

# **Sold Out**

## *The Sufficiency and Supremacy of Christ in Missions*

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An Ignite Fuel Group  
(Class Handout)



Lexington, Kentucky

Sold Out: The Sufficiency and Supremacy of Christ in  
Missions

(Class Handout)

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# An Introduction to the Class Handout

We have four main goals for each of our Fuel Groups: spiritual growth, genuine fellowship, mutual care, and the ministry of the Spirit.

The first of those areas is spiritual growth, or sanctification, which is the process by which we become more like Christ. Sanctification is accomplished through studying God's Word and applying what you learned during the study. A second key area of discipleship is genuine fellowship, where the body of Christ spends time together, prays together, and invests in one another for the purpose of seeing how the Lord is working in each other's lives. The third key area is mutual care. Mutual care is simply doing whatever it takes to see that the physical, spiritual, and mental needs of the group are consistently being met in order for ministry to continue at all times with excellence. The final key area of discipleship is the ministry of the Spirit. It is in this area where we help one another discover and use the gifts God has given to each of us to use for His glory in ministry and serving others.

We were created to enjoy and glorify God; our fuel groups are where we come together and help one another fulfill that purpose. Furthermore, our Fuel Groups exist for the purpose of missions. These studies do not simply exist to meet your needs; they exist to equip you to meet the needs of those around you so that you can impact your campus, your city and this world with the Gospel of Jesus Christ.

The class handout will aid you in taking notes during your weekly study. If you miss a study or are confused about your current study, do not hesitate to approach your Fuel Group leader and ask for clarification. Typically each session lasts an hour, with thirty minutes of study and thirty minutes of prayer and fellowship. We usually begin the study with a brief prayer for both the teaching of God's Word and any pressing needs that the group may have. The leader will then take the group through the particular study for that week. It is important at this point to establish that Fuel Groups are not a place for debate or argument; if you take offense to something that has been said then after the study is over you can approach the leader for clarification and they will set a time when you can meet and discuss the topic. After the study has concluded the group will spend the remaining time praying for one another and in fellowship. Fellowship is not simply time spent with friends. Biblical fellowship is that time which the body of Christ spends encouraging, exhorting, and rebuking one another for the sake of spiritual maturity to the glory of God, please make sure you maintain that focus.

May the Lord use this study to mold you into the likeness of His Son.

Until the nets are full,

The Ignite Staff



# The Purpose of Missions: Worship I

## Introduction

(I Chronicles 16:31; Psalm 46:10; 67:4; Habakkuk 2:14; Revelation 7:9-10)

I. \_\_\_\_\_

(Isaiah 43:6-7, 20-21, 25; Luke 19:38-40; I Corinthians 10:31; Ephesians 1:5-6)

II. \_\_\_\_\_

(John 10:10)

III. \_\_\_\_\_

(Psalm 16:11; 37:4; Philippians 1:18b-21; 4:4; I John 5:3)

IV. \_\_\_\_\_

### Application

When you go home meditate on these verses and begin to examine yourself and see if your life aligns with the purpose for which God created you.

## Two

# The Purpose of Missions: Worship II

Introduction

I. \_\_\_\_\_

(Psalm 86:8-10; Isaiah 42:8; 43:6-7, 20-21; 48:9-11; Habakkuk 2:14; John 14:13; I Corinthians 10:31; II Corinthians 4:5-6; Ephesians 1:5-6; Philippians 3:1; 4:4; Colossians 1:16)

II. \_\_\_\_\_

(Jeremiah 13:6; Isaiah 24:15; Acts 17:24-25; Matthew 5:16; I Corinthians 15:10; Philipians 2:12-13; I Peter 4:10-11)

### III. The Trinity and the Glory of God

We cannot simply speak of the glory of God as if God is a singular entity; He exists in three Persons. We worship the Triune God: the Father, the Son, and the Holy Spirit, and so we must understand the glory of God as it relates to the Trinity.

God the Father has revealed His glory in Jesus Christ (II Corinthians 4:5-6), He has revealed Himself in Christ (Matthew 11:27; Luke 10:22; John 1:18; 8:19), and He desires to be worshiped through Jesus Christ (I Timothy 2:5-6). Furthermore, God has given us His Spirit, according to the riches of His glory, so that we might be strengthened (Ephesians 3:14-17) and as a guarantee of our inheritance (II Corinthians 1:21-22; Ephesians 1:13-14; 4:30).

God the Son came and died in order to bring us to God (I Peter 3:18) and in so doing glorified God the Father (John 13:31-32; 17:1-5). God desires to be worshipped in spirit and in truth and God the Son is truth (John 14:6). Only through the Son, can we be set free from the bondage of sin and given the Spirit of Life (Romans 8:1-11).

God the Spirit transforms us into the image of God (II Corinthians 3:17-18). Having been set free from bondage to sin and the flesh by the Son we are now free to worship by the Spirit (Philipians 3:3). The Spirit also seals and guarantees the inheritance we

have in Christ (II Corinthians 1:21-22; Ephesians 1:13-14; 4:30). Only by relying upon the Spirit can we correctly handle the Word of God (Ephesians 6:17-18) whereby men can be saved (Romans 10:9-17) to the glory of God the Father (Isaiah 43:25).

IV. \_\_\_\_\_

### Application

Throughout the next week, look back over the verses we discussed tonight and examine yourself. Is God your all-satisfying treasure? What needs to change in your life so others can see Christ as your all-satisfying treasure? Do you have a God-centered or a man-centered understanding of missions? How can you live a Matthew 5:16 lifestyle?

## Three

# A Theological Foundation for Missions: Old Testament

Introduction

(Genesis 10:1-5)

I. \_\_\_\_\_

A. The Serpentine Covenant

1. Covenant Established

a. Genesis 3:14-19

2. Promises Directed Towards the  
Nations

(Genesis 3:15)

## B. The Noaic Covenant

### 1. Covenant Established

a. Genesis 6:17-22

b. Genesis 8:20-22

c. Genesis 9:8-17

### 2. Promises Directed Towards the Nations

(Genesis 9:12-13)

## C. The Abrahamic Covenant

### 1. Covenant Established

a. Genesis 12:1-9

b. Genesis 15

c. Genesis 17

d. Genesis 18

e. Genesis 22

### 2. Promises Directed Towards the Nations

(Genesis 12:3)

## D. The Mosaic Covenant

### 1. Covenant Established

a. Covenant Given: Exodus 19

b. Covenant Confirmed: Exodus 24

c. Aspects of the Covenant

i. Moral: Exodus 20:1-17

ii. Civil: Exodus 20:22-23:33

iii. Ceremonial: Exodus 25:1-31:18

2. Civil Laws Directed Towards the Nations

(Exodus 23:9-12)

## E. The Deuteronomic or Palestinian Covenant

### 1. Covenant Established

a. Deuteronomy 28-30

b. Sinai and Horeb are two names for the same mountain and thus it is clear that this covenant is distinct from the Mosaic covenant (see Deuteronomy 29:1).

2. Promises Directed Towards the Nations

(Deuteronomy 29:10-15)

## F. The Davidic Covenant

### 1. Covenant Established

a. II Samuel 7:8-16

b. I Chronicles 17:7-14

### 2. Promises Directed Towards the Nations

(II Samuel 7:14-16)

This verse is a very complicated verse to understand. At surface value, it would seem to promote the heresy that Christ was sinful; this is certainly not the case. It helps to understand that this prophecy, like many other prophecies, is multifaceted in that it is literally fulfilled as God disciplines Solomon (I Kings 11) and ultimately fulfilled in Christ (Hebrews 5:8-9) as Christ paid the penalty for sin, by His own blood, and becomes the perfect High Priest. The implications of this text for the nations are clear.

## G. The New Covenant

### 1. Covenant Established

a. Jeremiah 30-33

2. Promises Directed Towards the Nations

(Jeremiah 31:7, 10, 31-34; Luke 22:20; Hebrews 9:15)

II. \_\_\_\_\_

A. \_\_\_\_\_

(I Kings 8:41-43)

B. \_\_\_\_\_

(Isaiah 42:6-7; 52:10; 56:6-7)

C. \_\_\_\_\_

(Jonah 4:2)

III. \_\_\_\_\_

(Genesis 3:15; 9:12; 12:3; Deuteronomy 29:14;  
Jeremiah 31:31; Isaiah 42:6)

### Application

Do you feel privileged and humbled that God would include you in His purpose to make Himself known and exalted? Has studying the Old Testament challenged your understanding of Missions? We covered a lot of material this week and with all of the Scripture references, there is bountiful material for study throughout the week so take some time to study one of the covenants or one of the individuals mentioned.

## ∞Four∞

# A Theological Foundation for Missions: New Testament

Introduction

(I Corinthians 15:6; Matthew 28; Mark 16)

I. \_\_\_\_\_

v.18: And Jesus came and said to them, “All authority in heaven and on earth has been given to me.”

(Psalm 2:8; Daniel 7:13-14; John 5:22-23; Philippians 2:8-11; Colossians 1:16-18)

II. \_\_\_\_\_

v.19-20a: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.

(Luke 14:27; Acts 17:17)

A. \_\_\_\_\_

B. \_\_\_\_\_

(Romans 6:3-4; Galatians 3:27)

C. \_\_\_\_\_

(II Corinthians 4:15; Ephesians 4:11-16; I Thessalonians 1:6-8; I Peter 2:9)

III. \_\_\_\_\_

v. 20b: And behold, I am with you always, to the end of the age.

(II Samuel 7)

### Application

Just as God created the man and woman in His own image and commanded them to “be fruitful and multiply” (Genesis 1:28) so to He commands you, His disciples, His new creation (II Corinthians 5:17), to be fruitful and multiply yourselves in the likeness of His Son (Romans 8:29-30).

On this unknown mountain in Galilee Christ did not offer an invitation to change the world. Invitations can be accepted and invitations can be denied. Christ stood before the gathered crowd and delivered an ultimatum. As college students in the twenty-first century, you have opportunities that were unknown to generations past. You will be offered jobs all over this state, nation, and world. You have unparalleled opportunities to travel. Will you see these opportunities a merely a means to financial prosperity or as a means to make disciples of the nations? Right now the nations are at your doorstep will you seize this divine opportunity and make disciples on this campus?

∞Five∞

# The Method of Missions: Prayer

Introduction

I. \_\_\_\_\_

(Ephesians 6:16-18; II Timothy 2:15)

II. \_\_\_\_\_

A. \_\_\_\_\_

(Luke 18:10-14; Romans 8:26-27; Philippians 4:5-7; Hebrews 4:14-16)

B. \_\_\_\_\_

(II Timothy 4:7; Romans 7:22-24; II Corinthians 10:2-7; Ephesians 6:12)

III. \_\_\_\_\_

(Daniel 9:17; Matthew 6:9-13; John 14:13, 21:19; Romans 15:5-6; I Corinthians 10:31)

#### IV. Cultivating a Lifestyle of Prayer<sup>1</sup>

A. "Get your encouragement from your Father (Luke 18:1-8, 9-13)."

B. "Remember that God cares about everything in your life (Philippians 4:6, 7;

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<sup>1</sup> This section has been quoted from, James E. Rosscup, "BI 504: Biblical Exposition of Prayer" (Class Syllabus, The Master's Seminary, Fall 2004), 119-123.

Ephesians 6:18; 1 Thessalonians 5:17, 18; 1 Peter 5:7).”

C. “Think of prayer as an absolute essential.”

1. “Pray, or faint (Luke 18:1)”
2. “Pray, or not trust God (Proverbs 3:5-6)”
3. “Pray, or not bear fruit (John 15:7-8)”
4. “Pray, or not have wisdom from God (James 1:5; cf. Joshua 9:3-27)”
5. “Pray, or not see God's Word aright (Psalm 119:18)”
6. “Pray, or not have God's enablement in life and ministry (Psalm 119:28)”
7. “Pray, or sin against God (1 Samuel 12:23; 2 Chronicles 7:14).”
8. “Pray, or have not (James 4:2)”

D. “Follow basic pointers for prayer.”

1. “Take time! You cannot ‘find time.’ Prioritize the time God gives you and you will be more effective for the things eternally important.”
2. “Set a specific place to pray, as Jesus had a ‘solitary place’ (Mark 1:35) and spoke of entering into an inner room or closet (Matthew 6:6).”

3. "Pray many times during the day, and at night (Psalm 55:17; 1 Thessalonians 5:17-18)."
4. "See persons as prayer signals (Nehemiah 1:11; 2:4; etc.; Luke 22:31, 32)."

### Application

There is a lot to think about this week. Have you given prayer its proper priority? Does it saturate the whole of your life? If not what steps are you taking to correct this? Do you have a biblical mindset when you approach prayer? What is the focus of your prayers, not just the words, but also your heart attitude; do you really mean what you pray? While continuing to work on these other things how can you better cultivate a lifestyle of prayer?

## ❧Six❧

# The Method of Missions: Proclamation

Introduction

(Matthew 3:3; Romans 10:1-17)

I. \_\_\_\_\_ (v.1-7)

((II Corinthians 5:21; Galatians 3:24)

II. \_\_\_\_\_ (v.8-13)

(Matthew 10:32-33; Luke 6:45; Titus 2:11)

III. \_\_\_\_\_ (v.14-17)

(Romans 1:18-20, 2:4-5)

### Application

What does this mean for missions? For evangelism? What about Afghanistan, or North Korea, or Russia, or Peru, or India, or Cuba, or Indonesia? What does this mean for these peoples? What about you?

## Sevens

# The Method of Missions: Suffering

Introduction

I. \_\_\_\_\_

(Luke 14:25-33 [cf. Matthew 10, 16:24-28; Mark 8:34-38; Luke 9:23-27]; Romans 8:15-18; II Timothy 3:12; I Peter 4:12-19)

“Six Reasons God Appoints Suffering for His Servants”<sup>2</sup>

(1) “Suffering Deepens Faith and Holiness”

II Corinthians 1:8-9; I Peter 1:6-9

(2) “Suffering Makes Your Cup Increase”

Matthew 5:11-12; II Corinthians 4:17-18

(3) “Suffering Is the Price of Making Others Bold”

Philippians 1:14

(4) “Suffering Fills Up What Is Lacking in Christ’s Afflictions”<sup>3</sup>

II Corinthians 1:5-6; Colossians 1:24; I Thessalonians 1:5-6

(5) “Suffering Enforces the Missionary Command to Go”

Mark 13:9; Luke 21:12-13; Acts 8:1; 11:19

(6) “The Supremacy of Christ Is Manifest in Suffering”<sup>4</sup>

Matthew 5:11-12; Romans 5:3-5; II Corinthians 12:9-10; Philippians 3:7-11; Hebrews 10:34; James 1:2; I Peter 4:19

II. \_\_\_\_\_

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<sup>2</sup> This section has been quoted from, John Piper, *Let The Nations Be Glad! The Supremacy of God In Missions* (Grand Rapids: Baker Academic, 2003), 86-102.

<sup>3</sup> See “Suffering Shares the Gospel” below for an explanation of this.

<sup>4</sup> See “Suffering Shows Christ as the All-Satisfying Treasure” below for an explanation of this.

A. \_\_\_\_\_

(Matthew 5:11-12; Romans 8:18; II Corinthians 4:17-18; Philippians 3:7-11)

B. \_\_\_\_\_

(Acts 5:41; II Corinthians 4:7-12; Philippians 2:30; Colossians 1:24; I Peter 4:12-13)

### Application

“So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go to him outside the camp and bear the reproach he endured” (Hebrews 13:12-13). Take some time this week and meditate on this verse and Luke 14:25-33 and begin to ask God to prepare you for whatever suffering He wills in your future.

## ∞Eight∞

# The Method of Missions: Indigenous Church Planting

Introduction

I. \_\_\_\_\_

(Acts 1:8)

II. \_\_\_\_\_

(Acts 15)

## Church:

“A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.”<sup>5</sup>

## Indigenous:

“The word ‘indigenous’ means something native, domestic, national. It is that which springs from and develops within a particular culture. An indigenous church is a contextualized church. It is able to grow within the culture where it finds itself.”<sup>6</sup> If an indigenous church is one that is able to grow in a particular environment then it is important to define what is meant by the term

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<sup>5</sup> <http://www.sbc.net/bfm/bfm2000.asp#vi> [accessed 10-30-2007]

<sup>6</sup> Charles Brock, *Indigenous Church Planting: A Practical Journey* (Neosho, Missouri: Church Growth International, 1994), 89.

“grow.” As used here it is referencing organic growth, “so that the Church may be a living organism within an environment.”<sup>7</sup> Furthermore, “it must not be allowed to grow in a foreign form but in a form suitable to the world in which it lives.”<sup>8</sup> Organic growth stresses both proportion and indigeneity. The stress upon proportion means that the church must be in a state of equilibrium where growth occurs equally on all planes; failure to do so results in distortion as certain aspects are emphasized while others are neglected.<sup>9</sup>

#### Church Planting:

“Biblical church planting follows the pattern of the apostolic church for global disciple making. It is also a methodology and strategy for bringing in the harvest, raising up leaders from the harvest, and sending leaders to work in the harvest fields. It is evangelism resulting in congregationalization. Under the leadership and work of the Holy Spirit, biblical church planting seeks to translate the gospel and the irreducible ecclesiological minimum in to any given social context, with the expectation that the new communities of believers in turn will continue the process in their contexts and throughout the world.”<sup>10</sup> This third sentence is critical to understanding what is mean by church

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<sup>7</sup> A. R. Tippett, “Indigenous Principles in Mission Today,” in *Verdict Theology in Missionary Theory* (Pasadena: William Carey Library, 1973), 128.

<sup>8</sup> *Ibid.*, 128.

<sup>9</sup> A prime example is modern pop Christianity’s stress on numerical growth at the expense of genuine spiritual growth.

<sup>10</sup> J. D. Payne, (classroom lecture notes, 33820—*Introduction to Church Planting*, Fall 2007).

planting. It is not a building campaign. It is not a promotion strategy. It is not the transfer of individuals from other local churches. The primary concern of church planting is preaching the cross to rebellious humanity and seeing those who have been purchased by His blood gather to form community.

III. \_\_\_\_\_ 11

(I Thessalonians 1:4-5; cf. Acts 17:1-9)

IV. \_\_\_\_\_

(Matthew 16:18, 28:18-20)

### Application

“And he said to them, ‘The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest’” (Luke 10:2). Take some time this week to read the Great Commission and then read Acts to see how the disciples responded to this. How would you have responded if you were in their shoes? How will you respond in yours? What if you were to move to a

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<sup>11</sup> The concept of Spirit, Seed, Sower, and Soil has been developed and explained in Charles Brock, “Absolute Essentials and Excess Baggage,” in *Indigenous Church Planting: A Practical Journey* (Neosho, Missouri: Church Growth International, 1994), 28-42.

city or town with little or no Gospel witness? What if you lived where there were several solid churches but you noticed a particular population segment was not being reached with the Gospel? How would you respond?

## ∞Nine∞

# The Mindset of Missions: Thinking Missionally

Introduction

I. \_\_\_\_\_

(I Corinthians 9:19-23)

II. \_\_\_\_\_

A. \_\_\_\_\_

## 1. Literal

Scripture must be interpreted literally.

## 2. Historical

Scripture must be interpreted within its historical and cultural setting.

## 3. Grammatical

Scripture must be interpreted according to the rules of grammar.

## 4. Contextual

Scripture must be interpreted within the context of the surrounding Scripture.

## 5. Redemptive

Scripture must be interpreted as it properly relates to Christ.

B. \_\_\_\_\_

## 1. Time Patterns

How do people manage their time?

Where are they during certain times of day?

Is their primary concern keeping a precise schedule or enjoying an event?

## 2. Thought Patterns

How do they structure their thoughts?

Are they linear, cyclical, or do they follow another pattern of thought?

### 3. Value Systems

What do they value and how do they express their values?

### 4. Communication Systems

How do they relate to one another?

- a. Individualism  $\leftrightarrow$  Group Orientation
- c. Formality  $\leftrightarrow$  Informality
- d. Past  $\leftrightarrow$  Future
- e. Direct  $\leftrightarrow$  Indirect
- f. Change  $\leftrightarrow$  Permanence

C. \_\_\_\_\_

(Acts 2:14-41; 3:11-26; 7:1-53; 17:16-34; 22:1-21)

## Application

Is your life that of a missionary? How can you effectively become a missionary in your society? Take some time this week and study the sermons in Acts to see how you can better proclaim the Gospel in your context by learning how they proclaimed it in theirs. Let us be diligent to exegete both the text and

our context and become missionaries in our community.

## ጥጥር

# The Mindset of Missions: Learning to Risk

Introduction

I. \_\_\_\_\_

(Isaiah 46:9-11; Daniel 2:21; 4:35; Matthew 10:29;  
Acts 2:22-23; Ephesians 1:11)

II. \_\_\_\_\_

(I Samuel 14:6-7; II Samuel 10:12; Esther 4:16;  
Daniel 3:16-18; Matthew 6:27; Luke 12:25; 21:16-19;

Acts 20:24; Romans 8:28, 36-39; Philippians 3:7-11; James 4:13-17).

### Application

Are you trying to live life risk-free or are you free to risk? What needs to happen for you to release your self-security for a risk taking confidence in Christ? Let us boldly say with the Psalmist and the writer of Hebrews "The LORD is on my side; I will not fear. What can man do to me" (Psalm 118:6; cf. Hebrews 13:6)?

## ∞Eleven∞

# Modern Missions Paradigms: Short-Term Missions, Long-Term Missions, and Missions in Closed Countries

Introduction

- I. \_\_\_\_\_
  - A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

D. \_\_\_\_\_

1. Think Long-Term Commitment

Individuals on short-term teams must be tied to a long-term ministry. Failure to do so will rob native believers of discipleship.

2. Think Intensive Training

Individuals on short-term teams must be trained intensely both on issues of worldview and culture to prevent westernization and to curb ethnocentrism. Furthermore, individuals must be theologically sound; the last thing a long-term missionary needs to worry about is refuting your false teaching.

3. Think Incarnational

From the above training and the help of long-term workers on the field, short-term team members must be taught how to explain and live out the gospel in the cultural context of

where they will be ministering (this may include things such as thought patterns, method of communication, dress, etiquette, etc.).

#### 4. Think Selectively

The nature of selectivity is two-fold. First, churches must commit themselves to only partner with long-term workers who are willing to partner long-term; implied in this is that churches will only send teams to places where a long-term ministry plan is in place. Second, due to the necessary training and spiritual maturity necessary, some individuals may not be emotionally or spiritually mature enough to go on short-term missions trips. A poor witness or a theologically incorrect one is the last thing you want on the mission field.

II. \_\_\_\_\_

A. \_\_\_\_\_

B. \_\_\_\_\_

C. \_\_\_\_\_

III. \_\_\_\_\_

### Application

Have you been a on a mission trip before? More importantly, are you currently living as a missionary in your society? Are you spiritually mature enough to participate in a mission trip? Are you willing to go on a short-term mission trip and consider pursuing long-term opportunities? Take time this week and evaluate your life according to what we have learned over the course of our study what are some areas where you need to press toward maturity? In what areas are you failing to apply, to live out what you have learned so far?

## ∞Twelve∞

# A Heart for Missions: Stephen, Jim Elliot, Haim, an Unnamed Girl, Karen Watson, and Those of Whom the World was Not Worthy

Introduction

I. Stephen—Israel 34A.D.

(Acts 6:8-7:60)

II. Jim Elliot—Ecuador 1956

III. Haim—Cambodia c.1970

IV. An Unnamed Girl—Asia c.1970

V. Karen Watson—Iraq 2004

VI. Those of Whom the World was Not Worthy  
(Hebrews 11)

### Application

Just do something! You have sat through this study for twelve weeks and have been equipped to go on mission, to incarnate the Gospel in culture, and now you are ready! Furthermore, if you have been

diligent to apply what we have learned each week then you should already be on mission. If there is any way that this church can equip you to do the work of the ministry please let us know; we will do everything we can to equip and empower you. “But whatever you do, find the God-centered, Christ-exalting, Bible-saturated passion of your life, and find your way to say it and live for it and die for it.”<sup>12</sup>

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<sup>12</sup> John Piper, *Don't Waste Your Life* (Wheaton, Illinois: Crossway Books, 2003), 47.