

GLOBAL MINISTRY OUTREACH POLICY

by

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I. INTRODUCTION

It is the intent of this paper to define some concepts and words relative to Global Ministry Outreach enroute to developing a policy and guidelines for the local church to staff and participate in Global Ministry Outreach. The perspective of this paper is that of a Baptist point of view which emphasizes the autonomy of the local church. Global Ministry Outreach as used in this paper is the mobilization of the local church to minister globally, specifically evangelizing and establishing churches. This concept will take in to consideration all efforts that the local church would seek to minister, associate, fellowship, or assist other churches or Christians outside of their local community. Missions would be synonymous with "Global Ministry Outreach," but probably not all encompassing. Missionaries would be included in Global Ministry Outreach as a component, but not constituting the whole of Global Ministry Outreach.

Local Ministry Outreach is defined as local endeavors by the local church to evangelize, to bring converts into membership, and to establish sister churches in its local community or adjacent areas. It is to be understood that many times these words, "Global" and "Outreach" are used separately. When used alone, "Global Ministry" has in view a ministry extending out to the world. On the other hand, "Outreach Ministry," usually has in view local evangelism ministries, yet, "Outreach Ministry," can be viewed as "local" or "global." We will attempt to be consistent and will speak of "Global Ministry Outreach" or "Local Ministry Outreach."

In developing policy and guidelines, it will be the intent to draw upon biblical examples to provide the basis for conclusions drawn and concepts espoused. First, it is to be understood that the biblical perspective on Global Ministry Outreach is commanded by scripture. It is seen in the very nature of God that we reach out with the Gospel of Jesus Christ to our neighbors, to the stranger, and the world. In the nature of God, we see a loving God who revealed himself to sinful man with a message of reconciliation. In the Protoevangelium passage (Gen. 3:15), the message was announced that a savior was promised to come and redeem mankind. It was clear that man was not capable of removing himself from the pitiful situation to which he had fallen, so it was necessary for God to provide the means for man's reconciliation. Just as God had in the beginning revealed himself to man and declared his sovereignty, it was necessary for God to unveil himself to man, if man is to know God and God's will.

Inherent in the revelation of God is the implication of telling others concerning the knowledge of God that one possesses. Robert E. Speer address this issue succinctly stating,

The last command of Christ is not the deep and final ground of the Church's missionary duty... That duty is authoritatively stated in the words of the great commission, and it is of infinite consequence to have had it so stated by our Lord Himself. But if these particular words had never been spoken by Him, or if, having been spoken, they had not been preserved, the missionary duty of the Church would not be in the least affected...

The supreme argument for foreign missions is not any word of Christ's,- it is Christ Himself, and what He reveals and signifies... It is in the very being and character of God that the deepest ground of the missionary enterprise is to be found, We cannot think of God except in terms which necessitate the missionary idea.

James S. Stewart echoes Speer's sentiments concerning the nature of God and Global Ministry Outreach. He concludes that four words sum-up the missions endeavor in the life of the church: commission, compassion, community, and continuity. Yet, the one reason for missions is Christ. He states,

The fact is, belief in missions and belief in Christ stand and fall together. To say 'I believe that God so loved the world that in Christ He gave everything, He had gave His very self,' to use such words not lightly or conventionally but in spirit and in truth, means that the one who uses them binds himself irrevocably to make self-giving the controlling principle of life: and this is the very essence of missions. To put it otherwise, the concern for world evangelization is not something tacked on to a man's personal Christianity, which he may take or leave as he chooses: it is rooted indefeasibly in the character of the God who has come to us in Christ Jesus. Thus it can never be the province of a few enthusiasts, a sideline or a speciality of those who happen to have a bent that way. It is the distinctive mark of being a Christian. To accept Christ is to enlist under a missionary banner. It is quite impossible to be (in the Pauline phrase) "in Christ" and not participate in Christ's mission in the world. In fact, here is the surest test whether we have truly grasped what Christ was doing by His life and death and resurrection, or whether we have failed even to begin to understand the Gospel that He brought. James Denney once heard a distinguished missionary say, Some people do not believe in missions. They have no right to believe in missions: they do not believe in Christ. That stringent comment is a salutary reminder that a missionary outlook is a direct inevitable deduction from a saving knowledge of Jesus. The sole ground of missionary endeavor is Christ.

It is clear that Global Ministry Outreach for the child of God and the church is not a choice, but a compelling mandate dictated by the very nature of God. As one comes to a saving knowledge of Christ Jesus, the very nature of the change which takes place in his life demands that he tell other of miraculous transformation (2 Cor. 5:17-21). The question to be answered is not whether the individual Christian or the church will be mission minded, but how will they go about the task. This paper will address this very issue from a Global Ministry Outreach perspective, however, I believe that the concepts in general apply also to Local Ministry Outreach as well. As a matter of principle, the concepts espoused will attempt to apply across the board the policy and guidelines to both Local and Global Ministry Outreach.

II. HISTORICAL PROSPECTIVE OF GLOBAL MINISTRY OUTREACH

How is Global Ministry Outreach to be approached and who are the participants? As earlier concluded, Global Ministry Outreach is not an option, the question is how is it to be approached? From a historical perspective, Global Ministry in America has been approached from a colonial mind-set in general. I believe that churches have not

consciously set out to perpetuate a Global Ministry Outreach based on a colonial model, yet this is what we find. The Global Ministry Outreach programs and efforts flourished during the time that the world political system was entrenched in an expansiveness mode. The ministry outreach policies and guidelines grew out of this cultural environment shaping church practices over the years. No one took the time to think through the philosophy and to build policies and guidelines based upon designed goals and objectives dictated alone by biblical concepts.

I am sure that there are many who would say that is not what happened, that the goals and objectives of the Global Ministry Outreach policy and guidelines were to establish independent churches with national leadership. These churches would then reach out to their own people and their neighbors with the gospel of Jesus Christ to continue Global Ministry Outreach. However, when we take a closer look at Global Ministry Outreach based on the amount of resources and time expended, we would have to admit that the efforts have not accomplished what could have been accomplished if a clear and concise philosophy had been established.

Let us take a brief look at the cultural and political environments in which I believe shaped Global Ministry Outreach policies and guidelines. The American society was the direct result of the expansiveness effort of Europe. That in and of itself was not bad, however, as we look at the attitudes behind the movement, we see some undesirable developments. The European countries desired lands and resources to fuel their economies and the conversion of the native people was a means of controlling, quote "civilizing the native." The ministry's effort was not aimed at converting the people for the purpose of establishing indigenous local churches, so that these new brothers and sisters could reach out with the gospel to others. These new converters were never considered equal, or brothers or sisters, never provided with teachings that would have permitted evangelization of others and the establishing of independent churches.

Christopher Columbus, the discoverer of the new world, had no biblical perspective in mind as he surveyed the potential of his discovery. He is quoted as stating,

The Arawaks of the Bahama Islands brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned.... They were well-built, with good bodies and handsome features.... They do not bear arms and do not know them, for when I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane.... They would make fine servants.... With fifty men we could subjugate them all and make them do whatever we want.

In 1493 on his second voyage of exploration to the new world, Columbus was accompanied by twelve priests. They were interested in converting the native, but their Global Ministry Outreach philosophy was not biblically motivated, but politically. Soon it was clear that the new land held great potential for the mother land and those that were willing to extract its abundance resources. Labor was needed to realize the riches of the fertile land. Subjugating the natives, seem the only logical conclusion. Importing of

African slaves seemed the only way to meet the great demand for cheap labor to fuel the colonial economy.

The new nation grew and was entrenched in the colonial and plantation mind-set. The conversion of the slave labor force was not a pressing issue since it created an immediate problem. Many of the slave owners were Anglican and Congregationalist who were not interested in salvation of the slaves. They fought any effort to convert or change the status of slaves. There was a polarization of the country along racial lines. The church too was polarized, even in the North where free Blacks were not always welcomed or given restricted privileges. Ultimately, this led to a separation of the races and the creation of the Black Church.

Just one example is that of the African Methodist Episcopal Church (AME). When St. George's Methodist Church in Philadelphia was remodeled in 1792, it sent its Black worshipers back to some newly installed gallery pews. When black ministers, Richard Allen and Absalom Jones arrived for services on Sunday morning and kneeled in their usual places, ushers demand they move. Allen asked for a moment to finish his prayer, but the usher responded, "no, you must get up now, or I will call for aid and force you away." Allen, Jones, and the entire Black portion of the church's congregation arose and walked out. The incident shows the tension that existed that would soon lead to the formation of the first black denomination. Allen established Bethel African Methodist Episcopal Church, or "Mother Bethel" and became the pastor.

On July 17, 1794, the original building the Free African Society had erected was dedicated as St. Thomas' African Episcopal Church and Absalom Jones, after being ordained the first Black Protestant Episcopal priest, became the pastor..

In the U.S. the churches established in the colonial period adapted themselves to new independence. The evangelistic impetus of the revival period carried circuit riders to the frontiers. The China trade and the slave trade had introduced Americans to the Far East and Africa, and the churches sent workers to start schools and hospitals as well as to preach in these areas. Prominent in this work were such organizations as the American Board of Commissioners for Foreign Missions (founded 1810), the American Presbyterian Boards (North, 1837; South, 1862), the Baptist Burmese Mission (1813), and the Methodist Episcopal Church Missionary Society (1819). Denominational Boards, the Salvation Army, other agencies, some of them related to the World Council of Churches, and individuals belonging to such mission-oriented groups as Jehovah's Witnesses and the Mormons continue the work started in this period.

The question begs to be asked that under the political conditions of the country what was the position of the church and what was its philosophy of Global Ministry Outreach? The Northern and Southern Baptists split over the issue of slavery. The Southern Christians used the Bible to defend their position that Blacks were inferior to Whites. The common assumption was that American Indians, Asians and any other non-white or non-European people were inferior. The Constitutional Convention's of 1787 which established the Constitution of the United States had confirmed this by adopting that a

state's representation in the House would be determined by the total of its white population plus three-fifths of its slave population.

Even the great emancipator, Abraham Lincoln was not driven by spiritual motives to free the slaves. Though considered a godly man, he did not consider Blacks very highly or was not ready to embrace them as Christian brothers. He was concerned with the preservation of the Union and if abolishing slavery would help to accomplish this, then so be it. During the Lincoln-Douglas debate, September 18, 1858, Abraham Lincoln stated,

I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races - that I am not nor ever have been in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race.

It can be seen that racial attitudes permeated the whole of the American society and the country was preoccupied with the issue of slavery. The Civil War which followed did preserve the Union, however, it did nothing to address the deep seated cause of the struggle. Positive measures which could have healed the nation and put us on a path to racial reconciliation were not taken. Jim Crow activities and laws were passed in the south to deny Blacks the vote and limit their economic and political growth. Between 1882 and 1963, more than 3,000 Blacks died at the end of a lynch mob's rope.

Where was the church during this dark period of the American Nation? This is not to say that there were not churches or Christians who attempted to take the high road and provide aid and comfort to their Black brothers. There were the abolitionists groups who fought tirelessly risking life and property to free the slaves. They supported the underground railroad and provided safe haven for the runaways. However, when it counted, the voice of the Evangelical Fundamental Church could not be heard in a positive biblical perspective amidst the tumult of racial indifference. Yet, this church was fully engaged in Global Ministry Outreach. Approaching the turn of the century, the American Church was active in recruiting and financing foreign missionaries. William J. Hopewell, Jr. writes,

In the century between 1800 and 1900 American Baptist missionaries and societies built a missionary movement unmatched in history. The General Association of Regular Baptist church indeed has a rich heritage in Nineteenth Century Baptist missions, a heritage to inspire her present day missionary thrust. That century was called "the Great Century" by the missionary historian Kenneth Scott Latourette, and three volumes of his seven volume history set entitled Growth and Expansion of Christianity are given to this century which he called "the age of the most extensive geographic spread of

Christianity." The American Baptists by means of many independent agencies had a great part in this century of progress.

What were the spiritual convictions of these missionaries who left a country in racial tumult to head off to spread the gospel to non-white people who were living in primitive conditions and often gripped by religious superstitions. Was there the sense that they were going to share the gospel of Jesus Christ to potential brothers and sisters, their equal, who were capable of accepting the mantle of the gospel to establish indigenous churches and to formulate strategies for evangelization of their people? Or was there the sense that they were heading off to help these poor lost souls come to a saving knowledge, but who were incapable of proceeding without a helping hand to guide and continue to care for them?

Rudyard Kipling, (1865-1936) English writer and Nobel Laureate was born in Bombay, India and educated in England, wrote novels, poems, and short stories, mostly set in India and Burma during the time of British rule. He was well traveled in Asia and India and lived for a brief time in Vermont, U. S. A., marrying an American (1892), Caroline Balestier (1865-1939), before finally settling in England (1903). He was regarded as one of the greatest English short story writers. His insistent imperialism was an echo of the Victorian past of English. His poem of 1899, "The White Man's Burden," became white America's rallying cry to help those poor non-white unfortunate soul who were unintelligent and incapable of helping themselves. The doctrine of the "White Man's Burden" came to mean the duty of the White race to care for subjugated people of non-white races in its colonial possessions. The first stanza of the poem reads,

Take up the White Man's burden -
 Send forth the best ye breed -
 Go bind your sons to exile
 To serve your captives' need;
 To wait in heavy harness
 On fluttered folk and wild -
 Your new-caught, sullen peoples,
 Half devil and half child.

Senate Albert J. Beveridge, confirmed this doctrine in a Senate speech, January 9, 1900, stating, God has not been preparing the English-speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-administration. No. He made us master organizers of the world to establish systems where chaos reigned. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. He has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people as His chosen nation to finally lead in the redemption of the world.

William Howard Taft, 27th President (1909-13) and Chief Justice (1921-30), Ohio native, educated at Yale and Cincinnati Law School, civilian governor of the Philippines

(1900-1904), confirmed the attitude of the country's white superiority, stating in 1912, "The day is not far distant when the whole hemisphere will be ours in fact as, by virtue of our superiority of race, it already is ours morally."

The thoughts and attitudes of the American electives and appointed officials are assumed to portray the populace thoughts and attitudes of the country. If this is the case, we can see that the American thoughts and attitudes were not biblical in their response to social interaction and treatment of non-whites. Even some Christian churches, institutes, schools, colleges and universities adopted rules to separate along racial lines, quoting Scripture to back their conclusion. Yet, there is no scriptural basis for racial separation or superiority complex, these only foster racial bias which fuels indifference, suspicion, and hatred. There can not be a true Christian relationship if there are obstacles to an open trusting relationship of equality. "In 1832, France sent two men to our young country, Alexis de Tocqueville and Gustave de Beaumont. They made many astute observations and said that America's democracy depended in part on her handling of the issue of race."

Wy Plummer wrote in an article, "Garden-Variety Racial Barriers," states,

I believe that racism is a social construct based on an ideology that intellectual and moral superiority can be traced to biological differences between the races. America could have ridded itself of this horrible plague years ago if we had found the courage to admit there really are no qualitative differences between the races that can be attributed to skin color. The Bible is clear: We are all of the one race—the human race. Unfortunately, we are still rationalizing performance, lifestyle, and cultural differences by labeling people according to skin color. Until we get rid of the whole notion of color classifications, particularly black and white, racism will persist... Centuries ago, America created a race problem when it decided to link slavery to the skin color of the enslaved. Slavery had been practiced for thousands of years, but was never based on skin color until it reached America.

Skin color whether white, black, brown, red or yellow can never be the criteria for judging anyone's character. Dr. Martin Luther King picked up this subject in his "I have a Dream" speech of August 28, 1963. However, a speech delivered prior to this one was much more significant to Christendom. Christians of all ethnicities should have been ashamed of a racially divided church that compromised the gospel witness. Dr. King's sermons delivered in the Southern Baptist Theological Seminary Chapel in Louisville in April of 1961, to the seminary students concerned the winds of change and the church's opportunity and responsibility on the frontiers of racial tension. Dr. King proclaimed in the resonant tones that would become so familiar to generations of Americans: "We are broken loose from the Egypt of slavery; we have moved through the wilderness of segregation; we stand on the border of the Promised Land of integration."

Dr. King asserted that racism was at its foundation a moral issue and had to be confronted as such by the churches and people of faith. He said people must have "sense enough to resist physical force with soul force, to resist hatred with love, and to do so nonviolently."

Dr. King knew that the church must be mobilized to take up its responsibility if the moral issue of racism was to be confronted. The church was not stepping forward to voice the truth or to embrace her battled brothers of color.

One of King's biggest frustrations was the failure of moderates to act. He wrote in his Letter from a Birmingham Jail: I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate, I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Councilor or the Ku Klux Klanner, but the white moderate, who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action;' who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a 'more convenient season.'

The church that is not willing or ready to deal with the difficult issues within the society in which it finds itself, is probably not willing or ready to handle the difficult issues that confront establishing a Biblical Global Ministry Outreach. A Biblical Global Ministry Outreach dictates a philosophy that calls for the establishing of indigenous independent churches that are willing and able to continue the process. I believe that the principles for a Biblical Global Ministry Outreach should be the same as those the local church is using to reach its neighbors. The local church's Global Ministry Outreach must be viewed as an extension of its local ministry.

As we think through the process of establishing a Biblical Global Ministry Outreach policy we must first go back and determine what is the purpose of the church. Once we have established a biblical basis for the purpose for the church, this will shape our philosophy and serve as a guide to formulate our policy. Consistency demands that whatever the purpose of the church is, it extends to any independent church wherever it is located.

III. THE PURPOSE OF THE CHURCH

The purpose of the church can be seen in the composite of the Great Commission. In Matthew (28:18-20), we see the purpose of the church is to make disciples for Jesus Christ of people of all nations of the world. These disciples are to be baptized and taught the teachings of Jesus and incorporated into the body so that they will continue the process. The Mark passage (16:15-18) gives a clear message of what is to be preached which is the Gospel. The Gospel incorporates a warning to those who do not believe of damnation and assurance to the believers of salvation plus implies an urgency of the hearer's response. The Luke portion (24:46-49) of scripture provides the content of the message or gospel to be preached, the purpose of the message, and the starting point of the preaching.

The universal message of the Gospel began with an interpretation of the Old Testament Scriptures which speak of Christ Jesus' coming. His life was the fulfillment of those predictions and the foundation of the message of forgiveness of sins to be preached of his suffering, death, and resurrection for the purpose of repentance to salvation. John expresses the thought that Jesus was God, and had the right and authority to commission His disciples and the church to go forth in His name declaring the forgiveness that He had provided through His suffering, death, and resurrection. His authority and power had been received from God the Father who had sent Him, so He could empower those whom the Father had given to Him to go in that same authority and power. The Acts passage (1:8) spoken by Christ just before His ascension becomes the pivotal link changing the disciples to apostles and establishing the church as God's ordained institution for proclaiming the gospel and the nurturing of the believers. These marching orders for the infant church tie together the components of the Great Commission and becomes the treatise for the church's actions and authority. A declaration is given that the enablement necessary for the job will be granted by the Holy Spirit.

Luther L. Grubb summarizes the purpose for the church as the basic instrument of God on earth for witnessing and general service in the local church. This is His headquarters. Jesus prophesied the beginning of the church in Matthew 16:18. However, following our Lord's announcement, even the disciples did not realize the scope and power of this new, divine institution. Just before the ascension of Christ they were still asking about the restoration of the kingdom (Acts 1:6). But, let us not judge their narrow view too harshly. There are believers today who have not grasped the reality and scope of God's purpose in establishing the church.

Not only did our Lord prophesy of the establishment of the church, but He also gave the plan for developing the church in Acts 1:8. This commission by Christ provided a new purpose and directive for believers. By telling others about the Savior, these too would be saved and gathered into assemblies of the saints in various places. This is multiplication through witnessing. A new power was also promised to implement this plan. This power is available to all of the churches at any time. Since the church is a divine institution and not the invention of man, spiritual power is necessary for its proper development. The place for witnessing is defined by our Lord, and at the same time the scope of this commission includes the entire human race.

There is a clear implication in this plan which we may easily miss. Even though the testimony of the church is to begin at Jerusalem, the church does not leave Jerusalem when witnesses go to Judea or to Samaria, or the uttermost part of the earth. The church in Jerusalem sends out and supports these witnesses in establishing new churches. An effective Global Ministry Outreach program is instigated by and is absolutely dependent on a vital witnessing church at home.

An integral part of the purpose of the church as set-forth by the Great Commission is the process of making disciples. Once individuals have responded to the message of the gospel and made a public commitment to God, the proclaimers of the gospel are

now to become teachers. Since the new converts are babes in the faith, they need nurturing to protect them from false doctrine and sinful practices. They need to be fed from the Word of God to learn how to worship, to grow, and to build spiritual strength (1 Pet. 2:2). They need fellowship, prayer and encouragement to develop into a mature Christian who will be able to proclaim the gospel and teacher others.

The implication of the text is "while going," baptizing and teaching, emphasizes the process of making disciples. This is an ongoing process which encompasses the whole of outreach. From this passage we see the purpose of the church as being responsible for making disciples for Jesus Christ of people of all nations of the world. This is a logical perspective from the Jewish view of Matthew who presents Christ as king, for He is worthy of disciples, but it must be stressed, disciples from every nation not just the Jewish nation. These disciples are to be baptized and taught the teachings of Jesus and incorporated into the body so that they will continue the purpose, because this is to be a continuous process until the end of the age.

Ephesians 4:11-16 explains how the mission of edification/discipleship is to be accomplished within the church.

And he gave some , apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, by which they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, who is the head even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It is the God given objective of the local church to form a nucleus for the nurturing and training of each believer for the work of the ministry. Harold W. Hoehner gives the following insight on this passage. Verse 11 is a commentary on the second part of the quotation in verse 8, namely, Christ's giving gifts to Christians. The gifts to the church are gifted people. The subject He is emphatic in the Greek to denote that Christ Himself gives the gifted people. The purpose of the gifted believers is to equip other believers for the ministry so as to give them stability doctrinally and practically and thus lead them to mutual edification. The gifted men are to prepare God's people for the works of service. More literally, this purpose is "for the perfecting or equipping (katartismos; cf. the verb katartizo in Matt. 4:21, "mending" or 'preparing' nets; in Gal. 6:1, 'restore' for proper use; (cf. 2 Cor.13:11; Heb. 13:21) of the saints unto the work of the ministry" (diakonias). Gifted people are to minister the Word to others so that they in turn are readied to get involved in ministering to others (cf. 2 Tim. 2:2). The goal of all this is the building up or edifying of the body of Christ. This shows that all saints and not just a few

leaders should be involved in the "ministry." All saints are gifted (v. 7) to serve others spiritually.

Gifted people are to minister till all the church attains (reach translates *katantesomen*, used in Acts of travelers arriving at their destinations) the three goals, each introduced by the Greek preposition (*eis*, "unto"): literally, (1) "unto the unity of the faith (cf. Eph. 4:5) and full knowledge (*epignoseos*; cf. 1:17) of the Son of God," (2) "unto a mature man," and (3) "unto the measure (*metron*; cf. 4:7, 16) of the stature of the fullness of Christ." As each believer functions in accord with the gift(s) Christ has given him (v. 7) the body as a whole enjoys unity (cf. vv. 3-6) and becomes more spiritually mature (cf. v. 15), more like Jesus Christ in all His fullness.

The ultimate purpose, or perhaps better, the result of gifted people equipping saints to serve the Lord and others is expressed. Negatively, believers should not be like immature infants who are easily swayed and confused, like waves being tossed back and forth (cf. Luke 8:24; James 1:6) and blown here and there (lit., "whirled around," a violent swinging that makes one dizzy) by every gust of wind of teaching ... by the cunning, better, "trickery" (*kybeia*, lit., "dice-playing") of men in their deceitful scheming (*panourgia*, also used in Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 11:3), moving toward (*pros* indicates goal) a system of error. False teachers cause this kind of confusion disregarding the truth in order to try to bring believers into their erroneous schemes. In contrast (*de*, Eph. 4:15), it is stated positively that by speaking the truth in love (lit., "truthing in love," which has the idea of maintaining truth in love in both speech and life) believers may grow up into Him with reference to all things. Christ, then, is the Source of a believer's growth and also the aim and goal of his growth (cf. v. 13). From the Head (cf. 1:22; 5:23; Col. 1:18) the body derives its whole capacity for growth and activity (Eph. 4:16). Each member of the body is joined (2:21) by being carefully fitted together, and each member is held or brought together by means of every supporting ligament (cf. Col. 2:19) according to the standard (*kata*, with the accusative) of the measured working (*metro*, from *metron*) of each individual. This causes the body of Christ to grow (cf. Eph. 4:15) and build itself up (cf. v. 12) in love. The phrase "in love" occurs three times (vv. 2, 15-16), thus pointing to the way unity is maintained. Significantly the word "measure" (*metron*) is also used three times in this context (vv. 7, 13, 16). Each believer is to function in Christ's body by God's enabling grace in accord with the measure of the gifts Christ bestowed on him (v. 7). When each believer accomplishes that measure, then the church grows properly (v. 16), coming ultimately to the measure of Christlikeness (v. 13). Stunted growth comes when one does not allow his or others' gifts to function.

The preservation of unity is the responsibility of God's gifted people in the church (vv. 7-16). In this unity of structure is variety of function. The portion emphasizes body growth, not self-growth. Each individual contributes to this unified growth as he allows his particular gift(s) to function.

IV. GLOBAL MINISTRY OUTREACH REALITY

Let us take a brief look at a few fields of Global Ministry Outreach and determine what has happened as missionaries have journeyed to far lands to spread the gospel of Jesus Christ, keeping in mind that a biblical philosophy calls for establishing indigenous independent churches that will continue the process. Before addressing this very sensitive area, I want to make it clear that this is in no way a dispersion of those faithful saints who went off to foreign lands to spread the gospel against great odds. It is to be understood that I am making broad and general statements that does not encompass the whole of all Global Ministry Outreaches. There were many who gave their lives in faithful service to God and in sincere commitment to biblical principles. Further, it is not the intention of this paper to suggest jettison the current Global Ministry Outreach program without having a comprehensive replacement in place. If we are going to have an effective biblical outreach program in place that accomplish the objectives of the church's purpose in the most efficient manner possible, then we must be willing to face the arduous task of taken an objective look at the current system and asking the hard questions.

These hard questions would begin with, have we establish indigenous independent churches? Are the churches truly self sustaining? Have we provided training sufficient for national leadership development? Are national church members becoming witnesses of the gospel and transitioning into teachers of the converts? Are national leaders planning the strategies for continued outreach? What are the roles of the American missionaries in areas were churches have be established? These are not all the questions we could ask, however, the answers to these can serve as a starting point and would help to paint a realistic picture of Global Ministry Outreach and determine whether that picture portrays a biblical view.

As earlier stated, the model of American Global Ministry Outreach was built upon a colonial mind-set. From this model we reaped the result of colonialism, contempt for people different from white European, a superiority complex, and the separation of the races based on skin color. These led to a welfare system where the plantation mind-set rules extended as Christian charity. The mind-set dictated a policy of providing hand-outs while the missionary does the ministry, rather than providing training with the goal of equipping the converts for the work of the ministry and installing national leadership. An American cultural perspective of Christianity and education were enforced creating a dependency upon the American missionary and his dollars.

Robert McQuilkin wrote concerning "dependency," the important issues surrounding the use of Western money to support indigenous mission work. "Thank You for Not coming," read the banner headline on a full-page in Christianity Today. It was a promotional piece urging us to send money, not missionaries. The rationale is clear: In most cases, sending just a portion of our surplus \$50-\$100 each month will provide support for one full-time national worker. The typical cost to send an American missionary family overseas is over \$50,000 a year, the same cost as supporting 50 or more national workers. Think of what that money could do for the Kingdom of God! Admittedly, this rationale is appealing. Nationals have the language and the culture and

they cost so must less. More than 140 organizations are now built on the premise of gathering and sending money, not people. One of the largest of the money gathering agencies reports that it now supports 3,300 full-time workers in over 50 countries.

The church or church leaders (National) that secure a financial pipeline to the USA soon become mired in an ecclesiastical welfare state, because the send-money approach, rather than strengthening the souls of national churches, keeps congregations from becoming 'self-governing' and 'self-supporting.' The recipients of these funds often suffer the following maladies. Believers learn to depend neither on God nor on themselves. Because they have not need to give sacrificially of their own resources (however meager they may be), they never gain a sense of ownership. This postpones the day of true indigenization. Leadership becomes preoccupied with raising North American funds. On a trip I took to India, I was overwhelmed by the many people who "worked" me for a dollar connection. Such a ministry orientation inevitably weakens faith, corrupts pure motives and compromises leadership integrity.

An independent and unaccountable higher class of Christian workers arose whose stylish life-styles are envied by "unconnected believers." It is little surprise that the motivation for "spiritual growth" is soon driven by something less than a hunger after righteousness. Should the donor seek to hold the recipient accountable for the use of funds to prevent such problems, the donor would be accused of reverting to the old paternalistic pattern and roundly condemned. Recipients become ungrateful. The ingratitude can take a number of forms: "Sure, you gave us something, but look how much you still have;" or, "It's not yours anyway; you owe it to us." When I was president of Columbia International University, I knew something was bothering some of the African pastors studying with us. We discovered it was money. Though none could have been there without great generosity on the part of some sponsoring missions and the school, several recounted how they were owed so much more. One pastor said, "Actually, you should not only fully support us now, you should support us for the first 5 or 10 years after our return since you have dis-fitted us for ministry in our homelands."

McQuilkin quotes Missiologist Glenn Schwartz, founding Director of World Mission Associates concerning the hazards of the just-support-nationals movement. "We believe that churches in the non-Western world can do what God is calling them to do with the resources which He has put within their reach. ...I don't think anyone would support that approach ("just support nationals") if they had gone out as a missionary to plant churches cross-culturally according to healthy principles of self-support and then had someone come along and entice away their best leaders with foreign money. That is what I call "shepherd stealing." The "just support nationals" people are doing it shamelessly and on a very large scale.

Three interviews with Steve Saint, the son of Nate Saint one of the four missionaries killed by the Auca Indians, spoke of fighting dependency among the Aucas (more properly called Huaorani). Steve related that in 1994 the Huaorani asked him and his family to come live with them. When he asked them why they wanted him to come live with them they gave him three reasons: "Help us get medicine, help teach us, and help

protect us." Although there was a hospital that they could go to, they did not feel comfortable going there, because the gospel was not shared with the medical treatment. They wanted to use medicine as a means to evangelize. Their request to be taught related to knowing how to deal with the outside world so that they would not be taken advantage of by outsiders. The request of protection grew out of the second request due to having to deal with insensitive government agencies and oil companies who were exploiting their land. The most painful was a need for protection from an overbearing, over-indulging outside Christian community.

Steve explained how returning to Ecuador thirty years later after living there in the 60's was a total different experience. He likened the experience of living among the people as one of them to inspecting a car from the under side. He declared that some of the areas that first became evident as needing attention were things like discrimination against the indigenous people because of their lower technical know-how, segregation between the mission and indigenous community based on financial and personal habits, and a definite class structure based on cultural conformity to a predominantly upper class western norm.

The missionaries sent to work among the people were insensitive to the needs of the people and were not accommodating to their special needs for training and encouragement. They denied the people the opportunity to learn vital tasks and discounted their abilities. Steve stated that he already had a lifetime of experience observing indigenous dependency. His problem was that he hadn't noticed what he was seeing with rare exceptions. When he became subject to that dependency, however, living with the Huao as one of them, he began to notice it in a hurry. When he raised the subject and my growing conviction that this is a spiritually deadly mistake, he didn't expect his missionary friends to agree en masse. He did expect that they could at least open an honest debate on the subject. It seems naive, in hindsight, that he would have expected others to suddenly become aware of something that he had so long overlooked while considering himself to be sensitive and informed.

V. A THEOLOGY OF GLOBAL MINISTRY OUTREACH

What is the biblical basis for Global Ministry Outreach and what does it look like in practice? Does the scriptures provide a model for Global Ministry Outreach and if so, how was it instituted and who were the participants? If the Bible is our guide book for instructions and practice, then we must state that it provides the model for Global Ministry Outreach and the instructions for participating and staffing the ministry. I believe that the basis for biblical Global Ministry Outreach has been covered in the Introduction and the section on the Purpose of the Church. It is clear and without question that the local church should be involved in Global Ministry Outreach. The question to be dealt with here is how are they to be involved and who are the participants?

As we ponder a theology of Global Ministry Outreach, we are driven back to our guide book to search its pages to discover what it has to say about Global Ministry Outreach. I believe that the early church and the Apostle Paul provides a clear and concise pattern

for the model and participation of the local church in Global Ministry Outreach. In Acts 13:1-5, we find the call of Barnabas and Saul (Paul) to Global Ministry Outreach. It is important to note what they were doing before their call. At the time of their call, these men were engaged in ministry in the local church at Antioch. It is clear that they were part of the pastoral staff of that local church and engaged in the teaching and preaching ministry. Acts 11:25 and 26 records, "Then departed Barnabas to Tarsus, to seek Saul. 26) And when he had found him he brought him unto Antioch. And it came to pass that for a whole year they assembled themselves with the church, and taught many people. And the disciples were called Christians first in Antioch."

Even prior to these occurrences, there was a notable pattern that had developed that will continue to be the impetus for the young Christian church to grow and reach the four corners of the world. Acts 8:4 records that due to persecution of the infant church at Jerusalem, there was a scattering of the saints abroad and everywhere they went they preached the word. As a result, local churches sprung up in the path of their exodus. The church at Antioch was one such church that sprung up in the wake of the scattering of the saints. It is to be noted that this local church was not disconnected from the other local churches or the church at Jerusalem. Barnabas was initially on staff at the church of Jerusalem, but was sent by the church to Antioch to inquire about the Greeks being accepted as members of the church. Barnabas came and joined the staff at Antioch and later recruited Saul from Tarsus to join him. The church at Antioch also provided financial aid to the Jerusalem church and the churches of Judea sending it by Barnabas and Saul when they learned of a great famine that effected the area.

The model to be practiced by the local church is being concerned with the edification of the saints, teaching them to perform the work of the ministry and reaching out with the gospel of Jesus Christ to the unsaved with the intent to bring them into the body (The Purpose of the Church). The church at Antioch is a model of biblical Global Ministry Outreach. We see that the church was actively involved in the edification of the saints along with reaching out with the gospel of Jesus Christ to their neighbors who God was pleased to add many new souls to the church. The church was also involved in partnering with the church in Jerusalem and the churches in Judea to provide aid in a time of need. The church at Jerusalem had partnered with the Antioch church in providing pastoral staff in the person of Barnabas to assist the young growing church in fulfilling its teaching and preaching ministries. Barnabas had recruited Saul to increase the pastoral staff to meet the needs of the growing church.

The church's pastoral staff had grown to include at least five men who are named in Acts 13:1. These men's names added an interesting insight to the church at Antioch. Stanley D. Toussaint writes concerning these men,

The diversity in the background of the leadership of the church at Antioch shows the cosmopolitan nature of the church. Barnabas was a Jew from Cyprus (4:36). Simeon was also a Jew, but his Latin nickname Niger not only indicates he was dark complexion but also that he moved in Roman circles... Lucius was from Cyrene in North Africa (cf. Acts 11:20). Manaen had high contacts for he had been reared with Herod the tetrarch,

actually Herod Antipas, who beheaded John the Baptist and who treated the Lord so shamefully at His trial... At the end of the list, for he was last on this scene, was Saul, a Jew trained in Rabbinical schools. Despite their variegated backgrounds, these men functioned as one.

The implications are that this church reached out to all that were in the Jewish circles and ultimately to both Jews and Gentiles with the gospel of Jesus Christ and would seek to draw all men into the church of Christ. For this became the ministry of the church at Antioch on which Barnabas and Paul served as they set out as missionaries to reach the world with the message of Jesus. It is to be noted that the decision to go on a missionary journey was not the decision of Barnabas and Paul, but the church's as a result of the leading of the Holy Spirit. This is an important concept in the sending out of missionaries that it is not a decision of the individual, but the church. We see the working of the Holy Spirit in the church at Antioch in the lives of the leadership and the people that brought about the selection of two pastoral staff members to staff the church's Global Ministry Outreach.

The fact that the church made the decision on the missionary endeavor is not to say that Barnabas and Paul were not involved in the process. I would think for a successful Spirit led ministry, the individuals responsible for carrying out the ministry would have to be a vital part of the planning and decision making process. However, just as the call for pastoral ministry, the process is two-fold, first an individual showing a desire and exhibiting pastoral abilities and second, the church recognizing those qualities and providing opportunities for training and growth. The skills in soul winning and the ability to articulate the teachings of God's Word were evident to the church at Antioch as they worked with and observed Barnabas and Paul in their normal routine of preaching and teaching. They undeniably expressed a vision to reach a great audience with the Gospel of Jesus Christ and demonstrated a passion for the loss and a sensitivity to people of other cultures. The church being astute, accommodated their giftedness and was sensitive to the Spirit's leading.

Barnabas and Paul set out on a mission of the church, taking John as a helper with them. They set a pattern of going first to the synagogues to teach and preach, and then to the Gentiles. The converts were organized into a local assembly and biblical instructions given within a short period of time and elders were appointed. The entourage moved on to the next town or city to begin the process over again. After fulfilling the work of the first missionary trip, Paul and Barnabas returned to the church at Antioch and reported the results of the mission work to which the church had assigned them. They resumed their positions on the church's pastoral staff and later returned to the mission field to encourage the churches established and to ministry in unreached areas.

The epistles provide snippets of insight into the mission endeavor of the early church and the activities of the early missionaries. Paul is later seen with a team of evangelists fanning out across Asia Minor and Greece, spreading the Gospel and establishing new testament churches. Contact and association with the established churches was

maintained along with receiving support. There was a respect for the autonomy of the local church, yet a cooperation of partnering together to provide pastoral staff to established churches and to edify the local church members while reaching out with the gospel locally and globally to the unsaved.

VI. GLOBAL MINISTRY GUIDELINES

In light of the conclusions drawn in this paper based upon the biblical concepts put forth, the purpose of the church, the assessment of mission's history and current status the following guidelines are offered as a realistic approach to the local church involvement in Global Ministry Outreach.

The local church must define its strategy for participating in Global Ministry Outreach which should be an extension of its Local Ministry Outreach (The local church's participation in Global Ministry Outreach as earlier stated is not an option, but a requirement as mandated by scripture. So, the question is not whether the church will participate, but how. The church leadership must come together and define their philosophy of Global Ministry Outreach and their desired level of participation based upon their personal dynamics which will be expressed in part by its Vision and Mission Statements. Who we are as a church is expressed in our name and should be the focus of all of our outreach efforts. Since we are Baptists, we will seek to establish and further the Baptist name and doctrine. The church's personal dynamics are continuously changing, the strategic plans for Global Ministry Outreach must be continuously evaluated and up-dated to determine if the goal and objectives of our plan is being accomplished.)

The church's philosophy of what is a church will drive their philosophy of Global Ministry Outreach. (If the church believes in the autonomy of the local church, and its responsibility to train its members for the work of the ministry and the evangelizing of its locale, then it will seek to establish independent indigenous churches. It will respect the autonomy of established indigenous churches and seek to work with them in partnership on any future continuous efforts. It becomes the primary responsibility of the indigenous church to train its members and to evangelize its locale. Small churches may find it necessary to form partnerships or associations of like-mind churches in order to accomplish a reality Global Ministry Outreach program.)

The church's plan for participating in Global Ministry Outreach must be placed in a written document delineating the procedures for participating, staffing, and funding its program. (The church's plan must spell-out the procedures for participating in Global Ministry. The goal is two-fold, seeking to established churches or partnering with indigenous churches to help carry out some aspect of that church's ministry. If the particular aspect of Global Ministry Outreach requires staffing, then the church will provide the financing. It appears from scripture that the staff will be someone who is a part of the sending church's pastoral staff. This is not to say that church members can not participate in the program as tent makers or unpaid voluntaries. It also appears from scripture that individuals going forth from the church were evangelists equipped to teach, preach, and organize local churches while providing leadership training to the

national for the purpose of taken the leadership role of the newly established churches. Further, if indigenous churches require help in training its leadership, then churches should in partnership arrangements lend of its staff to assist needy churches or provide funds for formal education. If the church is unable to fully support its endeavors, then it is incumbent upon the church to find local church partners that are willing to enter into a partnership to accomplish the task at hand. If the expertise of a mission agency is necessary, then the church should contract a mission agency to carry out the particular task needed to assist the missionary/evangelist or loaned staff in accomplishing their duties. This procedure will make for better coordination and reporting since the missionary/evangelist is on staff at a local church and responsible to that congregation.)

The plan will define who we will and will not participate with in carrying out our Global Ministry Outreach. (As earlier stated we are Baptists and will promote the Baptist name and doctrine. We will participate only with those who seek the same desires and who are not ecumenical, who separate themselves from apostasy, who hold the Bible as God's word for doctrine and practice, and who are Baptist in name, belief, and practice.)

The funding of the Global Ministry Outreach will be the responsibility of the church as any other program of the church. (The particular method of funding whether through regular tithes and offerings or a percentage of the church's income or amount budgeted to Global Ministry Outreach, or mission pledges, etc., it is the responsibility of the church to fund its programs. If the church desires to participate in an endeavor, then the church must shoulder the burden for financing the effort. Individuals called to staff an effort in no way should be strapped with the responsibility of raising funds to finance the ministry. I believe this is unbiblical and is directly responsible for current mission agencies control and direction of missions instead of the church. The current situation delays missionaries/evangelists in arriving timely to their destinations and places undo pressure on them to become fund-raisers.)

I believe that these four guidelines will serve as a starting point for formulating a Global Ministry Outreach that will provide a comprehensive approach to global evangelism and that will help the church get off to a good start. It will also provide a frame work for churches with a policy, to review and revamp programs that do not accomplish what should be the goals and objectives of a biblical Global Ministry Outreach.

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VIII. Appendix

A. Appendix A

Date: May 16, 2002

To: Pastor David Hamilton and Board of Deacons

From: Pastor Willie A. Smith

Assistant Pastor

Subject: Global Ministry Outreach Policy

(Doctor of Ministry Project - Baptist Bible Seminary)

The constitution of Winslow Baptist Church provides for a Missionary Committee (Rules of Order, Article VII, Section 5, and Outreach Policy) who duties include preparing Missionary budget for presentation to the Coordinating Committee, and oversee all Missionary activities of the church. The Missionary Committee is currently not an active. It is recommended to comply with the constitution that the Missionary Committee be activated. Once active, it is further recommended that the committee review and analyze the church's Outreach Policy with the attached Global Ministry Outreach Policy for possible consideration of recommendations to the congregation for updating.

It is also recommended that the Pastor develop and publish a Mission Statement and Vision Statement which will serve a catalyst to promote the church's purpose and energize its direction. The Mission and Vision Statements will incorporate the Global Ministry Outreach Policy of the Church which will serve as its evangelistic impetus.

WAS/was

B. Appendix B - OUTREACH POLICY OF WINSLOW BAPTIST CHURCH

All ministries that are not under the immediate influence and control of the local church we have called our Outreach Program. We have subdivided this Outreach Program into two areas: our Missionary Ministry and our Extension Ministry. These ministries come under Article 7, Section 5 and Article XI of our Constitution.

In most churches where missionaries are supported, problems arise as to whom we should support. Certainly we should and will only support those of like precious faith. However, even among church members, there are Those insist that a particular missionary believes exactly an we do, but in reality he does not. A missions policy is a most serious and can be a most sensitive matter. But doctrine and the application of it must rise above families, friends, church members, and associations.

Our Constitution states, "That we shall support only those who are Baptist in name and practice." (Article XI). We know that there are many Baptist missionaries, boards, schools, and organizations that hold to our position and policy and need support. Therefore, we believe that we should support our own. . We~are neither non-denominational nor interdenominational, We are Baptist, though we are not endeavoring to propagate a name or denomination, but the truths of God's Word reflected in Those representative names. We recognize that there are many fine non-Baptist churches and organizations. We acknowledge their existence and encourage them to seek support from their own particular churches and organizations.

We believe that a world-wide program of missionary fervor and evangelism is in obedience to the commands of Christ (Matthew 28:19-20; Luke 24:47-48; Acts 1: 8-9). We further believe, in accordance with our Church Constitution, that this church should promote an active missionary program at home and abroad, and consistent with our doctrine and practice. To that end this church will expect the work and claims of mission boards, missionaries, school, and other organizations that we support to further our doctrine and practice.

THE OUTREACH COMMITTEE

A. The Pastor, at least one deacon, and up to three qualified men who are members in good standing and approved. by the deacons, shall constitute this committee. (Article 7, Section 5).

B. The Committee shall meet two months. prior to the annual business meeting or at the call of the Pastor.

C. Function

1. The Committee shall prepare the annual Outreach Program budget (in-eluding the Missionary Ministry and the Extension Ministry) and present it to the Coordinating Committee so that it may be incorporated into the total budget of the church

2. The Committee shall also have the responsibility of:

a. Considering projects.

b. Obtaining speakers for the missionary conference

c. Considering and recommending missionaries to be supported by the church. Their consideration shall be in coordination with the Pastor and the Board of Deacons.

3. The Committee shall periodically examine by personal interviews all those whom this church does or may possibly support.

D. The Committee shall elect from its body a chairman.

II. MISSIONARY MINISTRY

A. Definition of Missions

All those individuals or organizations involved in evangelism and the establishing of New Testament churches or those indirectly helping ones in that work (ex.--teaching missionary children), shall be considered under Missions. See page 1, paragraph 4.

B. Qualifications of Missionaries and Mission Boards

1. To qualify for support, missionaries or mission boards must behave and practice the same doctrinal position as set forth in our Constitution.

a. This includes our position on separation, statement of Faith, and Christian Services Standards.

b. They must be Baptist in name and in policy and hold membership in a Baptist church.

c. They shall not speak, seek, or receive support from churches in the National Association of Evangelicals, World Council of Churches, or National Council of Churches.

2. Their ministry must be that of directly or indirectly establishing New Testament Baptist churches, evangelistic, and holding to a separatist position.

3. The missionary shall not be separated from his family for any period of time (as in the instance of children sent to another country to school), college attendance being the exception.

4. These qualifications apply to members of Winslow Baptist Church seeking support as well as to those from other Baptist churches.

C. Support of Missions and Missionaries

1. Each missionary or board under consideration for support shall complete and return a questionnaire giving a complete description of his/its ministry.

2. Gifts designated to missions or missionaries not supported by our church will be returned to the donor.

D. Finances for Missionaries

1. All monies budgeted or designated for our Outreach Program shall be subdivided:

a. A minimum of 75% to our Missionary Ministry.

b. A minimum of 25% to our Extension Ministry. 2. Minimum support shall be \$10 per month.

3. Maximum support shall be:

a. For married members 50% of their needed monthly support

b. For single members 50% of their needed monthly support

c. For married non-members 25% of their needed monthly support

d. For single non-members 25% of their needed monthly support

III. EXTENSION MINISTRY

A. Definition: All those individuals, organizations, and associations not covered in the definition of Mission's (ex.--Bible schools, camps, church social agencies, children's work, etc.).

B. Qualifications for Support: The same qualifications apply to Extension Ministry candidates as to Missionary Ministry candidates.

C. Appendix C -- CONSTITUTION

WINSLOW BAPTIST CHURCH

SICKLEVILLE, NEW JERSEY

CONSTITUTION

A GROWING CHURCH in a GROWING COMMUNITY

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ARTICLE VII - COMMITTEES OF THE CHURCH

Section 5. Missionary Committee

A. The Pastor, one deacon, and up to three qualified men who are members in good standing and appointed by the deacons, shall constitute this committee.

B. The committee shall meet two months prior to the annual business meeting, or at the call of the Pastor.

C. Functions -

1. The committee shall prepare the annual missionary budget and present it to the coordinating committee, so that it may be incorporated into the total budget of the church.

2. The committee shall also have the responsibility to consider projects, speakers for the missionary conference, and missionaries to be supported by the church. Their consideration shall be in coordination with the Pastor and board of Deacons.

ARTICLE XI - MISSIONS

It shall be the policy of this church to support only missions engaged principally in evangelism, and in the establishment of New Testament local churches. Such missions shall be known to be in hearty agreement with our Articles of Faith, both in doctrine and practice, and be Baptist in name, or under the direction of Baptist churches, as well as in policy.

D. Appendix D -- CHRISTIAN SERVICE STANDARDS

"Each member shall be expected to conduct himself in daily life so as to give evidence of being in agreement with the Articles of Faith and being possessed of the Spirit of Christ." Article V. Section 4, of our Rules of Order, also sets forth the importance of attendance at the church services the steward-ship of money, and participation in the life and fellowship of our church family. It is assumed that you who serve the Lord in our

church's ministry whole-heartedly accept these responsibilities and earnestly desire to develop a healthy, vigorous, victorious personal testimony that will influence and win others to the Saviour.

With a strong desire to maintain a pure testimony for Christ in every phase of our church life in the face of today's disastrous drift from Scriptural principles and standards, your Pastor and Board of Deacons present the following for your prayerful consideration:

The sacred privilege of service for the Lord demands a daily life of unreserved surrender, faithful Bible reading, study, and prayer, and practical conduct which bears consistent witness to the indwelling Christ. Personal spiritual growth is vital to any Christian ministry (II Peter 3:18). Our minds and hearts should be permeated with a sincere desire not to grieve the Holy Spirit in any way but, on the other hand, to please Him by our obedience and to glorify God in all our service (I Cor. 6:19, 20).

It is essential that we recognize the reality of our three-fold enemy - Satan, the world, and the flesh. We must develop keen spiritual discernment so we will be able to stand courageously against Satan's attacks and not be ignorant of his devices (Eph. 6:10-13; II Cor. 2:11). It is imperative that we guard against the influence of the world and be separated from questionable practices which discredit our Christian testimony, such as use of tobacco and alcoholic beverages, theater, attendance, dancing, card playing, worldly music, gambling, radio and television programs which are carnal, and carnal literature (Rom. 12:1, 2; Gal. 6:14; I Jn. 2:15). As to the flesh, an attitude of crucifixion and death is the only safe and Scriptural answer to this ever-present peril (Rom. 6; Gal. 5:16, 24, 25). We must especially refrain from the sins specified in Scripture such as bitterness, wrath, malice, envying, murmurings, whisperings (gossip), backbiting, misuse of the tongue, etc. (Rom 6; Gal. 5; Eph. 4; Phil. 2; Col. 3; James 3).

We are to avoid entangling alliances with unbelievers such as by marriage to an unsaved person or through membership in oath bound fraternal organizations, etc. (II Cor. 6:14-7:1; II Tim. 2:4). Emphasis must also be given to the spiritual significance of the entire Lord's Day as a memorial and celebration of the resurrection of Christ and a witness to the newness of resurrection life the believer is privileged to experience in Him (Acts 20:7; Col. 3:1-3). The importance of the mid-week prayer and Bible study meetings is urged upon all of our fellowship and those who serve in any phase of the ministry are expected to set the example of regular attendance and participation (Eph. 6:18; Heb. 10:25). Finally, we urge upon all the importance of taking advantage of opportunities for additional help or training which will increase the effectiveness of our ministry for the Lord Jesus Christ (II Tim. 2:15).

It is the earnest prayer of your Pastor and Board of Deacons that, as co-workers in the service of the Lord, each one will conscientiously minister in the spirit of I Cor. 15:58 and Col. 3:23: "therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord. forasmuch as ye know that your labor is not in vain in the Lord... And whatsoever ye do, do it heartily, as to the Lord. and not unto men."

All officers of the church, officers and teachers in the Bible School, officers in organized Sunday School classes, officers and leaders of youth groups, ushers, and other church organizations, committees, ministers of music and members of the choir are to annually consent to and indicate their sincere and wholehearted agreement with this statement; and by the grace of God and in dependence upon the Holy Spirit, do their utmost to maintain these standards. If at any time an individual is no longer willing to maintain these standards, it will be incumbent upon that one to voluntarily resign his or her position.