



GLOBAL MISSIONS

CALVARY BOISE MISSIONS CONVICTIONS

By Martin Taylor, Pastor for Global Missions with input from the pastors and elders of Calvary Boise

“Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. God’s passion is to be known and honored and worshipped among all the peoples. To worship Him is to share that passion for His supremacy among the nations. In heaven there will be no missions; only worship. Gathered around the throne will be worshipers from every tribe and tongue and people and nation (Revelation 7:9). Thus the goal of missions will have been accomplished. But until that is the case, true worshipers who have tasted the goodness of the Lord will not be content until they have invited the nations to join them in the feast.” (excerpt from “Driving Convictions Behind Foreign Missions” by John Piper, desiringgod.org)

What is this document and why should I read it?

The vision of the result of missions is summed up in the Revelation where we see, “a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb...crying out with a loud voice, saying, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Revelation 7:9-10). As John Piper so aptly put it in the quote above, here we see that all peoples will come to know Christ’s salvation and the work of missions will be over.

Seems simple. So why would we spend the time to write and then ask you to read an eight-page document about it? This document’s length and level of detail directly correlates to the level of difficulty and complexity of the endeavor we are undertaking. We also recognize that it will take our entire church family collectively co-laboring together in unity to accomplish it.

So how do we avoid the pitfalls awaiting us at every turn? How do we unite several thousand people around one common cause and achieve like-mindedness and understanding? We believe this document is the answer.

Doctrine // Convictions // Preferences

We recognize that philosophies of ministry are as varied as the number of pastors and elders in leadership, the number of missionaries from Calvary Boise, and the number of peoples we seek to reach. Therefore, we also recognize the wisdom of penning the *collective* convictions of our present pastoral leadership and eldership. These are based on individual meditations on scripture and the Lord’s specific leading in their applications for this season at Calvary Boise. Note that convictions differ from both biblical doctrines and personal preferences of any one pastor, elder, or missionary. To fully understand what we mean, it is good to define these terms:

We believe the word of God is true and useful for establishing *doctrines* in the church. These have been previously written in the various creeds and confessions of the church and do not change over time.

Convictions differ from doctrine in that they are the Spirit-led application of scriptural doctrine considering the present context of both the individuals as well as the corporate fellowship.

Preferences differ from convictions and doctrine in that they are based solely on an individual’s subjective leanings.

Therefore these 15 convictions are in place to help guide the *manner of sending* missionaries from Calvary Boise in this season. The first nine deal with the theory and strategy of missions from Calvary Boise and the remaining six deal with the practical manner of sending/supporting missionaries from Calvary Boise. The leadership knows and loves each one. They are beginning to shape all our missions efforts. If you consider yourself a part of Calvary Boise, you need to know them too. We desire transparency and unity in all our efforts and when this is achieved, we will excel in what we have been commissioned to do.

Thank you in advance for taking the time to read this. May the Lord cause these convictions to capture your heart and fill you with fresh zeal for the greatest cause in the world!

A Note on Context: New wine and new wine skins.

As we presently labor in missions, we are mindful that the stewards who came before us accomplished all the previous planting, watering, and working. By no means do we seek to negate their labors, dishonor the laborers themselves, or disregard the demonstrable fruit produced by the increase of the Spirit. Rather, we seek to honor the leaders, their convictions, and the God-glorifying fruit that came before us. Simply put, we seek to glorify the Lord through adapting to this new season in mission and ministry at Calvary Boise.

Since the founding of Calvary Chapel Boise, the past three decades of missions has almost exclusively focused on building the HIV/AIDS orphan and native church-planting ministry in India. In the present season, we recognize that the previous focus on India's incredible spiritual and physical poverty left all other missionaries without robust or proper sending support. Because we desire to build a healthy missions culture, these missions convictions are being written partially in response to the very present need of our missionaries and our current sending culture.

Understanding that seasons regularly change, it is expected that these convictions will also change along with the years, mission fields, leadership, body demographic, knowledge, wisdom, available resources, etc. By no means are these written in stone. Rather, this is a living document.

Conviction #1—God cares about missions because He is a missionary God and has commissioned the Church to go and do likewise.

The word *mission* stems from the latin word *missionem* meaning "act of sending" and was first used in the 1590s by Jesuits describing their "sending abroad" of Christians for the purpose of evangelizing the indigenous of the New World. In short, it means *sent one*.

Christ Himself modeled this as He was sent to Earth, emptied of all glory, and incarnated into a completely foreign environment, in order to declare God to mankind so that man would behold His glory and worship Him (John 1:14). After His ministry was complete, Jesus told His disciples, "As the Father *has sent* me, even so I *am sending* you" (John 20:21). Then He breathed the Holy Spirit into them (v. 22) for joy, counsel, and the ability to fulfill this commission.

Therefore the global worship of God (missions) is accomplished by a collective of men and women called out of and sent back into the world—some being sent to foreign peoples and places—for the purpose of inviting those still in darkness to know God through Jesus Christ and eternally experience the fullness of joy in His presence.

Conviction #2—Not everything is missions.

There is a general confusion of what missions actually means, so the American church has a terrible habit of calling everything missions. To alleviate this here at Calvary Boise, here is a list what missions isn't:

Missions ≠ Local outreach or evangelism.

Lately, it has become popular to label every Christian as a missionary. While we do believe that every Christian is "not of this world" and therefore ought to live as such, not everyone is a missionary by the strict definition of the term. An evangelist is just that. Local outreach is just that. But a missionary is someone sent to an entirely different people group for the purpose of sharing Christ in a different language and culture. The emphasis here is on "cross-cultural ministry." Therefore any reference to "local missions" here at Calvary Boise is not evangelism nor outreach, but rather an intentional outreach to refugees or immigrants from a different people group and culture altogether.

Missions ≠ International (or local) humanitarian works.

While humanitarian works flow from a heart moved by the love of God and are necessary to effectively love our neighbors, the main point of missions is salvation. Ultimately, the only thing that matters in eternity is salvation to an eternal hope in Jesus Christ. All church ministry ought to be centered on Christ and therefore leverage the needs of the people to present the true and greater spiritual need. Humanitarian and benevolent works may very well follow the provision of Truth cross-culturally but the works themselves are not inherently "missions." Therefore benevolence is a tool for the top priority—verbally communicating the Gospel. Things like medical missions, clean water projects, building projects, etc. are wonderful and often necessary but the primary role of the Church is the propagation of Truth. Missions is doing so in a foreign context.

Missions ≠ Propagating the American church culture.

The Gospel is not the American way of life, salvation in Christ alone is. Our goal is to bring the transcendent Truth of Christ as revealed in Scripture. That said, understanding that each people group expresses themselves in their own respective culture, language, etc., we desire to propagate the essence of Christ and let the form of the church take shape amongst the respective people group. Essence is foundational, form is merely expression.

Missions ≠ Two-week trips (only).

Short-term mission trips are only as good as their long-term impact. The only way a team of foreigners can have a long-term impact is by coming alongside existing missionaries or native ministries in a way that serves and builds them up.

Conviction #3—You can't export what you don't have.

The local church is a group of believers living intentionally to mutually grow one another in spiritual maturity and the church family in number. This only happens through loving and knowing Jesus, loving and knowing one another, and loving and reaching the slice of the world in which they live.

A local church excelling in love, discipleship, and local outreach naturally exports the ministry of the Gospel outside of its existing context. As such, a crucial training ground for missions is engagement in domestic ministries on the home front.

Therefore, our domestic ministries and our disciples ought to be worthy of exporting. If things aren't going well at home, we can't expect to export any ministry or person to another field.

Conviction #4—We're not all missionaries but we do all "live sent."

God does not call everyone to be sent out as a traditional missionary. We see in Acts 13 that while the early church was united together in prayer, the Holy Spirit set apart only a select few for the missionary calling. Those who are not called to go out to proclaim His glory among the nations are called to stay and be salt and light right where God has placed them and to join others in sending those who are called to be cross-cultural missionaries. This is our commission as Christ's blood-bought brothers and sisters—there is not other option.

Conviction #5—The task is finishable therefore we can strategize with the end in mind.

It is easy to participate in missions by simply sending saints internationally with no thought of strategy or logic. While it is good to export a good thing to any and all foreign places, if we look in Revelation, we see a clear picture of the fulfillment of missions that provides some guidance to our efforts.

"Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation" (Revelation 5:9 ESV). Theoretically then, "when the church has been planted in all the people groups of the Earth, and the elect have been gathered in from all the 'tribes and tongues and nations,' then the Great Commission will be complete"¹.

We see that God will bring every people group into the knowledge of salvation through Christ. Currently though, there are many people groups with little or no current or historical Gospel witness at all. From a heart of compassion we will emphasize the need to send missionaries to peoples living in complete darkness with no ability to hear the Gospel.

Conviction #6—Paul-type vs. Timothy-type missionaries.²

Timothy left Lystra, his hometown (Acts 16:1), and became a missionary to a foreign place, Ephesus (1 Timothy 1:3), which had its own elders (Acts 20:17) and outreach (Acts 19:10). This is the model of a Timothy-type missionary: going far away to do Christian work where the church is fairly well established. It has biblical precedent and it is a good thing to do, if God calls you.

But that's not what Paul was called to do. His passion was to make God's name known in all the unreached peoples of the world. He said that he made it his ambition "to preach the gospel, not where Christ has already been named" (Romans 15:20). One of the most

¹ Quoted and modified from Bethlehem Baptist's Mission's Convictions written by John Piper.

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stunning things Paul ever said is in Romans 15:19, 23: “From Jerusalem and as far round as Illyricum I have fulfilled the gospel of Christ...I no longer have any room for work in these regions.”

Astonishingly, he claimed that there was no more room to work between Jerusalem and northern Greece. His work there is done in spite of all the unbelievers that remained. How could he say this? The answer is that he was a *frontier* missionary, not just a cross-cultural missionary. He was called to reach the unreached, where Jesus was not even named yet.

What most Christians don't know today is that there are probably ten times more Timothy-type missionaries in the world than there are Paul-type missionaries. And yet there are still thousands of people groups—especially Muslim, Hindu, Buddhist, and tribal peoples—who have no access to a gospel-preaching church in their own culture.

Therefore, our prayer for Calvary Boise is that we put a very high priority on raising up and sending frontier missionaries—Paul-type missionaries. Not that we diminish the sacrifice and preciousness of the Timothy-type missionaries, but that we realize what the utterly critical, uniquely missionary need is in the world, namely, that there are thousands of people groups with no access to the saving knowledge of Jesus. Only Paul-type missionaries can reach them. That must be a huge priority for us.

Timothy-type missionaries play the crucial role of raising up Paul-type missionaries among the peoples with whom they are working.

Conviction #7—The goal of missions is an indigenous, Christ-worshipping, church-planting movement.

There are wonderful benefits and drawbacks to cross-cultural ministry. A foreigner can often times gain an audience for the Gospel message easier than a local. Unfortunately though, a foreigner will never fully understand the nuances of culture and the heart language of a people group like a local. Also there has historically been long-term detriment to a culture caused by a continuous “colonial” Christian presence. The damage is typically in the form of a lack of instilled dignity to native leaders that results in a lack of full ownership of the work of ministry. (This is not applicable in a multi-ethnic setting like a mega city.)

With this in mind, we easily say that the ultimate goal is a thriving, indigenous, church-planting movement. Therefore, in all our missions engagements inside a solitary people group—whether working in a completely unengaged people or a near-reached people—the absolute best case scenario is that the people group receives the Gospel and turns inward to evangelize its own. When this happens, the work of their frontier missionaries in that people group and/or in that location ends.

Here is a missionary version of the most basic discipleship model:

- I arrive, you join.
- I work, you watch.
- I work, you help.
- You work, I help.
- You work, I watch.
- I leave, you stay.

Conviction #8—God sends, the Church affirms, and other organizations partner.³

The Great Commission was given to the church and it is the church's responsibility to identify, train up, send, sustain, partner with, and care for its own missionaries. Our heart is to see Calvary Boise become deeply involved in the whole process of training, sending, and sustaining missionaries.

As a general note, all missionaries are to be sent out under the authority of a local church. Therefore, third parties (missions agencies, etc.) may come alongside and partner with Calvary Boise and our missionaries, but they are never to replace the role and authority of the local church (Acts 13, Philippians 1:3-5, 2 Corinthians 11:9).

One major role of the local church (both leadership and body) is confirming the calling of an individual as a missionary before they are sent. As such our resident missionary program will allow for a 1-year process to accomplish this. This will allow the clear assessment of an individual's giftings and sufficient time to come to a unified recognition of their specific role and calling—whether missionary or not. Going forward, missionaries will not be sent out from Calvary Boise without first submitting themselves to this exit process.

³ Quoted and modified from Sojourn Community Church's Missions Convictions written by Nathan Garth.

Potential missionaries will be identified for the resident missionary process by the pastors and elders in the same manner as potential pastors are identified for pastoral residency. Upon confirmation of the calling, they will officially join a mission team and be commissioned and prayed for by the leadership and body during weekend services. Then they will begin the process of raising support and continuing in labors at Calvary Boise for another 1-2 years until being sent.

Conviction #9—We must send “In a manner worthy of God.”⁴

“You will do well to send them on their journey in a manner worthy of God. For they went out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support such men, that we may be fellow workers with the truth” (3 John 1:6b–8).

There is a big difference between a church that “has” missionaries (on the back of their bulletin or as a line item in their budget) and a church that “sends” missionaries. According to this verse, there is a biblical mandate that we ought to support missionaries well.

To send in a manner worthy of God is to understand the challenges of being on the field and thus provide some aspect of support and care—whether spiritually, practically, emotionally, or financially—from a sense of brotherly love, compassion, and duty to partner in the proclamation of the Gospel.

The remaining convictions detail *how* we feel led to live this out.

Conviction #10—Communication is key.

Without communication, nothing can be accomplished.

PASTORAL LEADERSHIP TEAM TO CHURCH BODY

To kick off the communication process, Lead Pastor Tucker Maile announces any new missionary to the church family during weekend services once the eldership has identified and confirmed them as a resident missionary. Once a team is formed with a specific destination to plant a church, the Lead Pastor provides sufficient details about the mission’s vision, objectives, and needs. Then, the Lead Pastor will specifically and strategically ask the body to pray about their individual role in supporting this effort. The Lead Pastor will then commission and pray for the mission team and our church as we come alongside them.

Once the mission team is sent out, the main source of information regarding the team will come from church leadership. There are several avenues that will be utilized to communicate missionary information to the church body:

- ChurchbyCalvary / FAQ – weekly updates from the pastors to the church body (yet to be established).
- Weekly pulpit announcements updating the body on our missions/missionaries (yet to be established).
- Direct interaction through short-term mission trips.
- Distribution of these Missions Convictions during Commissioned Week, available every weekend at the Welcome Center in the lobby, handed out to newcomers during New to the Fellowship, and as an appendix to all missionary information packets.
- Praying for missionaries either at Missions Prayer or by following @global.missions on Instagram.

MISSIONARY TO CALVARY BOISE PASTORAL TEAM

We want to have a relationship built on open and frequent communication. This is no less than a phone call/FaceTime/Skype call between the missionary team and the Missions Pastor monthly. Ideally, regular texts, emails, etc. will also occur simply because we want to be closely knit and know how our missionaries are mentally, spiritually, emotionally, and physically. We also want to hear how the work is going because we want to know how to praise, how to pray, and how to advocate for the mission and the team.

MISSIONARY TO BODY COMMUNICATION

As much as possible, we desire direct communication between the missionary and the individuals and families composing our church. Therefore, we are committed to develop Church-Based Teams (yet to be launched) to support each missionary. Directly participating in the ministry of sending will build up the saints of Calvary Boise in the faith as we all moved to pray, support financially, and observe the progress of the Gospel around the world. Ongoing communication must be a commitment by both parties. Regular (monthly/quarterly) updates from the missionary are expected in order to maintain unity and an awareness of needs.

Whenever a missionary is in town on furlough, they will be also be given opportunities to engage with the entire church family. This may happen on the weekend during service and/or during Missions Prayer, Pray for the Nations, or a special meet-up time.

⁴ Quoted and modified from Bethlehem Baptist’s Mission’s Convictions written by John Piper.

Conviction #11—High value is placed on both the progress of the mission and the ongoing spiritual renewal of the missionary.⁵

At the foundation of this conviction is the truth that love and relationship undergird God’s action in the world. It is this love and relationship that moved Christ to come and dwell among men and rescue mankind (John 1:1-9). Because of this reality, God invites people into relationship with Him and then their works flow out. Ephesians 2:4 says, “But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ,” and then goes on to say in verse 10, “For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” Love and relationship are at the core of life and ministry.

In very practical ways, this means that Calvary’s primary goal is to see our missionaries growing and thriving spiritually while also pushing them to invest deeply in the progress of the mission. The New Testament epistles seem to exemplify this and are the reason we too say to our missionaries, “For God is my witness, how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God” (Philippians 1:8-11).

Conviction #12—Missions should happen within a team context.⁶

Given our conviction to support missionary health in both personal and professional life through community, we can’t help but desire that missionaries operate in the context of a team. Throughout the Book of Acts we see that Paul placed a priority on doing ministry within the context of a team also. Apart from waiting in Athens for his team to arrive, Paul always did ministry within a team context.

In Acts 13 we see Paul and Barnabas sent out as a team. In Acts 15:39-41 we see two different teams form to go out and do ministry. Acts 16:6-10 shows us that when Paul was given the Macedonian call, he used the term “we” and “us” when talking about God’s leading for ministry: “And when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.” We also see from Acts 18:18, 19:22, and 20:4 that Paul was on a team of eleven that served in Ephesus.

We have observed missionary couples and singles go out alone and within a period of time either burn out, fall into deep isolation that forces them off the field, or begrudgingly stay because there simply aren’t other options. There are so many trials and struggles on the mission field and it simply makes sense for missionaries to live and serve from and within community.

Conviction #13—Prayer is a vital work of successful mission.⁷

The ministry of praying for people groups, missionaries, indigenous believers, and unreached areas of the world is not simply an add-on, but a vital part of international missions. By God’s grace, it is through the prayers of His people that the gospel goes forward and changes the lives of the unreached and unengaged. If we neglect praying for the lost and for the believers that work among them, we neglect the full calling to take the gospel to the nations.

The scriptures cry out to us as believers to be active in the ministry of prayer. Ephesians 6:18-19 calls us to pray for the Church and for missionaries who are reaching the lost. We read in Acts 12:5 that the church was active in praying for Christians who were being persecuted for their faith. Finally, in Luke 10, we see a call to pray for more workers to bring in the harvest of people the Lord has prepared for Himself.

As we faithfully pray for the lost, those who are taking the gospel to them, and for churches around the globe, we are actively engaged in the Great Commission. Prayer must be a foundational activity as we seek to proclaim the gospel, disciple believers, and plant new churches.

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Conviction #14—Relationships lead, finances follow.

Scripture commands us to live with a disposition toward generosity while also being good stewards of the money God has provided (Matthew 5:42 & 25:14-30).

UNITY MUST BE ACHIEVED AND MAINTAINED

When getting behind any cause, financial provisions may or may not follow relationship. We simply do not give to what we do not trust. But even when we trust, we may have nothing to give. Unity of heart and mind must be achieved between the missionary and Calvary Boise by mutually agreeing on these missions convictions and living them out well. This, along with the Lord's provision and His specific leading, will produce financial support from Calvary Boise General Tithe.

LIMITED TIMELINE OF SUPPORT

Just like every healthy child is expected to grow and eventually care for themselves and their family, their society, and beyond, so too every healthy church-plant is expected to grow, care for itself, its society, and beyond. As stated prior, *maturity* is defined as a thriving, indigenous church-planting movement.

Understandably, not every child and not every church-plant matures at the same pace. For this reason, the church-plant's maturity will be nurtured by Calvary Boise with the same loving care that parents provide for their children. The Missions Pastor, pastoral team, and board of elders of Calvary Boise will observe and also exhort and challenge the maturation progress and provide loving care and assistance until its achievement.

Obviously, plans don't always work out exactly as man foresees—only the Lord is wise and knows His sovereign plans—so the plan should be updated in writing on an annual basis as history unfolds. These updates need to be communicated to Calvary Boise each year before the annual budget is established in order to be considered for financial support from the General Tithe.

The annual budget goes live January 1, therefore all updates and financial asks need to be submitted by **July 1**. Calvary Boise's elders will then do a budget retreat and take the entire budget to the Lord in prayer considering the various limitations, needs, variables, etc. of Calvary Boise, the missionary, and their mission field. Also, other factors including but not limited to missionary health, fruitfulness of the ministry, and alignment of current values and objectives, will all be considered as the elders pray over the annual financial asks of all missionaries.

OUR CHURCH FAMILY MUST BE INVOLVED IN THE GIVING

Regardless of Calvary Boise's financial provision through the general tithe, from a place of unity, Calvary Boise desires to advocate for the causes of our missions and then allow the body to participate in supporting/sending our missionaries.

The leadership of Calvary Boise is committed to facilitating the mobilization of financial resources in the body through individual sponsorships. This allows God to move in the hearts of people—moving them to greater faith in God as they partner with the global spread of His kingdom. This also fosters ownership of the work and holds Calvary Boise accountable to distribute information regularly to the body.

Lastly and ideally, each missionary should have a team of sending support (Church-Based Team) where the members are committed to financial, logistical, moral, prayer, etc. support for a duration of time (no less than one year). These teams are best formed before departure. But in the case of our existing missionaries out on the field functioning without them, we at Calvary Boise are working towards facilitating their inception during times when the missionary is home presenting their ministry to the Calvary Boise church family.

Conviction #15—A failure to plan is a plan to fail.

We can't possibly imagine launching in a rocket to outer space without a mathematically charted course, provisions for the whole journey, a solid and trustworthy crew, contingency plans should things go wrong, a ground team providing support, etc. Assuming that the missionary team desires a connection with the sending church and is planning on returning, neither should we imagine sending them off without a legitimate, well thought out, prayed over plan, resources, team, etc.

Simply, a plan details out needed resources, committed members of the team, partners back home, and a foreseeable timeline to achieve the goal of a thriving native church-planting movement. This plan ought to be established before departing.

In order to effectively make the plan, we must pray and seek wisdom and guidance from the Lord. Practically, a study of the people group's culture, worldview, religion, language, other barriers to accepting Christ, economy, etc. should also be completed. This

combination of seeking the Lord and diligent study helps identify the access strategy used to get the missionary team to the people group, the long-term vision for the ministry, the short-term objectives to accomplish the long-term vision, and a detailed list of needed resources and the ways churches and individuals can partner.

Once an identification of the needs have been completed, the plan then needs to be communicated en masse to allow the body to participate. The final draft will be distributed when the missionary team is first commissioned and prayed over, when the team is sent out, and when the team is in town on furlough sharing about the ministry and their needs.

As previously mentioned, we know plans do not always unfold how we initially foresee. Because of this, the plan is expected to adjust to reality and the updated version then needs to be communicated to all partners.