

10-23-16 Message
WHAT IS THE BIBLICAL BASIS OF SUPPORTING MISSIONARIES?
THE GREAT COMMISSION

What is the basis of Missions and sending out missionaries?

The Command we believe is given in following passages.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Every year at this time we have what we call missions month. What is the biblical basis of missions? You will never find the word missions in the Bible, nor will you find the word missionary in the Bible. Why do we use these words? and how can they be biblical if we don't find these names and words in the Bible? Is it biblical? Where did the idea come from, and how can we justify having a missions program when there are so many needs within our own church?

BIBLICAL BASIS OF MISSIONS

A Short History Of The Term: Missionary and Where the concept of Missions came from. It is Modern Missionary Concept is unique to Baptist History. Even today more than any group, Baptists are still known for sending and supporting missionaries more than any other Christian group of people in our country.

Now we would of course say that supporting missions and having missionaries is part of the great commission. However, the Father of what we call the modern missionary movement was a man by the name of William Carey. Prior to the reformation, the Church entered into a pretty dark period with regards to world wide evangelism. It was a time where missions outreach, as it was in the book of acts and as we have it today, was pretty much unknown.

THE ONE WHO REKINDLED A ZEAL FOR THE GREAT COMMISSION WAS A MAN CALLED WILLIAM CAREY.

HERE IS A SHORT BIOGRAPHY OF WILLIAM CAREY'S LIFE.

At the age of twelve, the time came for him to earn at least part of his living; thus he left school and was apprenticed to a shoemaker, later becoming a shoemaker. Though practically uneducated, William's love of knowledge was not hindered by his trade or his great poverty,

"_for before he was thirty-one he could read the Bible in Latin, Greek, Hebrew, Dutch, French, and English."

Carey became an apprentice shoemaker and, under the influence of a fellow apprentice, abandoned his Anglican family background to identify himself with the nonconformists and Baptists in particular. He was baptized in 1783 and two years later became the pastor at a small church in Moulton and continued selling shoes to provide for his family. It was during these days that God burdened Carey's heart for the unreached people of the world. He drew a simple map of the world and began marking the places where the Gospel had not been preached, praying that the Lord would send harvesters into the enormous field of lost souls. William Carey's convictions were settled when he read Rev. Andrew Fuller' declaration in his book, "The Gospel Worthy of All Acceptation". Fuller said "if it is the duty of all men to believe whenever the Gospel is presented to them, it must be the duty of all who have received the Gospel to endeavor to make it universally known."

The first time William Carey made his convictions known about foreign missions he was rebuked by a senior minister, who said, "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine!"

Few Christians of his day shared Carey's burning sense of responsibility for the millions who had never heard about Jesus Christ. At the fraternal meeting of the Northamptonshire Association of Baptist ministers in 1785, Carey raised for discussion the question, ***'Was not the command given to the Apostles, to teach all nations, obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?'*** This was a novel interpretation of Jesus' command to preach the gospel to the world. Carey' in essence was saying that **the church was responsible to carry on the commission of the Apostles..** and this was the birth of the Modern Missions Movement..

The Word Apostle means Sent One in Greek
The Word Missionary means sent one in Latin

I Kings 14:6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

In fact in the Latin Bible Ahijah calls himself "an Apostle" of Bad news..

Up to that point the majority of Protestants had always insisted that the office of apostle had been given for the first century only, and that it was to the apostles that the Great Commission had been given. If God chose to convert the heathen, he would have to do so by conferring the same miraculous gifts which had accompanied the preaching of the gospel in the apostolic age and had died out with its passing.

Carey's impertinent question therefore received a less than enthusiastic response. Faced with such complacency, Carey began in 1788 to plan a pamphlet setting out his conviction that the commission to 'preach the gospel to every creature' was obligatory on all Christians for all time;

it was therefore the 'bounden duty' of the church in his day to attempt to bring the message of salvation in Christ to the whole world.

Even Carey's closest ministerial associates - Andrew Fuller, John Sutcliff and John Ryland - still raised objections 'on the ground of so much needing to be done at home, etc.', yet they urged him to get his pamphlet written. It eventually appeared on 12 May 1792 under the elaborate title *An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathens*: in which the religious state of the different nations of the world, the success of former undertakings, and the practicability of further undertakings, are considered. The key words in the title were 'Obligations' and 'Means'. If the command of Christ to preach the gospel to every creature was still binding, and if the biblical prophecies were true which spoke of God's purpose being to extend the kingdom of his Son among men, then, argued Carey, all Christians ought 'heartily to concur with God in promoting his glorious designs'.

Carey heard the call: "If it be the duty of all men to believe the Gospel ... then it be the duty of those who are entrusted with the Gospel to endeavor to make it known among all nations." And Carey sobbed out, "Here am I; send me!"

And he prayed. And he pled. And he plodded. And he persisted. And he preached -- especially his epoch-producing message, "EXPECT GREAT THINGS FROM GOD. ATTEMPT GREAT THINGS FOR GOD." The result of that message preached at Nottingham, May 30, 1792 -- and all the other missionary ministries of Carey -- produced the "Particular Baptist Missionary Society", formed that Fall at Kettering on October 2, 1792. A subscription was started and, ironically, Carey could not contribute any money toward it except the pledge of the profit from his book, *The Enquiry*.

Carey's pamphlet and impassioned address on missions at the semi-annual minister's meeting at Kettering stirred the young men to action. When they met on October 2 in Mrs. Wallis' parlor, they formed the Baptist Missionary Society for spreading the gospel among the heathen. Andrew Fuller was appointed Secretary, and a small snuff box with a picture of St. Paul's conversion on the lid became the treasury. Each minister wrote down what he thought he could give, and £13 20s 6d was promised. It was very little for such a grand purpose, but hadn't the Lord done much with a boy's five loaves and two fishes?

The next year the society sent out William Carey to India. Carey translated the New Testament into Bengali; his influence alone extended throughout much of the East, to Burma, the East Indies, and China.

The Baptist Missionary Society was the first foreign missionary society created by the Evangelical Revival of the last half of the eighteenth century. In short order other missionary societies were established, and a new era in missions began as the faith was increasingly spread outside of the West, to the regions of Africa and Asia.

This was the birth of the modern Baptist Missionary Movement as we know it and churches supporting ministers who would surrender their lives to go to strange lands and preach the gospel.. and this was also the start of missionary societies, and even mission boards as we know them..

This is the History of what we call modern missions movement..

But

The Question remains is what Biblical basis is there for missions and sending out missionaries?

The word missionary is not used in the Bible and the Bible does not use the words missions giving.

Is there a Biblical basis for all this? Can we see a similar pattern in the Bible?

I. THE GREAT EXAMPLE OF MISSIONS AS SEEN IN THE EARLY CHURCH.

Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

The words they sent them away is the biblical basis of missions.

A Missionary is a church planter.

Where as a Pastor is a leadership gift given to a church that is already there. Every church planter needs to have the gifts that a Pastor has but every Pastor is not necessarily a church planter.

To what church were Paul and Barnabas sent to?

They were not sent to any church, but they were set apart to establish churches, and this is what a modern missionary is supposed to do.

Go establish churches where there are none and then go establish another.

THEY WERE SENT OUT OF THE CHURCH OF ANTIOCH FOR THIS PURPOSE AND THE LORD CLEARLY CALLED THEM TO THIS WORK.

THE CHURCH CLEARLY RECOGNIZED THEIR CALL.

II. The Biblical Pattern of Missions As Seen in the Concept of Apostles.

1. THERE WERE TWELVE APOSTLES WHO WERE UNIQUE.

The Bible says that:

Luke 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

The Bible clearly teaches that there were 12 men that Jesus choose as apostles.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Ephesians 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Ephesians 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

This was a list of leadership gifts given to the church, a church that already existed.

But before there was a church there was a leader that God had that was sent to start a church. The leaders that God gave who established the foundation of the church were the 12 Apostles.

There were only twelve and they were called the Pillars of the church.

Revelation 21:14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

The Apostles had binding and loosing authority to establish church policy for the all the churches..

Matthew 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

2. There were others who carried on the work of church planting who were called apostles.

The Bible is also clear that there were others who were called Apostles who were not among the 12.

Matthias is number among the 12.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Paul was called an Apostle this makes 13.

I Corinthians 15:9 For I am the least of the **apostles**, that am not meet to be called an **apostle**, because I persecuted the church of God.

James was called an Apostle and this makes 14.

Galatians 1:19 But other of the **apostles saw I none, save James** the Lord's brother.

Barnabas was called an Apostle, 15.
(Acts 4:36; 11:22-30; 14:1, 4, 14; 1 Cor. 9:6)

I Corinthians 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

I Corinthians 9:6 Or I only and Barnabas, have not we power to forbear working?

Acts 14:14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

Apollos (1 Cor. 4:6-9) called an Apostle.

I Corinthians 4:6 And these things, brethren, I have in a figure transferred **to myself and to Apollos** for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

I Corinthians 4:9 For I think that God hath set forth **us the apostles** last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

II Corinthians 8:23 Whether any do enquire of Titus, he is my partner and fellow helper concerning you: or our brethren be enquired of, they are the **messengers** of the churches, and the glory of Christ.

Acts 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

The word messenger or sent one is the word Apostle in a non technical sense. Yet it is the same word.

Greek word for sent one Is the Word Apostolos, or Apostle.

Latin word for sent one or commissioned one, this is where we get the word Missionary.

Tracing the greek word messenger in Strong's we see the following:

apostolos, ap-os'-tol-os; from 649; a delegate; spec. an ambassador of the Gospel; officially a commissioner of Christ "apostle" (with miraculous powers):-apostle, messenger, he that is sent.

----- Dictionary Trace -----

apostello, ap-os-tel'-lo; from 575 and 4724; set apart, i.e. (by impl.) to send out (prop. on a mission) lit. or fig.:-put in, send (away, forth, out), set at liberty.

This is same Greek word that is used in

Luke 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he **named apostles**;

Ephesians 4:11 And he gave some, **apostles**; and some, prophets; and some, evangelists; and some, pastors and teachers;

Philippians 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but **your messenger**, and he that ministered to my wants.

John 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; **neither he that is sent** greater than he that sent him.

Now just as there is a word used for the office of an apostle, which was true of the 12 so also the word can be used to describe their work or ministry. They were sent ones. Apostles.

There is no doubt that there were specifically 12 chosen Apostles and one defected and for some reason Peter and other Apostles felt constrained to cast lots to choose someone to fill in that position to make up the 12.

Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

Acts 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

Acts 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

So there is the office of an Apostle, and there is the work of an Apostle. So as I often say, there is an office of a Deacon and there is a work of a deacon. The word deacon means "servant" so all that serve are doing the work of a deacon. The word Apostle means sent one. Notice that in both cases these offices are ordained of God and not chosen by men. The Apostle knew they had no right to choose who would take Judas' place so they found two qualified candidates and cast lots for who would take Judas' place.

But there were others who were not amongst the 12 who were called Apostles - these were those who did the work of being sent out but were not number amongst the 12!

Just like there could be men who serve faithfully as a Deacon "servant" but may not necessarily hold the office of Deacon, so too a man can shepherd people and preach and teach the Bible and lead people to Christ and mentor and guide them spiritually without actually holding the office of being a Pastor in a church.

So it is sometimes appropriate to use a name to define the work that a person does rather than to use the title or name to label that person with an official office they hold!

So what if we do not find the word missionary in the Bible!

We find the work they are suppose to do in the Bible.

And the title missionary defines the work.

I would rather call them a missionary than an Apostle. That might really confuse people. There was a time where they called missionaries apostles. But to use that name would probably cause people to confuse them with the office of the 12. However at one time missionaries were referred to as Apostles. For example:

Apostle to the English: Saint Augustine, died AD 604.
Apostle to the Gauls: Saint Martin of Tours, AD 338 – 401.
Apostle to the Germans: Saint Boniface, 680 – 755.

And many others.

Note the etymology of the word missionary comes from a Latin word:

Latin: missionem (nom. missio) "act of sending," from mittere "to send," oldest form probably *smittere, of unknown origin.

Mission: also takes on the Meaning "to dispatch" of an aircraft on a military operation" (1929, Amer.Eng.) later extended to spacecraft flights (1962), hence, mission control

The word "mission" originates from 1598 ... derived from the Latin missionem (nom. missio), meaning "act of sending" or mittere, meaning "to send".³ The word was used in light of its biblical usage; in the Latin translation of the Bible, Christ uses the word when sending the disciples to preach in his name. The term is most commonly used for Christian missions, but can be used for any creed or ideology.

Note how what we would label missionaries could in fact be called Apostles:

I Thessalonians 2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

I Thessalonians 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, ***as the apostles of Christ.***

Others who were called Apostles.

A. Erastus (Acts 19:22)

Acts 19:22 So he **sent** (*apostello*) into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

apostello, ap-os-tel'-lo; from 575 and 4724; set apart, i.e. (by impl.) to send out (prop. on a mission) lit. or fig.: -put in, send (away, forth, out), set at liberty.

B. Tychicus (2 Tim. 4:12)

II Timothy 4:12 And Tychicus have I **sent** *apostello* to Ephesus.

C. Timothy (Acts 19:22; 1 Thess. 2:6)

I Thessalonians 2:1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

I Thessalonians 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the **apostles** of Christ.

D. Andronicus (Rom. 16:7)?

Romans 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the **apostles**, who also were in Christ before me.

What does the word Apostle mean? It means a person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Heb. 3:1; John 20:21).

Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider **the Apostle** and High Priest of our profession, Christ Jesus;
John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath **sent** me, even so **send** I you. (*apostello*)

E. Early Missionaries were called Apostles:

Apostle to the Abyssinians: Saint Frumentius.
Apostle of Andalusia: Juan de Avila, 1500 – 1569.
Apostle of the Ardennes: Saint Hubert, 656 – 727.
Apostle to the Armenians: Saint Gregory the Illuminator, 256 – 331.
Apostle to Brazil: Jose de Anchieta, 1533 – 1597.
Apostle to the Cherokees: Cephas Washburn.
Apostle to the English: Saint Augustine, died 604.
Apostle to the Franks: Saint Denis (3rd century).
Apostle to the Frisians: Saint Willibrord, 657 – 738.
Apostle to the Gauls: Saint Irenaeus, (130 – 200).
Apostle to the Gauls: Saint Martin of Tours, 338 – 401.
Apostle to the Gentiles: Saint Paul.
Apostle to the Germans: Saint Boniface, 680 – 755.
Apostle to the Goths: Bishop Ulfilas .
Apostle to Hungary: Saint Anastasius, 954 – 1044.
Apostle to India: Saint Thomas.
Apostle to the "Indians" (Amerindians): John Eliot, 1604 – 1690.
Apostle to the Indies (West): Bartolommé de las Casas, 1474 – 1566.
Apostle to the Indies (East): Saint Francis Xavier, 1506 - 1552 .
Apostle to Ireland: Saint Patrick, 373 – 463.
Apostle to the Iroquois, Francois Piquet, 1708 – 1781.
Apostle to the North: Saint Ansgar, 801 – 864.
Apostle to the Parthians: Saint Thomas.
Apostle of Peru: Alonzo de Barcena, 1528 – 1598.
Apostle to the Picts: Saint Ninian, 5th century.
Apostle to the Scots: Saint Columba, 521 – 597.
Apostle to the Slavs: Saint Cyril, c 820 – 869.
Apostle to the Slavs: Saint Methodius.

Conclusion: The use of the term missionary is not an unbiblical concept.. a missionary is a Pastor teacher.. or evangelist.. who is commissioned by a church or churches.. for the purpose of reaching areas with the gospel and establishing churches where there are no churches.. He is doing a similar work as the Apostle. Though not one of the 12 he in a biblical fashion could be called an Apostle "Sent out one" without holding the office of one of the 12..

Eph. 4:11 Gives the names of men given to the church..

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Ephesians 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Before there ever was a church, God first gave Apostles.

So it is fitting missionaries carry on the work of the Apostles to uncharted areas of the world or new territory planting and establishing churches.

Missionaries take up the Mantle of the Apostles establishing churches.

Obviously there were more than 12 Apostles, yet the Bible distinctly mentions the 12 sets the precedent for a continuation of this work of the Apostles.

Note: There were Apostles who were part of the the 12 Apostles chosen of Christ:

John 20:24 But Thomas, **one of the twelve**, called Didymus, was not with them when Jesus came.

Acts 6:2 **Then the twelve** called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Note: There were men who were called apostles who were not part of the 12 but carried on a similar work.

Those who continued the work of the Apostles were church planters and today we choose to call them missionaries.

III. Why Should We As A Church Support Missionaries Today?

1. Supporting Missionaries Pleases God:

Philippians 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

Philippians 4:16 For even in Thessalonica ye sent once and again unto my necessity.

Philippians 4:17 **Not because I desire a gift: but I desire fruit that may abound to your account.**

Philippians 4:18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

Philippians 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Supporting those who are preaching the gospel around the world pleases God, and God blesses the nation that sends out missionaries, and God will bless a church that supports missions, and God will bless individuals who support missions.

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Matthew 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Matthew 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Matthew 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

Matthew 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Matthew 25:39 Or when saw we thee sick, or in prison, and came unto thee?

Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

God is pleased when we support his ministers.. in their earthly necessities.. in giving them .. Food.. Clothing.. And What they need.. This giving is part of producing spiritual fruit in our lives.

2. *Supporting Missions Through The Local Church Gives A Safe And Controlled way to give sacrificially above the tithe.*

A. *The Biblical Pattern of the Tithe is to be given to support the work of God.*

Malachi 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Malachi 3:9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Malachi 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Malachi 3:11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Malachi 3:12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

According to the Bible, all that we have is given to us from God. God ask to keep the first 10% to prove us and test us, and also support his church. He calls it his and when we don't give it to him he says we rob him, we steal what is his.

B. *The Bible Says That What We Give Above The Tithe Is Called An Offering.*

Deuteronomy 12:5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

Deuteronomy 12:6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

Deuteronomy 12:11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

Deuteronomy 12:12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

Deuteronomy 12:13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

Deuteronomy 12:14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

Some people think that they can give just any old way they choose.

NOT SO.

Remember Cain offered a sacrifice to God the way he wanted to offer it and he was not accepted..

When we bring our gifts to the Lord we need to give them the way he chooses not the way we choose.

THE NEW TESTAMENT CUSTODIAN OF GOD'S OFFERINGS IS THE LOCAL CHURCH.

This is why Missions month, one whole month we present before you the need of missions and missionaries and others, church planters, and others, who will encourage us concerning the great commission. And obeying the great commission. This gives an opportunity to give offerings above the tithe for God's work.

There are many ministries clamoring for your gifts and support and they may even put a guilt trip on you for not helping them financially.

Remember that God said it is not just what you give but how you give that is important. And the choice has been made for you.

God chooses to bless those who give to their local church.

And the local church needs to present worthy causes outside of it's parameters that you can choose to support above your tithe.

I can recall a fellow who abandoned the local church,
gave his money to Jimmy Swaggert & Jerry Falwell.

When he was about to die.. he voiced to me his remorse for not doing things God's way through the local church.

IN CONCLUSION :

Supporting God's work involves the following:

- 1. *First we need to fulfill our obligations to the local church.***

This means giving the tithe. Some want to support missions but don't support the local church. If the local church goes missions goes. Not tithing is to rob God of the tithe, the tithe belongs to the Lord.

- 2. We only start to give to God when we support missions. When we give the tithe we did not give anything, all we do is give to God what is already His, this is commanded.***

Missions giving is what we give from the heart this is the offering. Not commanded, it is what we give cheerfully above the tithe, from the heart. So this is why we give an opportunity for you to meet some worthy missionaries and works. We present the needs and ask you to give from the heart. This is what we call at our church Faith Promise Missions Giving.

- 3. Just like William Carey did over 200 years ago, so we still do it the same way. We ask for a yearly committment. This is what has been called faith promise giving.***

Just as first 13 lbs was committed at that first missions conference meeting, and a year later that little group sent out their first missionary William Carey. So too, we established a missions fund in our church that we use to support missionaries. Great things start with little things. Many people giving even faithfully \$5 \$10 weekly can add up fast.

God blessed from there.

- 4. So too, many years ago our church decided to take a whole month and focus in on being good stewards for the Lord and seek to support men of God who are dedicating their lives to the task of going out and spreading the gospel in establishing churches where there are no churches. Doing the same work in other places around the world that we are seeking to do locally at the Elkdale Baptist Church. This is what missions month is all about. So too, this is the Biblical basis to support what we do and why we do it.***

In conclusion I would like to stress that giving is a blessing reserved for those who are God's children. So often people think all the church is after is people's money. No, I would say with Paul Philippians 4:17 Not because I desire a gift: but I desire fruit that may abound to your account. For those who have never received Christ's gift of eternal life, what the Lord wants is your heart and faith in Him.

Our giving is part of our expression of thanks to God for what He has done for us. We would ask those who are children of God to prayerfully consider not only supporting your local church through the giving of your weekly tithe but also to go above and beyond that in committing this next year to support our missions budget. This is one way everyone can be involved in spreading the gospel and being witnesses for Christ **BOTH** locally and throughout the world **simultaneously**.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me **both** in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. This then is the biblical basis of missions giving and supporting missionaries!