate worship is the center of that core."<sup>30</sup>

Other books were helpful in finding the basic understanding of being a missionary. J. Herbert Kane's book, *The Making of the Missionary*, was beneficial to the researcher as Kane clearly spells out what it means to be a missionary. While many in the local church may have lofty ideas concerning missionaries, Kane lets the reader know that missionaries are ordinary people who are being used by God. He writes:

There were, and are, spiritual giants among them, but the *average* missionary is a man of like passions with ourselves (James 5:17). He is

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<sup>29</sup> Ibid., 103-104.

<sup>30</sup> *Explore: Pathways to Missions*, "Disciple Dimension – Growing Deeper With Christ" (Rockville, VA: International Centre for Excellence in Leadership, 2004), D-10.

fashioned from the same clay and he, like us, has the treasure of the gospel in an earthen vessel (2 Corinthians 4:7). He may have a heart of gold, but he has feet of clay. When he lets his hair down he looks very much like the rest of us.<sup>31</sup>

Kane helps the reader grasp the concept of being a missionary. He explains the nature of a missionary, the commission of God for the missionary, and how one receives a call to be a missionary. The reader gathers much information about the missionary life with all of its difficulties and obstacles. The student of missions would walk away from this work with a greater understanding of every aspect of missionary life.

Kane also wrote another book, *Understanding Christian Missions*, to further educate the reader on various theological issues in missions. He offers the reader the clear mandate from Scripture for missionaries to go into all the world with the gospel. He explains that the disciples, “realized that the end of the miracle was the beginning of the mandate. Jesus Christ had gone but the Holy Spirit has come, and in His power they were prepared to take the gospel to the ends of the earth.”<sup>32</sup> He applies this principle to the local church when he writes, “By precept and example the New Testament clearly teaches that the mandate to preach the gospel and make disciples of all nations has been given to the church, and only the church can assume and fulfill that mandate. When the church ceases to be a missionary church, it denies its faith and betrays its trust.”<sup>33</sup>

Kane gives a synopsis of other theological issues that impact the missionary. Specifically, he spells out the condition of mankind as a motivator for the missionary. Mankind’s spiritual and intellectual needs help define why a missionary goes into all the

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<sup>31</sup> Kane, *The Making of a Missionary*, 6-7.

<sup>32</sup> Kane, *Understanding Christian Missions*, 101.

<sup>33</sup> *Ibid.*, 103.

world. He writes, "The fact that the 'heathen' are lost and must hear the gospel in order to be saved is a major factor in the missionary mandate. If all men are not lost, or if God can somehow save them without a knowledge of Christ, the nerve of the Christian mission has been severed."<sup>34</sup>

Arthur Glasser and Donald McGavran's book, *Contemporary Theologies of Mission*, deal with theologies of various denominations that describe missions. They also offer principles that guide those denominations in their particular missions theology.

Another resource used is David J. Hesselgrave's book, *Planting Churches Cross-Culturally*. Hesselgrave helps the reader to see from Paul's missionary activity how to effectively reach people of other cultures for Christ. He acknowledges that we are not commanded in Scripture to follow exactly Paul's methodology of doing missions through church-planting, but we can learn from his procedures. He offers some key concepts reaching people of differing cultures. Hesselgrave writes,

the objectives of the church-planter will become more concrete and specific as he gains an acquaintance with his target community. Generally speaking, however, his objectives should be as follows:

1. To gain the understanding and goodwill of the local citizens (especially their leaders) insofar as possible.
2. To reach unchurched Christians and invite them into the church fellowship.
3. To reach 'prepared people' (those who might be favorably disposed toward the gospel).
4. To get as wide a hearing as possible for the gospel.<sup>35</sup>

Even though these principles apply to planting churches, they would also apply to missionaries who are crossing cultures to win people to Christ. The obvious point is to

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<sup>34</sup> Ibid., 125.

<sup>35</sup> David J. Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids: Baker Book House, 1980), 160.

meet people where they are and point them to Jesus. Hesselgrave offers insight for the missionary who is going into a different culture to set up contacts. The purpose of setting up contacts is to establish relationships with the aim of planting churches. The missionary must realize the importance of these relationships in order to make a difference in the society where they are going. The local church member also must see their environments as realms in which contacts must be made. These contacts are made with the purpose of establishing relationships in order to lead them to Christ.

Hesselgrave also reiterates the common theme among missionary methods and training that missionaries must use language that the people will understand. He writes,

Perhaps our most common failing as Christian believers, preachers, and teachers is the failure to realize that the words most intimately related to the gospel of Jesus Christ communicate little or nothing of the gospel to an ever-increasing percentage of the world's population.<sup>36</sup>

In order to be effective as a missionary, one must learn the language of the culture that is attempting to be reached and use that language. In today's postmodern culture, the task is no different. The language of that culture must be learned and used to win them to Jesus Christ.

Robert Boardman, in an article that he writes, explains the same concept and yet takes it a step further. He writes,

To penetrate cultures, the missionary used by God not only prays, but also thinks and studies, looking for new ideas. While holding on to his biblical principles, he allows the local culture to sink into his life. Secure in Christ, he must, in effect, be penetrated by local culture before he can work effectively in it.<sup>37</sup>

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<sup>36</sup> Ibid., 203.

<sup>37</sup> Robert Boardman, "What It Takes To Penetrate A Culture," *Evangelical Missions Quarterly*, October 1987, 367.

This is a common theme in various literature received from the different mission boards contacted. Learning the common language of the specific culture is stressed. This will enable the missionary to accomplish more in an effective manner more quickly.

David Garrison describes Church Planting Movements in his booklet entitled, "Church Planting Movements." He writes, "Missionaries who identify and embrace the heart language of the people they are trying to reach are well positioned to stimulate a Church Planting Movement."<sup>38</sup> He expounds further, "Missionaries who choose to work through a trade language (their own language and not the heart language of the people they are among) begin their ministry with a curtain between themselves and the hearts of the people they are seeking to reach."<sup>39</sup>

Through the training handbooks that have been researched and the interviews that have been conducted, the consensus is clear. The missionary must learn the language of the people they are trying to win in order to be effective. They must also learn as much about the culture in order to use the proper methods to lead those people to Christ.

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<sup>38</sup> David Garrison, "Church Planting Movements" (Richmond, VA: International Mission Board of the Southern Baptist Convention, 2000), 37.

<sup>39</sup> Ibid.

## **CHAPTER THREE**

### **THE THEORETICAL BASIS FOR THE PROJECT**

Much research has been gathered to create the program, "Every Member a Missionary." Many sources have been explored as mission sending agencies and mission boards have been interviewed. Along with these interviews, articles and books have been examined to learn the various dimensions of being a missionary. In all of this research, however, the greatest literature that would argue for every Christian to be a missionary rests in the pages of the Holy Bible.

As was indicated in the introduction to this project, this chapter will examine the Scriptures of the Old and New Testaments to reveal the heart of God as it relates to the believer being a missionary for God in the everyday Christian life. The categories will be divided as the program is divided.

The divisions of the program will include what it means to be a missionary, the Biblical mandate to be a missionary, the motivation to be a missionary, the message of the missionary, and finally, the methods used in being a missionary.

As the reader examines what the Bible says about this project, one must first consider what Scripture says about itself. In 2 Timothy 3:16-17 these words are found: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete,



thoroughly equipped for every good work.” God has given the Holy Bible to train, teach, correct and equip the believer for every good work. The believer must rely on its contents to know God’s will. This chapter will examine the pages of Holy Scripture to see God’s desire for all believers to be missionaries who are on mission with Him.

### What it Means to be a Missionary

The Scriptures issue a clear call for God’s people to be on mission with Him. It is His desire for His disciples to point people to Jesus Christ. Being an effective missionary first involves being a developing disciple. As the believer develops as a disciple, he will become more effective as a missionary for Jesus Christ. There are various Scriptures which teach the believers of their responsibility to be on mission for Jesus.

#### 1. Believers are to be the “salt of the earth.”

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. Matthew 5:13

It is clear from this passage of Scripture that the believer is to flavor his world for Jesus Christ. In the definition by the International Mission Board of what it means to be a missionary, these words are written, “We define an incarnational missionary as an individual who follows Christ’s incarnational example of leaving His home, adopting the language and culture of a foreign people and endeavoring to communicate to them the love of God and His gift of salvation.”<sup>1</sup>

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<sup>1</sup> “Something New Under The Sun,” (Richmond, VA: International Mission Board, Office of Overseas Operations, 1999), 37.

As a believer communicates the "love of God and His gift of salvation" to those who are perishing, he is flavoring his world for Jesus by being the "salt of the earth." Jesus directs the believer to be His missionary as he is to flavor the world with the love of Jesus Christ.

2. Believers are to be "fishers of men."

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, "Follow Me, and I will make you fishers of men." They immediately left their nets and followed Him.  
Matthew 4:18-20

The reader can reason from this passage of Scripture that Jesus called Peter and Andrew to be His disciples. Within the same sentence of calling them to be His disciples, He also called them to be His missionaries. Jesus shows in this passage that to be a disciple is to be a "fisher of men." To be a "fisher of men" is to be a missionary.

For the missionary to be effective, there must be development and growth in the life of the disciple. This is the key element of being an effective missionary who is on mission with God in his everyday Christian life. Being a growing disciple is the core element of what it means to be a missionary. The program, "Every Member a Missionary" teaches four key components of developing and growing as a disciple. The believer must mature as a disciple in order to be effective as a missionary.

3. Believers are to be in constant communication with Jesus.

Continue earnestly in prayer, being vigilant in it with thanksgiving.  
Colossians 4:2

As newborn babes, desire the pure milk of the word, that you may grow thereby. 1 Peter 2:2

Constant communication with Jesus involves prayer and reading the Word of God. To be an effective disciple of Jesus, the believer must spend time with Him. The disciple learns more of who Jesus is and His desires for them as they pray and read His Word. Being a disciple involves constant communication. Being an effective missionary involves being a disciple who is “continuing earnestly in prayer,” and “desiring the pure milk of the word” in order to grow.

4. Believers are to be obedient to Jesus.

He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him. If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.  
John 14:21, 23-24

The believer is to be obedient to Jesus. To be effective as a missionary, the disciple must be completely surrendered to His will. He must know what Jesus says to do and be loyal to Him. The missionary must go where Jesus sends him, speak what Jesus tells him, move when Jesus leads him, and be what Jesus leads him to be.

Absolute obedience and surrender to the will of Jesus is essential in the life of the disciple who is to be on mission with God. Robert Coleman, in his book, *The Master Plan of Evangelism*, writes, “Jesus expected the men he was with to obey Him. They were not required to be smart, but they had to be loyal.”<sup>2</sup> Being a missionary on mission with God involves absolute obedience to Jesus.

5. Believers are to rely on the Holy Spirit.

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<sup>2</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993), 51.

Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. John 16:7-8, 13-14.

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Acts 1:8

When the disciple as a missionary crosses cultures and tries to point people to Jesus, he must absolutely rely on the Holy Spirit to guide him. The missionary must rely on the Spirit's guidance to lead him to know how to make a difference among people who are different from him. Robert Boardman, a missionary with the Navigators, wrote in the *Evangelical Missions Quarterly* an article entitled, "What it Takes to Penetrate a Culture."

In this article, he wrote,

Only the indwelling Spirit of God can motivate and enlighten us to use scriptural principles for successful cultural penetration. He can and does give us counsel about how to live, act, and speak among different people. He gives wisdom, knowledge, discretion, and understanding. He reveals missionary objectives and strategies to help us to fulfill our ministries.<sup>3</sup>

To be effective as a missionary, the disciple must continually rely on the Holy Spirit.

6. Believers are to expect enemy attacks.

Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 1 Peter 5:8

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Ephesians 6:12

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<sup>3</sup> Robert Boardman, "What it takes to penetrate a culture", *Evangelical Missions Quarterly*, October 1987, 368.

In order for the disciple to be effective as a missionary, he must realize that the enemy is real and will attack him and his missionary endeavors. In the study guide that missionaries of the International Mission Board use during their training, these words are found:

We live in a world that daily challenges our walk with and commitment to God. The challenges are both obvious and subtle where you live now. There is evil, and there is an Evil One. When there is much lostness and darkness, there is also much evil. Spiritual warfare, then, is a reality, and we must be ready.<sup>4</sup>

As the disciple serves as a missionary, he must develop into a spiritual warrior who will do battle with evil. He must expect enemy attacks and learn how to do battle. The missionary learns that his battle is not with “flesh and blood” but with “spiritual hosts of wickedness.”

To be an effective missionary, the believer understands that he is the “salt of the earth,” who is flavoring his world. He is a “fisher of men,” seeking to win people to Jesus and he is a disciple, who is developing and growing in the core components on his journey with Jesus.

### The Biblical Mandate to be a Missionary

All through the pages of Holy Scripture one can see God desiring for people to come to Him. He desires for people to be in a relationship with Him. He is the Creator and people are His creation. He is the Shepherd and people are His sheep. He is the Potter and people are the clay. He desires for people to come to Him.

J. Herbert Kane writes:

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<sup>4</sup> *Explore: Pathways to Missions*, “Disciple Dimension – Growing Deeper With Christ” (Rockville, VA: International Centre for Excellence in Leadership, 2004), D-30.

The worldwide mission of the Christian church is rooted in the Incarnation and is part of God's redemptive purpose for the world. God is a missionary God. The Bible is a missionary book. The gospel is a missionary message. The church is a missionary institution. And when the church ceases to be missionary minded, it has denied its faith and betrayed its trust.<sup>5</sup>

The reader will see clearly the Biblical mandate to be a missionary, as he examines in the Scriptures God's commission, His call to the believer and His compassion for all of humanity. The reader will also observe the example of Jesus and the missionary, Paul, as this review investigates the mandate from Scripture for every believer to be a missionary.

1. God's commission to the believer.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen."  
Matthew 28:18-20

One can find in these Scriptures a command by the Lord Jesus Christ for His disciples to go and make more disciples. This is the Christian's mission. This mission is the privilege and obligation of every believer. Every believer has a mission from Jesus and is a missionary. This is certainly not the only passage of Scripture that declares the believer's responsibility. Ted Engstrom writes, "This text should not be considered the whole mandate for missions, even though it is certainly a major part of it. It is evident that the whole Bible throbs with God's love for a dying world."<sup>6</sup>

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<sup>5</sup> J. Herbert Kane, *The Making of the Missionary*, 1

<sup>6</sup> Ted Engstrom, *What in the World is God Doing?* (Waco, Texas: Word, 1978), 44.

The commission by Jesus for every believer is seen in every gospel and in the book of Acts. The other commission passages are listed below:

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. Mark 16:15-16

Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high. Luke 24:46-49

So Jesus said to them again, Peace to you! As the Father has sent Me, I also send you. John 20:21

But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth. Acts 1:8

The believer has been commissioned by Jesus to follow Him and "go make disciples." It is the solemn responsibility and privilege of every disciple to share the gospel with those who are perishing.

## 2. God's call to the believer.

Let the redeemed of the LORD say so, Whom He has redeemed from the hand of the enemy, Psalm 107:2

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. 1 Peter 2:9-10

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your

light so shine before men, that they may see your good works and glorify your Father in heaven. Matthew 5:13-16

The Holy Scriptures reveal to believers their purpose to proclaim to others how they have been delivered from darkness into the light. They have a call of God to let people know that they have been saved. Disciples are to be “salt” flavoring the world for Jesus while also being “light” pointing the way for the lost to Jesus.

### 3. God’s compassion for lost humanity.

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, ‘the harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.’ Matthew 9:36-38

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.  
John 3:16

Scripture reveals the compassion of God as He cares for those who are without a shepherd. God sees lost humanity as “sheep having no shepherd.” They are “weary and scattered.” He has a compassion for lost humanity to be found. He makes known to the disciples His desire for the “harvest” to be reaped. Because of God’s great love for the world, a way has been made for those who “believe in Him” to “have everlasting life.” This is God’s compassion for lost humanity. J. Herbert Kane writes:

The world belongs to God. He loves that world. He is not willing that any should perish. He will have all men to be saved and to come to a knowledge of the truth. Why? Because the human race is one big family—His family. Man was made in the beginning by God, for God, and it was God’s intention that man should find his highest happiness in God. God made man in His own image so that He could have an object worthy of His everlasting love.<sup>7</sup>

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<sup>7</sup> J. Herbert Kane, *Understanding Christian Missions*, 117.



The Scriptures are clear that God has given the believer a Commission to go to the lost. It is clear that God has called them to be salt and light and to point people to Him. It is also clear that God has compassion on lost humanity and desires for men to be saved.

#### 4. Observe the example of Jesus.

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich. 2 Corinthians 8:9

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Philippians 2:5-8

As the reader seeks to see the Biblical mandate to be a missionary, the greatest example is found in Jesus Christ. Jesus is the greatest example of what it means to be a missionary. He left heaven to become flesh and “dwell among us.” He crossed that cultural barrier for lost humanity to bring them to the Father. Kane writes, “The missionary must be prepared to live the incarnational life and get as close to the people as possible; only then is he following in the footsteps of the Master who, though He was rich, for our sakes became poor that we through His poverty might be made rich.”<sup>8</sup>

#### 5. Observe the example of Paul.

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that

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<sup>8</sup> Ibid., 58.

I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you. 1 Corinthians 9:19-23

Paul learned to observe and understand his audience before he pointed them to Jesus. He would be aware of the people around him and tailor his message of Jesus to meet the people where they were in order to share the gospel more effectively. The believer can learn from observing the example of Paul as he was a missionary on mission sharing the message of Jesus with those who were lost.

The reader can distinctly see the mandate from the Holy Bible for every believer to be a missionary. The Bible directs the believer with a commission from God. God also calls believers to be, "salt," and, "light." When the compassion of God is seen toward the lost, the believer must acknowledge the mandate from God to go into the fields to "reap the harvest." In observing the examples of Jesus and Paul, the reader sees Jesus as the model missionary that the believer must follow. The reader observes the obedience of Paul as a disciple to point people to Jesus as he meets people where they are.

When the Scriptures are examined, it becomes clear that there is a Biblical mandate to be a missionary.

#### The Motivation to be a Missionary

As various missionaries have been interviewed about this program, the researcher has seen a desire and a longing by those missionaries to see the world come to know the freedom and joy that Jesus brings. There is a burden for those who have never heard the

gospel. There is an overwhelming sense of obligation by the missionaries to be servants of Jesus and become “fishers of men.” There is a great love for Jesus as they recognize the love of Jesus for them. Because of that love the missionaries have a powerful love for the people where they are on mission. There is also a profound realization that these people who do not know Jesus are lost, just as they “once were lost but now are found.”

There are numerous Scriptures that coincide with the missionary’s motivations. These Scriptures help the local church member see the motivations of the missionary to be a missionary. These same Scriptures will motivate the local church member to be a missionary right where they are.

1. Missionaries are motivated by the harvest field.

Jesus said to them, ‘My food is to do the will of Him who sent Me, and to finish His work. Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!’ John 4:34-35

Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, ‘The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.’ Matthew 9:35-38

One can easily deduce from this passage the compassion of the Lord and see what He tells His disciples about those who are lost. One can read in His words the concern for the lost. As Jesus says, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.” He is telling His disciples, both then and now, that there is a great harvest. The person who is on mission with Jesus has a burden, as Jesus had, for those who have never heard the

gospel. The missionary realizes that the, “fields are ripe,” and are, “ready to be harvested.”

2. Missionaries are motivated by being obedient to their call.

And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, ‘Follow Me, and I will make you fishers of men.’ They immediately left their nets and followed Him. Going on from there, He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them, and immediately they left the boat and their father, and followed Him. Matthew 4:18-22

Followers of Jesus are His servants. Just as Jesus called His disciples in this passage, He calls believers to be on mission with Him today.

This passage reveals that Jesus is calling these men to be His disciples, but also it is clear what they are to do as they follow Jesus. They are to point people to Jesus. Today, this is the call for the believer, too. He is calling His disciples to be, “fishers of men.” One must take notice of what happens when Jesus calls these disciples. Peter and Andrew, “immediately,” respond to the call by leaving their nets. When Jesus called James and John, they, “immediately,” drop everything to follow Him. They left their boat and their father to follow Jesus. The disciple is completely obedient to the call of Jesus.

A disciple who is willing to be obedient to the call of Jesus must be willing to drop everything at His command and go or do as He commands. That is true today. The missionary must be sensitive to the Holy Spirit’s prompting and follow Jesus to point people to Him.

Being a missionary means being a servant leader. The believer follows the example of Jesus. He follows the leadership of Jesus. In one of the training manuals for

the Missionary Learning Center at the International Mission Board the missionaries are reminded to be willing to follow Jesus as a servant. The manual reads:

In cross-cultural ministry we must be willing to give completely of ourselves to people who do not understand or even necessarily trust us. We must be vulnerable and open. Personal vision leads an individual to become a servant leader. Passion for God's glory and focus on lostness drives us to follow His example.<sup>9</sup>

Missionaries will be motivated to be missionaries as they, "give completely of themselves to people," and they seek to follow Jesus being obedient to His call. As these missionaries have a, "passion for God's glory," and they, "focus on lostness," they are driven (or motivated) to be the missionary that Jesus has called them to be.

### 3. Missionaries are motivated by love.

For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.  
2 Corinthians 5:14-15

If you love Me, keep My commandments. John 14:15

Love is the greatest motivator of the missionary. Paul tells the church at Corinth that the "love of Christ compels" him. The Word of God reveals that Jesus loves the lost. He loves the sheep. His love is so great that He willingly laid down His life for salvation. He died on a cross to pay for sins. Jesus' love for people is what motivated Paul. The love Jesus has for people "compels" missionaries to share the good news of Jesus with others.

Jesus also said, "If you love Me, keep My commandments." This is a simple verse that has profound effect upon the Christian life. If the believer truly loves Jesus, he

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<sup>9</sup> *Explore: Pathways to Missions*, "Servant Leader Dimension – Following His Example" (Rockville, VA: International Center for Excellence in Leadership, 2004), SL-4.

will obey Him. Jesus has called the believer to be on mission for Him. A great motivation to be obedient to His commission is the believer's love for Jesus. As the believer grows in his love for Jesus, he will be more likely to be obedient to His command.

The love of Jesus produces a consuming passion for people to know Jesus as Savior and Lord. The missionary who loves Jesus will love others. The missionary who truly loves will be able to effectively penetrate cultures and point people to Jesus. Robert Boardman writes, "For a missionary, failure to allow Christ's love to overcome prejudice could be the greatest hindrance to penetrating cultures."<sup>10</sup>

There are countless numbers of examples of missionaries who have been motivated by love to be missionaries where God has called them. J. Herbert Kane elaborates in his book, *Understanding Christian Missions*. He writes:

Missionaries have always been apostles of love. Count Zinzendorf, the greatest missionary statesman of the eighteenth century, said: "I have one passion; it is He and He alone." Hudson Taylor, who gave fifty years to the service of China, said: "If I had a thousand lives, I'd give them all to China." Alexander Mackay, writing to the Church Missionary Society, said: "My heart burns for the deliverance of Africa." Melville Cox died after being in Liberia only four months. His last words were: "Let a thousand fall before Africa is given up." Henry Martyn on his arrival in India said, "Now let me burn out for God." All these men were, like Paul, constrained by the love of Christ and they literally burned themselves out for God and man. The missionaries went where others would not go, and remained with the people they loved through famine, flood, plague, pestilence and war. Often they endangered their own lives to save the lives of others.

During his exile on the Island of St. Helena, Napoleon remarked to a friend: "Alexander, Charlemagne, and myself all tried to found an empire on force and failed. Jesus Christ is building an empire on love, and today there are millions of people who would gladly die for His sake."

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<sup>10</sup> Boardman, 366.

The missionary, more than anyone else, is helping to build that kingdom of love.<sup>11</sup>

The greatest motivator to be a missionary is love. This love is the love of Christ for mankind and the believer's love for Christ.

4. Missionaries are motivated by their former condition.

And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Ephesians 2:1-5, 10

The missionary is motivated by the fact that he understands the lostness of mankind. He remembers that he once lived in darkness, but now lives in the light. He was once lost himself and knows what it is to be lost. But he has now been saved and knows that He owes everything to Jesus who has saved him. In Ephesians 2, Paul reminds the church at Ephesus of their former condition and what Jesus has done for them. As the believer is reminded of his former condition of lostness and his present condition of having the hope of eternal life, he is motivated to meet people where they are and point them to Jesus. He is motivated to be a missionary.

Missionaries are motivated by what Jesus said about the fields being "already white for harvest." They are motivated as they seek to be obedient to His call to follow Him and be "fishers of men." The missionary's greatest motivating factor is the love of

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<sup>11</sup> Kane, *Understanding Christian Missions*, 34-35.

Jesus and their love for Jesus, but they are also motivated by the fact that they know what it was to be lost and are now saved. Scripture has recorded examples of these motivations for the believer to use to be stimulated to be on mission with Jesus to meet people where they are and point them to Jesus.

### The Message of the Missionary

The message the missionary carries with him is a revolutionary message. It is a message that can create a change in a person. It is a message that has transformed the lives of many people. It is a message that allows a person to begin again, to be made new, and to be “born again.” The message of the missionary has the potential to change a person from being a persecutor of Christians to becoming a missionary for Christ. The Apostle Paul was one of those persons. When Paul was converted by Jesus on the road to Damascus, Jesus also told Paul that he would be a missionary for Him. We see the message of the missionary within this call from Jesus and in Paul’s explanation to King Agrippa.

1. The message of the missionary is the truth of the gospel.

Jesus said to Paul:

But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.

Paul explained to King Agrippa:



Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come; that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles. Acts 26:16-18; 22-23

The message of the missionary is the gospel message. The gospel message proclaims that Jesus Christ came to the earth to save sinners. He died on the cross and rose again bodily on the third day. When a person receives Jesus Christ as the Lord of his life and believes the truth of the gospel, then what happened to Paul will happen in the life of that person. He will be turned from walking in darkness to the light. He will no longer be under the power of Satan but under the power of God. He will be forgiven of his sins and receive the inheritance of the abundant life and eternal life.

When a person's life is transformed, he becomes a missionary, like Paul, with a story to tell of what has happened in his life by the power of Jesus. This is the message of the missionary.

## 2. The message of the missionary is to share their story.

I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers' law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished. Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me. And I fell to the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting Me?" So I answered, "Who are You, Lord?" And He said to me, "I am Jesus of Nazareth, whom you are persecuting." And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me. So I said, "What shall I do, Lord?" And the Lord said to me, "Arise and go into Damascus, and there you will be told all things which are appointed for you to do." And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. Then a certain Ananias, a devout man

according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, "Brother Saul, receive your sight." And at that same hour I looked up at him. Then he said, "The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. For you will be His witness to all men of what you have seen and heard. And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." Acts 22:3-16

This passage shows Paul telling his story of what happened to him. In Acts 22:3-5 Paul describes his life before Christ. In Acts 22:6-13 Paul describes how he came to know Christ personally. In Acts 22:14-16 Paul finally shares how his life was changed by Jesus Christ.

In the training program for Church Planters of the North American Mission Board, there is a quote from the evangelism strategy, the NET, which reads, "A postmodern culture will debate religion, politics, and morality. The one thing it will not debate is your personal experience. That's why your story/testimony is a powerful tool for 21<sup>st</sup> century evangelism."<sup>12</sup>

The message of the missionary is to share his story. It is his personal testimony. The missionary's story is a powerful way for him to be able to share with others what Jesus has done for him and in him. A description of the testimony as the message of the missionary is found in the *Leader's Manual for the One Day Witnessing Workshop of the North American Mission Board's Evangelism Planner*. It reads:

A personal testimony is one of the most basic tools that can be used for witnessing. It is simply your story of salvation. A personal story/testimony is a personal account of your life before you made a commitment to follow Jesus, how you came to know Jesus personally, and

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<sup>12</sup> "Straight Street for Church Planters" (Alpharetta, Georgia: North American Mission Board of the Southern Baptist Convention, 2002), 86.

how Jesus has changed your life since you came to know Him personally.<sup>13</sup>

Just as the missionary, Paul, shared his story with those who were lost, missionaries today share the message of their own story.

3. The message of the missionary is to proclaim the praises of the Lord.

I will mention the lovingkindnesses of the LORD And the praises of the LORD, According to all that the LORD has bestowed on us, And the great goodness toward the house of Israel, Which He has bestowed on them according to His mercies, According to the multitude of His lovingkindnesses. Isaiah 63:7

The message of the missionary is to let people know about what great things God has done and is doing in their lives. They will not only share their story of their salvation, but they will also tell of the way God has blessed them.

4. The message of the missionary is that life is available through Jesus.

Jesus said: I have come that they may have life, and that they may have it more abundantly. John 10:10b

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me." John 14:6

And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life. 1 John 5:11-12

The missionary knows that the hearer needs to know that there is hope and life in Jesus Christ. The missionary message for those who are lost is to tell them they can be forgiven and have life. This life is abundant life now and life that is eternal.

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<sup>13</sup> "Evangelism Planner – One Day Witnessing Workshop" (Alpharetta, Georgia: North American Mission Board of the Southern Baptist Convention), CD-ROM, 17.

The missionary has a message to tell. It is not an ordinary message but a message that is revolutionary. It is the message of the gospel of Jesus Christ. It is sharing what He has done in their lives. This message is proclaiming the praises of the Lord and letting people know that there is life available through Jesus.

### The Methods of the Missionary

The methods of the missionary are part of a process that leads up to the point of sharing the gospel with those who are lost. The Scriptures record various methods that the missionary can learn to allow him to reach that point. As the cultures are constantly changing, the missionary can learn some basic principles from the Scriptures on how to meet people where they are and point them to Jesus.

#### 1. Missionaries look and listen to learn the culture

Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there. Then certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he preached to them Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine is of which you speak? For you are bringing some strange things to our ears. Therefore we want to know what these things mean." For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing. Then Paul stood in the midst of the Areopagus and said, "Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. And He has made from one blood every nation of men to dwell on all the face of the earth, and has

determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, "For we are also His offspring." Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising. Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead."  
Acts 17:16-31

The missionary, Paul, is seen in this passage looking and listening as he learns the culture of the Athenians. Paul learned that these people were given over to idols. They had idols sitting everywhere. They had idols because they did not know who the one true God was. They even had an idol "To the Unknown God." They were very religious and had no idea who Jesus was. Paul also realized these people loved to tell or hear some new thing. Obviously the Epicurean and Stoic philosophers enjoyed learning and telling these, "new," things. Paul seized the opportunity to share with the people a "new" thing. He told them he knew the, "Unknown God." He began to share with them about God and even quoted from one of their own poets. He used what he learned about these people to point them to Jesus.

The missionary would be wise to follow the example of Paul and learn the culture around him by looking and listening to the people. In order for the missionary to meet people where they are, he must figure out where they are. Robert Boardman writes,

To penetrate cultures, the missionary used by God not only prays, but also thinks and studies, looking for new ideas. While holding on to his biblical principles, he allows the local culture to sink into his life. Secure in Christ, he must, in effect, be penetrated by local culture before he can work effectively in it.<sup>14</sup>

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<sup>14</sup> Boardman, 367.

## 2. Missionaries live incarnationally

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Philippians 2:5-8

This passage shows the perfect picture of living incarnationally. It is the picture of Jesus. Philippians 2:5-8 shows how Jesus came and dwelled among us. He became man in order to offer mankind life. The missionary must also dwell among a people who are in darkness, learning their culture in order to offer them life through Jesus.

Being incarnational is identifying with those the missionary is trying to reach. It is walking among them, being their friends, building relationships and living a servant-leader lifestyle, just as Jesus lived. The training manual of the IMB encourages the missionary with these words,

Our model for contextualizing the gospel is Jesus. In order to relate effectively, Jesus not only became a man, but he became part of the Jewish culture in dress, occupation, appearance, and behavior. He understood and identified with those He touched. To make His message clear, relevant, and understood, He took on the various aspects of the culture of the people to whom He was sent.<sup>15</sup>

As the missionary lives incarnationally among the people they are trying to point to Jesus, they must follow His example and be a servant leader. In describing Jesus' example, Ken Blanchard and Phil Hodges write in their book, *The Servant Leader*, these words,

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<sup>15</sup> *Explore: Pathways to Missions*, "Church Planting Movement Facilitator Dimension -- Helping Churches Multiply" (Rockville, VA: International Centre for Excellence in Leadership, 2004), CPM-22.

In His instructions to His first disciples on how they were to lead, Jesus sent a clear message to all those who would follow Him that leadership was to be first and foremost an act of service. No Plan B was implied or offered in His words. He placed no restrictions or limitations of time, place or situation that would allow us to exempt ourselves from His command. For a follower of Jesus, servant leadership isn't just an option; it's a mandate.<sup>16</sup>

The missionary must follow the example of Jesus as they go where the people are and live the life of Jesus in front of them. They exemplify the life of Jesus in front of the people. They must live the life of faith. They do not live that life in an "in your face" kind of way, but by being a servant leader, just as Jesus lived. The missionary will build relationships in order to effectively share what God is doing in their lives. As the missionary is given the opportunity, he will present the gospel to those who are now his friends. William Carr Peel and Walt Larimore write in their book, *Going Public With Your Faith*,

A decreasing number of people are willing these days to go to an evangelistic crusade, but most will respond to a relationship. People want to know a person, not a message. God's main method of evangelism has always been personal. According to George Barna, half of adults are annoyed when a *stranger* tries to share his or her faith with them, but this same group is not annoyed when close friends, loving neighbors, or trusted associates have a spiritual conversation with them. People don't necessarily want to hear you preach a sermon or have you hand them a gospel tract, but they do want to see and hear about what God is doing in their friend's life.<sup>17</sup>

### 3. Missionaries give the love of Jesus by going the extra mile

And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. Colossians 3:23-24

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<sup>16</sup> Ken Blanchard and Phil Hodges, *The Servant Leader* (Nashville: J. Countryman, 2003), 12.

<sup>17</sup> Peel and Larimore, 57.

Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. 1 Corinthians 13:1-3

Missionaries build relationships with people everyday. As they build those relationships out of love, they go the extra mile to show the people who Jesus is in them.

Peel and Larimore write:

Sadly, it will never occur to many people that Jesus has significant answers for their struggles unless someone shows them differently. The life of Jesus, not just the message, must present itself to them as lived out in a *seven-day-a-week faith*. Unless we show what Jesus is doing in our lives, non-Christians will miss what Jesus can do for them. Unless they see joy in us as we work, unless they see the peace Jesus gives us when we encounter difficult situations or ornery people, when we are disappointed or feel hurt or rejected, or when we get a bad diagnosis, they're not likely to get the message that Jesus can make a difference for them.<sup>18</sup>

The missionary must bring Jesus to the people. They must see Jesus lived out in the missionary. Peel and Larimore write further, "People will best be able to find Jesus when followers of Jesus bring Jesus to them, starting at their level of understanding and interest and accepting them where they are."<sup>19</sup>

The missionary must show the love of Jesus to those around them and must go the extra mile to show the life of Jesus to them. As they consistently go the extra mile to show the love of Jesus, people will see Jesus in them. But as they go the extra mile for people and in front of people, it must all be motivated out of a love for Jesus and a love for people.

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<sup>18</sup> Ibid, 53.

<sup>19</sup> Ibid., 54.



#### 4. Missionaries plant seeds of hope

Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples! Sing to Him, sing psalms to Him; Talk of all His wondrous works! 1 Chronicles 16:8-9

Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, you are God's building. 1 Corinthians 3:5-9

As the missionary builds relationships with those who are in darkness, they begin to share seeds of their faith. The missionary will carefully let those people know of the hope that is in the missionary. They will explain, in concise ways, how God has worked in their lives. As they share the "wondrous works" of God they are planting seeds of hope in the people's lives. Dr. Elmer Towns explains in his book, *Winning The Winnable*, that "evangelism is a process, not an event." He writes,

The Scriptures refer to evangelism in terms of "making disciples." Evangelism is not painted as a fragmented picture. The biblical approach of making disciples is neither haphazard or piecemeal. God has clearly given an on-going approach to the task of disciple-making, one that begins with relating to the unsaved person where he is and is not complete until the person becomes a mature, productive and reproducing member of the body of Christ.<sup>20</sup>

As evangelism is seen as a process instead of an event, missionaries will be faithful to plant the seeds of hope to those who are living in darkness. As the missionary will be developing the relationship with the person who is lost, and planting the seeds of hope, an opportunity will present itself for the missionary to share the gospel of Jesus.

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<sup>20</sup> Elmer Towns, *Winning the Winnable* (Lynchburg, VA: Church Leadership Institute, 1986), 14-15.

## 5. Missionaries will be prepared to share the gospel

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 1 Peter 3:15

As the missionary senses a hunger by the listener for more information about the hope that is in them, then they will proceed with the gospel message. The missionary will rely on the Holy Spirit to know how much to say and how to say it. The missionary will be prepared to share with the person who is lost what they are ready to hear. If the person is not ready to hear how they can be saved or if they are not ready to ask Jesus into their heart, the missionary will still realize that God is at work. They will be faithful to plant the seed and wait for God to bring the harvest.

The methods of the missionary will vary from culture to culture. But one can learn from the example and directives of the Scripture to help guide the missionary to be effective in meeting people where they are and pointing them to Jesus. The missionary will learn the culture around them by looking and listening to the people they are trying to point to Jesus. The missionary will live the incarnational life of Jesus in front of these people. They will go the extra mile and give the love of Jesus while they plant the seeds of hope for those who are lost. The missionary will be prepared to share the gospel with those in darkness as they are always “ready to give a defense to everyone who asks you a reason for the hope that is in them.”

This chapter has thoroughly examined the pages of Holy Scripture to order to see God’s desire for all believers to be missionaries. Every disciple of Jesus must be on mission with Him and be a “fisher of men.”

## CHAPTER FOUR

### PROGRAM DEVELOPMENT AND EVALUATION

This project began with the local church in mind. It was the intention of the researcher to involve every member of the local church to become a missionary. The name of the program reflects this intention as the program is entitled, "Every Member a Missionary." The project would be created for the adult members of Midway Baptist Church in Phenix, Virginia. The adults of Midway Baptist Church who would participate in the program would vary in age, but it would be created to involve all adult age groups. This program was created so that other churches could utilize the program as well. A youth version will be created at a later time using the adult version of "Every Member a Missionary" as the basis for that program.

At the beginning of this program, there were certain specific goals that were envisioned. They were:

1. For the participants of "Every Member a Missionary" to begin to think and act like a missionary in order to meet people where they are and point them to Jesus.
2. For the participants of "Every Member a Missionary" to acknowledge and accept that they have a Biblical mandate to be on mission with God.

3. For the participants of "Every Member a Missionary" to have a desire to build relationships in order to point people to Jesus.
4. For the participants of "Every Member a Missionary" to see the places where they frequent as their mission fields while considering themselves to be missionaries with the Gospel message.
5. For participants of "Every Member a Missionary" to be better equipped to point people to Jesus in a culture that is becoming a "postmodern" culture.
6. For participants of "Every Member a Missionary" to have a greater appreciation for full-time missionaries, missions, and missionary training that missionaries must accomplish.

As the goals were specified at the beginning of the project, there were several results that were envisioned. It was, and continues to be, the desire of the researcher to begin to see the local church members talking freely and openly about their faith. Even though many Christians have a fear of being "soul-winners," the researcher wanted to show the participants in the program how they could build relationships with individuals with the intention of pointing people to Jesus.

There was also a desire to see every local church member begin living the life of Jesus in front of their friends, colleagues, and family in a seven-day-a-week faith. It was surmised that if the local church member would begin living the life of Jesus and would speak freely of their faith, then the local church would begin to see the results. The participant and the church would see people coming to know Jesus Christ as their Savior.

In this process, it was realized that many people have difficulty relating to people who are different from them. The average local church member does not find it easy to

leave their "comfort zone" to speak to people, and if those people are "different" in any way, that will make the situation even more difficult. Yet in today's society, many people with whom the local church member comes in contact on a daily basis are increasingly different. Today's society looks different from a generation ago. Not only are there many new nationalities represented in every part of the country, including the rural areas, but the postmodern mindset is also making its way into the heartland. The proven methods of evangelism do not seem to be working in this culture.

It began to be obvious that for evangelism to be effective in today's culture and climate, the local church member must begin to think like a missionary. As a missionary crosses cultures and cultural barriers in order to point people to Jesus, the local church member must learn how to do the same.

Having served as chaplain in the United States Naval Reserve, the researcher has experience at being a missionary to the military. It became apparent that the local church member could be trained as a missionary in today's society. Utilizing the researcher's personal experience of meeting people where they are to point them to Jesus, the program to train every local church member to think and act like a missionary was born.

With a desire to train Christians to become missionaries right where they are, a search was done at Liberty University to see if a program of this type could be located. If a program already existed that trained every member to be a missionary, then it would be unnecessary to create a new one. An EBSCOhost search done through Liberty University's website revealed very little work done in the area of this project. No program of this type could be located by this research.

As the research at Liberty's library revealed, there were only two articles that remotely related to every Christian becoming a missionary. The first article was entitled, 'The Lord's Effective Ambassadors' and was written by Abeer Adib Iskander. Iskander explains that the Christian must follow the example of Jesus who was willing "to interact with all kinds of people."<sup>1</sup> The second article found is entitled, "Theology, Culture, Ministry and the Mission of the Church." It was written by John P. Davis. This article is a theological piece that offers some insight into the culture today that the church must face. Davis helps to describe the thought of postmodernism and the effect that it has on the church. He elaborates on this culture and its identity with community. He writes, "As we observe the quest for identity in community, we are challenged to be that *new community* that can help others find their identity in the love of God and the love of those who worship Jesus Christ as Lord."<sup>2</sup>

These articles helped in the beginning phase of developing the program. They assisted in understanding more fully the postmodern mindset as well as how the church is to respond.

As the articles through the EBSCOhost search revealed very little, the researcher then turned to articles that had been found in the North American Mission Board published magazine, *On Mission*. There were numerous articles that addressed the postmodern culture of today and how the church must interact with this culture to be effective.

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<sup>1</sup> Iskander, 602.

<sup>2</sup> John P. Davis, "Theology, Culture, Ministry and the Mission of the Church," *Evangelical Review of Theology*, Vol. 28 Issue 3, (July 2004), 253.

Some of the articles in the *On Mission* magazine were found online while others were in periodicals received. These articles proved to be very beneficial to gain a greater understanding of the postmodern culture today. These articles were written for the Christian to begin to understand that this culture is different, but can be reached for Jesus Christ. The various articles included information that explained the difference between the modern and the postmodern cultures. In the article by Will McRaney entitled, "Reaching Lindsay," a table is shown to help the reader differentiate between the two cultures. There are also clear differences made on how to evangelize this person. The article is prefaced with these words: "How can we effectively share the good news of Jesus Christ with the Lindsays who live in our communities and maybe even occupy some of the pews in our local churches?"<sup>3</sup>

There are other articles from *On Mission* that have proved to be just as useful. There are pieces such as the one entitled, "Reaching the Universe Next Door," that helps the reader to understand what is effective in trying to share your faith in today's society. This article by Mike Licona guides the Christian who desires to share his faith to first "listen" to the people they seek to point to Jesus, then "know their media." They must look and listen to learn the culture. And the Christian must "show genuine love."<sup>4</sup>

These are just two articles from the *On Mission* magazine that were utilized, but there were many that were consulted and studied for the program, "Every Member a Missionary."

While the articles proved beneficial to the research for understanding postmoderns and how to evangelize them, there needed to be further research on missions

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<sup>3</sup> McRaney, 11.

<sup>4</sup> Mike Licona, "Reaching the Universe Next Door," *On Mission*, Fall 2005, 41.

and what it means to be a missionary. As the premise for the project was to train the Christian to think and act like a missionary, the researcher needed to understand Christian missions. Several books were read to aid the process. The Review of the Literature in chapter two of this project helps to uncover some of those books that were utilized. As the development of the program unfolds in the next few pages, some of these books will be quoted to show how they played a part in the process.

Interviews were also conducted to help gain a better understanding of the training that the missionaries receive before they go to their mission fields. Some of the interviews were accomplished in person, while others were completed over the phone or via e-mail. As missions and missionaries are highly respected by the researcher, plans were made to meet with and interview missionaries from the mission boards and missions sending agencies mentioned.

#### Interviews with the International Mission Board

The researcher first met with missionaries and personnel at the International Mission Board of the Southern Baptist Convention in Richmond, Virginia. This initial meeting took place on February 16, 2005. Dan Panter and David Cornelius met with the researcher for approximately one and one-half hours. These men are missionaries who are now serving in the Church Relations Department at the International Mission Board main office in Richmond, Virginia.

The interview with Mr. Panter and Mr. Cornelius was informative to begin the process of missionary training. There were three key areas that were dealt with in this interview.



1. There was interest in what these missionaries could share about the process to be motivated to be a missionary.
2. The researcher wanted these missionaries to share how a missionary can cross a culture to reach the people who are different from them.
3. There was interest in the training the missionary receives to be able to cross the cultures, meet the people where they are and point them to Jesus.

The interview process was very informal with information and personal experiences being shared freely by both missionaries. They guided the researcher to other books, articles and booklets that would help summarize the ideas behind the questions that were being asked.

To answer the first area of interest, Mr. Panter and Mr. Cornelius offered some key thoughts.

**Researcher:** “What does it take to motivate a person to be a missionary?”

The missionaries responded with these significant thoughts:

**Panter:** “Motivation is the key element for the missionary.” As the missionary steps out to follow the Lord, he or she “must realize that they can’t do it themselves.” It is the “work of the Holy Spirit.” He further elaborated, “As one thinks about the motivation of the missionary, we must agree with Paul in 2 Corinthians 5:14 that tells us, ‘For the love of Christ compels us, because we judge thus: that if One died for all, then all died.’ The love of Christ compels the missionary to go as well as realizing that “You are there because God sent you.”

**Researcher**: “As a missionary goes on the field, how does he or she cross the cultures to reach the people who are different from them?”

**Cornelius**: “There are various steps that one must follow in order to be effective on the field.

a. Step one is to pray and make sure that is where God wants you.

b. Step two is to look for someone open to you and the message. This is a ‘person of peace.’

c. Step three is to keep your focus on what you are called to do.

You must also consider all the security issues ‘Be wise as serpents and harmless as doves.’

**Researcher**: “But how does the missionary begin to witness and share the gospel with the people on his or her mission field?”

**Panter**: “You fall in love with the people. Learn all you can about the people. You find out how to impact the people. There is a passion for those people and this is key. There is a passion to win these people and to do it right. The missionary also has an attitude of ‘whatever it takes to reach these people, we will do it.’”

**Cornelius**: “Yes, the missionary is to live the life in such a way that people can see that Christ makes a difference.”

**Researcher**: “How does the missionary learn how to make a difference in the lives of these people they are trying to reach? What do they learn before going on the mission field?”

**Cornelius**: “The missionary learns much of what they need at MLC (Missionary Learning Center). They also will have a trusted member of their people group to come

alongside you and have them tell you some key ways to make a difference. You will learn the language of the people as language is the key to someone's heart and to the culture. As you learn the language, you can tell the story (of the gospel). When the missionary goes onto the field he or she also needs to have the long view in mind." The missionary is not there for a quick gospel message. He or she is there to learn the culture and become a part of it in order to win them to Christ.

**Researcher**: "So what does the missionary learn at the Missionary Learning Center?"

**Panter**: "At the Missionary Learning Center the missionary learns several things over a period of six or seven weeks. They learn about spiritual warfare. They learn health issues. They learn about teamwork. They learn about the culture where they are going. They learn how to share the Bible story for their people group while beginning to learn the language of the people. This time at the Missionary Learning Center helps them to leave the United States and begin learning in a new culture."

The researcher was encouraged to contact Elbert Smith at the Missionary Learning Center. He is the Director of Field Personnel Orientation and will be able to help the researcher gain a better understanding of the training that takes place at the Missionary Learning Center. This interview was scheduled and was conducted at a later date.<sup>5</sup>

As this interview concluded, the researcher walked away with the seeds of the program, "Every Member a Missionary," planted in his heart and mind.

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<sup>5</sup> Mr. Dan Panter and Mr. David Cornelius, interview by author, Richmond, VA, 16 February 2005.

### Interviews with the North American Mission Board

The next interview with a mission board was conducted over the telephone. The North American Mission Board was contacted on March 7, 2005. As the North American Mission Board was contacted, the researcher explained the project and asked to speak with the person who would be responsible for any training the missionaries must experience. The contact was made with Peter Kendrick, Missionary Personnel Manager.

When asked about any specific training the North American Mission Board provides for the missionaries before they enter their mission field, Kendrick informed the researcher that there is no program in place to train the missionaries. The researcher learned that the training that is performed for the North American Missionaries is completed by the agency or school where the missionary is assigned. Each state or agency who calls a missionary who is endorsed by the North American Mission Board trains him or her on the field.

Kendrick shared the Personnel Policies and Guidelines for the missionaries via an e-mail correspondence. The policy revealed the only training required by the North American Mission Board is that of evangelism training. The policy reads,

Missions personnel are expected to be committed to and consistent in presenting the gospel. Personal evangelism is considered to be a foundational expectation for missionaries and missionary candidates. Missionary candidates are required to complete a comprehensive evangelism course. Appropriate courses include those with class study and field mentorship. Should a missionary candidate not meet the evangelism training requirement, approval is granted with the commitment by the candidate to receive the training within 12 (months) following appointment.<sup>6</sup>

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<sup>6</sup> Peter Kendrick, email message to author, 7 March 2005.

Kendrick suggested that the researcher speak with three other North American Mission Board personnel. The researcher was pointed to Richard Leach, Director of Ministry Evangelism, Joe Hernandez, Director, Mentoring Team of the Church Planting Group and Van Simmons, Placement Manager, Missionary Mobilization Team. Simmons also provides support for the student missionaries in North America. Another missionary at the North American Mission Board who was contacted was Hugh Townsend. He is the Associational Initiatives Coordinator. He was contacted via telephone March 7, 2005 and informed the researcher there was “no consistent curriculum” for the missionaries. He offered to send an outline of the material that is used in training Director’s of Missions. That outline was emailed the outline on May 25, 2005. This outline did not prove to be beneficial to this research as the ministry of the Director of Missions is not in the scope of the missionary training that is relevant to the program.

Mr. Leach and Mr. Hernandez were contacted on March 7, 2005 via telephone. Each was interviewed with the same question. “What training is available to the missionaries of your specific area?” Mr. Leach explained that the missionaries had no specific training in a classroom setting before they went out onto the mission field as the International Mission Board has. He explained that there are tools that are available to the missionaries to help them in evangelism in all of their specific areas. He sent one of those tools via the United States Postal Service. Mr. Leach sent the the CD-ROM, “Evangelism Planner,” that is used by missionaries and pastors of the Southern Baptist Convention to “Design your Plan to Change your World.” This resource proved to be beneficial as the “message of the missionary” was being created. The “Evangelism

Planner” included a “One Day/One Hour Witnessing Workshop” that was very helpful for the student to understand the importance of “telling their story” as well as training them how to develop that story.<sup>7</sup> Mr. Leach also offered suggestions of various books that would be advantageous to the research.

Mr. Hernandez offered insights into the area of church planting within the North American Mission Board framework. After a conversation via the telephone, Mr. Hernandez asked the researcher to e-mail him with the specifics of what is being researched and stated that he would gladly respond. The researcher sent the following email March 7, 2005:

Thank you for taking a few minutes of your time to talk with me this afternoon. As I mentioned to you earlier, I am looking for any kind of curriculum or training that is offered to missionaries to help them to meet people where they are and point them to Jesus. My project for the DMin is to take the training that missionaries receive from the respective mission boards and create a program where the church member can be a missionary right where they are every day. They are to meet people where they are and point them to Jesus. If they will learn the culture around them, and learn the language that the people are speaking around them, they will be more effective as missionaries to these non-Christians. What ever information that you can send that would help me would be appreciated. In a nutshell, I am looking at what it means to be a missionary, (from the view point of a missionary), what is the motivation of the missionary to go to a specific people, and what are the methods used in training the missionary to be a better missionary. I will then compile as much information as I can into a program that will equip our people to be missionaries where they are using what I have learned from the mission boards and missionaries on the field. Thank you for your assistance.

Joe Hernandez replied with the following e-mail March 11, 2005:

As for training, we have the expectation for every missionary to take a personal evangelism training course. The current one is called ‘One Day/One Hour Personal Evangelism Training.’ We use the same training with our field church planters.

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<sup>7</sup> Mr. Richard Leach and Mr. Joe Hernandez, interview by author via telephone, 7 March 2005.

Whereas the cross-cultural training would be very valuable, we do not provide such training.

When we talked earlier this week, I was thinking of missionaries in the broadest sense, which includes volunteer missionaries.

A few years ago, our Missions Education folks set up their curriculum around several major areas so that every member could gain the necessary skills to help them in evangelism, ministry and church planting.

Back to the church planters, we utilize the Church Planter Basic Training (if you will check the website below my name, you will find info on this resource) to do levels of evangelism training. The first is the one I mention above, the second is how to build an evangelism strategy for the church. If you look for the 'Journey for Church Planting,' you will find information on the strategy. In fact, we resource our planters with the Personal and the Strategy Evangelism materials on CDs.<sup>8</sup>

This information provided some assistance in the project. The "One Day/ One Hour Personal Evangelism Training" was accessed through the "Evangelism Planner," while the "Basic Training" was compiled through correspondence with a Southern Baptist Conservatives of Virginia state missionary.

Van Simmons was contacted on March 8, 2005 and was asked the same question as the former personnel at the North American Mission Board. Mr. Simmons also indicated that there was no formal training for the student missionaries of the North American Mission Board, but there were resources online at the North American Mission Board's website that would prove to be helpful. These resources could be found at [answerthecall.net](http://answerthecall.net). Mr. Simmons also helped the researcher to gain a better understanding of how the missionaries are appointed or are approved by the North American Mission Board. He suggested the state convention be contacted with which his church is affiliated and speak to the contact person was responsible for church planting missions. This proved to be useful in the process.

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<sup>8</sup> Joe Hernandez, email message to author, 11 March 2005.

As Midway Baptist Church is affiliated with two state conventions, each one will be contacted at a later date.

#### Interview with Wycliffe Bible Translators

It was suggested by Dr. Frank Schmitt, Director of the D.Min. Program, Liberty Baptist Theological Seminary, to contact Wycliffe Bible Translators to discover their missionary training. The researcher contacted Jim Lauer, Director of Training Camps for Wycliffe, on March 18, 2005 via telephone. Mr. Lauer informed the researcher that Wycliffe was not allowed to give detailed information about the specific training that is offered to its missionaries. He agreed, however, to send a sample copy of the schedule for the training camp that each missionary for Wycliffe must experience.

The schedule was somewhat helpful, but as Mr. Lauer indicated, it did not share the specifics of the training. The schedule did offer some insights to aid in realizing where this missions sending agency places the emphases for their missionaries during training.

The training camp is called "Training Camp Wycliffe Team USA." The opening paragraph for the schedule the missionaries receive reads:

When new players join a sports team, they first go off to their new team's 'training camp'. Training Camp isn't for those who don't know how to play the game; it's for those who have been involved in the sport for a while but need to connect to the new team they've joined. New players need to understand the way their team plays the game. They need to get to know the coaches, get to know other members of the team, and learn how their part on the team fits into the strategy. They increasingly feel like one of the team by hanging out with fellow players and learn how to tell others about the new team they've joined.

Training Camp is two weeks in length and prepares our new members to serve on the Wycliffe USA team around the world. The Training Camp curriculum includes: Worship, Orientation to Wycliffe and SIL,



Partnership Development, Connections, and International Skills, Spiritual Hardiness.<sup>9</sup>

Each of the curriculum topics are then developed with a general outline of what is to be expected each day of the camp. There are no specifics, but only rough ideas of what to anticipate. This schedule helped the researcher to gain an awareness of various aspects of the missionary's training at Wycliffe. These missionaries are trained in teamwork and spiritual disciplines. It was discerned from the schedule how important discipleship and spirituality are to the missionary of Wycliffe. This proved to be the key element of each mission board's training for the missionaries. This factor was reflected in the program, "Every Member a Missionary."

Interviews with the International Mission Board at the Missionary Learning Center

An interview was scheduled on June 15, 2005 with Elbert Smith at the Missionary Learning Center in Richmond, Virginia. As was indicated, the Missionary Learning Center is the center where missionaries for the International Mission Board are trained. Prior to this meeting, the president of the International Mission Board, Dr. Jerry Rankin, spoke in the church where the researcher is pastor. Dr. Rankin was informed of the research for this project. Dr. Rankin encouraged the researcher to also interview Ron Wilson. Ron Wilson is the Vice President of Leadership Ministries Development at the International Mission Board. Mr. Wilson was contacted and scheduled to be interviewed also on June 15, 2005 at the Missionary Learning Center.

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<sup>9</sup> Jim Lauer, e-mail message to author, 18 March 2005.

The interview with Ron Wilson was conducted at 11:00am. The interview with Mr. Wilson was extremely informative. Mr. Wilson provided information that helped create the foundation for the program.

**Researcher**: Thank you for taking time to meet with me today. As I have indicated to you, I am seeking information from the International Mission Board, as well as North American Mission Board and Wycliffe Bible Translators, to create a program for the local church. This program will train the members to be missionaries right where they are. Can you give me any information about what the International Mission Board does to train their missionaries before they go on the mission field? I am specifically looking at how the missionaries cross cultures to win people to Jesus. I really want Christians to be motivated to share their faith with others. This seems to be a problem today. Maybe we could start with motivation. What motivates missionaries to share their faith?

**Wilson**: As far as sharing their faith, no missionaries are appointed unless they have gone through some evangelism training. A missionary who is appointed by the International Mission Board must be serious about sharing their faith. They must be active at sharing their faith.

By way of motivation, it seems to me that when it comes to sharing our faith there are two kinds of people who are not sharing their faith. There are those who “won’t do” and then there are those who “can’t do.” The “won’t do” people are people who claim to be Christians, but simply won’t do it. It doesn’t matter what the Bible says, or what you teach them, they simply won’t do it. These people have a spiritual problem. They need to get into the Scriptures and they need discipleship. The ones who “can’t do” are people

who can't share their faith because they don't know how to. These are the people that you can help most effectively. They do not share their faith because they don't know how. You can give them the skills they need to equip them to share their faith with others.

**Researcher**: Excellent point! You indicated the missionaries had to have evangelism training before they are appointed by the International Mission Board. What other training do they go through? I know they spend several weeks at the Missionary Learning Center, but what are they trained?

**Wilson**: Have you seen "The Seven Dimensions and The Four Phases Profile" for the missionary?

**Researcher**: No, I haven't.

**Wilson**: The International Mission Board has seven "dimensions" of missionary learning and four "phases" of missionary development. I think this will help you understand our philosophy of training missionaries. The seven "dimensions" of missionary learning is shaped like a circle. In the inner part of the circle is "disciple" which is the first dimension. Then emanating from that inner dimension are the other six dimensions. They are "Servant Leader," "Team Player," "Cross-Cultural Witness," "Church-Planting Movement Facilitator," "Mobilizer," and "Family Member." (At this point in the interview, Mr. Wilson walked the researcher through each of these dimensions and elaborated on each one.)

The International Mission Board also created the "Four Phases of Missionary Development." These are the phases of the missionary in his or her journey. These phases include the "Exploration Phase," the "Orientation Phase," the "Entry Phase," and

the Leadership Phase.” (Mr. Wilson elaborated on each of these phases with the researcher.)

**Researcher**: Thank you, Mr. Wilson. This has been helpful.

**Wilson**: I have something else that may help you. Would you be interested in receiving the training manuals that the missionaries receive as they go to the Missionary Learning Center?

**Researcher**: I certainly would. That would be most helpful.

**Wilson**: There are 10 training manuals that the missionary will complete. Seven of them deal directly with the “seven dimensions” we spoke about earlier, while the other three “Self Assessment” tools and “Navigational Aids” as well as a “Mentor Handbook” are used while the missionary is at the Missionary Learning Center.

As the missionary goes through each booklet, he or she will see how they can develop in each dimension. Resources are given as well as self exercises to help the missionary in each dimension.

**Researcher**: Thank you. This will certainly be a great help to me as I seek to obtain as much information as I can about how the missionaries are trained.<sup>10</sup>

At this point the interview concluded.

The next interview took place with Elbert Smith, who is the Director of Field Personnel Orientation at the Missionary Learning Center. Mr. Smith is responsible for scheduling the seven weeks of training that the missionary accomplishes while at the Missionary Learning Center.

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<sup>10</sup> Mr. Ron Wilson, interview by author, Richmond, VA, 15 June 2005.

The interview with Mr. Smith was advantageous to the research. Mr. Smith explained what was taught each week at the Missionary Learning Center. While the weeks were described in general terms, it was helpful to find what was important to mission boards for missionaries to be properly trained.

Mr. Smith spelled out the seven weeks as follows:

Week One: The missionary is trained in:

1. The missionary's walk with God.
2. Spiritual Warfare.
3. Personal discipleship.
4. Personal Retreat.

Week Two: The missionary is trained in:

1. Concentrating on who the other person is. They learn about people in general.
2. The study of anthropology:
  - a. How people think and how people are different around the world.
  - b. How language affects how they are.
3. Learning to ask questions and listening is key to learning people.
4. Study of basic religions of the areas in which they will be serving and look for bridges in each one to Jesus Christ.
5. The barriers to Christianity.

Week Three: The missionary is trained in:

1. Church Planting Movements:
  - a. Biblical teaching

b. What is going on in the world today in the Church Planting Movement?

2. Saturation with God's Word
3. Prayer
4. Evangelism that is positive in their particular people group.

Week Four: The missionary is trained in:

1. How to live wisely in a terrorist world.

Week Five: The missionary is trained by International Mission Board personnel who are brought to the Missionary Learning Center to talk to the missionary about how to disciple on their specific mission field. The missionary, therefore, is trained in:

1. Universal discipleship:
  - a. How to disciple people (they are given three ways.)
  - b. The missionary is given the "tools" that are needed to positively disciple the new Christians in their area.

Week Six: The missionary is trained in:

1. Chronological Bible Storying. They learn it and practice it.

Week Seven: The missionary is trained in:

1. Teamwork. They take the Myers-Briggs test this week and discuss the results.
2. How to use volunteers.
3. How to reach students.
4. How to learn languages.<sup>11</sup>

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<sup>11</sup> Mr. Elbert Smith, interview by author, Richmond, VA, 15 June 2005.

### Interview with State Convention Church Planting Missionary

The researcher contacted Larry Black, Church Plant Strategist, Central East and Central West Region, of the Southern Baptist Conservatives of Virginia on July 12 at 11:00 a.m. via telephone. The project was explained as proposed and Mr. Black was asked what type of training is offered on the state level for church planting missionaries in Virginia.

Mr. Black indicated that there is some training available to those missionaries. He offered to send the researcher a tool that is used for training the church planting missionaries of the Southern Baptist Conservatives of Virginia. This tool is published by the North American Mission Board and is called "Straight Street for Church Planters." It is a "Spiritual Preparation Guide to Basic Training." The introduction to this tool reads:

Straight Street is a personal spiritual preparation guide to be used by members of a church planting team 2-8 weeks before engaging in Basic Training for Church Planters. Ideally, a church planter will work through the self-study units that make up Straight Street with the aid of a mentor. By completing Straight Street which is based on Acts chapter 9, a member of a church planting team will be better prepared from a spiritual perspective to process and implement much of the content found in Basic Training for Church Planters.<sup>12</sup>

Whereas Mr. Black indicated that he could not send the "Basic Training for Church Planters," he could send "Straight Street for Church Planters." This resource helped to aid the researcher with tools that are used by the missionary to prepare for the spiritual aspect of his or her journey. "Straight Street for Church Planters" has exercises for the missionary to work through to grow and develop as they prepare to enter their mission field as a church-planting missionary. The researcher utilized this information

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<sup>12</sup> "Straight Street for Church Planters," 6.

and some of the exercises to help those who would go through the program, “Every Member a Missionary.”

#### Interview with a Missionary from the North American Mission Board

The researcher was on a mission trip to New York City with the “Paint the Town” initiative of the “New Hope New York” emphasis with the North American Mission Board in August, 2005. While working with missionaries on this mission trip, the researcher interviewed Tom Hullett, the Project Manager for “Paint the Town” Public School 76 on August 2 at 10:00 a.m. Mr. Hullett is a retired business man from North Carolina. His wife is not in good health, and yet they came to New York City for the summer to be missionaries for this project. The researcher wanted to know why.

**Researcher:** Tom, why would you leave North Carolina this summer to come to New York City to be a missionary? What motivated you to come?

**Hullett:** God called me to this work. God had dealt with me about making a difference in the lives of people. I am retired and work in my home community, but I felt God was calling me to do something more. I was looking at the North American Mission Board website when God impressed me to investigate the “Paint the Town” initiative in New York City. One thing led to another and in a matter of a few months, we dropped what we were doing at home and moved to New York City for the summer.

**Researcher:** It must have been difficult to leave North Carolina and the comforts of home to come to the big city.



**Hullett:** It was difficult, but it has been worth it. God is doing amazing things here and I am grateful to be a part of His plan.<sup>13</sup>

As the interviews were now completed, the books read and articles researched, the researcher began to organize the program, "Every Member a Missionary."

As the program was beginning to be developed, the first item that was created was a survey to hand out at the first meeting of "Every Member a Missionary." The researcher considered giving this survey to every member of the congregation where the researcher serves as pastor, but realized the congregation would not return them if they had no interest. It was decided to give this survey to every person who goes through "Every Member a Missionary" at the beginning of the first session. The survey is found in chapter one of this project. (See p. 10-11)

The program was divided into five sessions. Each of the sessions would last forty-five minutes to an hour in length. These sessions would be offered at convenient times for the members of the congregation to be able to participate.

In looking at the research, five main themes can be identified that would be needed to train missionaries. The participant would need to know what it "means to be a missionary." They would need to know what the Bible says about being a missionary, so there would need to be a session on the "Biblical mandate to be a missionary." The participants would need to do a "heart-check" to see if they were sincere in being a missionary, so the program would explore the "motivations to be a missionary." Once the participants adequately moved from the heart check-up, they would then need to receive the tools needed to be a missionary. The final two sessions were the hands-on

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<sup>13</sup> Mr. Tom Hullett, interview by author, New York City, 2 August 2005.

tools that the participants would learn to be missionaries right where they are. They would learn the “message of the missionary” and the “methods of the missionary.”

A model was created to help the participant grasp the phases of the Every Member Missionary and see in a visual aid the steps of becoming an Every Member Missionary. (See Appendix D, page 128)

Development of Week One of the Program, “Every Member a Missionary”:

“What It Means To Be A Missionary”

At the beginning of the first session of “Every Member a Missionary,” the reason for this project and program needed to be explained. The researcher shared his personal background and experiences as a military chaplain. It was explained that today’s culture and climate is such that every Christian must begin to think and act like a missionary to effectively reach people for Jesus Christ.

As the title for the week indicates, two definitions of what it means to be a missionary were used. One definition came from the International Mission Board, while the other definition was procured from J. Herbert Kane’s book, *The Making of a Missionary*. After the researcher gave those definitions, he offered his own. This definition of being a missionary in today’s culture is “every born again believer who is meeting people where they are and pointing them to Jesus Christ.”

Several examples were used to show that Christians must begin to think and act like missionaries today especially in a culture that is postmodern. The first example was found in the book, *Perimeters of Light*, by Drs. Elmer Towns and Ed Stetzer. These authors write, “Today, we have to think like missionaries. We need to think of North

America the way we have always thought about the 'pagan' world. We have to ask: How do we take the gospel into the pagan darkness that is post-Christian North America?"<sup>14</sup>

The researcher sought to encourage the participants of "Every Member a Missionary" to examine where they are on their journey as a missionary. There was also a desire to inspire them to want to advance in this endeavor as a missionary. To help with these premises, "Four Phases of the Every Member a Missionary" were created. This was modeled after the "Four Phases of Missionary Development" created by the International Mission Board. The "Four Phases of the Every Member a Missionary" are remembered through the acronym S.A.L.T. (Every session of the program has an acronym for the participants to recall what they have learned.)

The "Four Phases of the Every Member a Missionary" are:

S – Saved,

A – Acknowledge and Accept Biblical Mandate,

L – Learning and Living the "Every Member a Missionary" Life, and

T – Training Others.

The "Every Member a Missionary" participant would be encouraged to constantly strive for the next step or the next phase of the "Every Member a Missionary" life.

The remainder of the first session was dedicated to the first phase of the "Every Member a Missionary" life. With the interviews and research accomplished with the mission boards and missions sending agencies, it became apparent that the most common key element in missionary training was discipleship. This element of missionary training was foundational. For the missionary to be effective as a missionary, he must be

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<sup>14</sup> Elmer Towns and Ed Stetzer, 36.

developing as a disciple of Jesus Christ. Since being a disciple was the core element of being a missionary, the acronym C.O.R.E. was implemented. The participants would be encouraged to cultivate their discipleship with Jesus Christ. As they grow as disciples, so will their effectiveness as missionaries. The C.O.R.E. of the missionary discipleship is the following;

C – Constant Communication with Jesus through Prayer and Mediation on God’s Word,

O – Obedience to Jesus,

R – Rely on the Holy Spirit, and

E – Expect Enemy Attacks.

These elements of the first phase of the “Every Member a Missionary” were supported with Scripture.

As the program was being developed, it became apparent that with so much information, it would be impossible to impart all of it during forty-five minutes to an hour for five sessions. It was decided to create a devotion book that could be given to each participant at the end of the session to take home. This devotion book would be exercises to reinforce what had been taught during the class session.

The devotion book for week one was created to supplement the class presentation. The devotion book was developed into five daily sessions. Each day would be a review of one aspect of the class session. There would be Scriptures to look up and exercises to interact with the book in order for the participant to learn what was being taught.

In week one of the devotion book, Day One was created to remind the participants of the C.O.R.E. elements of the first phase of being an “Every Member a Missionary.”

During this day's study, the participant was asked to briefly write about their salvation experience. This was important for the week's study of being a disciple of Jesus, but also would serve the purpose of introducing the participant to "telling their story" which they would learn about in week four.

Week one day two dealt with the first element of C.O.R.E. The participant would examine further what it means to be in constant communication with Jesus. They were encouraged to create a plan for spending time in prayer and reading God's Word and then to write that plan down in their books.

Week one day three dealt with being "obedient to Jesus." Scriptures were used to help the reader to understand what it means to be surrendered to the will of God. Robert Coleman's book, *The Master Plan of Evangelism*, was quoted to emphasize being obedient to Jesus as one sees Jesus setting the example of obedience. Coleman writes, "Absolute obedience to the will of God, of course, was the controlling principle of the Master's own life. In His human nature He continually gave consent to the will of His Father which made it possible for God to use His life fully according to its intended purpose."<sup>15</sup>

Week one day four dealt with, "relying on the Holy Spirit." This section encouraged the reader to search specific verses that deal with how believers must rely on the Holy Spirit for guidance, conviction of the lost, spiritual giftedness, and leadership in the where, when and how to go to people with the Gospel.

Week one day five showed the reader how they should "expect enemy attacks" as a missionary. The participant learned that before missionaries are sent onto the mission field, they are trained in spiritual battle. They are instructed to be spiritual warriors. This

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<sup>15</sup> Robert Coleman, 57.

day's work taught the participant about the reality of Satan's attacks on the missionary. It also encourages these participants to expect spiritual warfare as well as what to do about it. They were informed of the importance of "prayer partners" to missionaries and were given an opportunity in this section to establish a prayer partner. They were to write that person's name down in the space provided in the book. This concluded the first week's work.

Development of Week Two of the Program, "Every Member a Missionary":

"What Is The Biblical Mandate To Be A Missionary?"

This week was created to search the Word of God to find what is said in the Scriptures concerning believers becoming missionaries to the people around them. The Scriptures were searched and found God continually desiring for people to come to Him. The Scriptures revealed a mandate for the believer to be a missionary or to be on mission with God. This week was divided into two categories. The acronym "G.O." was used for the participants to remember the Biblical Mandate to be a missionary.

The acronym stands for:

G – God's Commission, Call, and Compassion

O – Observe the example of Jesus and the missionary, Paul.

God's commission was found in the four Gospels as well as in the book of Acts. Those passages are Matthew 28:19-20, Mark 16:15-16, Luke 24:46-49, John 20:19-21, and Acts 1:8. The researcher used his experience as a Naval Officer and his commission to help explain what being commissioned by God means. It was explained how believers

have been commissioned to follow Him and to “Go” and “make disciples of all the nations.”

As the topic of God’s call for every believer to be a missionary was dealt with, the passage of Scripture that was first pointed to was God’s call to Paul in Acts 26:15-18. This passage of Scripture was used as a beginning place to help the student to realize why Paul was called to be a missionary and what he was supposed to do. Other Scripture passages were then pointed out to show the participant that they also have a call of God to be God’s missionaries.

The researcher explained to the participants that the passages of 1 Peter 2:9-10 and Matthew 5:13-16 are clear calls for the believer to proclaim to others how they have been delivered from darkness to light. It is a clear call to be in the world and making a difference by pointing people to Jesus. Other passages that helped to support this view of God’s call to the believer are found in 2 Corinthians 5:17-20, 2 Corinthians 4:3-6, 1 Peter 3:15 and Psalm 107:2.

The researcher then showed how the Scriptures also reveal a mandate to be a missionary as they reveal the compassion of God. Various Scriptures were used such as Luke 19:10, Revelation 3:20, 1 Timothy 2:4, Matthew 9:36-39, 2 Peter 3:9 and John 3:16. As the participant understands the heart of God for lost humanity, they can begin to understand that God has given them a clear mandate to be on mission with Him and be His missionaries.

As the researcher desired to show the mandate from the Scriptures to be a missionary, he showed the examples of the two greatest missionaries found there. The first is Jesus Christ. It was pointed out that Jesus left heaven to become flesh and dwell

among us. He crossed that barrier to bring us to the Father. 2 Corinthians 8:9 was cited as well as Philippians 2:5-8 where the Scriptures reveal the incarnation of Christ.

Examples were also given of Jesus' life where He met people where they were and pointed them to Himself. Such examples are found in John 4 with the woman at the well, and Luke 19 where He met Zacchaeus, who was in a Sycamore tree and then had dinner at his home.

Paul's life as a missionary was also observed. The researcher directed the participants to read Acts 17:16-23 when Paul was in Athens. This passage reveals how Paul was aware of the people who were around him and met them where they were in order to point them to Jesus. 1 Corinthians 9:19-23 was used to show what Paul said about his missionary endeavors. He writes, "I have become all things to all men, that I might by all means save some."

The devotion book for week two, as well as the rest of the weeks, was created to help supplement the class material. These devotions would be handed out at the beginning of each session and taken home after the session. The participant was to work each day on that day's devotion to help them learn and implement the program.

Week two day one of the program dealt with God's commission. The participant was encouraged to look up two of the commission passages to be reminded of what it means to receive a commission.

Week two day two encouraged the participants to look at God's call. They were asked to read Acts 26:15-18 again and interact with the questions concerning Paul's call. The participant was asked to identify the comparisons of their life's call and Paul's. They were also encouraged to look up other passages of Scriptures that would reveal how God



has called believers to be “ambassadors for Christ” and “salt and light.” At this point the participants were encouraged to begin thinking about where they can make an impact. They were to think about where they could be Christ’s ambassadors.

Week two day three had the participants dealing with God’s compassion. They were to search for passages of Scripture that spoke of God’s compassion for lost humanity. The participant was asked to think and list some of the excuses that people will use for not meeting people where they are and then pointing them to Jesus. Once they listed those, they were then asked to search the Scriptures to find verses that could be used to combat those excuses.

Week two day four encouraged the participant to observe the example of Jesus as a missionary. They were reminded of the incarnation and asked to look up the passage of Jesus meeting the woman at the well in John 4:5-30, 39-42. The participant was to see the example that Jesus set forth of meeting people where they were and pointing them to Himself.

Week two day five carried the participant to Acts 17 to see the example of Paul as a missionary. They were reminded of how Paul learned about his audience and met them where they were in order to point them effectively to Jesus. At the end of this devotion, since it was the end of their week, they were to read and sign a statement of affirmation that there is a Biblical mandate to be a missionary. This advances the participant to Phase Two of the Every Member a Missionary. It is in this phase that the believer acknowledges and accepts the Biblical mandate to be a missionary.

Development of Week Three of the Program, "Every Member a Missionary":

"What Is The Motivation To Be A Missionary?"

This session was created to help participants see why missionaries are motivated to be on mission. It was felt that many believers are not motivated to share their faith with others, and yet, missionaries seem to have a great motivation. The question was asked, "What will motivate Christians to be on mission and share Jesus?" This session was created for the participant to check his own heart to see if he is willing to be a missionary. If believers are not willing to be missionaries, why not? The interview with Ron Wilson at the International Mission Board helped in this session. Mr. Wilson's comments about those who "can't do" and those who "won't do" were used to allow the participants to see where they are in this question. A table was created with "can't do" on one side and "won't do" on the other side. The participants were then asked, "Under which heading would your name go?"

The researcher looked at four important motivations of the missionary. The acronym H.O.L.Y. was created for the participants to remember the motivations of the missionary. A missionary's motivation must be holy, and not for selfish reasons. The acronym stands for:

H – Harvest Field

O – Obedience to the Call

L – Love

Y – Your Former Condition.

As the harvest field was examined as a motivation, Matthew 9:35-38 was used as a key passage. Personal experiences were used as to why the researcher became a

chaplain in the United States Navy. Illustrations were used from his own life as a chaplain, but also from a missions trip where the researcher worked in New York City. There was a realization that there were throngs of people that needed the Lord. The participants were encouraged to begin to see the harvest as they read John 4:34-35.

Matthew 4:18-20 was used to explain obedience to the call. Jesus was calling the disciples to be disciples and then immediately told them to be "fishers of men." The interview with Tom Hullett helped with this part of the session as Mr. Hullett explained his call to New York City.

The greatest motivation to be a missionary is love. Paul tells the church at Corinth that the, "love of Christ compels," him. (2 Corinthians 5:14-15) The Scriptures were used to explain how the believer is to love even when it is difficult. 1 John 4:7-11 explains that the believer is able to love because of Christ dwelling in the heart.

Robert Boardman's quote in his article, "What it Takes to Penetrate a Culture," helped in this point. Boardman writes, "For a missionary, failure to allow Christ's love to overcome prejudice could be the greatest hindrance to penetrating cultures."<sup>16</sup> It was desired for the participants to truly grasp having a love for Jesus and a love for others which would produce a consuming passion for people to know Jesus as Savior and Lord. Real love will overcome many of the barriers to people not sharing their faith.

The last section of the motivation to be a missionary is "Your Former Condition." From the interviews and through reading it was learned that the missionary is also motivated by the fact that he understands the lostness of mankind. He remembers that he once lived in darkness, but now lives in the light. Ephesians 2:1-10 was used to show the

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<sup>16</sup> Boardman, 366.

participants how Paul reminds the church at Ephesus of their former condition and what Jesus has done for them.

A devotional book was developed using the resources previously listed. The book is in the same format as the rest of the program.

Week three day one was a reminder of the session, "What is the Motivation to be a Missionary?" This day's devotion served two purposes. The first was for the participant to check his own heart to see if he is a "can't do" person or a "won't do" person. He was then asked to enter into a marketplace, mall or place where there are people gathering and watch the crowd for fifteen minutes. He was to watch, listen and observe the people. While observing them he was to imagine them as being a "sheep without a shepherd." He was to imagine these people looking for hope and longing for peace. This session was to help the participant to begin to try to see people through the eyes of Jesus. He was asked to complete the exercise and then record his thoughts. This exercise is to be discussed at the next session.

Week three day two deals with the "Harvest Field" aspect of the motivation to be a missionary. This day explains that full-time missionaries have a burden for a specific group of people to come to know Jesus Christ. The participants are encouraged to begin to think about where their own mission field is. The participants are also asked to read Revelation 7:9-16 and imagine the scene in heaven. They are asked to consider those who are on their mission field and desire to see them in that scene.

Week three day three has the participants looking up Matthew 4:17-22. They are to consider that Jesus calls the disciples to be, "fishers of men." They are also to learn that a disciple is willing to drop everything to follow Jesus. Being obedient to His call

means being completely surrendered to His Lordship. Two quotes are used in this day's devotion are from the International Mission Board's training manuals. One quote deals with missionaries who are obeying God's call and doing whatever it takes to go to the people. The other quote is an exercise from a training manual that encourages the participant to "Identify someone in your church or neighborhood (or workplace) with whom you might ordinarily have little or no contact."<sup>17</sup> The participant is then encouraged to go the extra mile "seeking opportunities" to "interact" with this person "on an individual level and to be a servant after Jesus' example."<sup>18</sup> They are then asked to record their experiences.

Week three day four takes a look at the greatest motivator to be a missionary, love. The participant is asked to look at Scriptures that back up love being a motivator to being on mission with Jesus. They are asked to look up 2 Corinthians 5:14-15 and John 14:15. The participant is also asked to examine a passage of Scripture where some men brought their friend to Jesus in Mark 2:1-12. This day's devotion is also aided by a quote from J. Herbert Kane's book, *Understanding Christian Missions*. This is a quote that deals with missionaries always being, "apostles of love."<sup>19</sup>

Week three day five looks at "Your Former Condition," as the lesson serving as a motivator to be a missionary. The passage in 1 Peter 2:9-10 reminds the participant what the believer used to be and what they are now as disciples. Kane is again quoted as he explains the lostness of humanity and that "The Scriptures clearly

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<sup>17</sup> *Explore: Pathways to Missions*, "Servant Leadership Dimension – Following His Example" (Rockville, VA: International Centre for Excellence in Leadership, 2004), SL-54.

<sup>18</sup> *Ibid.*

<sup>19</sup> J. Herbert Kane, *Understanding Christian Missions*, 34-35.

teach that mankind is alienated from God (Eph. 4:18), hostile to God (Rom. 5:10), and under the wrath of God (John 3:36).”<sup>20</sup> He elaborates further and then writes,

The sinner’s only hope is to turn from his wicked way, repent, and believe the gospel. There is no other hope held out to him. He has no other option. It is, therefore, imperative that we hear and understand the gospel. The missionary’s first concern, then, is to preach the gospel, to be instant in season and out of season, to seize upon every opportunity to press home the claims of Christ.<sup>21</sup>

As the devotion concludes for day five, the participant is asked to read Romans 10:11-15 and 2 Corinthians 4:3-5. They are to reflect on those passages to ask themselves if the message of Jesus has been hidden to those who are perishing. The researcher is intent on the participant searching their heart and being honest with God about sharing their faith.

Development of Week Four of the Program, “Every Member a Missionary”:

“What Is The Message of the Missionary?”

This week’s session helped the participant with tools or resources that could be used to share their faith. The interview with Elbert Smith at the Missionary Learning Center helped to include this week of the program. Mr. Smith had informed the researcher of the training of the missionaries for the International Mission Board. Several weeks of training at the Missionary Learning Center helped the missionary to obtain the tools that were needed to most effectively reach the people where they are assigned. This week of the program is geared to do the same.

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<sup>20</sup> Ibid., 125.

<sup>21</sup> Ibid.

The acronym to help the participant remember the tools that will help them to effectively witness is T.E.L.L.

The T.E.L.L. method of the program stands for the every member missionary to:

T – Tell your story,

E – Express that from the Scriptures,

L – Lostness of mankind,

L – Life can be theirs, just as it is for the missionary.

This approach to sharing their faith was established and taught based on several items of research. Several North American Mission Board articles in the *On Mission* magazine concerning the postmodern culture helped to realize the need for relationships, and telling your story, or giving your testimony. William Carr Peel and Walt Larimore's book, *Going Public with Your Faith*, also proved beneficial for this week's session. This book helped to realize that the postmodern culture will respond to a relationship-based gospel presentation rather than "cold-evangelism."

The method to prepare the message of the missionary to tell their story was adapted from the "One Day Witnessing Workshop" on the "Evangelism Planner" and the "Straight Street for Church Planters" from the North American Mission Board. The participants were encouraged to think about their language when creating their story to share with others. George Barna's book, *Evangelism That Works*, helped describe the importance of using language that would be understood by the hearer in today's society. Just as a missionary going to a foreign land must learn the language of the people to be able to cross the barriers, so must the Every Member a Missionary use language that will be understood.

The participants were taught to back up their story with Scripture because of the power of the Word of God. The “Evangelism Planner” as well as “Straight Street for Church Planters” encouraged using the Word of God to reinforce the lostness of mankind and the life that is offered through Jesus Christ.

Another resource utilized was the “One Day Witnessing Tract” from the North American Mission Board. This tract was created by the North American Mission Board to supplement the person who is sharing their faith by telling their testimony. Some participants would be uneasy with memorizing Scriptures, so this resource could be used to help them show from the Scriptures the need for Christ, the lostness of mankind and the life that is offered through Jesus Christ. These tracts were ordered from the North American Mission Board and were given out to each participant as it was discussed.

During the session, the participants were asked to write out their story and continue to revise it until it concisely told their story in two to five minutes. As the participants were given their devotion books for the week, the week four day one devotional asked them to once again revise their story by thinking about the language that would be used. This would enable the hearer who has no Christian background to understand the missionary. The participant was then asked to share their story with at least two people before the next session.

Week four day two has the participant learning from Scripture why sharing their testimony is effective. They are asked to look up John 9:1-33 and see how the man born blind was able to share his testimony and even the religious leaders could not refute what had happened to him. The “One Day Witnessing Workshop” was quoted to emphasize the importance of the story in today’s culture.



Week four day three reveals the power of the Word of God. The participant is asked to find Scriptures that would best describe their life before Christ, and after Christ. This exercise, as well as the next two days, was modeled from the “Straight Street for Church Planters.”

Week four day four asks the participant to find the Scriptures that would describe lostness, God’s love for sinners, and God’s desire for the lost.

Week four day five offers Scriptures for the participant to look up and elaborate upon the life that the Christian has in Jesus. They must write out what it means to be forgiven as if they were talking to someone who is lost.

This week was intended to help the participant of the program to have a tool in their hands to be able to share their faith with lost people.

Development of Week Five of the Program, “Every Member a Missionary”:

“What Are The Methods of the Missionary?”

This week of the program looked at the postmodern culture in greater detail. It also helped the participant utilize the methods of the full-time missionary to learn the culture around them.

Dr. Elmer Town’s book, *Winning the Winnable*, helped the researcher learn that, “evangelism is a process, not an event.”<sup>22</sup> This week was created to help the participant learn the process of meeting people where they are and pointing them to Jesus Christ. This process was remembered by the acronym L.I.G.H.T. This acronym stands for:

L – Looking and Listening to Learn the Culture

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<sup>22</sup> Towns, *Winning the Winnable*, 14-15.

I – Incarnational Living

G – Go the Extra Mile Giving the Love of Jesus

H – Hope through Hints of your Faith

T – Tell Your Story.

Illustrations to illustrate the way a missionary should seek to find the best method were used from *Stand Firm* magazine and Barna's book, *Evangelism That Works*.

To train the every member missionary to, "Look and Listen to Learn the Culture," the researcher used the information that had been gathered from the interviews with the International Mission Board. The training manuals were key elements in all of this week's work as well.

The participant was encouraged to learn the culture of the people. They are to watch and listen to people. They are to learn who the person is and learn of their life. The *Explore: Pathways to Missions*, "Cross-Cultural Witness Dimension – Expanding My World" training manual of the International Mission Board was helpful for this section of the program. This manual explains how the missionary has a challenge to become an, "acceptable outsider wherever God places us."<sup>23</sup>

Robert Boardman's article, "What it Takes to Penetrate a Culture," is also helpful with questions about maintaining the biblical standards, yet seeking to learn the culture and allow it to sink into the missionary's life. This article helps clear up any misconceptions about compromising biblical integrity while the missionary meets people where they are.

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<sup>23</sup> *Explore: Pathways to Missions*, "Cross-Cultural Witness Dimension – Expanding My World" (Rockville, VA: International Centre for Excellence in Leadership, 2004), CCW-4.

“Incarnational Living” looks at the life of Jesus in Philippians 2 as well as in the International Mission Board training manual, *Explore: Pathways to Missions*, “Church Planting Movement Facilitator Dimension – Helping Churches Multiply.” The training manual gave insight how the full-time missionary must follow the example of Jesus as they go to their mission field. Ken Blanchard and Phil Hodges’ book, *The Servant Leader*, helped the researcher gain understanding for the program of following Jesus’ example of serving. Incarnational Living was taught as going where the people are and live the life of Jesus in front of them.

As the two segments of the week’s program were prepared, Peel and Larimore’s book, *Going Public with Your Faith*, was extremely helpful. The authors guided the researcher in his quest to find out how best to reach the postmoderns today. They gave insights that would reveal the ongoing process of evangelizing the people where they are. The missionary must learn the culture of the people, exemplify the life of Jesus in front of them and then build up those relationships by going the extra mile, giving the love of Jesus constantly to these people. As the missionary builds the relationship, he offers hope through hints of his faith. The book aided the researcher with ideas on how to do that. These were implemented into the program at this point.

As this is a process and not an event, the missionary is to be watching for the opportunity to then tell his story. The participant would then share what they had learned in week four of “Every Member a Missionary.”

The week’s devotions reviewed week five. Week five day one had the participant returning to a passage of Scripture previously discussed. They were to look up Acts 17:16-31 and look to see how Paul utilized parts of this method to meet the people where

they were and point them to Jesus. They are then asked to speak to someone this week who is of a different culture than their own and record their experience.

Week five day two has the participant learning more about Incarnational Living. The biography of the missionary, Hudson Taylor, *Hudson Taylor and the China Inland Mission*, were beneficial to show how a missionary must identify with the people he is trying to reach. The participant is also encouraged to learn more about being a servant leader as he searches out the Scriptures in John 13.

Week five day three asks the participant to think of ideas about how they can go the extra mile, giving the love of Jesus away to the people on their mission field. They are reminded that the greatest motivator to be a missionary is love. They are asked to read 1 Corinthians 13 to recall the importance of love in sharing their faith.

Week five day four offers examples from Peel and Larimore's book, *Going Public with Your Faith*, on how to offer hope through hints of their faith. The participant is also reminded how to "Tell your Story" from week four.

Week five day five is a broad overview of the entire five weeks of "Every Member a Missionary."

As the program was completed, PowerPoint was created for each session to be used as an aid in teaching.

#### Format of "Every Member a Missionary" Sessions Developed

Once the program was developed, a format for the weekly sessions was planned. It was originally decided to have five weekly sessions three times a week. This procedure was to accommodate all who wanted to participate in the course. The times

were set up for every Sunday morning during Sunday School from 10:00 to 10:45, Sunday evening during Awana from 5:30 to 6:30 and Wednesday during the lunch hour from 12:00 to 1:00. As the times were announced in church, it became obvious that the lunch hour on Wednesdays would not be helpful to very many and there were others who could participate on Wednesday evenings at 7:00. The time was rescheduled for Wednesdays at 7:00 and this worked nicely. A sign-up sheet was placed in the church and it was announced for those who would like to participate to sign up under the time that would best suit their schedules. This was announced from August 7, 2005 until September 4, 2005 and was published in the bulletin from August 14, 2005 until September 4, 2005. (See Appendix A, page 123)

The rooms to hold these sessions changed weekly. The Sunday morning sessions would be held in the fellowship hall of the church. The larger classroom, known as the Mat, in the church was used for every Sunday evening session. The Wednesday evening session changed from the fellowship hall to the Mat every other week. The group did not mind the changes due to youth functions, but the group needed to be reminded at each session where the next week's session would meet.

As the participants signed up for the course, letters were sent to each one thanking them for their desire to participate and offering guidance about what to expect and where to meet.

There were 40 people who signed up and participated in the course. This represents a little less than one-third of Midway Baptist Church's average attendance.

### Evaluations Developed and Distributed

An evaluation form was developed for each participant to complete at the end of the program. At the end of week five's session, the evaluation forms were handed out (see Appendix, page 236) and the participant filled it out and returned it in one week. They were encouraged to be honest in order to assist in making the program better and more effective for future training of members to be missionaries right where they are.

Certain things were needed to evaluate the effectiveness of the program. It seemed important to know if the participant considered himself as a missionary prior to the program and if he now considered himself one. The researcher also wanted to know if the program was helpful to the participant to learn how to share his faith and would he be more likely to share his faith since taking the program.

In evaluating, the participant was asked what could be changed to make "Every Member a Missionary" more effective. The researcher wanted to know what he could have done differently to better teach the program. The researcher had a desire for the participant to learn more of missions and become more missions-minded through this program. The evaluation asked the participant to elaborate on whether this happened to him while taking the program. The results of the evaluation are incorporated into the next chapter as fifty percent of the evaluations were returned.

## CHAPTER FIVE

### SUMMARY AND CONCLUSIONS

This project began with the desire to see the local church members think and act like missionaries right where they are. There was the desire for the local church members to be better equipped to share their faith with people whom they come in contact with on a regular basis. As it is apparent that the cultures are changing, these church members must think differently than previously as it relates to sharing the good news of Jesus Christ. Would the members of the local church see the relationship of every Christian being a missionary on a mission field and applying that to their own lives?

This chapter will help the reader to realize the summaries and conclusions the researcher reached. This chapter will reveal to the reader the following areas:

1. Insights gained while creating the program.
2. Results uncovered with the initial survey that was given at the start of the program.
3. Change in the participants as the program was being conducted.
4. Evaluations received from the participants that will improve the program to make it more effective.
5. Conclusions attained for future implementation of the program.

## Insights Gained while Creating the Program

### Greater Appreciation for Missionaries and their Training

As the program was in the process of being created, a greater appreciation for missionaries who are serving full-time was gained. The training of the International Mission Board missionaries was the primary model of "Every Member a Missionary." These missionaries are trained to cross cultures effectively. The interviews with missionaries at both the International Mission Board and the Missionary Learning Center were the most beneficial. While these interviews were limited because of time constraints, the training that is offered to the full-time missionaries was summarized. Even though it was a summary, it was enlightening to understand the methods and the measures that the full-time missionaries must be trained. The training manuals of the International Mission Board were also a wealth of information in this program.

### Dedication to Missions of Vocational Missionaries often exceeds that of Church

#### Members

As missionaries were interviewed for the program, the depth of commitment of the missionaries was obvious. Vocational missionaries are willing to forsake comfort and family to cross many miles and cultures to share Jesus with people. The average church member will often look for excuses to not share their faith with the neighbor across the street. The missionary has a willingness to do whatever it takes to learn the culture where he is going. The missionary has a desire to love the people where God has called him, and will immerse himself in that culture in order to be effective. The average church



member is often content going through life without any concern for lost souls. He often thinks of missions as giving a little extra money in a missions offering.

The program was created to help change this attitude of the average church member. It was believed that if the church member would grow as a disciple, acknowledge and accept that God has given every believer a mandate to be on mission, be motivated by the love of Jesus, and understand how to share their faith effectively, then he would develop the heart of a missionary.

#### The Different Calls to Missions

It became apparent in the research that there are differing calls to missions. Every believer is called to be on mission with God. The Scriptures are clear that every disciple of Jesus Christ must share his faith. When Jesus called His disciples, He called them to be “fishers of men.” This call still applies to all believers today. There is a different call by God for vocational missionaries. Whereas God calls all believers to share their faith, He calls some to full-time vocational ministry. The missionaries who were interviewed for this project knew God had called them to be missionaries and He had specifically called them to a certain group of people.

J. Herbert Kane writes about the call of vocational missionaries in his book, *Understanding Christian Missions*. He writes, “All Christians are expected to work and witness for Christ regardless of their vocation; but only a few are called to leave everything and follow Christ in order to give themselves unreservedly to prayer and the ministry of the Word.”<sup>1</sup>

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<sup>1</sup> J. Herbert Kane, *Understanding Christian Missions*, 42.

### Missionary Training Emphasis at Wycliffe

While Wycliffe Bible Translators were sympathetic, and had a desire to assist in this process, they could not give any specifics about their missionary training. Due to security concerns, the contact for Wycliffe could only supply the Training Camp schedule for their missionaries who were in training. This was helpful as it revealed where the emphasis was placed on missionary training.

### Missionary Training for the North American Mission Board Realized

The researcher learned about the training of the North American Mission Board for their missionaries. This project began with the assumption that the North American Mission Board trained their missionaries in the same manner as the International Mission Board. The International Mission Board has an extensive seven week training for the international missionaries before they are to cross cultures and go to their mission field. The North American Mission Board does not have any such training. The missionaries of the North American Mission Board come to them already trained or they receive training after they are on the mission field. This training is completed mostly through the state conventions of the Southern Baptist Convention. To contact the Virginia state conventions was not planned but proved to be helpful. The North American Mission Board was very supportive of this research and offered help in other areas. They offered material on CD and on the web that the missionaries utilize while on the mission field.

### Extensive Training of International Mission Board Missionaries Appreciated

The vocational missionary of the International Mission Board must receive training through seminary and training at the Missionary Learning Center in Richmond, Virginia. As the missionary is going into a different culture, he must spend time learning the language as well as learning the behavior of that culture. This training is accomplished through the time spent at the Missionary Learning Center as well as time with a mentor in the area he has been assigned. Various aspects of the culture are articulated to the missionary so he will be effective in his ministry. The missionary must have evangelism training and experience before commissioned as an International Mission Board missionary. This extensive training is vital to success on the mission field.

The training "Every Member a Missionary" provides does not equal the training of the vocational missionary. The program was created to train the local church member to begin to think and act like a missionary. As there are different cultures found in the neighborhoods and workplaces of the church member, the church member needs to learn how to meet the lost people where they are and point them to Jesus. The program does not teach the different languages or behaviors of the cultures, but trains the church member to look and listen to the people around them to learn those cultures.

### Devotion Book was Needed to Reinforce the Material

As the program was being created, five one-hour sessions were fashioned to train the participants on how to meet people where they are and point them to Jesus. After the research was completed, it was felt that so much information was needed to be received

by the participants and more time would be needed to work with the material to be effective. A devotion book was created that would correspond to each week's session. This devotion book was given out at the beginning of the class session to each participant. The participant could use the back cover to write notes from the lecture. The participant would then take the book home and do each day's devotion for five days. The devotion book would be a review of what had been discussed at the previous class session as well as interaction to reinforce learning the material.

#### Results Uncovered with the Initial Survey Given at the Start of the Program

##### "Sharing your Faith" Means Different Things to Different People

The researcher was interested if the participants shared their faith with others. Of the forty-three surveys which were completed by the participants, one person indicated they "always" share their faith while eleven indicated they "often" share their faith. The remainder of the participants revealed they shared their faith "some" while no one said they "never" share their faith. (See Appendix C, Figure 1, page 125) As the program progressed, it became clear that "sharing your faith" meant different things to different people. To many of the participants, "sharing your faith" could be simply inviting someone to church. Others saw "sharing your faith" as telling other people about Jesus.

The later definition is the one the study had in mind when the survey was completed. If a survey were to be repeated in the future, clarification would be needed for that question.

### High Percentage of Participants Consider Themselves to be Missionaries

All of the participants surveyed revealed they know at least “somewhat” what it means to be a missionary. With the participants understanding what it means to be a missionary, before the program was implemented, five participants “definitely” considered themselves missionaries while seven “mostly” considered themselves missionaries. Of the remaining surveys, twenty-nine participants considered themselves a missionary “somewhat” and two indicated, “not at all.” This was interesting as ninety-five percent of the participants considered themselves to be missionaries, but only a few ever seem to put that into practice. (See Appendix C, Figure 2, page 125) The next question revealed the same percentage at least “somewhat” considered the places that they frequent as their mission field. Nine of those indicated they “definitely” considered the places they frequent as their mission field. (See Appendix C, Figure 3, page 126)

These high percentages were attributed to sermons that had been preached over the preceding year encouraging the members to think and act like missionaries right where they are.

### Participants Feel Equipped to Share their Faith

As the participants were asked about feeling “equipped” to share their faith, only one indicated they were “not at all” equipped to share their faith. The rest of the participants indicated they were at least “somewhat” equipped. Twelve indicated they were “somewhat” equipped, seventeen were “mostly” equipped, while thirteen felt “definitely” equipped to share their faith with others. (See Appendix, Figure 4, page 126)

This was interesting to the researcher as he has served as pastor to these participants for over eight years. In those eight years he has seen few results of people sharing their faith with others outside the local church.

#### Percentage of Participants who Build Relationships to Point People to Jesus

Of the participants who say they feel equipped to share their faith, only thirty-seven participants indicated they “build relationships with people for the purpose of pointing them to Jesus Christ.” Of those, twenty-five “sometimes” build relationships for that purpose, while twelve “mostly” build relationships to point people to Jesus. (See Appendix C, Figure 5, page 127)

#### “Sharing your Faith” Means “Invite to Church” for Some Participants

From the surveys, anyone would deduce that the program may not have been necessary. However, as the program began, it became obvious that many people share their faith by simply inviting people to church. They considered themselves missionaries only to the extent of being an extension of the local church and not a “called-out” missionary to a mission field.

#### Progress Revealed in the Participants as the Program was being Conducted

#### Participants Learn the Difference between “Inviting to Church” and “Pointing to Jesus”

Session one of the program showed the participants “what it means to be a missionary.” It became apparent that even though all of the participants had responded

that they knew what it meant to be a missionary, they were beginning to see missionaries as meeting people where they are, crossing cultural barriers and pointing them to Jesus. After the first session, comments were heard such as: "I don't consider myself a missionary. I don't think of myself in those terms." This participant had indicated on her survey that she "somewhat" considered herself a missionary at that point. This indicated that the first session was successful in helping the participants to understand there is a difference in inviting people to church occasionally and pointing them to Jesus.

Another comment was, "Who in my circle is lost? I don't know anyone who is not a Christian. My circle is somewhat isolated from those who need Jesus." This person had indicated they "sometimes" build relationships with the purpose of pointing people to Jesus."

This indicated the program was being effective at educating the participants at the importance of sharing their faith with those who are lost.

#### Participants Agree to Scriptural Mandate to be On Mission with God

The second session revealed the "mandate" to be a missionary. The participants seemed to begin to grasp being a missionary was more than inviting people to church. They agreed that the Scriptures offered a clear mandate to be on mission with God to "make disciples."

#### Participants Study their Motivation to be a Missionary

At the third session, the participants were challenged with a "heart check." They had to ask themselves if they were "can't do" or "won't do" Christians. This session

allowed the participants to study their own motivations to be a missionary. They were encouraged during the following week's devotion to spend time watching people and seek to develop a heart for the lost. They were to begin to see people through the eyes of Jesus. This proved exciting and eye-opening to several of the participants. Some comments shared during the opening discussion of the fourth session included these, "I first saw people as 'rats' in a maze, then I began seeing them from God's perspective;" "This week, because of this course, I had the opportunity to help someone at my work who was smelly, dirty and rude toward me. I normally would turn this person away and point them to someone else, but this time I tried to see them through the eyes of Jesus. He later came back and thanked me for helping him." Another participant shared how she had held bitterness in her heart toward a former member of our congregation. As she was watching people, this person came where she was. She was confronted with her bitterness by the Holy Spirit and tried to see this person through the eyes of Jesus. She became emotional in our session and shared how Christ was dealing with her heart through this program.

#### Participants Learn to Tell their Story as Missionaries

The fourth session taught the participants the "message" of the missionary. Even though every participant, except one, said they felt equipped to share their faith, many were elated to have this session to help them learn to tell their story to others. One participant came to church seven hours after this session excitedly giving a report that she had left the Sunday morning session and went to see her father who is lost. She shared her faith, gave him a "One Day Witnessing" tract and tells him she wants him to be in



heaven with her. Even though this hardened man did not accept Christ on this occasion, he was obviously moved by her compassion for him. The participant said, "I normally would back off when talking to my dad, but since taking this class, I pressed on. I really wanted him to know that I loved him and didn't want him to be lost."

### Positive Results from Participants Sharing their Story

As the participants met for the fifth session, they were asked if they wrote out their story and shared it with at least two people during the week. Eighty-eight percent indicated they had completed that assignment. Every incident of sharing their faith with others was positive. Some of the occasions of sharing their faith with others were actually with other Christians. Even this proved to be beneficial to the participants as they indicated the joy they received in recounting their testimony.

### Evaluations Received from the Participants that Will Improve the Program to Make It More Effective

Evaluations were given to the participants at the conclusion of the program. Each participant was asked to complete the evaluation and return it one week from receiving it. Fifty percent of the evaluations were returned. The evaluation form is seen in the appendix as "Final Questionnaire." (See Appendix H, page 236) Certain questions were asked to help the researcher to know how to improve the program. The participants were asked to be completely honest as they would be assisting others as well as the researcher in helping to create a more effective program. The questions that would help the

participant to expound on ways to make the program more effective are listed below with a sampling of responses.

1. What would you change about this course to make it more effective?

Answers included:

- a. "Either extend the number of sessions or add thirty minutes to each session. This would allow time for discussion of homework and any questions."
  - b. "Make sure all the Bible references are in the text material. It made it more difficult to concentrate on the thoughts of the speaker when you were trying to write down the verses."
  - c. "Allow more time for discussion / possible small group discussion if class size is larger."<sup>2</sup>
2. What should be added or deleted from the course the next time the program is offered?
    - a. "More discussion time to hear the stories and applying it to help others."
    - b. "Maybe some more active homework could be added like the 'watching people and sharing.' Maybe at the end of each weekly book there could be a suggestion page where three or four things could say, 'Try this.'"
    - c. "More time."
    - d. "One last meeting. After finishing week five, meet to discuss week five and quickly do a week five review."<sup>3</sup>
3. What could the instructor have done differently to make this course better?
    - a. "Allowed time for more input by the participants. Made more applications which were pertinent to the neighborhood, rather than so many quotes from authors."

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<sup>2</sup> Individual Survey, "Every Member a Missionary Final Questionnaire," 9 October, 2005.

<sup>3</sup> Ibid.

- b. "More meetings and more time spent on the 'message' and 'method.'"
  - c. "Uses some visuals of people to add to his lectures. I found the presentation excellent."
  - d. "Add more visuals, maybe some pictures. Continue class interaction."
  - e. "Depending on the personality of the class, possibly more group discussion or role play."
4. Do you feel this course has adequately equipped you if someone were to ask you about your faith?
- a. "Yes, I will feel confident about my story and about my faith and how I am to tell others. [I will] look for and be aware of opportunities to bring people to Jesus."
  - b. "Yes, now I will just tell my story and not 'worry' if I can't remember exact words and verses for the moment."
  - c. "Yes, because it gave me the tools and methods to do this. My faith is strong. I just need to be bolder in telling it."
  - d. "It certainly has helped and [I] will be more at ease talking about my faith. I really need to learn more Bible verses to be better equipped. The use of acronyms makes the course easier to remember."
  - e. "Yes. The most beneficial exercise was to write out your own story. You might want to think about adding some role play situations for witnessing and give people some practice in a safe environment which would make the classroom setting even more interesting."
  - f. "Having always been strong in my faith and not afraid to share it, this revealed to me new ideas on how to do so."<sup>4</sup>

#### Conclusions Attained for Future Implementation of the Program

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<sup>4</sup> Ibid.

As the program progressed and the evaluations were completed, some conclusions were attained concerning implementing the program in the future.

They are listed as follows:

1. Time limitations were the biggest obstacle to the format created.

When the program is implemented in the future, it should be scheduled to last longer than one hour. Some sessions may take one hour, while others may need to go one and one-half hour. Because of this factor, Sunday mornings during Sunday School are not feasible for this program.

2. The week four session called for the instructor to hand out paper and pens to each participant in order to write out their story in the class.

They were to practice telling their story at that point. Because of the time constraints in these sessions, that was unable to take place. The future implementation of the program needs to allow time for this exercise. As one response on the evaluations indicated, this would allow for a "safe environment" for the members to tell their story initially.

3. The class sessions need to be rewritten to allow time at the beginning of each session (excluding session one) for a time of discussion. Key thoughts and questions could be inserted into that time for the instructor. This would help him to know what needs to be reviewed from the work in the previous week's devotion book.

4. The devotion books proved to be beneficial to the participants. They could be revised to add more exercises to try before returning to the next session. This idea comes from the evaluation where the participant suggested, "Maybe at the end of each weekly book there could be a suggestion page where three or four things could say, 'Try this.'"
5. Future implementation of "Every Member a Missionary" will include a sixth session. This session will discuss the previous week's work and have an overall review of the program. This will be done before the commissioning service. This "Every Member a Missionary" program included a commissioning service after the completion of the program. The Appendix includes a copy of the charge to the Every Member Missionaries. (See Appendix I, page 240)
6. Some type of a review needs to be created for the Every Member Missionaries. They need to be continually reminded of the task as missionaries right where they are. These reviews could be included in a yearly "missionary banquet" for those who have completed the program. As the "Every Member a Missionary" program is implemented, there could be a banquet to celebrate. All former participants could be included in that banquet and encouraged to share testimony of how God has worked in them through what they have learned.

7. The program needs to be constantly reviewed and occasionally revised as new books are continually being written revealing more about the culture around us. In completing this project, Thom Rainer's newest book, *The Unchurched Next Door*, revealed new insights. One such insight involves how the "unchurched" are not "antichurch." In his book he writes, "Four out of ten of the unchurched actually have a friendly or very friendly attitude about the church. And only sixteen percent have negative attitudes. These results confirm our earlier point: Most of the unchurched would welcome an invitation to church."<sup>5</sup>

From this study, the program, "Every Member a Missionary," is effective. It is effective, however, in relation to the use of what is taught. If the member will utilize what they have been taught, they will advance to a Phase Four Every Member a Missionary. It is in this phase where they will be able to train others how to be a missionary right where they are. If the Christian continues to live to themselves, remaining silent about the hope that is within them, and not taking seriously the Great Commission, then they will be a Christian who "won't do" what God has called the Christian to do. But as they allow the Scripture to penetrate their heart, seek to see people through the eyes of Jesus, and be surrendered to God's will, the Every Member a Missionary will have a growing desire to meet people where they are and point them to Jesus Christ.

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<sup>5</sup> Thom S. Rainer, *The Unchurched Next Door* (Grand Rapids: Zondervan, 2003), 44.

## APPENDIXES

- A. "Every Member A Missionary" Program Announcement
- B. "Every Member A Missionary" Initial Survey
- C. "Every Member A Missionary" Survey Results Uncovered
- D. "Every Member A Missionary" Missionary Model
- E. "Every Member A Missionary" Program
- F. "Every Member A Missionary" Weekly Devotions
- G. "Every Member A Missionary" Final Questionnaire
- H. "Every Member A Missionary" Commissioning Charge

APPENDIX A  
“Every Member A Missionary” Program Announcement

EVERY MEMBER A MISSIONARY

Have you ever wondered what it means to be a missionary? Or how about learning to be a missionary in today's society? You can learn how every member is to be a missionary in today's culture by taking a five session course with Pastor Joey. Pastor Joey has created the program, “Every Member a Missionary” where you will learn what it means to be a missionary, the Biblical mandate to be a missionary, the motivation to be a missionary, the message of the missionary and the methods of a missionary. Sign up for the time that you would like to go through the course: Sunday mornings during Sunday School, Sunday evenings from 5:30 to 6:30 or Wednesday evenings from 7:00 to 8:00. See Pastor Joey if you have questions.



## APPENDIX B

## “Every Member A Missionary” Initial Survey

*“Every Member a Missionary”  
Initial Survey*

Name: \_\_\_\_\_

*Please circle the response that is most appropriate for you.*

1. Do you share your faith regularly?  
A) Never, B) Some, C) Often, D) Always
2. Do you support missions through the local church?  
A) Never, B) Some, C) Often, D) Always
3. Do you know what it means to be a missionary?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
4. Do you consider yourself to be a missionary?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
5. Do you consider places where you frequent your mission field?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
6. Do you build relationships with people for the purpose of pointing them to Jesus Christ?  
A) Never, B) Sometimes, C) Mostly, D) Always
7. If someone were to ask you about your faith, do you feel equipped to give an answer?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
8. If you were equipped to share your faith, would you share your faith with others?  
A) Less likely, B) More likely, C) About the same

APPENDIX C  
"Every Member A Missionary" Initial Survey Results Uncovered

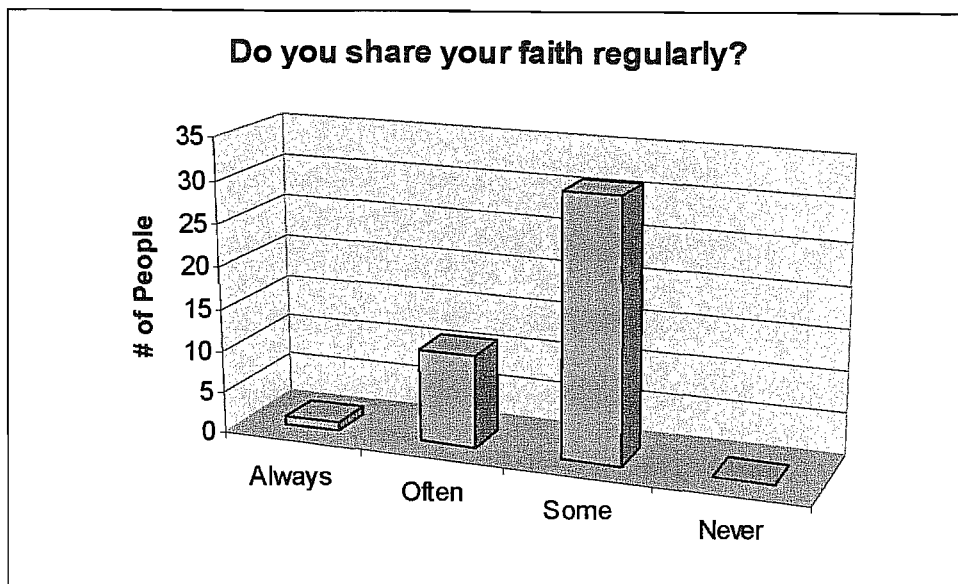


Figure 1

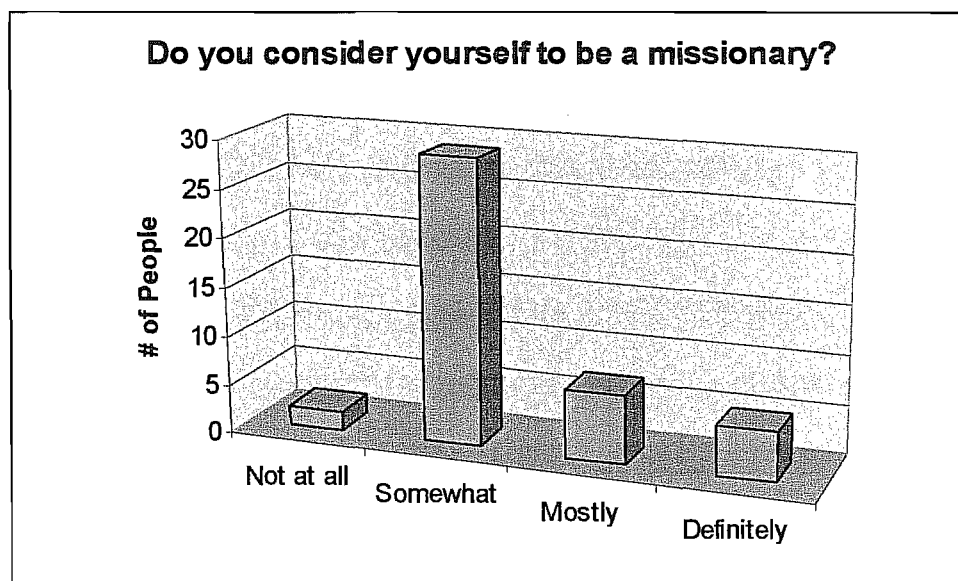


Figure 2

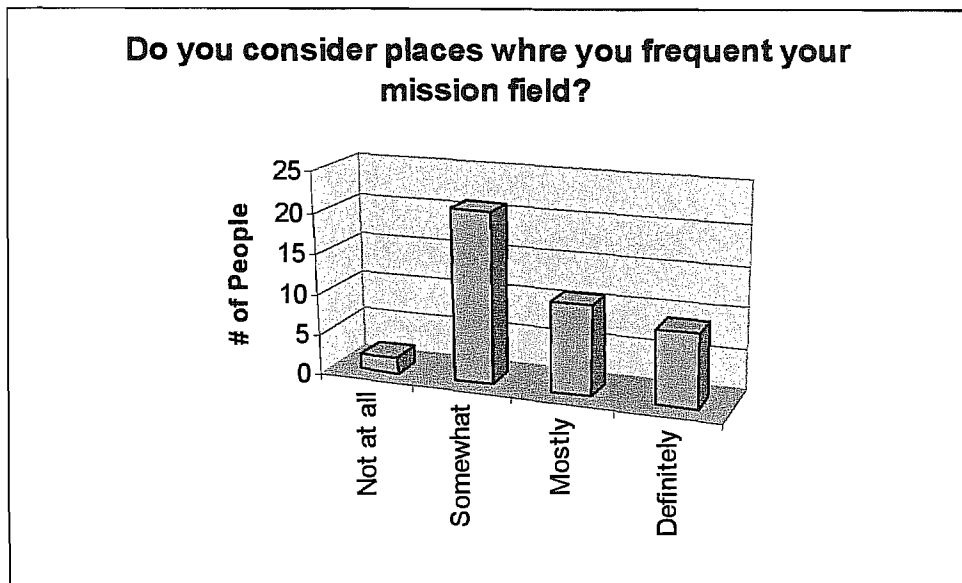


Figure 3

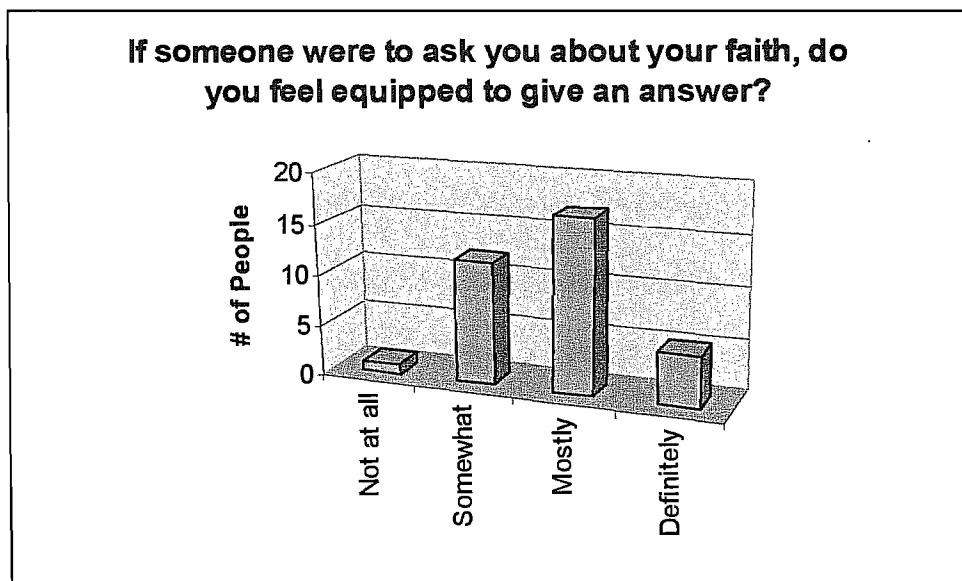


Figure 4

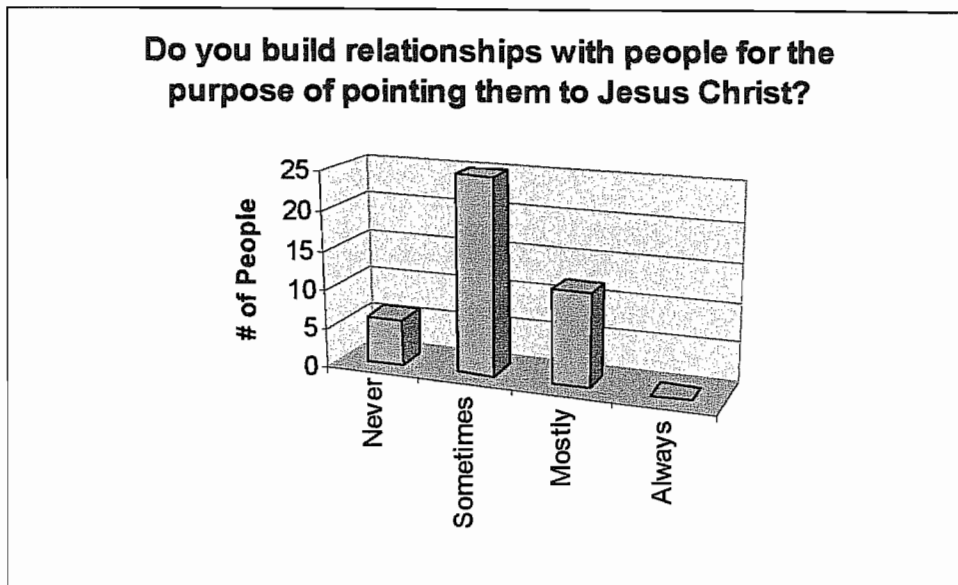
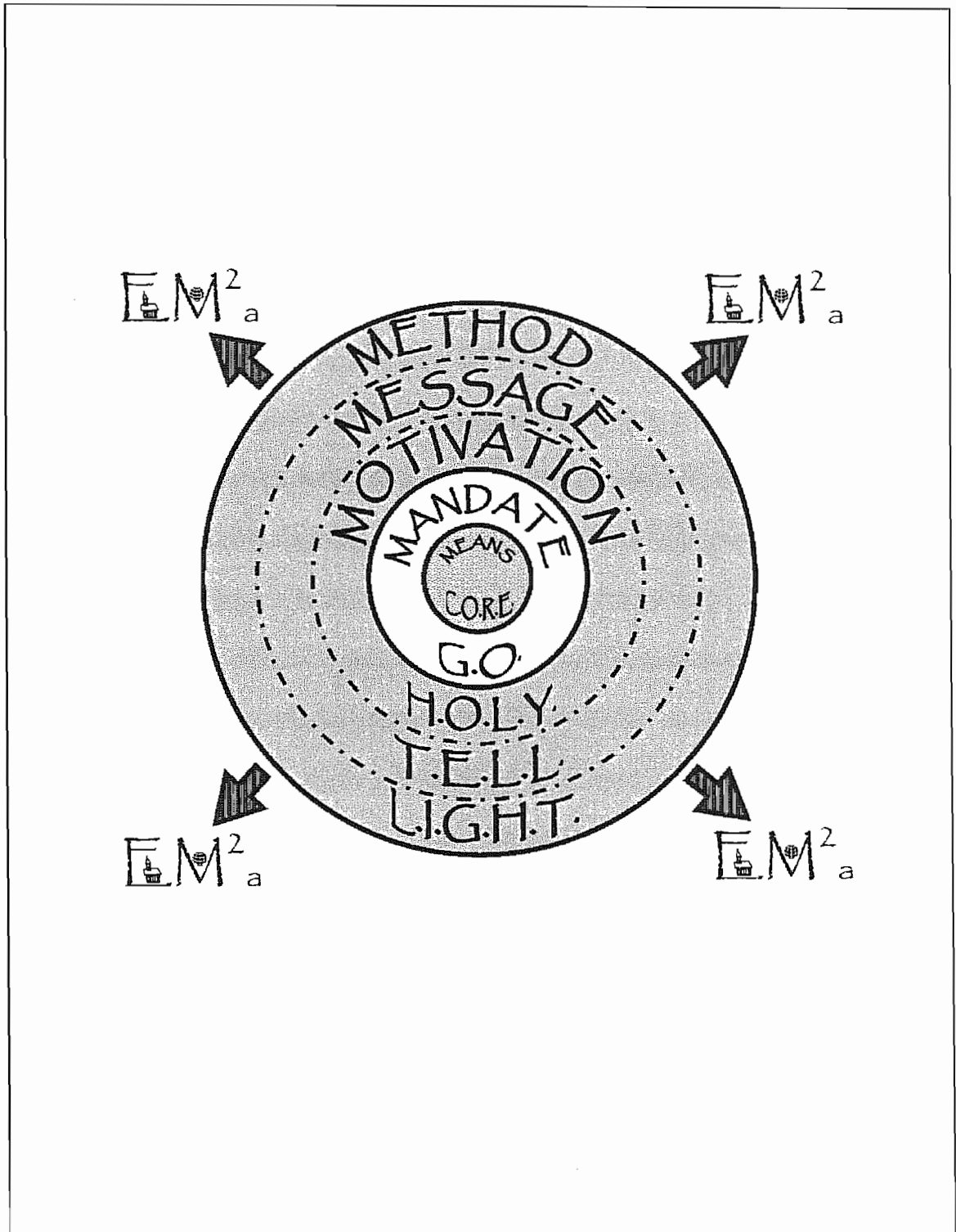


Figure 5

APPENDIX D  
"Every Member A Missionary" Missionary Model



APPENDIX E  
"Every Member A Missionary" Program

**EVERY MEMBER A MISSIONARY**

A PROGRAM CREATED

IN PARTIAL REQUIREMENT

FOR THE

DOCTOR OF MINISTRY DEGREE

AT

LIBERTY SEMINARY

BY

JOEY ANTHONY

SPRING 2006

*“Every Member a Missionary”*

Week One: What It *Means* To Be a Missionary

Key Scriptures: Matthew 5:13; Matthew 4:18-20; Ephesians 6:18-20

Main Objectives:

- To introduce the five weeks of the program.
- To survey the class to get an understanding of what they believe about missions.
- To introduce the four phases of the “Every Member a Missionary” life.
- To define what it means to be a missionary.
- To explain the core element of being a missionary is being a disciple.

Open with prayer.

General Introductions.

Hand out devotionals. These are given to you now so you can keep notes on the back of this booklet. You will take this home and do the devotions each day to help you review what you have learned today. You will want to keep notes on the back as it will help you this week.

I am so glad that you are willing to learn how to be a missionary every day. This program that you are about to embark upon has been created so you, as a member of the body of Christ, can learn how to be a missionary everyday in your life.

As you think about outreach, certain ideas come to our minds. We think of inviting people to church, confrontational evangelism, and other ways to invite people to church. This program is not a weekly visitation program that you need to come out to the church and go visiting one night a week. This program is designed to teach you how to think and act like a missionary. Whereas this is not a weekly program, it is a lifestyle,

life-changing program. Over the next five weeks we will learn five important factors of the missionary. They are:

1. What it means to be a missionary.
2. What is the Biblical mandate to be a missionary?
3. What is the motivation to be a missionary?
4. What is the message of the missionary?
5. What are the methods of the missionary?

Inside the back cover of your devotional books, you see the model for the Every Member Missionary. We will look at each of these circles each week. The model begins in the center and moves outward. The symbol pointing in four directions represents the Phase Four missionary who is meeting people where they are and is able to train others to be missionaries.

But before we dig into these areas, I want to first ask you to fill out a survey for me. This will only take a couple of minutes. I will ask you to first be completely honest on these surveys. In order to test the effectiveness of this program, I need to know your thinking before you go through the program and after you are done. Thank you.

Hand out surveys and allow for five minutes to complete.

Survey One (to be given at beginning of week one).

1. Do you share your faith regularly?  
A) None, B) Some, C) Often, D) Always
2. Do you support missions through the local church?  
A) None, B) Some, C) Often, D) Always
3. Do you know what it means to be a missionary?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
4. Do you consider yourself to be a missionary?



- A) Not at all, B) Somewhat, C) Mostly, D) Definitely
5. Do you consider places where you frequent your mission field?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
  6. Do you build relationships with people for the purpose of pointing them to Jesus Christ?  
A) Never, B) Sometimes, C) Mostly, D) Always
  7. If someone were to ask you about your faith, do you feel equipped to give an answer?  
A) Not at all, B) Somewhat, C) Mostly, D) Definitely
  8. If you were equipped to share your faith, would you share your faith with others?  
A) Less likely, B) More likely, C) About the same

Let us now begin with "What It Means to Be a Missionary."

QUESTION: When you think about a missionary, what images come into your mind? (Allow for responses.) You probably think of people who are special people who are living in foreign countries, living among people who are different than they are and who are telling those people about Jesus. These are truly missionaries. As we think about these, they are full-time missionaries that have been called by God to serve Him in this vocation. I praise God for them and pray regularly that God will call full-time missionaries from this church.

Other missionaries serve in this country. There are those who are going to the Indian tribes, the downtown areas of big cities and on college campuses. I served as a missionary when I served in the United States Navy as a Reserve Chaplain. I was endorsed by the North American Mission Board and had to keep them updated on all my contacts and progress as a missionary to the military. These are all missionaries, but I believe that God calls each of us to be missionaries today right where we are.

Let's look at some definitions from others of being a missionary. The International Mission Board writes this,

We define an incarnational missionary as an individual who follows Christ's incarnational example of leaving His home, adopting the language and culture of a foreign people and endeavoring to communicate to them the love of God and His gift of salvation.<sup>1</sup>

J. Herbert Kane, in his book, *The Making of the Missionary*, writes these words,

"The word missionary comes from the Latin word, *mitto*, which means 'to send.' It is the equivalent of the Greek word, *apostello*, which also means 'to send.'" He contends, therefore, "In the traditional sense the term missionary has been reserved for those who have been called by God to a full-time ministry of the Word and prayer, and who have crossed geographical and/or cultural boundaries to preach the gospel in those areas of the world where Jesus Christ is largely, if not entirely, unknown."<sup>2</sup>

While I recognize that God does indeed call people to leave home and serve Him full-time on the mission field as vocational missionaries, I also believe that in today's culture, we must begin to think and act like missionaries every day because the cultures are changing right in our backyards and we must learn to cross those cultures in order to point people to Jesus.

My definition of being a missionary is "every born again believer who is meeting people where they are and pointing them to Jesus Christ." In today's society, we have cultures that are different from ours all around us.

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<sup>1</sup> "Something New Under The Sun," (Richmond, VA: International Mission Board, Office of Overseas Operations, 1999), 37.

<sup>2</sup> J. Herbert Kane, *The Making of the Missionary* (Grand Rapids: Baker Book House, 1974), 27-28.

QUESTION: Can you name some cultures that are different from yours that you come into contact with on a daily basis or at least frequently? (Northern / Southern culture; post-moderns; young/old; etc.)

Drs. Elmer Towns and Ed Stetzer write in their book, *Perimeters of Light*, “Today, we have to think like missionaries. We need to think of North America the way we have always thought about the ‘pagan’ world. We have to ask: How do we take the gospel into the pagan darkness that is post-Christian North America?”<sup>3</sup>

Since these cultures are all around us and those are often different, then it is true that we have our very own mission fields right next door. Sometimes they are at our work places. Sometimes they are our neighbors. Sometimes they are with us at our organizations and events that we frequent. Sometimes they are in those places where we spend much of our time.

So as we see that we are to be missionaries, what does it mean to be one? How can we become the missionaries at work? How can we be the missionary in our neighborhoods or school systems? How can we reach those people who are different from us, or maybe even like us? How can we meet people where they are and point them to Jesus Christ?

The International Mission Board has developed four phases of the journey of the missionary. Those phases are: “The Exploration Phase,” where you discover, discern and grow in your journey as you desire to be obedient to God’s call upon you as a missionary. The second phase is “The Orientation Phase,” where the missionary is trained with others who have been appointed to go overseas as missionaries. The third phase is “The Entry Phase,” where the missionary enters the field and continues to learn and grow in what it

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<sup>3</sup> Elmer Towns and Ed Stetzer, *Perimeter of Light* (Chicago: Moody Publishers, 2004), 36.

is to be a missionary to the people where they are assigned. Finally, the fourth phase is “The Leadership Phase,” which is the phase where you are now capable of and are leading others in their roles as missionaries.

In this program, I have also created four phases of your journey as a missionary. Since a missionary is to meet people where they are and point them to Jesus, he is flavoring his world as Jesus told him to in Matthew 5:13. Read Matthew 5:13.

The four phases are S.A.L.T.

“Phase One Every Member Missionary - S: Saved.”

When you are first saved, you are a brand new Christian. You obviously cannot be a missionary for Christ nor can you influence others or flavor your world for Jesus if you do not belong to him. This is the first phase of being a missionary; being saved. In salvation, you recognize that you belong completely to Jesus Christ. You are not your own. You have been bought with a price. You love Him and seek to be obedient to Him in all things. You are growing in your walk with Him daily and desire to please Him.

“Phase Two Every Member Missionary - A: Acknowledge and Accept”

Here you acknowledge and accept that you have a calling from God to be on Mission. At this phase you acknowledge and accept the Great Commission as it applies to every believer. You begin to see that you have been called by God to meet people where they are and point them to Jesus. You realize that mankind is lost, that mankind is in need of a Savior and that you have been commissioned to be on mission with that message. You begin to see your areas of frequency as your mission field. You develop a

greater desire to see people saved. You have a growing burden for those who are perishing. You have a developing eagerness to introduce others to your wonderful Savior, Jesus Christ.

“Phase Three Every Member Missionary - L: Learning and Living out the Life”

You are trained how you are to be a missionary and you begin to put that into practice. You learn what it means to be a missionary, what the biblical mandate is to be a missionary, what the motivations are to be a missionary, what the message of the missionary is, and what methods missionaries use to meet people where they are and point them to Jesus. As you learn these principles, you then actively practice them in your life. It becomes a part of your lifestyle as you relate to people. You learn how to be light to a world that is in darkness. You may also take part in missions opportunities not only in your “Jerusalem,” but begin to seek opportunities and take part in those opportunities in your “Judea,” “Samaria,” and “to the end of the earth.”

“Phase Four Every Member Missionary – T: Train Others to Be Missionaries”

You will help train others to be missionaries right where they are. You will have had experience living the, “Every Member Missionary” life, been on mission trips, and seen people coming to Christ because of your influence. You will then help lead the program training for others and be an encourager to those who are continually learning and living the “Every Member Missionary” life. We should be constantly striving for the next step. We want to be continually growing and maturing.

Each of the missions sending agencies has described various dimensions of being a missionary. There are some common elements among those that have been interviewed and researched. This is what it means and what it takes to be a missionary right where you are.

The most common element of being a missionary (which is the key element) is being a disciple. See Matthew 4:18-20. This is the core element of being an effective missionary. If you are not right in this core element, nothing else will fall into place. This is the core of the missionary. What does it mean to be a disciple? Of course, we know that it means to be a follower of Jesus, but that is not all. Being a disciple that will be an effective missionary has to have four key components. Since this makes up the core, we will use those letters. You will learn more in your devotions this week

“C: Constant Communication with Jesus: Prayer and Meditation on God’s Word”

To be in a relationship with someone, you must communicate with them. The more you love someone the more you will want to spend time with them. The more time you spend with them, and realize their great love for you, the more you will love them. Spending time with them helps us to get to know them better and understand them. To be an effective disciple of Jesus, we must spend time with Him. We learn more of who He is and His desires for us as we pray and as we read His Word. Being a disciple involves constant communication.

“O: Obedience to Jesus”

If we are going to be effective as a missionary, we must be completely surrendered to His will. We must know what He says to do and we must do what He says we must do. We must go where He sends us, speak when He tells us, move when He leads us, and be who He leads us to be.

“R: Rely on the Holy Spirit”

As we cross cultures and try to point people to Jesus, we must absolutely rely on the Holy Spirit to guide us. One is quickly reminded of Phillip in Acts as he was led by the Spirit to the Ethiopian eunuch. We must rely on the Spirit’s guidance to lead us to know how to make a difference among people who are different from us. Robert Boardman, a missionary with the Navigators, wrote in the *Evangelical Missions Quarterly* an article entitled, “What it Takes to Penetrate a Culture.” In this article, he wrote,

Only the indwelling Spirit of God can motivate and enlighten us to use scriptural principles for successful cultural penetration. He can and does give us counsel about how to live, act, and speak among different people. He gives wisdom, knowledge, discretion, and understanding. He reveals missionary objectives and strategies to help us to fulfill our ministries.<sup>4</sup>

“E: Expect Enemy Attacks”

While we have images of tribal wars among the peoples that foreign missionaries are ministering to, the enemy that we speak of here is the spiritual enemy. As the various mission boards train their missionaries, they spend a good amount of time teaching their missionaries that the enemy is real and is seeking to, “devour,” them and their ministry. Ephesians 6 describes who our enemy is and how we can be prepared for his attacks. In

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<sup>4</sup> Robert Boardman, “What it takes to penetrate a culture”, *Evangelical Missions Quarterly*, October 1987, 368.

order for the disciple to be effective, he must realize that the enemy is real and will attack. The missionary must be prepared. QUESTION: How can we be prepared? Be prepared with spiritual armor, but also one way to be prepared is to establish prayer partners. This was key to Paul's ministry and it is still key for missionaries today.

(Ephesians 6:18-20)

You must cultivate your discipleship with Jesus Christ. As this grows, so will your effectiveness as a missionary. If you are not growing in this area, or if there is a problem in this area, then you will become more and more unproductive until your walk with Jesus improves.

Turn attention to devotion books.

Say: For the next five days, I would like for you to take a few minutes and go through a few exercises. This is to help you to begin the process of thinking like and becoming a missionary right where you are. Each exercise will take no more than 30 minutes. Do one per day and don't skip ahead.

Any Questions? (Allow for questions)

Close with Prayer.



*“Every Member a Missionary”*

Week Two: What is the *Biblical Mandate* to be a Missionary?

Key Scriptures: Matthew 5:13-16, 9:36-38, 28:19-20; Mark 16:15-16; Luke 24:46-49; John 3:16, 20:19-21; Acts 1:8, 17:16-23, 26:15-18; 1 Corinthians 9:19-23; 2 Corinthians 8:9; 2 Timothy 3:16-17; 1 Peter 2:9-10; Revelation 3:20

Main Objectives:

- To explain the authority of the Word of God.
- To show the mandate set forth in Scripture to be on mission for God.
- To reveal God’s commission, call, and compassion from the Scriptures.
- To observe the missionary examples of Jesus and Paul

Open with Prayer.

Ask if there are any questions concerning the week’s devotions. (Spend a little time answering anyone’s questions.) Question: On day two you were asked to establish a plan for reading the Word of God and praying. Did you do that? If so, would anyone like to share theirs? Did you also establish a prayer partner?

Hand out devotionals.

This week we are looking at the biblical mandate to be a missionary. What does the Bible say to us about being a missionary? What commands are given? What pictures are drawn for us from the examples of people in the Word of God?

We have seen how the Bible is God’s Word to us. Let us first look at a passage of Scripture where the Bible speaks about itself. Read 2 Timothy 3:16-17. We have the Bible to train us, to teach us, to correct us and to help us to be equipped for every good work. As we look at “Every Member Being a Missionary,” we need to ask what the Bible says about this issue.

J. Herbert Kane writes:

The worldwide mission of the Christian church is rooted in the Incarnation and is part of God's redemptive purpose for the world. God is a missionary God. The Bible is a missionary book. The gospel is a missionary message. The church is a missionary institution. And when the church ceases to be missionary minded, it has denied its faith and betrayed its trust."<sup>5</sup>

All through the Scriptures you see God desiring for people to come to Him. He desires for people to be in a relationship with Him. He is our Creator and we are His creations. He is the Shepherd and we are His sheep. He is the Potter and we are the clay. He desires for people to come to Him.

As we look at the biblical mandate to be a missionary, we will divide this topic into two categories. We will see where the Bible gives us God's commission, call, and compassion. We will then observe the example of Jesus and the missionary, Paul, who show us what it means to be a missionary. The acronym G.O. should help us remember what the Bible says about being a missionary.

#### "G: God's Commission, Call, and Compassion"

First, let's look at God's Commissions that the Bible gives about being a missionary. The most obvious passage of Scripture is found where? (Allow for response.) We find the Great Commission in Matthew 28:19-20, (read Matthew 28:19-20) but we also can see the commission given in all the other gospels as well as in the first chapter of Acts. Let's take a look at each of these Scriptures.

Read Mark 16:15-16

Read Luke 24:46-49

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<sup>5</sup> J. Herbert Kane, *The Making of the Missionary* (Grand Rapids: Baker Book House, 1974), 1.

Read John 20:19-21

Read Acts 1:8

In each of these passages we see a commission from the Lord to the believers.

When I entered the Navy in 1994, I was commissioned as an officer. My commission read that I was to carefully and diligently discharge the duties of the office to which I was appointed. It said that I would do and perform all manner of things that pertained to my position. I was commissioned to observe and follow the orders and directions as were given by the President of the United States or other superior officers and to act in accordance with the laws of the United States of America. This commission would continue at the pleasure of the President. As I entered into the United States Navy I accepted this commission and I raised my hand to pledge my loyalty to my nation. I promised to defend her and to discharge my duties as a Naval Officer. Why? Because I belong to this nation. I am loyal to this nation as I have freedom in this nation. I enjoy those freedoms and I love this nation.

When we accepted Jesus as our Savior and Lord, we said "Yes" to Him. We promised Him our lives and committed ourselves to Him. As we gave our hearts to Him in complete surrender, we were commissioned by Him to discharge our duties as a child of God out of loyalty and love for Him. We must perform the tasks that He has given us to do. Why do we diligently perform those duties given to us by Him? Because He has given us the greatest freedom. He has freed us from the bondage of sin and the slavery of Satan. He has freed us from the penalty of sin, the power of sin, and one day, the presence of sin. Jesus died for us on the cross paying the ultimate price for our salvation.

We have been commissioned by Jesus to follow Him and to, "Go," and, "make disciples of all the nations." In Mark we are commissioned to, "Go into all the world and preach the gospel to every creature." In Luke we see the commission to preach Christ crucified and risen, "to all nations." We are to tell people that they must repent and have forgiveness of sins in His name. In John we find the commission from Jesus where He says, "As the Father has sent Me, I also send you." And in Acts 1:8 we see the commission to be His witnesses in, "Jerusalem, and in all Judea and Samaria, and to the end of the earth."

These commissions are our tasks which are given to us by our Lord. It is our solemn responsibility as His children to share the gospel.

In each of these commissions we see the "who," the "what," the "where" and the "how." Whenever I was given orders as a Navy officer, there were always specifics about who the orders were for, what I was supposed to do, where I was to go and how I was to accomplish the task. (It gave my travel orders, and the commanding officer who was the contact where I was going.)

As Jesus has given us our orders in the Great Commission, He has given us the same specifics. QUESTION: Who is the "who" the orders are for? In each of the commissions Jesus is speaking to His disciples. He is telling His disciples they must "go." The "who" are the disciples. If you belong to Jesus, then you are one of His disciples.

QUESTION: What are they to do? What the disciples are to do are spelled out as well. The "what" the disciples were told to do was, "make disciples," "preach the gospel," and "be witness unto" Jesus.

QUESTION: Where are they to go? The where is found in these commissions as well. They are told to go, “to all the nations,” into, “all the world” and, “to every creature,” and to, “Jerusalem, Judea and Samaria and to the end of the earth.”

QUESTION: How are we to go? The how is found in these passages as well. We are to go with the promise that Jesus is with us always, and we have the power of the Holy Spirit. With the Holy Spirit dwelling within us, we will be guided and empowered to accomplish the task before us.

This is the commission for the child of God.

There are also other Scriptures that are given which indicate God’s call for the believer. Let us look at God’s call to Paul in Acts 26:15-18. (Read Acts 26:15-18)

QUESTION: What is God calling Paul to do? (Allow for responses) He is calling Paul to go to the Gentiles. He is sending them to share his story as to what has happened in his life to, “open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in” Jesus. This was God’s call to Paul to be a missionary to the Gentiles.

God is also calling us to be His own special people with a purpose to proclaim to others how we have been delivered from darkness into the light. See 1Peter 2:9-10. (Read 1 Peter 2:9-10) We have a call of God to let people know that we have been saved. Matthew 5:13-16 also indicates this to us. (Read Matthew 5:13-16) We have already indicated last week how we are to be the salt and the light. This is a call of God for us to be in the world making a difference by pointing people to Jesus.

QUESTION: Can you think of other passages where we see God's call to us to point people to Him? (Allow for responses) (Some possible answers are 2 Corinthians 5:17-20, 2 Corinthians 4:3-6; 1 Peter 3:15; Psalm 107:2; 1 Chronicles 16:8)

We have a mandate in the Scriptures given to us by God. He has called us to be lights to the people in darkness. If we belong to Him, then we have been called by God to be witnesses for Him.

As we look in the Scriptures for a mandate, we also see God's compassion for lost humanity.

From the Evangelistic Planner from the North American Mission Board, we read these words, "God has always sought after people. Jesus said, 'The Son of man is come to seek and to save that which was lost' (Luke 19:10).<sup>6</sup> The Bible tells us that He stands at the door and knocks for people to come in. (Read Rev.3:20) Scriptures tell us that God, "desires all men to be saved and to come to the knowledge of truth." (1 Timothy 2:4) Scripture shows us the compassion of God as He cares for those who are without a shepherd. (Read Matthew 9:36-38) We also see in 2 Peter 3:9 that "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." And then we remember the most profound verse that emphasizes the compassion of God toward the world. (Read John 3:16)

J. Herbert Kane writes in his book, *Understanding Christian Missions*,

The world belongs to God. He loves that world. He is not willing that any should perish. He will have all men to be saved and to come to a knowledge of the truth. Why? Because the human race is one big family-

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<sup>6</sup> Tools For Locating and Cultivating Evangelistic Prospects," *Evangelistic Planner* (Alpharetta: North American Mission Board, 2000), 7.

His family. Man was made in the beginning by God, for God, and it was God's intention that man should find his highest happiness in God. God made man in His own image so that He could have an object worthy of His everlasting love.<sup>7</sup>

The Scriptures are clear that God has given the believer a commission to go to the lost. It is clear that God has called us to be salt and light and to point people to Him. It is also clear that God has compassion on lost humanity and desires for men to be saved.

“O: Observe the Example of Jesus and Paul”

Now let us observe the example of Jesus and the missionary, Paul, to show us what it means to be a missionary. The greatest example that we have of a missionary is that of Jesus Christ. We know that Jesus left heaven to become flesh and dwell among us. He crossed that barrier to bring us to the Father. Kane writes,

The missionary must be prepared to live the incarnational life and get as close to the people as possible; only then is he following in the footsteps of the Master who, though He was rich, for our sakes became poor that we through His poverty might be made rich.<sup>8</sup>

(Read 2 Corinthians 8:9) We also see how Jesus, “took the form of a bondservant,” and came, “in the likeness of men.” (Philippians 2:5-8) He did this to be obedient to the Father and provided the way of salvation for man.

Jesus gives us the greatest example of meeting people where they are and pointing them to Himself as He left heaven for us to become like us to show us and be the way for us to be saved.

QUESTION: Can you think of some other times in Jesus' ministry where He met people where they are and pointed them to Himself? (Allow time for responses)

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<sup>7</sup> J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 117.

<sup>8</sup> *Ibid.*, 58.

How about in John 4 where Jesus met the woman at the well?

What about Luke 19 where Jesus met Zacchaeus who was in a Sycamore tree and then had dinner at his home? Jesus met him there and pointed Zacchaeus to Himself.

These are just a couple examples of Jesus meeting people where they were and pointing them to Himself.

Let us also look at the life of Paul briefly and see how he met people where they were to point them to Jesus. (Read Acts 17:16-23) In this passage we see that Paul was aware of the people around him. He met them where they were and then He pointed them to Jesus. Paul tells the Corinthians in his first letter to them how he meets people where they are and points them to Jesus. He writes these words in 1 Corinthians 9:19-23,

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you.

As we observe the example of Paul we see that he learned to understand his audience and then pointed them to Jesus. William Carr Peel and Walt Larimore write in their book, *Going Public With Your Faith*,

Obviously Paul wasn't talking about compromising moral standards for the sake of being accepted. He didn't change the content of his message, but he surely packaged it differently, tailoring it to the particular audience he was addressing at the time.<sup>9</sup>

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<sup>9</sup> William Carr Peel and Walt Larimore, *Going Public With Your Faith* (Grand Rapids: Zondervan, 2003), 50.



As we see the Scriptures and God's commission, call, and compassion and then look at the example of Jesus we understand that we have a clear mandate from the Word of God to be missionaries. We can learn from our Lord how to be a missionary as well as learn from the life of Paul.

See devotions for week two. This week I want you to spend some time with the Lord each morning or at some point throughout the day. Then walk with me through these devotions again to help get a better understanding of the biblical mandate to be a missionary.

Close with prayer.

*“Every Member a Missionary”*

Week Three: “What is the *Motivation* to be a Missionary?”

Key Scriptures: Matthew 4:18-20, 9:35-38; John 4:35-38; 2 Corinthians 4:3-6, 5:14-15; Ephesians 2:1-10; 1 John 4:7-11

Main Objectives:

- To look at the motivations to be a missionary.
- To look at what motivates people to want to share their faith.
- To have participants to examine their life to see if they are motivated to share their faith.

Open with prayer.

Ask if there are any questions or concerns about this past week’s devotions.

Ask if they completed day three exercise.

Ask if every one signed the affirmation that God has called each of them to be on mission with Him. (Allow time for questions and answers.)

As I have interviewed various missionaries about this program, I have seen a desire and a longing by them to see the world come to know the freedom and joy that Jesus brings. There is a burden for those who have never heard. There is an overwhelming sense of obligation to be a servant of Jesus and become, “fishers of men.” There is a great love for Jesus as they recognize the love of Jesus for them and because of that love they have a powerful love for the people where they are on mission. There is also a profound realization that these people who do not know Jesus are lost, just as they “once were lost but now are found.”

When you think about what will motivate you to be on mission with God, why would you seek to meet people where they are and point them to Jesus? Why would you seek to build relationships with the person in the next office, the next cubicle, at the warehouse or in the marketplace? QUESTION: What is it that will motivate Christians to be on mission and share Jesus? Any ideas?

As we think about the motivation to be a missionary, we will see the acronym H.O.L.Y. Our motivations to be a missionary are never for selfish gain or for selfish reasons, but rather they are holy. As I have spoken to missionaries and read testimonies of missionaries, I have found various reasons why full-time missionaries are motivated to be on mission with God. As we seek those same motivations for every local church member, we see the motivations to be a missionary are these: See H.O.L.Y.

#### “H: Harvest Field”

There is a burden for those who have never heard the gospel. The missionary believes what Jesus said. They believe the, “fields are ripe” and are ready to be harvested.”

#### “O: Obedience to the Call”

These missionaries have received a call by God to go to the mission field. When all else fails and when they feel like giving up, they always go back to the call of God. As they obey the call of God, they are servant leaders. They are completely surrendered to Jesus Christ. As God has called some full-time missionaries to their mission fields, He

has also called the believer to be on mission right where he or she is. When all else fails, we must remember the call of God.

“L: Love is the Greatest Motivator”

The missionary has a love for Jesus because of the love of Jesus. As they love Jesus, they have a consuming passion for the people to whom God has called them. That love for these people is not a love that man can create. It is a God-given love for those people around them that are lost.

“Y: Your Former Condition”

The missionary remembers that he once was lost but now is found, was blind but now he sees. He understands the condition of mankind. He knows that man is lost and in desperate need of a Savior. They know that Jesus is that Savior and can save those who are perishing, just as He has saved them.

As we reach this phase we must begin to do what I call a heart-check. In a conversation that I had with Ron Wilson at the International Mission Board, I asked him about the motivations to be a missionary. His reply was profound. He said that there are two types of Christians who are not sharing their faith. There are those who, “won’t do,” and then there are those who, “can’t do.” The ones who won’t do have a spiritual problem that they need to work on. They do not have a heart of a missionary. They just refuse to share their faith. No matter what the Bible says, or what you teach them, they simply *won’t do* it. Then the other group of people are those who just, “can’t do.” They, “can’t do,” only because they don’t know how. They are willing to learn how to be on

mission for Christ wherever their mission field may be. They just need to learn how and then put what they learn into practice.<sup>10</sup>

This program is intended to help the, “can’t do,” people. As we look at the motivations of the missionary, if you are not sharing your faith regularly, you will need to decide which one of these two groups of people are you. Are you a, “won’t do,” or are you a, “can’t do?” And if you are a, “can’t do,” because you don’t know how, will you commit to learning how and begin to live the “Every Member Missionary” life? Where should your name be?

As God begins to continually turn your heart so that you are divinely motivated, you begin the process of advancing from a phase two missionary to a phase three missionary. You begin learning how to be a missionary and begin living that out in your daily life. See Diagram

Let’s look at those motivations a little closely.

#### “H: Harvest Field”

We have seen some of these passages last week, but let’s look at them again.

Read Matthew 9:35-38.

As we look at this passage we see the compassion of our Lord and we see what He tells us about those who are lost. You can almost hear in His voice the concern for the lost. He says, “The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.” Jesus is telling His disciples, then and now, there is a great harvest. The person who is on mission with Jesus

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<sup>10</sup> Interview with Ron Wilson, Vice President for Leadership Ministries Development, International Mission Board, Richmond, VA, June 15, 2005.

has a burden, as Jesus had, for those who have never heard the gospel. The missionary realizes that the, “fields are ripe,” and are, “ready to be harvested.”

Two illustrations: When I served on the Eastern Shore of Virginia, I pastored a church where we had some members who were stationed at a small Navy base close to Chincoteague Island. I was asked to come to a reenlistment ceremony for one of our members. I was then asked to come and pray for a retirement ceremony. As I began to interact with these sailors, I realized they had no full-time chaplain who was meeting their spiritual needs. God began to deal with me and made me realize that these people needed someone who would meet them where they are and point them to Jesus. God used that situation to give me a burden for them and call me into the chaplaincy for the United States Naval Reserve. I was a reserve chaplain, and was able to learn their language, live in their culture, and meet them where they were. In so doing, I was able to minister to them and point them to Jesus.

A second illustration is seen when our church took a mission trip to New York City. We went to paint the schools in the Bronx area in order to plant seeds for the gospel to be presented by others at a later time. As our mission team was in New York City, a thought kept coming into my mind as I saw the throngs of people everywhere. That thought was that “God loves people” and “people need the Lord.” What Jesus said was true when He said it and it is true now. The “harvest truly is plentiful.”

See John 4:34-35. Will you look around you and begin to see the harvest? Will you ask God for eyes to see the fields that are ripe?

“O: Obedience to the Call”

We looked last week at the biblical mandate to be a missionary and saw several passages of Scripture that dealt with God's call. As followers of Jesus we are His servants. We see that just as He called His disciples, He calls us to be on mission with Him. Let's look at His call to some of His disciples.

Read Matthew 4:18-20. We see here that Jesus is calling these men to be His disciples, but also we see what they are to do as they follow Jesus. They are to point people to Jesus. This call is for us, too. He is calling His disciples to be, "fishers of men." Will we be obedient to that call? Will we be His servants? A disciple that is willing to be obedient to the call must be willing to drop everything at His command and go or do as He commands. That is true today. We must be sensitive to the Holy Spirit's prompting and follow Jesus to point people to Him.

One of the missionaries I met in New York City was a man by the name of Tom Hullett. I asked him what motivated him to be a missionary. He told me of God's call on his life. God had dealt with him about making a difference in the lives of people. He is retired and works in his home community, but felt, "God was calling," him, "to do something more." He was looking at the North American Mission Board website when God impressed him to investigate the "Paint the Town" initiative in New York City. In a matter of a few months, he dropped what he was doing at home while he and his wife moved to New York City for the summer. He was faithful to answer God's call and go where he could be used to help with this important initiative. He serves this summer (2005) as the Project Manager for the "Paint the Town" Initiative for Public School 76 along with other schools.<sup>11</sup>

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<sup>11</sup> Interview with Tom Hullett, Project Manager, "Paint the Town" Initiative, New York City, August 2, 2005.

Being a missionary means being a servant leader. We follow the example of Jesus. We follow the leadership of Jesus. In one of the training manuals for the Missionary Learning Center at the International Mission Board we read that we are to be willing to follow Jesus as a servant.

In cross-cultural ministry we must be willing to give completely of ourselves to people who do not understand or even necessarily trust us. We must be vulnerable and open. Personal vision leads an individual to become a servant leader. Passion for God's glory and focus on lostness drives us to follow His example.<sup>12</sup>

Are you willing to do whatever it takes to win people to Jesus? Will you be obedient to God's call?

“L: Love is the Greatest Motivator of the Missionary”

Paul tells the church at Corinth that the, “love of Christ compels,” him. Read 2 Corinthians 5:14-15.

We saw the compassion of Christ in Matthew 9:35-38 where Jesus had compassion for the multitudes. We know from the Word of God that Jesus loves the lost. He loves the sheep. He loves you and He loves me. His love is so great that He willingly laid down His life for our salvation. He died on a cross to pay for our sins. That love for people is what motivated Paul. That love that Jesus has for people motivates me. That love Jesus has for people, “compels us,” to share the good news of Jesus with others. But to turn that around is also motivating. My love for Him is motivating. I love

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<sup>12</sup> *Explore: Pathways to Missions*, “Servant Leader Dimension – Following His Example” (Rockville, VA: International Centre for Excellence in Leadership, 2004), SL-4.



Him and want others to know Him. Because of Christ dwelling in your heart you have a love for Jesus and a love for others that cannot be explained. Read 1 John 4:7-11

That love for Jesus and that love for others produces a consuming passion for people to know Jesus as Savior and Lord. If we do not truly love, then we will not be able to effectively penetrate the culture around us and point people to Jesus. If we do not love then our prejudices and traditions will be barriers to our witness. Robert Boardman, a missionary with the Navigators writes, "For a missionary, failure to allow Christ's love to overcome prejudice could be the greatest hindrance to penetrating cultures."<sup>13</sup> It has been said, "People don't care what you know until they know that you care."

The greatest motivator to being a missionary is the love of Christ for us and our love for Christ. This empowers us to love others the way Jesus loved.

#### "Y: Your Former Condition"

The missionary is motivated by the fact that he understands the lostness of mankind. He remembers that he once lived in darkness, but now lives in the light. He was once lost himself and knows what it is to be lost. But he has now been saved and knows that He owes everything to Jesus who has saved him. Paul reminds the church at Ephesus of their former condition and what Jesus has done for them in Ephesians 2.

Read Ephesians 2:1-10

In this passage we see that we were once dead in our trespasses and sins, but now Jesus has made us alive. We have hope because of Jesus. What will we do now that we are saved? Will we be saved and satisfied or will we be motivated to point others to

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<sup>13</sup> Boardman, 366.

Him? Many who are lost do not realize they are lost and without hope. Will we point the way to salvation or will we continue to allow our good news to be hidden? Read 2 Corinthians 4:3-6.

What will it take to motivate you to meet people where they are and point them to Jesus? The more you develop your relationship with Jesus, the more you learn His heart for the lost, the more you love Him and realize you were once lost but now are found, and the more you desire to be a servant of Jesus and be a “fisher of men,” then God will work in your heart to give you a greater passion to see people coming to know Jesus as Savior.

Remind participants of devotions for week three.

Close with prayer.

*“Every Member a Missionary”*

Week Four: “What is the *Message* of the Missionary?”

Key Scriptures: Matthew 9:36; John 3:16, 36, 8:24, 12:46-48, 14:6; Acts 2:38, 3:19, 22:3-16; Romans 1:16, 3:1-31, 5:21; 2 Corinthians 7:9-10; Hebrews 4:12; 1 John 5:12

Main Objectives:

- To train the participants to write their testimony.
- To train the participants to use their testimony as a means of sharing their faith.
- To show the participants how to use the Scriptures to share their testimony.
- To aid the participant in understanding the need for repentance of the lost.

(Have pencil/pens and paper handy for today’s session)

Open with prayer.

Ask if there are any questions concerning this past week’s devotions. Take time to discuss how well the exercise went as they took at least 15 minutes watching the crowds.

(Allow time for questions and answers.)

Today we begin week four of “Every Member a Missionary.” This week takes us from the heart issues to the hands. You will be given the tools or resources that are needed to be a missionary right where you are. Just as a worker has a toolbox from which to pull certain tools for certain tasks, these next two weeks will give you different tools to use in different situations.

QUESTION: As we come to the message of the missionary, does the message we have change? We know that the message is always the same. The gospel is unchanging. Man is still lost because of sin. Because of sin, the penalty is death. Jesus came to save us from our sin to give us eternal life. To have this eternal life, we must confess our sins, accept Jesus as our Savior and Lord and commit our lives to Him.

While this message does not change, there are various ways to share this message. You will find yourself in different situations that call for different ways to share your faith. Today I want to introduce you to a couple ways to share your faith with others. If you are one of the, “can’t do,” people because you, “don’t know how to,” then this week will help you.

### “The Message of the Every Member Missionary”

Because of the cultural differences that we find ourselves in today, the best approach to use is what I will call the T.E.L.L. method. It is to tell your story. You will tell your story of what Jesus has done for you, how He has helped you, or what a difference He has made in your life. You then show how your story is expressed in the Scriptures. Once you have shared what has happened to you, then you explain that all mankind including the person you are speaking with is lost, just as you were. Once that is established in the hearer, you then tell them that life can be theirs, just as it is yours. If the hearer is ready, you can lead them to Christ by praying at this point.

This approach is most effective today because of the culture. You may be asking why this approach is more effective than door-to-door visitation or just inviting people to revival.

In the last 40 years within the short span of two generations a brand new culture has arisen just beyond the lawns and driveways of our homes and churches. The cultural landscape around us has been transformed from familiar territory into a foreign land, foreign, that is, to us, and resistant to our accustomed ways of sharing the gospel.<sup>14</sup>

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<sup>14</sup> Bob Hostetler, “PM Guide: Your Guide to Sharing the Gospel in a Postmodern Culture,” *On Mission*, January-February 2001, [http://www.onmission.com/site/c.cnKHIPNuEoG/b.829891/k.CAD5/PM\\_Guide.htm](http://www.onmission.com/site/c.cnKHIPNuEoG/b.829891/k.CAD5/PM_Guide.htm).

That quote comes from the North American Mission Board's *On Mission* magazine. Bob Hostetler is the author of the article entitled, "PM Guide: Your Guide to Sharing the Gospel in a Postmodern Culture." He also writes these words, "Like an international missionary facing the task of understanding a new country, we would be wise to study this new culture, its language and its customs." He further advocates, "We need to be good missiologists and adapt to our postmodern culture, so that we can clearly communicate in a [postmodern] context."<sup>15</sup>

We are living in a different era. We must examine the culture around us and be able to articulate the gospel message in a manner that will be well-received and easily understood. We will look at more of this next week as we learn the methods of the missionary. This week we are dwelling on the message of the missionary. What is the message that the missionary uses to point people to Jesus?

In an interview with Elbert Smith, Director of Field Personnel Orientation of the International Mission Board of the Southern Baptist Convention, he explained that the international missionaries are trained with "tools" to bring the gospel to the people they are trying to reach. They are taught the tools that have been proven to be effective to the people they are trying to reach as these will be evangelism methods that have proven to be positive for them.<sup>16</sup>

QUESTION: What is effective around you? What is effective in our society today?

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<sup>15</sup> Ibid.

<sup>16</sup> Interview with Elbert Smith, Director, Field Personnel Orientation, International Mission Board, Richmond, VA, June 15, 2005.

In today's culture, more and more people are responding to a relationship-based gospel presentation rather than, "cold-evangelism." William Carr Peel and Walt Larimore write in their book, *Going Public With Your Faith*,

A decreasing number of people are willing these days to go to an evangelistic crusade, but most will respond to a relationship. People want to know a person, not a message. God's main method of evangelism has always been personal. According to George Barna, half of adults are annoyed when a *stranger* tries to share his or her faith with them, but this same group is not annoyed when close friends, loving neighbors, or trusted associates have a spiritual conversation with them. People don't necessarily want to hear you preach a sermon or have you hand them a gospel tract, but they do want to see and hear about what God is doing in their friend's life.<sup>17</sup>

Having heard that quote, let's move into the acronym T.E.L.L.

#### "T: Telling Your Story"

Everyone has a story to tell. Your story of what Jesus has done for you in your life is a great tool that God has given you to reach the people around you for Jesus. In the training program for Church Planters of the North American Mission Board, there is a quote from the evangelism strategy, the NET, which reads, "A postmodern culture will debate religion, politics, and morality. The one thing it will not debate is ... your personal experience. That's why your story/testimony is a powerful tool for 21<sup>st</sup> century evangelism."<sup>18</sup>

Your story is basically your personal testimony. It is a powerful way for you to be able to share with others what Jesus has done for you and in you. From the Leader's

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<sup>17</sup> William Carr Peel and Walt Larimore, 57.

<sup>18</sup> "Straight Street for Church Planters" (Alpharetta, Georgia: North American Mission Board of the Southern Baptist Convention, 2002), 86.

Manual for the One Day Witnessing Workshop of the North American Mission Board's Evangelism Planner, we read,

A personal testimony is one of the most basic tools that can be used for witnessing. It is simply your story of salvation. A personal story/testimony is a personal account of your life before you made a commitment to follow Jesus, how you came to know Jesus personally, and how Jesus has changed your life since you came to know Him personally.<sup>19</sup>

Let's look at Acts 22:3-16. Read this passage. In this passage do you see Paul giving his testimony or telling his story? What are the elements of the testimony?

QUESTION: What does Paul describe about his life? (Answers: In verse 3-5, Paul's life before Christ is described; In verses 6-13, how Paul came to know Christ is described; and In verses 14-16 how Paul's life was changed is described.)

(Hand out pencils/pens and paper.) In a few moments, I would like for you to take 10 – 15 minutes and write out your story. Use the elements we have spelled out for you, i.e. your life before Christ, how you came to know Christ, and how your life has changed since Christ has come into your life.

What if you have been a Christian since you were younger? What if your life was not that different before you came to know Jesus as Savior? Sometimes when we grow up in a Christian home, that is the case. What do we do then? Here are some helpful ideas from the "One Day Witnessing Workshop:"

1. Focus upon a defining moment in your life when your faith was tested and affirmed.
2. Focus upon how Christ has protected you.
3. Focus upon the direction your life could have gone.

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<sup>19</sup> "Evangelism Planner – One Day Witnessing Workshop" (Alpharetta, Georgia: North American Mission Board of the Southern Baptist Convention), CD-ROM, 17.

4. Focus upon what Christ saved you from.<sup>20</sup>

Make your story brief but concise. Also be careful of the language that you use. Barna tells us in his book, *Evangelism That Works*, how we should avoid using language that the nonbeliever will not understand. Terms such as, “Be covered by the blood of the Lamb,” “Repent of thy transgressions,” or, “surrender your heart to Jesus.” Barna writes,

These terms mean nothing to someone who is not already deeply indoctrinated in the faith. What we communicate to people by using these words and phrases is that if they don’t speak the secret language, they can’t be part of the special club. When we use Churchspeak or Christianese, we alienate rather than enlighten people.<sup>21</sup>

Try to make your story last between two and five minutes. (Give the students 10-15 minutes to write it out.)

Now I would like you to turn to one another and share your story. (Allow for each person to share their story with their partners.) Keep your story. You will need it for your devotions this week.

Now I would like for us to consider the next part of the T.E.L.L.

“E: Expressed in Scriptures”

How do the Scriptures help back up your story? Which Scriptures can you use to illustrate what Christ has done for you? Let’s think of some Scriptures that would be appropriate. You may want to jot these down as you will need them during your devotions this week.

QUESTION: What Scriptures best describe your life before Jesus? (Possible answers: Romans 3:9-18, 23; 1 John 1:8; John 3:18-21)

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<sup>20</sup> Ibid.

<sup>21</sup> George Barna, *Evangelism That Works* (Ventura: Regal Books, 1995), 42.



QUESTION: What Scriptures best describe your life now that Jesus has given you life? (Possible answers: John 10:10; Galatians 2:20; John 11:25-26; 1 John 5:12)

As we share our story, we need to be able to back it up with Scripture. The person may not be open to Scriptures alone, but if it coincides with your story, it is powerful. See Romans 1:16; Hebrews 4:12.

#### “L: Lostness of Mankind”

As you get to this point, once you have shared your story, you are able to tell the hearer that all mankind is lost and in need of Jesus, just as you once were lost and needed Jesus. That lostness includes them.

QUESTION: What are some Scriptures that you could share with the hearer that would help them to understand their lost condition? (Matthew 9:36; John 3:36; John 8:24; John 12:46-48; Romans 3)

It is important to share with people their condition so they will know what they need. When a person is sorry for their sins, it produces repentance. See 2 Corinthians 7:9-10. Repentance is necessary for salvation. Repentance is turning from sin to God. Acts 2:38; 3:19.

The hearer also needs to know that once they repent of their sin and trust Jesus as their savior that life can be theirs just as it is yours. Read John 3:16; John 14:6; Romans 5:21; 1 John 5:12.

This is the approach that I will encourage you to learn and apply to your life. I think it will best suit your everyday life as you implement the “Every Member Missionary” lifestyle. Your style of sharing the gospel will vary from person to person.

Your style is unique. You can use the passages that you will learn to present the gospel very clearly.

Another approach is to share the message of Jesus by using a simple tract.

(Show One Day Witnessing Tract. Walk the members through the tract.)

It may be uncomfortable for you to use any approach if you have not been sharing your faith regularly, but the more you practice, the more confident you will become. As you have these tools (Testimony and Tract), you will learn to use whichever approach best suits you and the situation where you are.

Are there any questions? (Offer time for discussion.)

Remind participants of week four devotions.

Close in prayer.

*“Every Member a Missionary”*

Week Five: “What are the *Methods* of the Missionary?”

Key Scriptures: Matthew 5:14-16; 1 Corinthians 3:5-9, 9:19-23; Philippians 2:7-8; Colossians 3:23-24; 1 Peter 3:15

Main Objectives:

- To train the participant in the witnessing methods that are effective in today’s culture.
- To train the participants to learn the culture in order to be effective at sharing their faith.
- To train the participants to build relationships with the lost in order to share their faith.

Open with prayer.

*Ask if everyone shared their story with at least two people during the week. Share experiences from the week. See if there are any questions about the week’s work.*

Today we begin the last week of “Every Member a Missionary”. We have looked at what it means to be a missionary, the biblical mandate to be a missionary, the motivation of the missionary, the message of the missionary, now the methods of the missionary. In order to be effective as a missionary, we must learn the methods that work. We have indicated over the past couple of weeks that sharing our faith is different today as in times past. We are living in a different culture. We have established that in today’s culture, we must first build up relationships to be effective in sharing our faith with others.

Today we want to look at how we move to the point of sharing the message of Jesus with people. Last week we looked at the message of the missionary, but this week,

we see how we build up to that. Dr. Elmer Towns explains in his book, *Winning The Winnable*, that, “evangelism is a process ...that consists of events.” He writes,

The Scriptures refer to evangelism in terms of ‘making disciples.’ Evangelism is not painted as a fragmented picture. The biblical approach of making disciples is neither haphazard nor piecemeal. God has clearly given an on-going approach to the task of disciple-making, one that begins with relating to the unsaved person where he is and is not complete until the person becomes a mature, productive and reproducing member of the body of Christ.<sup>22</sup>

What is this process we need to embark on to meet people where they are and point them to Jesus?

Let me first illustrate the importance of the right method to point people to Jesus.

From the devotional magazine, *Stand Firm*, we read this illustration:

A chef can present a steak two ways:

1. Cook it, slap it down on a paper plate, shove it across the table and say, ‘Here’s your meat!’
2. Cook it to the diner’s taste, slide it on a piece of fine china with a side of vegetables and drizzled with savory juices, place it on a table set with white linens and candles, and with a smile announce, ‘Dinner is served.’

Both steaks have the same nutritional content and are basically the same. But which one would you choose?

Think of the gospel as if it were a steak. It is most attractive when it’s presented with a side of grace and the garnish of kindness.<sup>23</sup>

Methods for reaching people for Jesus change from generation to generation and from culture to culture. They are not “cut in stone” and are to be adaptable to the new generations and cultures. Listen to George Barna in his book, *Evangelism That Works*.

As a word of encouragement, realize that the Bible goes to great lengths to speak to the message, the messenger and the motives for reaching out to

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<sup>22</sup> Elmer Towns, *Winning the Winnable* (Lynchburg, Virginia: Church Leadership Institute, 1986), 14-15.

<sup>23</sup> *Stand Firm: God’s Challenge for Today’s Men*, August 2005, 24.

non-Christian people. But the Bible does not provide any absolute dictums regarding the methods by which we are to reach those people! All you need to know is that you are called to reach them. God wants to bless your efforts to reach them. And what has worked for our church in the past, in a different cultural context, may no longer be effective. We must use the creative and strategic abilities God has invested within us to pursue the souls of those who so desperately need to know God in an intimate, personal, life-changing way.<sup>24</sup>

Let us pause and remember from our first week. To be an effective missionary, we must be a genuine disciple of Jesus. We will constantly be growing in the CORE elements of our faith. The first CORE element is constant communication with Jesus. As we begin the process of meeting people where they are and pointing them to Jesus, I cannot over emphasize the importance of communicating with the Lord. You must be totally dependent on the Lord to guide you in this process. Having said that, let us now move to the methods of the missionary for "Every Member a Missionary".

Jesus tells us in Matthew 5:14-16, "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

As disciples of Jesus, we are to be lights to a world in darkness. The acronym to help you remember the method of being a missionary is L.I.G.H.T.

The process of meeting people where they are to point them to Jesus is first to look and listen to learn the culture. The second part of this process is incarnational living. As the missionary progresses in this method, they also go the extra mile giving the love of Jesus. The missionary will be open to opportunities that the Lord gives him or her as they are with the people they seeking to point to Jesus. As those opportunities

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<sup>24</sup> Barna, 69.

arise, the missionary will offer hope through hints of your faith. As the relationship with the non-Christian reaches the point where they begin to ask questions about your faith, you will then tell your story. This is the process or the method of being a missionary that we will learn.

Let us look at each one to explain them in more detail.

#### “L: Looking and Listening to Learn the Culture”

As we seek to meet people where they are to point them to Jesus, we must first figure out where they are. We learn “where they are” by looking and listening. In the training manual for the International Mission Board, the potential missionaries are taught about Cross-Cultural missions. The booklet about cross-cultural witnessing reads,

Westerners moving to other countries or into other people groups have throughout history been received with various reactions – many of them negative. Oftentimes the Westerner has been perceived as a conqueror, a pillager, or an enslaver.<sup>25</sup>

While this has been true of missionaries around the world, it has been the same case for some Christians who have tried to witness to people in various settings. We must learn how to be effective in our mission of sharing Jesus with the lost. This same booklet goes on to read,

You will want to share the gospel with your new community. To do that effectively, you must become an ‘acceptable’ outsider within the community you serve. The newcomer should enter the community with a ‘learner spirit’ and seek to build one-on-one relationships with a wide number of the community members.<sup>26</sup>

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<sup>25</sup> *Explore: Pathways to Missions*, “Cross-Cultural Witness Dimension – Expanding My World” (Rockville, VA: International Centre for Excellence in Leadership, 2004), CCW-4.

<sup>26</sup> *Ibid.*

As you seek to meet people where they are, you must watch how they act, listen to their conversations and figure out how they think. What is important to them? What are their hurts and their burdens? Let the people you will try to point to Jesus teach you who they are? Ask questions about them, their families, their lives, and their work. Find out what makes them “tick.” As you live among these people in your workplace, marketplace or wherever you frequent, look and listen to learn their culture.

Here is another quote from the IMB training manual:

Effectively living and ministering cross-culturally demands that we are willing to follow the example of Jesus. Jesus came to the world as a baby. He took His place in an earthly family and as a child learned the culture in which He lived. As a dependent, inexperienced, vulnerable human being, Jesus developed and grew through the gamut of human existence. Through this experience He came to know human nature so well that He had tremendous insights into the lives of those among whom He ministered. The challenge for cross-cultural witnesses is to become an ‘acceptable’ outsider wherever God places us. We must be willing to give up or transform *our personal* lifestyles to gain acceptance and a hearing in the new living situation.<sup>27</sup>

In order to be able to meet people where they are, you must figure out where they are and join them there. That does not mean that you compromise the biblical standards of living. You need to learn that culture and learn from them. We must lean upon the Holy Spirit for guidance in every turn of this process. Listen to what Robert Boardman says in his article about, “What it Takes to Penetrate a Culture.” He writes, “To penetrate cultures, the missionary used by God not only prays, but also thinks and studies, looking for new ideas. While holding on to his biblical principles, he allows the local culture to

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<sup>27</sup> Ibid., CCW-10.

sink into his life. Secure in Christ, he must, in effect, be penetrated by local culture before he can work effectively in it.”<sup>28</sup>

#### “I: Incarnational Living”

To meet people where they are, the missionary first looks and listens to learn the culture. Secondly, as the missionary learns the culture, he begins with *incarnational living* among those people. QUESTION: What does incarnational living mean? (Any guesses?) We can see the perfect picture of living incarnationally as we see the picture of Jesus. See Philippians 2:7-8. Jesus came and dwelled among us. He became one of us in order to offer us life. We will dwell among a people who are in darkness, learning their culture in order to offer them life through Jesus. Paul tells us how he becomes all things to all men in order to point them to Jesus. Read 1 Corinthians 9:19-23.

Being incarnational is identifying with those we are trying to reach. It is walking among them, being their friends, building relationships and living a servant-leader lifestyle, just as Jesus lived. We read in another training manual of the IMB these words,

Our model for contextualizing the gospel is Jesus. In order to relate effectively, Jesus not only became a man, but he became part of the Jewish culture in dress, occupation, appearance, and behavior. He understood and identified with those He touched. To make His message clear, relevant, and understood. He took on the various aspects of the culture of the people to who He was sent.<sup>29</sup>

As we live incarnationally among the people we are trying to point to Jesus, we must follow His example and be a servant leader. In describing Jesus’ example, Ken Blanchard and Phil Hodges write in their book, *The Servant Leader*, these words,

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<sup>28</sup> Boardman, 367.

<sup>29</sup> *Explore: Pathways to Missions*, “Church Planting Movement Facilitator Dimension – Helping Churches Multiply” (Rockville, VA: International Centre for Excellence in Leadership, 2004), CPM-22.



In His instructions to His first disciples on how they were to lead, Jesus sent a clear message to all those who would follow Him that leadership was to be first and foremost an act of service. No Plan B was implied or offered in His words. He placed no restrictions or limitations of time, place or situation that would allow us to exempt ourselves from His command. For a follower of Jesus, servant leadership isn't just an option; it's a mandate.<sup>30</sup>

We must follow the example of Jesus as we go where the people are and live the life of Jesus in front of them. We must be Jesus in front of the people. We must live the life of faith. We do not live that life in a “in your face” kind of way, but of being a servant leader, just as Jesus lived.

“G: Go the Extra Mile and Give the Love of Jesus”

The next step takes us a little further in the process. As we live the incarnational life, we also *go the extra mile and giving the love of Jesus*. As you build up relationships with people everyday as a missionary, realize that it is your responsibility to give people the love of Jesus. You must go the extra mile to let people know who Jesus is in you.

Listen to Peel and Larimore in their book, *Going Public with Your Faith*:

Sadly, it will never occur to many people that Jesus has significant answers for their struggles unless someone shows them differently. The life of Jesus, not just the message, must present itself to them as lived out in a *seven-day-a-week faith*. Unless we show what Jesus is doing in our lives, non-Christians will miss what Jesus can do for them. Unless they see joy in us as we work, unless they see the peace Jesus gives us when we encounter difficult situations or ornery people, when we are disappointed or feel hurt or rejected, or when we get a bad diagnosis, they're not likely to get the message that Jesus can make a difference for them.<sup>31</sup>

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<sup>30</sup> Ken Blanchard and Phil Hodges, *The Servant Leader* (Nashville: J. Countryman, 2003), 12.

<sup>31</sup> Peel and Larimore, 53.

We must bring Jesus to the people. They must see Jesus lived out in the missionary. Peel and Larimore write further, "People will best be able to find Jesus when followers of Jesus bring Jesus to them, starting at their level of understanding and interest and accepting them where they are."<sup>32</sup>

We must show the love of Jesus to those around us and we must go the extra mile to be Jesus to them. As we consistently go the extra mile to show the love of Jesus, people will see Jesus in us. But as you go the extra mile for people and in front of people, it must all be motivated out of a love for Jesus and a love for people. See Colossians 3:23-24 and 1 Corinthians 13:1-3.

#### "H: Hope through Hints of their Faith"

As missionaries have learned the culture, have started living incarnationally among the people and have been giving the love of Jesus and going the extra mile, they can then begin to offer *hope through hints of their faith* in conversations with these people.

It is important for the missionary to hold back from running too fast into sharing the gospel with people who are not ready to hear it. We must be willing to first offer hope for people through various hints of our faith. We do not need to preach a sermon to people, we need to begin to let them know of the hope that is in us through various "hints." Peel and Larimore call these "faith flags" and "faith stories." They explain that people in today's culture can only digest so much "faith" from Christians. So the missionary must be aware of the right opportunities and the right methods to share these "hints" of their faith.

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<sup>32</sup> Ibid., 54.

Peel and Larimore write these insightful words:

When we try to communicate the facts of the gospel to people who haven't expressed an interest in what we believe, they generally have two strong impressions: (1) they feel we are being arrogant, as they hear us saying, *I know the truth and you don't*; and (2) they sense a condescending benevolence – 'you're lost, you poor thing; let me help you.' These impressions do not foster a desire in a person to know more. They can, in fact, raise emotional obstacles to further spiritual progress. If we haven't spent time cultivating, chances are pretty good that we'll only make the soil of their hearts harder.<sup>33</sup>

So the question is, "How do we help to cultivate the soil of their hearts so that when the Lord gives us the opportunity to tell our story, they are ready?" We do that by offering hope through hints of our faith. QUESTION: What are these hints? These hints can be simple ways to introduce your faith into your conversations. These are statements that help identify you as a person of faith. You are letting people know, in a non-threatening way, that your faith is important to you. In the natural course of a conversation, you may offer to pray for a situation they have just told you about. It may be that you simply tell how God has blessed you with something or some new insight or how He has answered your prayers about something. These are just short hints that offer hope to others. These hints should not be pressed into your conversations, but natural occurrences in what you say.

#### T: Tell Them your Story

Over a period of time, as you have built up your relationship with these people and you have met them where they are, they will instinctively ask you about your faith. When God gives you that opportunity, you will then "*TELL*" them your story. As you

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<sup>33</sup> Ibid., 88.

have been developing your relationship with Jesus continually as a disciple, you will know when the opportunity is ripe. It may be that you will not tell the entire T.E.L.L. story at first. You may need to tell only some of your story. As you sense a hunger by the listener for more information, then you can proceed with more. See 1 Peter 3:15.

This is an important element of this process. You don't want to push, but you want to share what they are ready to hear. Because you have built up a relationship with this person, and you are open to the Holy Spirit's leading in your life, you will realize what you need to say and how much to say. If the person is not ready to hear how they can be saved or if they are not ready to ask Jesus into their heart, you must realize that God is at work. You must be faithful to plant the seed and wait for God to bring the harvest. See 1 Corinthians 3:5-9.

When a person gives their heart to Jesus, you must follow through with them. Encourage them in their faith. Offer to take them to church or sit with them when they come. Offer to study the Bible with them during break time or when it is convenient. Just because the person has received Christ does not give you permission to drop them. You must maintain the friendship and see them develop as a disciple of Jesus Christ.

Go be a missionary!

As you learn to be a missionary and live out being a missionary in your every day life, you advance to a "Phase Three Every Member Missionary." Once you see results of your life as a missionary, you then advance to a "Phase Four Every Member Missionary" where you begin to train others to be a missionary right where they are: meeting people where they are and pointing them to Jesus."

Hand out Final Questionnaire.

End with Prayer.

APPENDIX F  
 “Every Member A Missionary” Weekly Devotionals

“Every Member a Missionary” Devotions

Week One Day One:

*Please take a few minutes each day to work through these devotions. I have written them as if you are doing them in the morning as that is when I find is the best time for me. If you can not do these devotions in the morning, find some time during your day to complete them. As you work through these, you will gain a greater understanding of the program, “Every Member a Missionary.”*

Good morning! Yesterday we began to look at what it means to be a missionary. We indicated that there are four phases of being an “Every Member Missionary.” By your willingness to take this course, it can be assumed that you are at phase one or two in your journey of being an “Every Member Missionary.”

For a few minutes this week we want to spend some time looking at what it means to be a disciple. We said that being a disciple is the core element of being a missionary. Do you remember what the acronym C.O.R.E. stands for in being an effective disciple? What are the key components of being a disciple of Jesus Christ?

C: \_\_\_\_\_

O: \_\_\_\_\_

R: \_\_\_\_\_

E: \_\_\_\_\_

We will look at each of these components the rest of this week. But for now, *C* stands for *Constant Communication with Jesus*. *O* stands for *Obedience to Jesus*. *R* stands for *Relying on the Holy Spirit*, while *E* stands *Expect Enemy Attacks*.

Today, I want you to take a look at your life. As we learned yesterday, you must first be saved before you can be a missionary. In order to be a disciple, you must be a

follower of a person. This person is Jesus. At some point in your life you gave your heart to Jesus.

Please write in the space below when you gave your life to Jesus. I am not asking for the date of your baptism. I am asking you to tell me briefly when you recognized that you were a sinner and needed Jesus to save you. What happened? Who led you to Jesus? How old were you? Did you fully understand it then? If not, when and how did you come to truly embrace that Jesus was your Savior and you were His child? Take a few minutes to think about your salvation, and then share your story briefly in the space provided.

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By definition, a disciple of Jesus is one that continually follows Jesus Christ. Open your Bible and turn to Luke 14:25-35. Read this passage of Scripture.

What does this passage tell us about being a disciple? Is it telling us that we must hate our families or ourselves in order to love Jesus? (Verse 26) No, Jesus is telling us that nothing should stand in the way of loving Him. We should love Him more than ourselves and more than our families.

We see that we must also forsake all to follow Jesus. (Verse 33) Does this mean that we must live in poverty or sell everything we have in order to be a disciple? No, Jesus is telling us that we must be willing to give all of our life over to Him. We must fully surrender ourselves and everything that is important to us to Him to be His disciple.

Look up and read Matthew 16:24. What does this passage mean to you? How are you to deny yourself? What is the cross that we must bear? What does it mean to follow Him?

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As you close out this devotion time, spend just a few moments thanking Jesus for saving you. Thank Him for calling you to be His disciple. Recommit your life to following Him. Tell Him how much He means to you.



*Week One Day Two:*

Today we will take some time to be reminded of the first component of what it means to be a disciple of Jesus. What does the *C* stand for in CORE?

C: \_\_\_\_\_

The first component of being a disciple is constant communication with Jesus. Let's be honest this morning. No one will see your answers so *no cheating!*

- How much time do you spend every day communicating with Jesus Christ? \_\_\_\_\_
- How much of that time is spent in prayer? \_\_\_\_\_
- How much of that time is spent reading and meditating on God's Word? \_\_\_\_\_
- How much is spent in daily devotions? \_\_\_\_\_

I think that if we were honest, all of us have quite a good bit of work to do. We find that most Christians do not take time each day to communicate with Jesus. Yes, there may be a passing prayer now and then, but deliberate prayer and Bible reading along with devotions is rare.

Open your Bible and read these passages: Matthew 26:41; Luke 18:1; Philippians 4:6; Colossians 4:2; 1 Thessalonians 5:17.

What did you learn about prayer? Is it important to pray? Why should Christians pray?

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If you have a relationship with someone and you never talk to them, what kind of relationship is that? It isn't! For there to be a relationship, there must be communication. As we talk to Jesus we find that He is there listening. We find that as we pray there is strength in our weaknesses, there is comfort for our anxieties, and there are answers to our requests.

What about Bible reading and meditation? What does the Scripture say about itself? Take a look at Isaiah 40:8; Psalm 19:7-11; 1 Peter 2:2.

What did you learn about the Word of God? Is it important to read it? Why is it important? Does it help us to study the Bible? Can you trust it?

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As you finish this morning, pause right now and dedicate yourself to the Lord to be more determined to spend time with Him. Confess to Jesus that you have neither prayed nor read His Word as you should have. Ask Him to forgive you and then tell Him your plan to spend more time with Him. Tell Him when He can expect you to be talking to Him in prayer. Tell Him your plan for getting back into reading His word. Tell Him when you will begin.

What is your plan for spending time in prayer? \_\_\_\_\_

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What is your plan for reading the Word of God? \_\_\_\_\_

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*Week One Day Three:*

Welcome to day three. Today we want to spend some time reflecting on the next component of what it means to be a disciple. We have said that in order to truly be effective as a missionary, we must be growing and striving as a disciple. Yesterday we looked at *C* which is \_\_\_\_\_.

*Constant Communication with Jesus* is first. It is our prayer time with Jesus and it is reading and studying His Word that we may grow and love Him more. Did you follow through on what you told the Lord yesterday you would do about your prayer and Bible reading? If not, then stop here for now and go spend your time with the One who loves you more than anyone else.

The second component of being a disciple is *O*. *O* stands for \_\_\_\_\_.

\_\_\_\_\_ Obedience to Jesus is the next key component of being a disciple. What does it mean to obey Jesus?

\_\_\_\_\_

\_\_\_\_\_

Obeying Jesus is surrendering to His will. It is being open to hear Him speaking and leading us to follow Him. It is doing what He says. That is not always easy because it doesn't always make sense to us. If you think about it, our children are told that they must obey us as their parents. It doesn't always make sense to them either, but we know what is best for them. If we tell them not to eat junk food 30 minutes before dinner, they may not understand. They understand that they are hungry. It doesn't make sense to them that they cannot eat yet. But we know something that they do not know. We know that there is a meal coming in just a short while that will be delicious and nutritious. If they eat the junk food, it will ruin their dinner. They will miss out on what is better and best for them.

When Jesus tells us what to do through His Word or through the promptings of the Holy Spirit, He wants what is best for us. To obey Him as His disciple is to love Him and to trust Him. Read John 14: 21, 23-24. What is Jesus saying about obeying Him?

\_\_\_\_\_

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Jesus is saying that if we really love Him, then we will obey Him. Is it important to Jesus that we obey Him? Yes! Robert Coleman in his book, *The Master Plan of Evangelism*, writes, "Jesus expected the men he was with to obey Him. They were not required to be smart, but they had to be loyal."<sup>34</sup> But Jesus was not asking them to do something that He was not willing to do Himself. He was being obedient to the Father's will in everything. We are to be obedient to Jesus as He was obedient to the Father. Coleman writes,

Absolute obedience to the will of God, of course, was the controlling principle of the Master's own life. In His human nature He continually gave consent to the will of His Father which made it possible for God to use His life fully according to its intended purpose.<sup>35</sup>

Read John 4:34; 14:31; 15:10. You can sense in these verses a connection between love for the Lord and obedience to Him? You may be thinking, "I love Jesus, but how can I be obedient to Him? How can I know what He wants me to do?" The answer to that question goes back to yesterday's study. When you are in a relationship with Jesus, you will learn to hear His voice through prayer and Bible study. But you must be willing to obey as He speaks.

As you finish today's devotion time, pause now and ask the Lord to help you to be obedient in all things. Ask Him to help you to hear His voice, know His will and do it.

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<sup>34</sup> Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids: Fleming H. Revell, 1993), 51.

<sup>35</sup> *Ibid.*, 57.

*Week One Day Four:*

We have seen that to be an effective missionary, you must be a disciple that is continually growing in your relationship with Jesus Christ. Being a disciple is the core element of being an effective missionary. We have seen two components of being a disciple. *C* is *constant communication with Jesus* while *O* is *obedience to Jesus*. We now turn our attention to *R*. *R* is \_\_\_\_\_.

*Relying on the Holy Spirit* is the next component of being a disciple.

Let me ask you a question. If you have a task to do, but you have never done that task before, would you forge ahead and do the task anyway? Maybe. It would depend upon the task, I suppose. But say you had an expert at this task that lived next door who is willing and able to help you anytime you ask. Would you seek His help? I would. If I had to fix the engine of my car and I had a top-notch, expert mechanic who would help me anytime I asked, you better believe I would seek his help when needed. I am not capable of fixing a car. But if my neighbor is willing to help me, then the task is not hard. He would guide me, do some things for me, and teach me what I needed to do to fix the car.

The Holy Spirit is more than an expert mechanic. He is God. And the Bible tells us that if we have accepted Jesus Christ as our Savior then the Holy Spirit dwells within us. The task we have before us is to be a disciple and to live for Jesus. The Holy Spirit dwells within us to help us with the tasks that God has given us.

Let's look at a few verses today to get a better understanding about the Holy Spirit. Look up Romans 8:9; 1 Corinthians 3:16. What do these verses tell us about the Holy Spirit?

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We see in these verses that the Holy Spirit dwells within believers. If the Spirit is not in you then you do not belong to Jesus.

Now let's look up a few more verses. Read John 16:7-8; 1 Corinthians 12:3. What do these verses tell us about the work of the Holy Spirit?

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These verses show us that it is the Holy Spirit who convicts the world of sin. As we point people to Jesus, it is not our job to convict people. That is the Holy Spirit's job.

What about the 1 Corinthians 12:4-11? What is the description of what the Spirit does for believers?

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Here we see that the Holy Spirit equips the believers with different gifts or abilities that God uses to build up His Kingdom.

The Holy Spirit is also seen doing something else for believers. Look at John 14:26; John 16:13-14. What is the Spirit able to do?

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The Bible tells us that the Spirit will guide us into all truth. He will remind us of the Words of Christ. He will remind us how to live. He will tell us when to speak and what to say. In the story of Philip and the Ethiopian eunuch in Acts 8 we find the Spirit leading Philip to go and speak to the Ethiopian when the chariot went by. God had a purpose for the encounter, and Philip relied on the Holy Spirit, by obeying the voice of God and as a result the Ethiopian was saved that day. If you have time, read Acts 8:26-40.

One more verse on the Holy Spirit today. Look up Acts 1:8. What does the Spirit do to help the believer in this passage?

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The Holy Spirit empowers the believer to be a witness for Jesus Christ. We do not have to do the task alone. We have seen that we must rely on the Holy Spirit as He dwells within every believer. He is the One who convicts the world of sin. He guides us where to go, what to say and when to say it. He equips us with gifts or abilities to be able to do what God has called us to do and He empowers us to be His witnesses.

He's not an expert mechanic, but He does help the believer be and do all that Jesus wants us to do for Him.

As you close out today's devotion, thank the Holy Spirit for leading you to Jesus. Thank Him for His guidance, empowering, and equipping. Make yourself available to Him. Rely on His leading today to go where He wants you to go, to speak to whom He wants you to speak, and to say what He wants you to say.

*Week One Day Five:*

This week we have seen three of the four components of being a disciple. They make up the core of being an effective missionary. They are:

C: \_\_\_\_\_

O: \_\_\_\_\_

R: \_\_\_\_\_

E: \_\_\_\_\_

Today we want to look at *E* which is *expecting enemy attacks*. The believer needs to understand that he has an enemy. His enemy is the devil. The Bible tells us that He is our, “adversary” and he, “walks about like a roaring lion, seeking whom he may devour.” (1 Peter 5:8) We need to understand that we have an enemy.

Before missionaries are sent out onto the mission field, they are trained in spiritual battle. They are instructed to be spiritual warriors. The enemy certainly doesn’t want you to grow in your walk with Jesus, but if you have a plan to meet people where they are and point them to Jesus then he really wants you to fail. He will do everything in his power to trip you up, cause you to fall, or destroy your witness and ability to make a difference. We must expect enemy attacks, and be prepared.

Read 2 Corinthians 10:3-5. As we expect warfare with our spiritual enemy, we recognize that we have different weapons to use in this battle. According to this Scripture, how powerful are our weapons as Christians? \_\_\_\_\_

They are, “mighty in God.” What are these weapons able to do? \_\_\_\_\_

These weapons are able to, “pull down strongholds.” These are things that have a strong hold on us or on others. They are able to “cast down arguments and every high thing that exalts itself that exalts itself against the knowledge of God.” Anything that is used as an argument to exalt itself as an argument against God, His will or His plan, can be cast down with these weapons. These weapons also bring, “every thought into captivity to the obedience of Christ.” When you thought life is not pure, these weapons can pull them back into where they need to be.



In the study guide that missionaries of the International Mission Board use during their training, we find these words,

We live in a world that daily challenges our walk with and commitment to God. The challenges are both obvious and subtle where you live now... There is evil, and there is an Evil One. When there is much lostness and darkness, there is also much evil... Spiritual warfare, then, is a reality, and we must be ready.<sup>36</sup>

Read Ephesians 6:10-20. Notice in this passage that you have spiritual armor that you must use in battle. What are those pieces of armor?

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What is the one offensive weapon? \_\_\_\_\_

It is the Word of God. What is it that you must do while in this battle "always?"

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You must always pray, "with all prayer and supplication" and be, "watchful."

Today, take some time and list 2-4 temptations that you consistently face and then map out a plan of attack to deal with these temptations as they come. Include memorizing Scriptures that deal with these temptations and praying about each one every day. As you make progress against the temptations, re-evaluate your plan of attack as it may need revamping to be effective.

Paul asks the Ephesian church to pray for him to be able to be on mission with God. We need prayer partners. Missionaries today rely on others to pray for them and their ministry. If you do not have a prayer partner, call someone today that you can rely on to pray for you as you seek to be a missionary right where you are. Who will be your prayer partner? \_\_\_\_\_

Give your prayer partner specific requests for your missionary endeavors.

As you close today, ask the Lord to reveal your weak areas of temptation. Ask Jesus to show you the way to attack these temptations and defend your faith. Be

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<sup>36</sup> *Explore: Pathways to Missions*, "Disciple Dimension – Growing Deeper With Christ" (Rockville, VA: International Centre for Excellence in Leadership, 2004), D-30

transparent and honest with the Lord. Thank Him for being a mighty God who pulls down strongholds and breaks down barriers. Ask Him to guide you to your prayer partner who will stand with you through prayer and uphold you before the throne of grace.

*“Every Member a Missionary” Devotions*

*Week Two Day One*

Good morning! As we discussed yesterday, there is a biblical mandate for every believer to be a missionary on mission for Jesus. Explain what your mission is as a missionary in the space below.

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Your mission is to share the gospel of Jesus with the people who are in darkness. Those people may be your co-workers, your neighbors or your family members.

The acronym for the mandate to be a missionary is G.O. Do you remember what those stood for? In the Scriptures we see our mandate to be missionaries as we see

G: \_\_\_\_\_

and as we

O: \_\_\_\_\_

We see in the Scriptures *God's commission, God's call and God's compassion* for lost humanity. From the Word of God we also see our mandate as we *observe the example of Jesus and others.*

As we begin today, write your definition of a “commission.”

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Your definitions will vary but a commission is a directive that lets us know what our tasks are. As it relates to the Great Commission, it is the directive from the Word of God that tells us that it is the Christian's purpose to go and make disciples. What is the key passage of Scripture that is known as the Great Commission? \_\_\_\_\_

If you put Matthew 28:19-20 you are right, but you would also be correct if you put down Mark 16:15-16, Luke 24:46-49, John 20:19-21 or Acts 1:8. These are all considered commissions by Jesus for His disciples.

This morning, look up Matthew 28:19-20 and Acts 1:8. As you compare these two passages of Scripture answer the following questions.

1. Who is the commission given to? \_\_\_\_\_
2. What are they supposed to do? \_\_\_\_\_  
\_\_\_\_\_
3. Where are they supposed to go? \_\_\_\_\_  
\_\_\_\_\_
4. How are they supposed to accomplish the task? \_\_\_\_\_  
\_\_\_\_\_

As you close out your time with this devotion this morning, thank the Lord that someone took the mandate to be a missionary to you seriously and showed you the way to be saved. Thank Him for allowing you the privilege of being His child. Thank Him for empowering you to be a witness for Him.

*Week Two Day Two*

As we continue to think about the Mandate that we have from the Word of God to be missionaries, we want to look today at God's call to the believer. Open your Bible to Acts 26:15-18. This is God's call to Paul to be a missionary. As God calls Paul, He tells him in this passage that he is to be a witness. What is Paul to be a witness to? What is he supposed to tell the Gentiles?

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Paul is called by God to be a, "minister and a witness." As a witness, he is called by God to tell, "the things which you have seen and of the things which I will reveal yet to you." Paul was to tell his story of what Jesus had done for him and what He was continuing to do.

As Paul was called by God to share his story and tell people about Jesus, what was the purpose that God had in that? (See verse 18)

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The purpose in telling people about Jesus was to, "open their eyes, in order to turn them from darkness to light, and from the power of Satan to God." People's lives are changed by the gospel of Jesus Christ. How was your life changed when Jesus Christ saved you? \_\_\_\_\_

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As God is calling the Christian to be on mission with Him, he calls us to be certain things. Look up 2 Corinthians 5:17-20 and Matthew 5:13-16 and name three things that Christians are supposed to be as we have been called by God.

1. \_\_\_\_\_
2. \_\_\_\_\_

3. \_\_\_\_\_

God has called us to be, “ambassadors for Christ,” “salt,” and, “light.”

As you close out this morning’s devotion, reflect on how you can be an ambassador for Christ right where you are. Where can you make an impact? Where can you be salt? Where can you be light? Are there people that come to your mind when you think about those who need Jesus? Write their names below and begin praying for them by name. \_\_\_\_\_

As you close in prayer today, ask Jesus to reveal to you where He wants you to be His ambassador. Ask Him to begin to work in the person’s (people’s) life (lives) that you listed above. Pray that you will consciously and deliberately live the Christ-centered life in front of these people.

*Week Two Day Three*

This week we have seen the Biblical mandate to be a missionary as we have looked in the Scriptures at God's C \_\_\_\_\_ and God's C \_\_\_\_\_. After you look in the Scriptures and see *God's commission* and *God's call*, we then see God's compassion.

When you think of what the Bible says about the compassion of God for lost humanity, which passages of Scripture come to your mind? List them below.

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Here are some Scriptures that you could have listed: Matthew 9:36-38, 2 Peter 3:9, John 3:16, Rev.3:20.

Look up the Matthew 9:36-38 and John 3:16 passages. Explain how you see the compassion of God for lost humanity in these verses.

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Without the love of God for man, there would be no gospel. Without the love of God there would be no missionary mandate.

Often people will make excuses for not being on mission with God. They will use excuses for not pointing people to Jesus Christ. Can you think of some of those excuses that people will use for NOT meeting people where they are and then pointing them to Jesus? List some of those excuses below:

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Now as you think about those excuses, what are some Scripture verses that can be used to combat those excuses for pointing people to Jesus? (You may need to use your concordance for this exercise) List some of those Scriptures below and explain how they apply to the excuses used.

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This morning take some extra time, and contemplate the compassion of God for you. Realize that God saw you before you were born and loved you. Try to grasp the fact that even though you were a sinner, Jesus still loved you and died for you so you could have eternal life. Spend at least 10 minutes at some point and some place where all you think about is God's love for you and how He has proven that to you in His Word and how He continues to prove that to you daily.



*Week Two Day Four*

Since our acronym for the Biblical Mandate is G.O., we recall that the *G* stands for God's commission, God's call, and God's compassion. Do you remember what the *O* stands for?

O: \_\_\_\_\_

In the Scriptures we find the Biblical Mandate to be a missionary as we observe the examples of Jesus and others. Today we want to look at the example of Jesus.

When we met together, we said that Jesus is our greatest example of a missionary. Why is that? What was it about Jesus that shows that?

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If you remember, we said that Jesus left His home in heaven and became one of us to point us to Himself. He was obedient to the Father and came to show us the way and to be the way to salvation. We call this being *incarnational*. He was the Word incarnate. He, "became flesh and dwelt among us."

During His ministry on the earth Jesus also met people where they were and pointed them to Himself. Let's look at John 4:5-30, 39-42. What kind of woman was this? \_\_\_\_\_

She was a sinner. She was an adulterous woman, yet Jesus recognizes that she needs something. What does she need? (See verses 10 and 13-14) \_\_\_\_\_

Jesus tells her that she needs the living water. She needs salvation in Jesus. She needs what only Jesus can offer. As we meet people we will recognize that they are sinners. Our job is not to point the finger of accusation, but point them to Jesus.

We see the example of Jesus caring for someone who is in need. What is man's greatest need? Is it money? Is it health? Is it happiness? What do you think is man's greatest need? \_\_\_\_\_

Man's greatest need is Jesus. Man's greatest need is to be cleansed of our sins and to obtain eternal life through Jesus Christ.

Do you realize that we have a Biblical mandate to point people to Jesus because they have a great need? There are people today who are searching to fill the void in their lives. Many are searching in all the wrong places. Like this woman, many are searching relationships to fill the empty void. There is only one real relationship than can fill the emptiness in people's lives. That is a relationship with Jesus.

As you close out today's devotion, thank Jesus for giving us a great example of meeting people where they are and pointing them to Him. Ask the Lord to help you to see people through His eyes. Ask Him to give you a heart of compassion as He had. Ask Him to help you meet people where they are and point them to Him.

*Week Two Day Five*

Today as we finish out the week learning about our Biblical Mandate to be missionaries, we remember that we have seen the Scriptures teaching us God's commission, God's call, and God's compassion for lost humanity. We have also observed the example of Jesus meeting people where they are and pointing them to Himself.

There is one more example that we want to look at this week. Let's see the example of Paul. When we met together, we briefly looked at Acts 17 to see how Paul learned his audience before he shared the gospel with them. Turn to Acts 17:16-34. As you read this passage of Scripture, see if you can see how Paul learned about his audience and met them where they were in order to point them to Jesus. Write down your thoughts.

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What we find in this passage of Scripture is Paul being very perceptive of the people that he is with. He has obviously looked around and seen that they are religious. He notices their objects of worship and finds an altar with an inscription to an "unknown God." Paul starts from that point to tell them of Jesus, who they obviously do not know. He even quotes some of their poets which help to make a connection with these people. He takes what he sees around him and uses them as lessons to point the people to Jesus. He seized the opportunity to point these people to Jesus as he had met them where they were. This is a great example of a missionary who is crossing barriers to point people to Jesus. It is a great example of a missionary who is using the language of the people and the environment of the people to point them to Jesus Christ.

As Christians we must watch for opportunities to share the story of Jesus with people who are lost. We have a mandate from the Bible. We have been given Scriptures that clearly spell out for the Christian, God's commission, God's call, and God's compassion for lost humanity. We also see clearly that our God is a missionary God. Jesus is the greatest example of a missionary. He left heaven to point the way and to be

the way to eternal life. We also have another example of a missionary that was used of God when we see the Apostle Paul. It is clear from the Word of God that Christians are to be missionaries, meeting people where they are and pointing them to Jesus.

As you finish your devotions this morning, turn in your Bible to Romans 10. Read Romans 10:13-17. Ponder these words for a few moments. Do you acknowledge and accept that you have been given a mandate from the Word of God to be on mission for Jesus? Do you agree that the Bible is clear that we are to be His missionaries, meeting people where they are and pointing them to Jesus Christ? If you acknowledge this mandate for every Christian and agree that you must meet people where they are and point them to Jesus, please read and sign the statement below.

I agree that the Great Commission applies to me as a disciple of Jesus Christ. I agree that mankind is lost and in need of a Savior. I agree that God has called me to be an ambassador for Jesus Christ. I acknowledge God's wonderful love for me and for the whole world and His desire for our salvation. I agree that I will be on mission for Jesus. I will be His missionary. I will do all that I can to meet people where they are and point them to Jesus Christ. Signed:

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“Every Member a Missionary” Devotions

Week Three Day One

Good morning! Yesterday we looked at what motivates a full-time missionary to be on mission with God. What is it that compels that missionary to meet people where they are and point them to Jesus? It is the same thing that motivates us to be missionaries right where we are. Our motivations are holy and not for selfish reasons. The acronym is H.O.L.Y. What are the motivations to be a missionary?

H: \_\_\_\_\_

O: \_\_\_\_\_

L: \_\_\_\_\_

Y: \_\_\_\_\_

If you will remember, the motivations to be a missionary are that the *harvest field* is ripe. The missionary has a burden for those who have never heard the gospel and believes that the, “fields are ripe” and are, “ready to be harvested.” The missionary is also motivated as he is *obedient to the call* of God. Just as Jesus called the disciples to be, “fishers of men,” He also calls us as disciples to also be, “fishers of men.” God’s call on our lives is a real motivator. *Love* is the greatest motivator. The missionary has experienced the love of Christ for him and he has a great love for Christ. The love of Christ dwelling within the missionary compels him to point people to Jesus. *Your former condition* is the final motivator to be a missionary. The missionary realizes that he once was lost but now is found. He once lived in darkness, but now is in the light. Jesus Christ has paid for his salvation by dying on the cross. He has accepted Jesus as His Savior and now has hope. Because he knows what it is to be lost, he wants other lost people to have the same hope he now has. His former condition motivates him to seek to meet people where they are and point them to Jesus.

As we met together, I mentioned to you that Ron Wilson at the International Mission Board explained that there are two types of Christians. He said they are the, “can’t do,” people and the, “won’t do,” people. The, “can’t do,” people are those who have a desire to point people to Jesus, but “can’t do,” because they don’t know how to.

The people who, “won’t do,” are those people who will make excuses as to why they can’t point people to Jesus and so they just, “won’t do,” it. They refuse to share their faith. As you see the box below, under which heading would you place your name?

| “CAN’T DO” | “WON’T DO” |
|------------|------------|
|            |            |

If you placed your name under the, “won’t do,” why? I trust that if you placed your name in that box, it was under the, “can’t do.” Most Christians can’t point people to Jesus because they don’t know how. This course should help you to know how to meet people where they are and point them to Jesus.

Read Matthew 9:35-38 and 2 Corinthians 4:3-6. I would like for you to do something at some point this week before we gather together at our next meeting. Spend at least 15 minutes alone on your lunch break at work or on a bench at the mall or a marketplace or in a park where there are other people. During this time watch the crowd, listen to some of their conversations, and imagine their lives. As you watch and listen, try to see them through the eyes of Jesus. See them as “sheep without a shepherd” who are lost and weary. Imagine them looking for hope and longing for peace. Imagine God calling you to these people to meet them where they are and pointing them to Jesus. Think to yourself, “God loves people and people need the Lord.” As you remember that God loves them, remember that God also loved you before you were saved. These people need the hope you have. They need the assurance of eternal life. They need that peace.

After you complete this exercise this week, record your thoughts below.

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*Week Three Day Two*

The "H" of what motivates missionaries to be on mission is the \_\_\_\_\_

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Look up and read John 4:34-35. It is in this passage that you find the answer to the question above. The missionaries are motivated by the harvest field. Missionaries know what we need to know. They know that there are people who do not know Jesus Christ. Full-time missionaries have a burden for a specific group of people to come to know Jesus Christ. They have a mission field where God has called them. Is there some place where God has placed you where you are beginning to have a burden for the people to come to know Jesus? If so, where is that place or who are those people? This could be at your work, in your family, in your circle of close friends, or people that you see frequently in other places. Pause now and think about your mission field. Where is that place? Who are those people? Write it below.

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Full-time missionaries have a passion for every person to come to know Jesus. They know that there will be a great scene in heaven when people from every area of the earth will stand before the throne of God and worship Jesus. The missionary wants to do their part to make sure the people whom God has given them on their mission field will be at that scene. Read about that scene in Revelation 7:9-16.

As you finish reading this passage of Scripture, close your eyes and imagine the scene. Are those people that you are beginning to be burdened for in that scene? Ask the Lord to help you to have a greater burden for the people where your mission field is. Ask the Lord to increase your passion for people to come to know Him as Savior. Tell the Lord of the harvest that you are willing to be a laborer in His fields. Ask Him to send you into the harvest fields.

*If you have not completed yesterday's assignment of spending at least 15 minutes watching and listening to people, make plans to do that as soon as possible before we meet again.*



*Week Three Day Three*

Good morning! As we investigate what motivates missionaries to be on mission, we see several things. Today we want to look at the "O" in the H.O.L.Y. motivation.

*H* stands for: \_\_\_\_\_

*O* stands for: \_\_\_\_\_

We spent yesterday looking at the motivation of the *harvest* field, while today we want to see the motivation of the missionary is *obedience to the call*. Let's look at the passage of Scripture in Matthew where Jesus is calling some of the disciples. Read Matthew 4:17-22

When you read this passage of Scripture, as you see Jesus calling these disciples to follow Him, what did He tell them that they would do? \_\_\_\_\_

\_\_\_\_\_

How did they respond to Jesus' call to them? \_\_\_\_\_

\_\_\_\_\_

When Jesus called Peter and Andrew to follow Him, He told them that they would be "fishers of men." He was calling them to be His disciples but also in being a disciple meant leading people to Jesus. They responded to the call by, "*immediately*," leaving their nets. When Jesus called James and John, they, "*immediately*," left their boat and their father to follow Him.

What does that say to you about being a disciple of Jesus? \_\_\_\_\_

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To be a disciple of Jesus means that we will drop everything for Jesus Christ. He is more important to us than anything else. We are completely surrendered to His Lordship and we will be obedient to His call. Has there ever been a time when you have had to change your plans to do what Jesus wanted you to do? Write about it here. \_\_\_\_\_

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As a disciple and servant of Jesus Christ, are you willing to be obedient to His call to you? Will you do what He leads you to do? Will you be a “fisher of men?” As a missionary that means that you are willing to meet people where they are and point them to Jesus. That means that you may have to cross cultural barriers to point people to Jesus. Being a disciple means that we will do “whatever it takes” to bring the gospel to all people. Let me quote from one of the training manuals of the International Mission Board.

You have acknowledged and are obeying God’s call to cross-cultural ministry. How do you get this job done? The number of people who are lost is overwhelming in human understanding. God’s plans, however, are plans that will bring the gospel to all peoples when we are willing to do ‘whatever it takes.’<sup>37</sup>

As disciples of Jesus, we live our lives surrendered to Jesus. We must be obedient to His leadership in our lives. He has called us to be, “fishers of men.”

Here is an exercise from one of the missionary training manuals to help you to learn to be a servant leader as you follow Jesus.

Identify someone in your church or neighborhood (or workplace) with whom you might ordinarily have little or no contact. Show genuine concern for his/her welfare and life, seeking opportunities to interact on an individual level and to be a servant after Jesus’ example. Note the new experiences, challenges, and blessings below. Will you maintain a long-term relationship with this person? Explain your answer. How has the experience changed your attitude?<sup>38</sup>

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<sup>37</sup> *Explore: Pathways to Missions*, “Servant Leader Dimension – Following His Example” (Rockville, VA: International Centre for Excellence in Leadership, 2004), SL-54.

<sup>38</sup> *Ibid.*, SL-18.

As you identify someone, I would suggest that person to be of the same gender as you so you will not send a misunderstood message. Write about your experience below.

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*Week Three Day Four*

So far this week we have looked at the first two motivating factors of being a missionary. Missionaries know the *harvest* field is ripe. They have a burden for those who are lost. They also are obedient to the call of God. They have been willing to do “whatever it takes” to take the gospel to people who do not know Jesus. Today we want to look at the greatest motivator. What is the greatest motivator of the missionary?

L: \_\_\_\_\_

The greatest motivator of a missionary is *love*.

We have a love *for* Jesus because of the love *of* Jesus. The love that Jesus has for us creates within us a love for Jesus.

Read 2 Corinthians 5:14-15 and John 14:15. Do see the importance of love as a missionary? The love of Christ motivates us to be on mission with Him. As we love Him, we want to be obedient to Him and point others to Him. This love that Jesus has for us and we have for Him creates a love for other people.

Let’s look at an example of the love that some men had for their friend. They loved their friend and knew that Jesus could meet their friend’s needs. Read Mark 2:1-12.

What do you think is motivating these men to bring their friend to Jesus?

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These friends knew that their friend was in desperate need. He needed help and they knew that he had no power to help himself. They had compassion for their friend. They were concerned for him and had a desire for him to be healed. They cared enough to take their friend to Jesus, because they knew Jesus could meet his need. They had a determination to bring their friend to Jesus. This same compassion and determination is needed among Christians today for the lost people they know. The lost are in desperate need of Jesus’ healing, but they have no power to help themselves. Christians must point them to Jesus. You must be determined to be the missionary to these people. Your love for Jesus because of His love for you and your love for others motivates you to be the missionary where you are.

Read a quote from J. Herbert Kane’s book, *Understanding Christian Missions*:

Missionaries have always been apostles of love. Count Zinzendorf, the greatest missionary statesman of the eighteenth century, said: 'I have one passion, it is He and He alone.' Hudson Taylor, who gave fifty years to the service of China, said: 'If I had a thousand lives, I'd give them all to China.' Alexander Mackay, writing to the Church Missionary Society, said: 'My heart burns for the deliverance of Africa.' Melville Cox died after being in Liberia only four months. His last words were: 'Let a thousand fall before Africa is given up.' Henry Martyn on his arrival in India said, 'Now let me burn out for God.' All these men were, like Paul, constrained by the love of Christ and they literally burned themselves out for God and man... The missionaries went where others would not go, and remained with the people they loved through famine, flood, plague, pestilence and war. Often they endangered their own lives to save the lives of others.

During his exile on the Island of St. Helena, Napoleon remarked to a friend: 'Alexander, Charlemagne, and myself all tried to found an empire on force and failed. Jesus Christ is building an empire on love, and today there are millions of people who would gladly die for His sake.' The missionary, more than anyone else, is helping to build that kingdom of love.<sup>39</sup>

As you close today's devotion, remind yourself of Jesus' love for you. Ask Him to give you a greater love for Him and a greater passion for others to come to know Him.

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<sup>39</sup> J. Herbert Kane, *Understanding Christian Missions*, 34-35.

*Week Three Day Five*

Good morning! What is it that motivates a missionary?

H: \_\_\_\_\_

O: \_\_\_\_\_

L: \_\_\_\_\_

Y: \_\_\_\_\_

We have learned that missionaries are motivated by the fact that the *Harvest fields* are ripe. They are *obedient to the call of God*. *Love* is the greatest motivator and *your former condition* motivates the missionary. Today we will look at the motivation of your former condition to be the missionary God is calling you to be.

Read 1 Peter 2:9-10. This passage tells us what we are and it reminds us what we used to be. What does this passage tell us about what we used to be and what we are now as disciples of Jesus? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

This passage of Scripture tells us who we are. We are a, "chosen generation, a royal priesthood, a holy nation, His own special people." It tells us we, "are now the people of God," and that we, "now have obtained mercy." But we also see that we once were in, "darkness," and "were not a people of God," and we, "had not obtained mercy."

We are reminded in Scripture that we were once lost. We had no hope. But because of Jesus, everything has changed. How has your life changed since you have been born again? \_\_\_\_\_

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Your former condition should motivate you to be a missionary. Kane writes,

*The Scriptures clearly teach that mankind is alienated from God (Eph. 4:18), hostile to God (Rom. 5:10), and under the wrath of God (John 3:36). The sinner's only hope is to turn from his wicked way, repent, and believe the gospel. There is no other hope held out to him. He has no other option. It is, therefore, imperative that we hear and understand the gospel.*

*The missionary's first concern, then, is to preach the gospel, to be instant in season and out of season, to seize upon every opportunity to press home the claims of Christ.<sup>40</sup>*

As you consider that the condition of the lost is *your former condition*, what should that motivate you to do? \_\_\_\_\_

Read Romans 10:11-15 and 2 Corinthians 4:3-5.

As you close out your devotion time today, reflect on those passages. Has the message of Jesus been hidden from those who are perishing? What do you need to do to begin sharing your faith with people? Where do you need the Lord to work in your life on the motivations to be a missionary? Ask Him to help you see the harvest field. Ask Jesus to help you be a, "fisher of men." Ask Him to help you love Him and others more. Ask Jesus to remind you of your former condition and give you a new passion for those who are lost around you.

*If you have not completed the assignment of spending at least 15 minutes watching and listening to people, you are running out of time. Please complete this assignment as soon as possible before we meet again.*

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<sup>40</sup> Ibid., 125.

*“Every Member a Missionary” Devotions*

*Week Four Day One*

This week we are talking about the message of the missionary. Yesterday, we talked about the best approach in today’s culture for sharing the gospel. Do you remember that approach? What is it? \_\_\_\_\_

The best approach to sharing the gospel in today’s culture is *telling your story*. The acronym T.E.L.L. can help you stay focused as you share your faith. Do you remember what T.E.L.L. stands for?

T: \_\_\_\_\_

E: \_\_\_\_\_

L: \_\_\_\_\_

L: \_\_\_\_\_

As you seek to be a missionary to the people around you, you will want to meet them where they are and point them to Jesus. When you come to the place where you are ready to share the message of the gospel, you will tell your story, and then explain how your story is expressed in the Scriptures. You will let the hearer know that all mankind, including the hearer is lost, just as you once were. However, you will also share that through repentance and trusting in Jesus, they can have life just as you now have.

Today, I would like for you to look at your story that you wrote out yesterday. As you have had time to think about it a little more, would you change it in any way? Think about the possible hearer to your story and rewrite your story in a clear language that would not be considered Church-speak or Christianese.

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Use more paper if you need to, or feel free to rewrite it several times until you are comfortable with it. Once you have rewritten your story, tell it to at least two people this week. These can be people who are family members or friends or whoever. You can even explain to them that I have asked you to do this exercise. Tell your story and see how well you can make it “flow.” Make it as natural as you possibly can. Don’t be discouraged if you think it doesn’t sound relaxed. It takes some practice, so practice.

As you close out today’s devotion, ask the Lord to help you to share your story. Tell Him of your apprehensions or anxieties. Ask Him to guide you and to bless you as you tell others about your greatest friend, Jesus Christ.

*Week Four Day Two*

Good Morning! Today let's spend a little time looking at why your story is a great way to share your faith. The *T* of the T.E.L.L. acronym stands for \_\_\_\_\_

\_\_\_\_\_

Do you remember why *telling your story* is so effective? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

People today will debate your politics, your religion and your morality, but they will not debate your experience. Your story of your experience with Jesus is the most powerful and effective tool you have to share your faith with others.

Let's look at a passage of Scripture to illustrate this point. See John 9:1-33  
Did Jesus do something for this man born blind? If yes, what? \_\_\_\_\_

\_\_\_\_\_

Did people notice the change in the man? \_\_\_\_\_

Who were these people? \_\_\_\_\_

What did the man do as he was asked about the change in him? \_\_\_\_\_

\_\_\_\_\_

Did the Pharisees debate with the man? \_\_\_\_\_

Why were they not happy with the man's healing? \_\_\_\_\_

What could they not refute? \_\_\_\_\_

As you read this passage of Scripture, you notice that Jesus changed the man. He did something great for him. Jesus gave him sight. He once was blind, but now he sees. As he has been changed by Jesus and Jesus has done this great work in him, people recognize the difference in him. These people are his neighbors and those who knew him. As he was asked about what happened to him, he told his story to his neighbors, friends, and people who knew him.

He was also brought to the Pharisees and questioned about what happened to him. They were not happy with the man because he had been made well on the Sabbath. This went against their religion. But even though they could argue religion, they could not

refute his testimony. They could not argue with his experience. They could not disprove his story.

Darrell Robinson is quoted in the One Day Witnessing Workshop from the North American Mission as saying, “A personal testimony is difficult to refute. The experience has happened to you. You are a specialist on your own story. The antagonistic Pharisees had no defense for the simple, forthright testimony of the blind man who had been healed.”<sup>41</sup>

As you finish today’s devotion, read over your story again. Practice sharing it with others today.

As you close in prayer, thank Jesus for what He has done in your life. Ask Him to help you share with others what He has done and is doing.

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<sup>41</sup> “Evangelism Planner – One Day Witnessing Workshop” 17.

*Week Four Day Three*

How important are the Scriptures to your story? Today we want to look at your story and find the Scriptures that will best express your story. The *E* in the T.E.L.L. acronym stands for how your story is *expressed in the Scriptures*.

Let's look first at 2 Timothy 3:16-17. As you read this passage of Scripture, what does it say about itself? It is profitable for what four things? \_\_\_\_\_

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This passage also tells us that it is profitable for the child of God to be what? \_\_\_\_\_

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The Bible is needed for doctrine (knowing what to believe), for reproof (discerning what not to believe), for correction (to learn what not to do), and for instruction in righteousness (to understand what should be done).<sup>42</sup> The passage tells us that the Bible is also needed for the man of God to be, "complete, thoroughly equipped for every good work." Scripture is needed to equip us for everything we do, including sharing our story.

Since Scripture is needed, let us think about some passages that will express to the hearer what has happened in your life. We gave some examples when we met together this past time. You may use those or any others you feel will work.

Look at your story. If your story is broken up into the three areas, "how my life was before Christ, how I came to know Christ, and how Jesus has changed my life," then those passages we looked at will be helpful. You may need to use a concordance to find the passages you need.

What Scriptures best describes your life before knowing Christ? Write out the reference and the passage. \_\_\_\_\_

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<sup>42</sup> Believer's Study Bible, Quickverse for Windows, CD-ROM.

What Scriptures best describes your life right now? Write out the reference and the passage. \_\_\_\_\_

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Take time to memorize at least one Scripture from each area. Write it out on a 3 x 5 index card and carry it with you. Look at it often to begin to memorize. Start using these Scriptures in the course of your story.

As you close your time today, thank Jesus for the Word of God. Thank Him for its power. Thank Him that He uses the Word of God bring about conviction in the hearts of the hearers. Ask Him to use it in your life and in the lives of those with whom you share your story.

*Week Four Day Four*

As we enter into this fourth day of devotions, we recall the *T* and the *E* of the T.E.L.L. acronym. Today we want to spend a little time with the *L*.

T: \_\_\_\_\_

E: \_\_\_\_\_

L: \_\_\_\_\_

As you share the message of a missionary, you must Tell your story then show how that is *expressed in the Scriptures*. Once you reach that point in the message, you are able to tell the hearer that all mankind is *lost and in need of Jesus*, just as you once were lost and needed Jesus. That lostness includes them.

In the “Straight Street for Church Planters” training by the North American Mission Board, the church planters are asked to search their Bibles and concordances for Scriptures that, “you think would be appropriate to share with a lost person that would help them understand” their need as a lost person.<sup>43</sup> This is the exercise I would like for you to undertake as well.

What does the Bible say about the lost? What Scriptures best describe the condition of lost humanity? Write out the references of as many as you can find, then write the out the Scripture of at least one reference. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What Scripture describes that all are sinners? Write out the references of as many as you can find, then write the out the Scripture of at least one reference. \_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

<sup>43</sup> “Straight Street for Church Planters,” 87.

What Scripture describes God's love for them? Write out the references of as many as you can find, then write the out the Scripture of at least one reference. \_\_\_\_\_

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What Scriptures describe God's desire for the lost? Write out the references of as many as you can find, then write the out the Scripture of at least one reference. \_\_\_\_\_

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As you close today, thank God for His grace to save you from your sin. Praise Jesus that He died for you on the cross of Calvary, even though you were a sinner deserving His wrath rather than His love. Thank Him that you once were lost, but now are found; was blind, but now you see. Sing to Jesus the words to the hymn, "Amazing Grace."

*Week Four Day Five*

This week we have seen that in order to share the message as a missionary in today's culture, you must *tell your story*, show how your story is *expressed in the Scriptures*, and reveal to the hearer that all mankind is *lost and in need of Jesus*, just as you once were lost and needed Jesus. But we thank God that the story does not end here. There is good news! The hearer also needs to know that once they repent of their sin and trust Jesus as their Savior that *life can be theirs*, just as it is yours.

As you share this good news with the hearer, they need to know that there is hope and life in Jesus Christ. As you think about your story, how do you have hope in Jesus?

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This hope could be your, "hope," in heaven. It could be your, "hope," that you are never alone. It could be your, "hope" that He will walk with you through every valley. It could be your, "hope," that He will provide all you need in life. Think about the hope you have in Jesus and stop now to thank Him.

You have this hope because He has given you new life. Can you identify some Scriptures that tell us that He has given us life and what that life is like? List them here.

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There are many Scriptures you could have chosen, but here are few. John 14:6 Jesus tells us that He is, "the way, the truth and the life." In John 11:25-26, He tells Martha that He is, "the resurrection and the life." In John 10:10, Jesus tells us that He has come so that we, "may have life," and we, "may have it more abundantly."

Look up these passages to see the forgiveness of God. See Isaiah 43:25; Ephesians 1:7; 1 John 1:9. What does forgiveness mean to you? Could you explain that to someone who is lost? What would you say? \_\_\_\_\_



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To be forgiven is to be clean from our wickedness. To be forgiven means that I am clean before God. To be forgiven means that I have been made new and given a second chance.

As you have opportunities to share the message of a missionary, you will tell them this great news. They can be forgiven and have life! This life is abundant life now and life that is eternal. They can have the promise of heaven, just as you have that promise and assurance.

As you close this week, go over your story. If you have not told your story to at least two people this week, be sure to do that before we meet together.

As you close in prayer, thank God for the new life you have in Jesus Christ. Ask Him to generate in you a heart of gratitude that is willing to tell others what Jesus has done in your life and is continually doing.

*“Every Member a Missionary” Devotions*

*Week Five Day One*

Good Morning! Welcome to your last week of devotions for “Every Member a Missionary”. This week we will review what we discussed at our last meeting together. If you will recall, we learned about the methods of the missionary. One of the first things we learned was, “Evangelism is a \_\_\_\_\_... that consists of \_\_\_\_\_.” According to Dr. Elmer Towns, “evangelism is a *process* ... that consists of *events*.”<sup>44</sup> We must build up to the place where we are able to share the message of Jesus.

We looked at being light to those who are in darkness. The first letter, *L*, helps us begin the process of meeting people where they are and pointing them to Jesus. Do you remember what the *L* stands for?

L: \_\_\_\_\_

As we begin the process of meeting people where they are, we must first figure out, “where they are.” We do that by looking and listening to learn the culture. Let us look at another example from Scripture to see how the missionary, Paul, went about learning the culture before he shared the message of Jesus. We have visited this passage of Scripture already during this course, but let us look at it again. Read Acts 17:16-31 In this passage do you see how Paul learned the culture before he shared Jesus with them? What did he learn about these people before he shared who Jesus is? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What things did he find out about these people as passed through their midst? \_\_\_\_\_

\_\_\_\_\_

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How did he use what he learned about them to point them to Jesus? \_\_\_\_\_

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<sup>44</sup> Elmer Towns, *Winning the Winnable* 16.

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Paul learned that these people were given over to idols. They had idols sitting everywhere. They had idols because they did not know who the One True God is. They even had an idol “To The Unknown God.” They were very religious and had no idea who Jesus is. Paul also realized these people loved to tell or hear some new things (verse 21). Obviously the Epicurean and Stoic philosophers enjoyed learning and telling these “new” things. Paul seized the opportunity to share with the people a “new” thing. He told them he knew the “Unknown God.” He began to share with them about God and even quoted from one of their own poets (verse 28). He used what he learned about these people to point them to Jesus.

How can you figure out “where people are” in the culture around you?

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You can look and listen to learn the culture. As you seek to meet people where they are, you must watch how they act, listen to their conversations and figure out how they think. What is important to them? What are their hurts and their burdens? Let the people you will try to point to Jesus teach you who they are? Ask questions about them, their families, their lives, and their work. Find out what makes them “tick..” As you live among these people in your workplace, marketplace or wherever you frequent, look and listen to learn their culture.

This week, make it a point to speak with someone who is of a different culture than yours. Ask them questions about their culture. Try to learn something new about them and their culture. These could be people from a different country, from a different area of our country, or from a different generation. Just make sure it is someone whose culture is different from your own. Write about your experience here. \_\_\_\_\_

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As you close today's devotional, think about who you will speak to about their culture. Ask the Lord to guide you to these people and to give you the right attitude about people who are different from you. Realize once again His great love for people of every culture.

*Week Five Day Two*

Today let's look at the "T" in L.I.G.H.T. Yesterday we saw the beginning to the method of being a missionary is to look and listen to learn the culture. Today we see that the next step is:

I: \_\_\_\_\_

Our next step in the method of being a missionary is *incarnational living*. Can you explain what incarnational living is? \_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

We get this word from where Jesus came to the earth in body form. He was incarnate. He was made flesh and dwelled among us. He became one of us in order to offer us life. As we seek to live incarnationally, we will dwell among a people who are in darkness, learning their culture in order to offer them life through Jesus. Being incarnational is identifying with those we are trying to reach. It is walking among them, being their friends, building relationships and living a servant-leader lifestyle, just as Jesus lived.

Missionaries do this as they go out into the mission field. They must identify with the people they are trying to reach. Hudson Taylor was such a missionary in the 1800's to China. He was one of the first missionaries to adopt the customs and dress of the Chinese in order to be effective as a missionary among them. From a biography of his life we read:

‘In my judgment,’ he wrote on this subject, ‘the adoption of the Chinese costume would be desirable even were we residing in the treaty ports; but for work in the interior such as we contemplate I am satisfied that it is an absolute pre-requisite. No foreign missionary to the best of my knowledge ever has, in European costume, carried on such a work; and my strong conviction is that, at present, no foreign missionary could do so. He may travel under the protection of his passport almost anywhere; but quietly to settle among the people, obtaining free and familiar communication with them, conciliating their prejudices, winning their esteem and confidence, and so living as to be an example to them of what Chinese Christians should be, requires the adoption not merely of their costume but of their

habits also to a very considerable extent. Merely to put on their dress, and act regardless of their thoughts and feelings, is to make a burlesque of the whole matter, and will probably lead the person so adopting it to conclude, before long, that it is of very little value to him. But I have never heard of any one, after a bona fide attempt to become Chinese to the Chinese that he might gain the Chinese, who either regretted the course taken or wished to abandon it.<sup>45</sup>

Hudson Taylor was advocating the missionary immersing himself in the culture in order to win the people to Jesus. He encouraged those who would listen to abandon themselves as Jesus, “emptied Himself” (Philippians 2:7 NASB). He further wrote, “Let us in everything not sinful become Chinese, that we may by all means ‘save some.’”<sup>46</sup>

Incarnational living is walking among the people we are trying to reach, understanding their culture and even becoming a part of it, without sinning against God. We live in that culture to bring Jesus to the people, not just bringing people to Jesus. As we live incarnationally, we live the servant-leader life as Jesus lived. We show the culture what it means to be a disciple of Jesus in their culture. We must follow the example of Jesus as we go where the people are and live the life of Jesus in front of them. We must be Jesus in front of the people. We must live the life of faith. We do not live that life in a “in your face” kind of way, but of being a servant leader, just as Jesus lived. As you close today’s devotional, go to the Scriptures to see how Jesus lived the servant-leader life. Read John 13:1-17. Meditate on these passages.

Imagine being in that place. Imagine being one of the disciples. Here is Jesus, the Creator, stooping down to wash your filthy, dusty, smelly feet. Now look at verses 13-17 again. What is Jesus saying? He is saying that we are to also be servants. This week seek to live the servant-leader life in front of others. Let the servant-leader life of Jesus also describe you.

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<sup>45</sup> Frederick Howard Taylor, *Hudson Taylor and The China Inland Mission* (London: Morgan & Scott, 1920), 89.

<sup>46</sup> *Ibid.*, 90-91.

*Week Five Day Three*

So far this week we have learned the beginning process of the method of being a missionary right where you are. In your workplace, the marketplace or places where you frequent, to meet people where they are and point them to Jesus you must:

L: Look and Listen to Learn the Culture

I: Incarnational living, and

G: \_\_\_\_\_

As we live the Incarnational life, we also *go the extra mile giving the love of Jesus*. As you build up relationships with people everyday as a missionary, realize that it is your responsibility to *give* people the love of Jesus. You must go the extra mile to let people know who Jesus is in you.

Think about ways in which you could go the extra mile to give the love of Jesus to others. Are there small acts or common courtesies that you can perform for people on your mission field? Is there an attitude which you can exhibit that will show the love of Jesus? Are there certain words that you can avoid and others that you can dwell on that will help people to see the love of Jesus in you? List your ideas of how you can go the extra mile and give the love of Jesus away to the people on your mission field. \_\_\_\_\_

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Do you remember what motivates us to be on mission with God? What is it that motivates us to be missionaries? Why would we want to go the extra mile and give the love of Jesus? Here's a hint: our motivation to be a missionary is holy. \_\_\_\_\_

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Look back at your devotions if you need to. The greatest motivator is love. The love of Jesus for us compels us to have a love for Christ and a love for others. If we go the extra mile just to do something nice it is all counterfeit. As children of God, we go the extra mile to give the love of Jesus. Read 1 Corinthians 13:1-3. If I do all kinds of good things for people but do not have \_\_\_\_\_, then it, "profits me nothing." What does that mean? \_\_\_\_\_

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Without the love of Jesus in you and through you, all your good deeds are worthless. They are fake. Let the people on your mission field see you go the extra mile for them to give them the love of Jesus.

As you close today, ask Jesus to help you know how you can go the extra mile for people on your mission field. Ask Him to give you consistent opportunities to share with them the love of Jesus in small ways. Thank Him for loving you. Ask Him to help you to love others the same way.



*Week Five Day Four*

Good morning! Let's review. The methods of the missionary:

L: \_\_\_\_\_

I: \_\_\_\_\_

G: \_\_\_\_\_

H: \_\_\_\_\_

As we consistently go the extra mile, giving the love of Jesus to the people on our mission field, we will continue to build up relationships with these people. As we have conversations with these people we are trying to reach, we begin to offer *hope through hints of our faith*.

If you recall, we indicated that it is important for the missionary to hold back from running too fast into sharing the gospel with people who are not ready to hear it. We must be willing to first offer hope for people through various hints of our faith. We do not need to preach a sermon to people. We need to begin to let them know of the hope that is in us through various "hints." What are some "hints" of your faith that you could offer to people? Can you think of any examples of ways that you could offer hope through hints of your faith?

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Here are some examples from William Peel and Walt Larimore in their book, *Going Public with Your Faith*:

When someone does a great job, you say: 'It seems to me that God has really gifted you in your ability to manage details.'

When someone opens up about an opportunity or a struggle, you say: 'Boy, that's a tough situation. If it's okay with you, I would love to pray for you.'

In response to a positive comment about your ethical behavior, you say: 'Although I don't always get it right, I'm trying to follow the principles

the Bible teaches that appear to me to still be so effective for our business dealings—even today. That's important to me.'

In a conversation with someone who mentions that he is discouraged, you say: 'I remember a time when I was more discouraged than I had ever been. A friend suggested I read some passages in the Bible, and it really helped me.'<sup>47</sup>

These are only examples, of course, but they give you an idea of what it means to offer hope through hints of your faith. As you offer hope through these hints of your faith, you are cultivating the soil of their hearts to help point them to Jesus.

You are letting people know, in a non-threatening way, that your faith is important to you. These hints should not be pressed into your conversations, but natural occurrences in what you say as you are given the opportunity.

Over a period of time, as you have built up your relationship with these people and you have met them where they are, you have learned their culture by looking and listening, you have been living the incarnational life among them and you have gone the extra mile giving them the love of Jesus. In your conversations, you have offered hope through hints of your faith. Over a period of time God will give you opportunities as they will instinctively ask you about your faith. When God gives you that opportunity, you will then *tell them your story*. Remember what T.E.L.L. stands for?

T: \_\_\_\_\_

E: \_\_\_\_\_

L: \_\_\_\_\_

L: \_\_\_\_\_

The message of the missionary is to *tell your story*, then show how your story is *expressed in the Scriptures*, and reveal to the hearer that all mankind is *lost and in need of Jesus*, just as you once were lost and needed Jesus. The hearer also needs to know that once they repent of their sin and trust Jesus as their Savior that *life can be theirs*, just as it is yours.

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<sup>47</sup> Peel and Larimore, 89-90.

As you conclude today, pray and ask Jesus to help you be the missionary every day right where you are. Ask Him to help you see the mission field. Ask Him to guide you to offer hope with hints of your faith to those that you will come in contact with. Tell Him that you want to be constantly alert for opportunities to share your faith. Ask the Holy Spirit to make you aware of every opportunity that is before you.

*Week Five Day Five*

I hope that as you have made this journey through ‘Every Member a Missionary’, you have learned a great deal about being a missionary right where you are. I also pray that you have done more than just learned it. I pray that you will live it.

We have covered much territory over the last five weeks but let’s review as succinctly as possible.

*Four Phases of an Every Member Missionary: S.A.L.T.*

‘Phase One Every Member Missionary - S: Saved’

This is the first phase of being a missionary: Being saved. In salvation, you recognize that you belong completely to Jesus Christ. You love Him and seek to be obedient to Him in all things. You are growing in your walk with Him daily and desire to please Him.

‘Phase Two Every Member Missionary - A: Acknowledge and Accept that You have a Calling from God to be on Mission’

At this phase you acknowledge and accept the Great Commission as it applies to every believer. You begin to see that you have been called by God to meet people where they are and point them to Jesus. You have a developing eagerness to introduce others to your wonderful Savior, Jesus Christ.

‘Phase Three Every Member Missionary - L: Learning how to be and Living out the Life of a Missionary’

You are trained how you are to be a missionary and you begin to put that into practice. You learn how to be L.I.G.H.T. to a world that is in darkness. You may also take part in mission opportunities not only in your, “Jerusalem,” but begin to seek opportunities and take part in those opportunities in your, “Judea,” “Samaria,” and, “to the end of the earth.”

‘Phase Four Every Member Missionary–T: Train Others to also be Missionaries’

You will help train others to be missionaries right where they are. You will have had experience living the "Every Member Missionary" life, been on mission trips, and seen people coming to Christ because of your influence. You will then help lead "Every Member Missionary Training" for others and be an encourager to those who are continually learning and living the life spelled out in this program.

*We also learned what it means to be a missionary: C.O.R.E.*

The first element of being a missionary is being a disciple. This is the core element of being an effective missionary. If you are not right in this core element, nothing else will fall into place. This is the key element. This is the core of the missionary.

**'C: Constant Communication with Jesus: Prayer and Meditation on God's Word'**

To be an effective disciple of Jesus, we must spend time with Him. We learn more of who He is and His desires for us as we pray and as we read His Word. Being a disciple involves constant communication.

**'O: Obedience to Jesus'**

If we are going to be effective as a missionary, we must be completely surrendered to His will. We must know what He says to do and we must do what He says we must do. We must go where He sends us, speak when He tells us, move when He leads us, and be what He leads us to be.

**'R: Rely on the Holy Spirit'**

As we cross cultures and try to point people to Jesus, we must absolutely rely on the Holy Spirit to guide us. We must rely on the Spirit's guidance to lead us to know how to make a difference among people who are different from us.

**'E: Expect Enemy Attacks'**

While we have images of tribal wars among the peoples that foreign missionaries are ministering to, the enemy that we speak of here is the spiritual enemy. Ephesians 6 describes who our enemy is and how we can be prepared for his attacks. In order for the disciple to be effective, he must realize that the enemy is real and will attack. The missionary must be prepared. One way to be prepared is to establish prayer partners. This was key to Paul's ministry and it is still key for missionaries today.

*We learned the Biblical Mandate to be a Missionary: G.O.*

We say that the Bible gives us God's commission, call, and compassion. As we looked at each one we heard God's call to be on mission with Him to point people to Jesus. We then looked in the Scriptures to observe the example of Jesus and of Paul who show us what it means to be a missionary.

*We learned the Motivation to be a Missionary: H.O.L.Y.*

'H: Harvest Field'

Jesus says, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." Jesus is telling His disciples and us there is a great harvest. The person who is on mission with Jesus has a burden, as Jesus had, for those who have never heard the gospel. The missionary realizes that the "fields are ripe," and are, "ready to be harvested."

'O: Obedience to the Call'

As followers of Jesus we are His servants. Just as He called His disciples, He calls us to be on mission with Him. A disciple that is willing to be obedient to the call must be willing to drop everything at His command and go or do as He commands.

'L: Love'

Love is the greatest motivator of the missionary. Paul tells the church at Corinth that the "love of Christ compels" him. The greatest motivator to being a missionary is the

Love of Christ for us and our love for Christ. This empowers us to love others the way Jesus loved.

‘Y: Your Former Condition’

The missionary is motivated by the fact that he understands the lostness of mankind. He remembers that he once lived in darkness, but now lives in the light. He was once lost himself and knows what it is to be lost. But he has now been saved and knows that He owes everything to Jesus who has saved him.

*We learned the Message of the Missionary: T.E.L.L.*

‘T: Telling Your Story’

Everyone has a story to tell. Your story of what Jesus has done for you in your life is a great tool that God has given you to reach the people around you for Jesus. Your story is basically your personal testimony. It is a powerful way for you to be able to share with others what Jesus has done for you and in you.

‘E: Expressed in Scriptures’

How do the Scriptures help back up your story? Which Scriptures can you use to illustrate what Christ has done for you?

‘L: Lostness of Mankind’

As you get to this point, once you have shared your story, you are able to tell the hearer that all mankind is lost and in need of Jesus, just as you once were lost and needed Jesus. That lostness includes them.

It is important to share with people their condition so they will know what they need. When a person is sorry for their sins, it produces repentance. Repentance is necessary for salvation. Repentance is turning from sin to God.

L: Life can be Theirs just as it is Yours

The hearer also needs to know that once they repent of their sin and trust Jesus as their Savior that life can be theirs just as it is yours.

*And then we finally learned the Method of the Missionary: L.I.G.H.T.*

The process of meeting people where they are to point them to Jesus is spelled out in this acronym:

‘L: Looking and Listening to Learn the Culture’

‘I: Incarnational Living’

‘G: Going the Extra Mile Giving the Love of Jesus’

‘H: Hope through Hints of your Faith’

The missionary will be open to opportunities that the Lord gives him or her as they are with the people they are seeking to point to Jesus. As those opportunities arise, the missionary will offer hope through hints of your faith.

‘T: Telling your Story’

As the relationship with the non-Christian reaches the point where they begin to ask questions about your faith, you will then tell your story.

I hope you have enjoyed the journey. It is my prayer that Jesus Christ will become more real to you as you continue to shine the Light of Jesus to a world of darkness. I pray that you will be truly blessed as you become the missionary He has called you to be right where you are. May you bear fruit for Jesus as you meet people where they are and point them to Jesus.



APPENDIX G  
'Every Member A Missionary' Final Questionnaire

*"Every Member a Missionary" Final Questionnaire*

*After you complete your devotions for week five, would you take a few minutes and fill out this questionnaire? Please be honest as this will be helpful to make this program more effective. Thank you.*

Did you consider yourself to be a missionary prior to taking this course? Yes or no? Do you consider yourself a missionary **now** since taking the course? Explain your answer.

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How was this course helpful to you in your life as a witness for Jesus? \_\_\_\_\_

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What would you change about this course to make it more effective? \_\_\_\_\_

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What should be added or deleted from the course the next time the program is offered? \_\_\_\_\_

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Did the instructor have a good understanding of missions and missionaries that proved beneficial to the course? Explain your answer. \_\_\_\_\_

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What could the instructor have done differently to make this course better? \_\_\_\_\_

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What did you like most about the course? \_\_\_\_\_

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What did you like least about the course? \_\_\_\_\_

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Do you feel this course has adequately equipped you if someone were to ask you about your faith? Explain your answer. \_\_\_\_\_

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Has this course helped you to share your faith regularly? If so, how. If not, what could have been done to help you in this area? \_\_\_\_\_

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Do you feel you have a better understand of missions and are more missions minded because of this course? Explain your answer. \_\_\_\_\_

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Do you think you will begin to see places where you frequent as your mission field? Explain your answer. \_\_\_\_\_

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Has this course helped you to desire to build relationships with people in order to point them to Jesus? Explain your answer. \_\_\_\_\_

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Any additional comments that would be helpful to make the program more effective: \_\_\_\_

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Thank you for taking the time to fill out this form. Please return the completed questionnaire to Pastor Joey before October 9, 2005.

APPENDIX H  
'Every Member A Missionary' Commissioning Charge

*(Have the Participants who have completed the course, "Every Member a Missionary" come forward to the front of the church.)*

SAY: Over the past five weeks, these people have studied how to be a missionary right where they are. They have learned that, by God's Word, they have a mandate to be His missionaries to meet people where they are and to point them to Jesus. They have accepted that mandate and accepted that call

Missionaries, you have learned that you are to be SALT and LIGHT to people who are in darkness. You have learned what it means to be a missionary, accepted the mandate to be a missionary, and you have searched your hearts to see that your motivation to be a missionary is holy. You have learned to tell your story as a missionary and you have seen how to apply the method of the missionary to the people around you.

Do you, on this 9<sup>th</sup> day of October, 2005, accept your calling as a missionary to meet people where they are and to point them to Jesus? (We do.)

Relying on the Holy Spirit to guide you, will you do your best to be the missionary on your mission fields for the Lord Jesus Christ? (We will)

I charge you to be the missionaries who are committed to Jesus Christ and who are willing to go the extra mile to give the love of Jesus to a lost and perishing world.

(Have a prayer for the missionaries.)

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