

# HeartCry

MAGAZINE

MISSION  
METHODOLOGY

# GREETINGS

*“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’”*

- Matthew 28:18-20

Dear Co-laborers,

We pray that this special edition of the HeartCry magazine finds you growing in the grace and knowledge of our Lord and Savior Jesus Christ and that you are becoming a more useful instrument in your local church and in the Great Commission. Borrowing from the words of William Carey, we must either go down into the mine ourselves (*i.e.* be missionaries) or hold the rope for those who go down (*i.e.* support missionaries).

Seven years have passed since we our last “Mission & Methodology” edition of the HeartCry Magazine. Since that time, not one thing has changed regarding the Great Commission. It is still the urgent task of the church to “go into all the world and preach the gospel” (*Mark 16:15*), and it is still our duty as individual stewards to live and labor not according to our own designs or impulses, but according to the will of God as it is set forth in the Scriptures!

The work of the Great Commission and the building up of the church must not be driven by zeal alone, nor should we seek to carry out the work according to our own designs and strategies. We are not the “lords” of the Great Commission, but the “stewards”; we are required to do only that which the true “Lord of the Harvest” has commanded (*Matthew 9:36-38*).

For this reason, in this “special edition,” we have set forth those things which should be of greatest interest to those who partner with us in the Great Commission: our mission statement, doctrine, convictions, and ministries. We encourage you to read through each section prayerfully and with your Bibles open. We hope and pray that what you find in these pag-

es will demonstrate that we continue to do God’s work in God’s way.

In closing, keep the cross of our Lord ever before you, and keep the world behind. May the words of the Apostle Paul be the mark of your life:

*“But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.”*

- Philippians 3:7-14

In His Name,  
Paul David Washer  
& the HeartCry Staff

# OUR MISSION

[Our Mission Statement](#)

[Our Doctrinal Statement](#)

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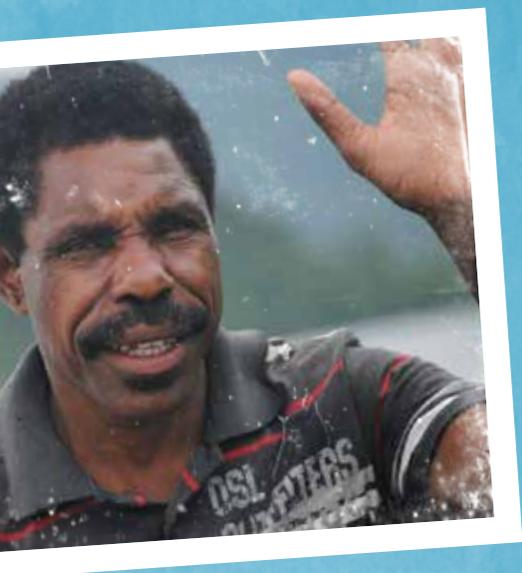
# 01

## OUR MISSION STATEMENT

THE GOAL OF OUR MINISTRY IS TO GLORIFY GOD AND BRING THE GREATEST POSSIBLE GOOD TO HUMANKIND THROUGH THE PREACHING OF THE GOSPEL AND THE ESTABLISHMENT OF BIBLICAL CHURCHES THROUGHOUT THE WORLD BY MEANS OF EQUIPPING AND MOBILIZING INDIGENOUS CHURCHES AND MISSIONARIES.

The HeartCry Missionary Society functions as a partner with and facilitator between autonomous churches and individual donors in the West and indigenous churches in some of the most unevangelized areas of the world, that the gospel might be preached to every creature; the elect might be gathered from every tribe, tongue, people, and nation; and strong local churches might be established among them. Our specific calling is to partner with indigenous churches of like faith and practice in the training and sending of missionaries for the establishment of mature, autonomous, local churches.

In the following pages, we will expound on each significant phrase in the **HeartCry mission statement** (above left). Scriptural texts have also been provided for your benefit.



## TO GLORIFY GOD...

This is the *summum bonum* (Latin: great good or ultimate purpose) of man's existence and of every endeavor in heaven and on earth. The Apostle Paul sets forth this profound theological truth in *Romans 11:36*: "For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." Then, in *1 Corinthians 10:31*, he applies this high theology to every aspect of life: "Whether, then, you eat or drink or whatever you do, do all to the glory of God." If we are commanded to glorify God even in the most insignificant matters, how

much more in the greatest commission He has given to the Church!

We must go into all the world and preach the gospel out of a sincere love and genuine concern for fallen humanity (*Matthew 9:35-38*). But there is an even greater motivation—our love for God (*Matthew 22:36-38*) and our desire to see Him glorified in "every nation and all tribes and peoples and tongues" (*Revelation 5:9; 7:9*)! As the Moravian missionaries often exclaimed, "Shall not the Lamb receive the full reward for His sufferings?"

## TO BRING THE GREATEST POSSIBLE GOOD TO HUMANKIND...

Those who desire to glorify God will also seek to do all that is in their power to benefit humans, who have been created in His image (*Genesis 1:26-27; James 3:9*). A lawyer once asked Jesus which of the commandments in the Law is the greatest. Jesus' response was, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind"; then He named the second greatest: "You shall love your neighbor as yourself." Finally, He concluded with the following declaration: "On these two commandments depend the whole Law and the Prophets" (*Matthew 22:37-40*).

From Christ's words we learn that those who truly love God will love those whom He has made in His own image (regardless of how distorted that image has become) and will seek their greatest good. This truth is also set forth in the words of the Apostle Paul in *Galatians 6:10*: "So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith."

The Scriptures clearly teach that we as Christians must seek the great-

est possible good for all humankind; but how is this to be achieved? Although works of charity and benevolence have their place, the "greatest good" that we can accomplish for humanity is to preach the gospel of Jesus Christ to all the world. It was through the incarnation and redemptive work of Christ that "the kindness of God our Savior and His love for mankind appeared" (*Titus 3:4; John 3:16*). And it is through our proclamation of this event that our kindness for mankind is manifested. When people are reconciled to God, they become reconciled to one another. When their minds are illuminated to understand the will of God and their hearts are submissive to His commands, they prosper as individuals and as communities. The Scriptures declare, "Blessed is the man whose delight is in the law of the Lord" (*Psalms 1:1-3*) and "blessed is the nation whose God is the Lord" (*Psalms 33:12*). Finally, the purpose of our preaching is not merely or primarily to help men have the best possible lives in this world, but to prepare them for the life to come!

## THROUGH THE PREACHING OF THE GOSPEL...

The gospel is **the** message through which people are reconciled to God, and it is the means by which they grow in godliness. Individuals are not changed by culture; rather, culture is changed by individuals who have been transformed by the power of the gospel. The Apostle Paul is very clear that the gospel alone "is the power of God for salvation to everyone who believes" (*Romans 1:16*); and Peter agrees when he declares, "There is salvation in no one else [but Jesus]; for there is no other name under heaven that has been given among men by which we must be saved" (*Acts 4:12*).

The gospel is not only preeminent in the conversion of the sinner, but it also takes "first place" in the sanctification of the saint. In *I Timothy 3:16*, the Apostle Paul writes, "By common confession, great is the mystery of godliness." Then Paul goes on to define the gospel which he preached: "He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory." The great truth communicated through this text is that the gospel is not only the power of God for salvation, but it is also the means through which God's people grow to maturity and are conformed

to the image of Christ. The more the converted heart understands about what God has done for His people in Christ, the more fortified, invigorated, Christ-like, and useful it will be.

Finally, if we truly believe that the gospel is the power of God to save and to sanctify, then it will be at the heart and center of all our preaching. The believer needs the full counsel of God revealed through all the Scriptures (*II Timothy 3:15-17; Romans 15:4*); but the gospel is the center and apex of it all! Paul wrote, "For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness" (*I Corinthians 1:22-23*). Then the apostle pointed out that what he believed he also practiced: "And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God" (*I Corinthians 2:1-5*).

## AND THE ESTABLISHMENT OF BIBLICAL CHURCHES...

A biblically mature church is a body of baptized believers in Jesus Christ, in a specific geographic location, who are of like faith in the Scriptures, committed to one another's edification, under the

teaching and authority of qualified elders and deacons, obedient to the ordinances (baptism and the Lord's Supper), practicing church discipline, and evangelizing the world through the preaching of the gospel.

Such a church was the goal of the apostolic ministry (Ephesians 3:10-11, 21; 4:11-13), and it continues to

be the goal of all true mission work today.

**A BIBLICAL CHURCH IS** *that which seeks to conform its faith and practice to the Scriptures, especially in the following areas: expository preaching, theology, the gospel, evangelism and conversion, membership, church discipline, discipleship, leadership, prayer, and missions (see Nine Marks of a Healthy Church by Mark Dever).*

**A BIBLICAL CHURCH IS** *the result of costly and arduous labor. Apart from some unusual work of the Spirit, it may take years of a missionary's life to establish one biblical work. While we recognize the need for the rapid advance of the gospel, we cannot find any biblical methodology for missions other than evangelizing the nations through the preaching of the gospel and the establishment of local churches.*

**A BIBLICAL CHURCH IS** *foundational to a self-sustaining, ever-multiplying missions effort. The missionary endeavor is most advanced not through an ever-increasing number of mission agencies, but through an ever-increasing number of strong local churches that are devoted to the Great Commission.*

**A BIBLICAL CHURCH IS** *the evidence of a genuine work of God. The goal and true litmus test of all our missionary endeavors is the planting of biblical local churches that are training elder-qualified men (II Timothy 2:2) and sending them out to establish other local churches of like faith and practice. Evangelistic decisions and even baptisms are not accurate measures for determining the effectiveness of a missionary or a ministry.*

**A BIBLICAL CHURCH IS** *the "pillar and support" of the truth. The church is to be the guardian, messenger, and example of truth; and the great and enduring bulwark against error (I Timothy 3:15). It is also the "salt of the earth" and the only entity that can preserve a nation or people from self-deceit, moral decay, and self-destruction (Matthew 5:13). Therefore, biblical doctrine and practice must prevail over pragmatism and cultural sensitivity. The church exists under the headship of Christ (Ephesians 1:22) and must be governed by His Word. The Scriptures are the inspired and all-sufficient rule of faith and practice for the church (II Timothy 3:16-17).*

## THROUGHOUT THE WORLD...

The gospel is to be preached to every creature in every nation of the earth. The Great Commission is not a ministry option to be debated by the church; it is a direct command from the Lord Himself (*Matthew 28:18-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8*). Thus, each generation of churches and individual believers

should see itself as accountable to God for using its talents, time, and resources for the advancement of the gospel into "every nation and tribe and tongue and people" (*Revelation 5:9; 7:9; 14:6*). The Apostle Paul wrote, "For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do

not preach the gospel" (*I Corinthians 9:16*). Although we must recognize that Paul's calling was unique, even among the other apostles, the burden he carried and the compulsion which drove him may be applied in varying degrees to every believer and every church. We are all "servants of Christ" and "stewards of the myster-

ies of God" (*I Corinthians 4:1*), and "it is required of stewards that one be found faithful" (*I Corinthians 4:2*). After we have done all that we have been commanded, we "have nothing to boast of" (*I Corinthians 9:16*); but are to say, "We are unworthy slaves; we have done only that which we ought to have done" (*Luke 17:10*).

## BY MEANS OF EQUIPPING AND MOBILIZING INDIGENOUS CHURCHES AND MISSIONARIES.

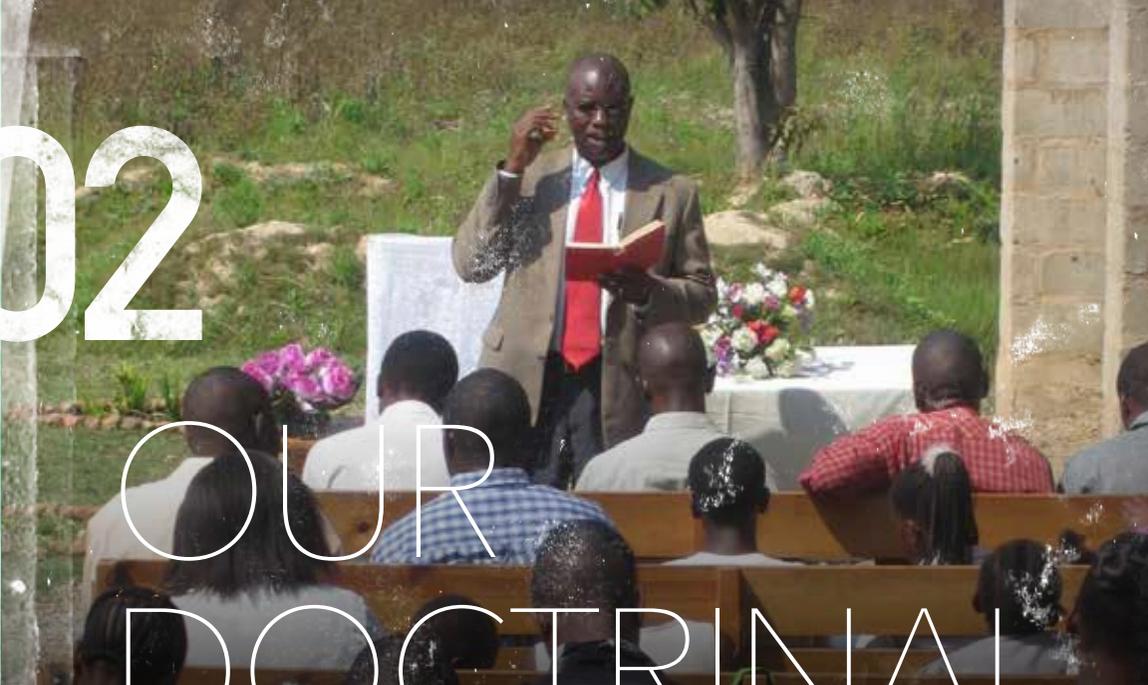
The adjective "indigenous" [from the Latin word *indigena* = native] denotes a person or thing that originates or is identified with a specific geographic location, people group, or culture. For example, the Lozi Tribe is indigenous to Western Zambia. A person born and raised in Paris, France, is "native" or "indigenous" to Paris. Likewise, an indigenous missionary

is a person who has been called by God to preach the gospel and plant a church among his own people.

Although HeartCry recognizes the great importance of sending missionaries from the West to the unevangelized peoples throughout the world, we believe that we are led of the Lord to support indigenous or native missionaries so that they might evangelize their own peoples. Therefore, we seek to work with indigenous congregations, elders, and missionaries of integrity and faith in the unreached world to help them in evangelizing, discipling, and establishing churches among their own peoples. This strategy will be set forth with greater thoroughness and clarity in the pages to come.



# 02



# OUR DOCTRINAL STATEMENT.

The great end of any church or missionary endeavor should not be the sending forth of missionaries but the sending forth of God's truth through missionaries. It is unwise and even perilous to make missions or evangelism a rallying point for believers or congregations of diverse or undefined doctrinal viewpoints. Truth and the desire to make it known among the nations must be the uniting force. Since missions is primarily a task of communicating God's truth to the nations, biblical doctrine is primary. Any church or missionary agency that does not concern itself with biblical doctrine or generalizes its doctrinal statement in order to maintain fellowship with the greatest number of professing Christians and supporters has lost its very purpose and possibly its very soul.

**THE SCRIPTURES.** The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith, and obedience.

**GOD.** There is but one God, the Maker, Preserver, and Ruler of all things; having in and of Himself all perfections and being infinite in them all; and to Him all creatures owe the highest love, reverence, and obedience.

**THE TRINITY.** God is revealed to us in three distinct Persons—Father, Son, and Holy Spirit—each with distinct personal attributes and roles, but without division of nature, essence, or being.

**PROVIDENCE.** God, from eternity, decrees or permits all things that come to pass and perpetually upholds, directs, and governs all creatures and all events; yet not in any way as to be the author or approver of sin, nor to destroy the free will and responsibility of intelligent creatures.

**ELECTION.** Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified, and glorified.

**THE FALL OF MAN.** God originally created man in His own image and free from sin; but through the temptation of Satan, man transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity [*i.e.* descendants] inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and (as soon as they are capable of moral action) become actual transgressors.

**THE MEDIATOR.** Jesus Christ, the only begotten Son of God, is the divinely appointed Mediator between God and man. Having taken upon Himself human nature—yet without sin—He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, rose again on the third day, and ascended to His Father, at whose right hand He lives forever to make intercession for His people. He is the only Mediator; the Prophet, Priest, and King of the church; and Sovereign of the universe.

**REGENERATION.** Regeneration is a change of heart wrought by the Holy Spirit, who makes alive those who are dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

**REPENTANCE.** Repentance is an evangelical grace wherein the Holy Spirit makes a person aware of the manifold evil of his sin, so that he humbles himself with godly sorrow, detesting sin and abhorring (*i.e.* hating) self, with a purpose and endeavor to walk before God so as to please Him in all things.

**FAITH.** Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ, accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, is accompanied by all other saving graces, and leads to a life of holiness.

**JUSTIFICATION.** Justification is God's gracious and full acquittal of sinners who believe in Christ from all sin, through the satisfaction that Christ has made. It is given not for anything wrought in them or done by them; rather, it is given on account of the obedience and satisfaction of Christ, as they receive and rest on Him and His righteousness by faith.

**SANCTIFICATION.** Those who have been regenerated are also sanctified by God's Word and Spirit dwelling in them. This sanctification is progressive through the supply of divine strength, which all saints seek to obtain, pressing after a heavenly life in willing obedience to all Christ's commands.

**PERSEVERANCE OF THE SAINTS.** Those whom God has accepted in the Beloved and sanctified by His Spirit will never totally nor finally fall away from the state of grace, but they shall certainly persevere to the end. And though they may fall through neglect and temptation into sin, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the church and temporal judgments on themselves; yet they shall be renewed again unto repentance and be kept by the power of God through faith unto salvation.

**THE CHURCH.** The Lord Jesus is the Head of the church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular churches; and to each of these churches He has given needful authority for administering the order, discipline, and worship which He has appointed. The regular officers of a church are bishops (or elders) and deacons.

**BAPTISM.** Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father and of the Son and of the Holy Spirit, as a sign of His fellowship with the death and resurrection

of Christ, of remission of sins, and of his giving himself up to God to live and walk in newness of life.

**THE LORD'S SUPPER.** The Lord's Supper is an ordinance of Jesus Christ to be administered with bread and wine and to be observed by His churches till the end of the world. It is in no sense a sacrifice. It is designed to commemorate His death; to confirm the faith of Christians; and to be a bond, pledge, and renewal of their communion with Him and of their church fellowship.

**THE LORD'S DAY.** The Scriptures and the New Testament church give the example of assembling on the Lord's day (*i.e.* Sunday) for the reading and teaching of the Word of God, worship, prayer, and mutual encouragement—stimulating one another to love and good deeds. It is fitting to view the Lord's Day as a celebration of Christ's resurrection and the redemption of His people.

**LIBERTY OF CONSCIENCE.** God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are in any way contrary to His Word or not contained in it. Since civil magistrates are ordained of God, we ought to be subject to them in everything that is "lawful" or not contrary to the Scriptures.

**THE RESURRECTION.** The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him, and the wicked to be reserved under darkness to judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

**THE JUDGMENT.** God has appointed a day wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds: the wicked shall go into everlasting punishment, and the righteous shall go into everlasting life.

#### **\*ACKNOWLEDGEMENTS:**

*The Heartcry Missionary Society's doctrinal confession is taken in most parts from the Abstract of Principles set down by James Pettigru Boyce, the principle founder of The Southern Baptist Theological Seminary (1859), the first chairman of its faculty (1859-1887), its first president (1888), and its most distinguished professor of Systematic Theology.*

*HeartCry would also identify with the London Baptist Confession of 1689, the Philadelphia Confession of 1742, the New Hampshire Baptist Confession of 1833, and the Baptist Faith and Message of 2000.*





# 03

## Our Core Convictions

# ABOUT MISSIONS

**1. Missions is an impossibility apart from the power of God.** All men of every culture are born radically depraved, at enmity with God, and in opposition to His truth. The conversion of a man and the advancement of missions are an absolute impossibility apart from the supernatural power of the Holy Spirit in regeneration. Modern church growth strategies and many new mission methodologies often overlook this reality.

**2. The Scriptures are sufficient.** The Scriptures are the source and standard for our doctrine, ethics, and ministry. In this, we mean that the Scriptures are not only inspired and infallible, but they are also sufficient. They are all that is needed so that the man of God may be adequate, equipped for every good work (*1 Timothy 3:16-17*). In our desire to fulfill the Great Commission, we will employ those means, strategies, and methodologies which are afforded us in the Scriptures.

The more we stray from the biblical standard and the more we rely upon our own ingenuity or cleverness, the less we will see of the power of God and the advancement of His Kingdom! It is a contradiction to employ unbiblical means in order to propagate biblical truth. It is equally dangerous to employ means that are not warranted by the Scriptures in order to fulfill the very tasks that the Scriptures assign to us.

**3. Prayer is a necessity.** The impossible work of missions can be accomplished only through the power and wisdom of God. Therefore, prayer must be at the forefront of all our missionary endeavors. The first stanzas of the Lord's Prayer prove the necessity of prayer for the advancement of the Great Commission: "Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven" (*Matthew 6:9-10*). Furthermore, we are to pray

for laborers (*Matthew 9:37-38*), open doors (*Colossians 4:3*), and clarity and boldness in the proclamation of the gospel (*Colossians 4:4; Acts 4:29-30*). According to Jesus, it is through prayer that we bear much fruit and so prove to be His disciples (*John 15:7-8, 16*). All the missionary strategies and zealous activities in the world will not compensate for prayerlessness.

**4. The true gospel must be proclaimed.** The gospel is the power of God for salvation (*Romans 1:16*), and the preaching of the gospel is the great *means* and *methodology* of missions. The gospel is, first and foremost, God in Christ reconciling the world to Himself (*II Corinthians 5:19*). It answers the eternal question—the divine dilemma—of how a just God can rightly justify wicked men (*Romans 3:26*). It points to Christ alone, who bore the sins of His people upon the cross (*Isaiah 53:6; I Peter 2:24*), was accursed and forsaken of God (*Galatians 3:13; Matthew 24:46*), and was crushed under His just wrath against sin (*Isaiah 53:10; Zechariah 13:7*). The “good news” of the gospel is that through Christ’s death the justice of God was satisfied and salvation was won for those who believe (*John 19:30*). This is evidenced by the resurrection of Jesus Christ from the dead: “He who was delivered over because of our transgressions, and was raised because of our justification” (*Romans 4:25*).

**5. The gospel transcends culture.** The greatest need of all men of every culture is the clear proclamation of the gospel. Men are saved through the gospel and continue in sanctification through continued growth in the full counsel of God’s Word (*Romans 1:16; I Timothy 3:16; II Timothy 3:15-17*). Although dif-

ferences in culture are to be considered, *it is more important for the missionary to be biblically sensitive than culturally sensitive*. A missionary was once asked how he preached the gospel to a certain remote tribe. He declared, “I do not preach the gospel to a remote tribe; I preach the gospel to men!”

**6. Incarnational missions is essential.** Although there are some effective nonpersonal means of communicating the gospel (e.g. radio, television, internet, literature), there is no substitute for a man living among a people—teaching the gospel to them and living out his faith before them. God sent His own Son to become flesh and  *dwell among us* (*John 1:1, 14; 3:16*).

**7. Only qualified laborers should be sent to the field.** Missionaries must be *mature Christians* in their knowledge of the Scriptures and character. In other words, they should meet the qualifications of an elder as they are set forth in *I Timothy 3:1-7* and *Titus 1:5-9*. Some might object to this statement on the grounds that Paul is referring to elders and not missionaries or evangelists. In answer to this objection, we should realize that Paul is first describing a mature Christian and then demanding that elders *be mature*. It is unwise and dangerous to send anyone to plant a church on the foreign field who is not mature and would not qualify to be an elder in his own church. This also applies to missionary women; although they are not to serve in the office of elder (*I Timothy 2:12*), they also are required to be mature in their character and knowledge of the Scriptures. Furthermore, the Scriptures demand that a church and its elders are not to ordain anyone “too hastily” for they “will share responsibility”

for his sins and the error that may result from his ministry (*1 Timothy 5:22*). Much damage has been done to the church and its testimony on the foreign field because elders and churches have not heeded this admonition.

**8. Superficial evangelism is one of the great obstacles to missions.**

Non-theological preaching, entertaining skits, and gospel films are no substitute for the biblical exposition of the gospel and the full counsel of the Scriptures. Inviting men to raise their hands and pray a prayer is no substitute for the biblical call to repentance, faith, and personal discipleship. Biblical assurance of salvation is not founded upon a past decision (that has no impact on the present) or the mere repetition of the “sinner’s prayer,” but upon the reality of ongoing repentance from sin, faith in Jesus Christ, and progressive sanctification.

**9. The establishment of biblical churches is the primary work of missions.**

There are many gifts and callings in the body of Christ, but all of them are to work together on the mission field with the primary goal of establishing biblical churches. It is not enough to evangelize or even disciple individual converts; we are to unite them in local congregations that follow the clear commands of Scripture.

**10. The autonomy and centrality of the local church is vital.**

While HeartCry Missionary Society works in partnership with indigenous churches, their leaders, and missionaries, it is our non-negotiable theological conviction that each local congregation is independent, autonomous, and directly accountable to and under the headship of Jesus Christ.

Consequently, we are careful to respect, uphold, and affirm the autonomy of our partner churches. HeartCry is not a supra-ecclesiastical authority; rather, it is a society or fellowship of like-minded churches and individual believers moved by the demands of the Great Commission and led by the Spirit of God to strengthen indigenous local churches and their ministers and to partner with them in the fulfillment of the Great Commission.

**11. True missions is costly.**

Amy Carmichael explained that missions is no more and no less than an opportunity to die. We live in a fallen world that is at enmity with God and opposes His truth. Therefore, missions and suffering will go hand in hand. Any advancement of the Kingdom of Christ into the dominion of the devil will be met with warfare. There are many countries and people groups where deprivation, physical suffering, and even martyrdom cannot be avoided.

# OUR METHODOLOGY

## Our Strategy:

*Missionary Support  
Literature  
Training  
Ministry Resources*

## Our Guiding Principles:

*Financial Principles  
Accountability*

# 04

Our Strategy

# MISSIONARY SUPPORT

How do we fulfill the Great Commission? There are two distinct mission strategies that we must consider. They represent different approaches, but they are *not* in opposition. We need not think that we must choose one to the exclusion of the other. Both are viable in their own right and should be employed to fulfill the Great Commission. These two mission strategies are:

**Cross-Cultural Missions.** This is the traditional strategy for doing missions, whereby missionaries are sent to a nation, people group, or culture outside their own; it works through missionaries that are **foreign** to the people group in which they are ministering.

**Example:** A North American church or missionary agency sending and supporting a North American missionary to Romania.

**Indigenous Missions.** This strategy does not send missionaries from one nation, people group, or culture to another; rather, it works through missionaries that are **native** to the people group in which they are ministering.

**Example:** A North American church or missionary agency providing the support for a Romanian missionary to work in Romania among his own people.

## CROSS-CULTURAL MISSIONS

The church has a long and glorious history of cross-cultural missions. The Apostle Paul was a cross-cultural missionary in that he went outside his own people (the Jews) and outside his own country (Israel)

and preached the gospel to the Gentiles. William Carey and Amy Carmichael in India, Hudson Taylor in China, and David Livingstone in Africa are all examples of cross-cultural missionaries.

It is not difficult to see that cross-cultural mission work is indispensable to the Great Commission. How can a people group who is entirely without the gospel come to a saving knowledge of Christ unless missionaries from another culture are sent to them? The Apostle Paul wrote in *Romans 10:14-15*:

*“How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring good news of good things!’” (NASB)*

Cross-cultural missions is biblical and historical, and it is necessary

wherever there exists a people group completely devoid of the gospel message or where the church is still struggling to take root in a culture or people group. In many areas of the world today, there are entire people groups that have no knowledge of Christ. For them to be reached, Christians must leave their own peoples and lands and go to them, bearing the good news. Also, in many areas of the world today, the gospel has been preached to some degree, but the church is still weak and in need of missionaries from another people group to help them continue on to maturity. Finally, there are areas of the world where the church is strong; but this does not mean that God cannot call someone from another people group to minister there as a cross-cultural missionary!

## INDIGENOUS MISSIONS

After two thousand years of missionary activity, over half the world has still not heard the gospel. The traditional missions method of only training and supporting North American and Western European missionaries is not sufficient in itself to reach the world. There are simply not enough missionaries or available economic resources from the West to reach all the nations of the world! A solution to this problem is to support indigenous or native missionaries to work within their own countries and people groups.

In the following, we will consider a few of the benefits of supporting indigenous or native missionaries to reach their own people. However, before we do, we want to reiterate that the indigenous missionary strategy does not eliminate or even reduce the need for cross-cultural missionaries. This is not an “either/or,” but a “both/and” situation. We are not arguing for a moratorium on Western missionaries, but fully recognize the need for thousands more on the field! We are simply seeking to prove that the indigenous missionary strategy is an equally viable missionary method in certain contexts. Some of the ben-

efits of sending indigenous missionaries are:

- 1. Human Resources.** It is a fact that, before going to war, military strategists consider the size of their population as opposed to that of their enemy. This illustrates that the amount of human resources available to carry out a task is extremely important. The world is a very large place—with more than seven billion people. If every Christian in America were a cross-cultural missionary, there would still not be enough missionaries to preach the gospel to all peoples! If we continue to depend only on missionaries from the West, much of the world will never hear the gospel.
- 2. Financial Resources.** It costs a great deal of money to send and support North American and Western European missionaries. Many missionary families require \$3,000 to \$5,000 a month to work in a foreign land where the average salary is often less than \$200 a month. In contrast, the indigenous or native missionary

is able to live on the same salary as his fellow countrymen. This adds up to a tremendous increase in economic power.

- 3. Language and Culture.** Any cross-cultural missionary will testify that differences in language and in culture are two of the greatest obstacles to the work. It often takes a cross-cultural missionary his first term (4-5 years) just to learn the language and adjust to the culture. This means that it is not abnormal for five years and over a quarter of a million dollars to be spent on the mission field while the missionary learns the language, adjusts to the culture, and does a minimum of ministry. In contrast, the indigenous or native missionary has no need to learn the language or adjust to the culture that he has known since birth. From his very first day on the mission field, the indigenous missionary is able to concentrate on his two priorities—evangelizing the lost and establishing churches.
- 4. Identification.** There is a great deal of anti-American and anti-European bias in many of the least evangelized countries of the world. In many people groups, it is virtually impossible for a Western missionary to preach the gospel, because he is rejected for his nationality long before he has the opportunity even to communicate his message! In contrast, the indigenous missionary

has little problem with such bias, because he is of the same flesh and blood as those to whom he preaches. When he is rejected, it is not because of his flag, but because of his gospel. Another problem that missionaries from the West often face is their inability or unwillingness to live on the same level as those to whom they minister. Some Western missionaries live in homes that seem like mansions to the native; they drive expensive cars, while the native takes a bus; and they send their children to private school, while the native sends his to public school. In contrast, the indigenous missionary lives in the same neighborhood, takes the same bus, and sends his children to the same school.

- 5. No Difficult Transitions.** For the cross-cultural missionary, establishing a church is often not as difficult as the later transitional period when the missionary bids farewell and the church comes under national leadership. The church often suffers a great deal during this transitional period, loses members, and is greatly discouraged. Having experienced the prestige of having a Western missionary as a pastor, the church is often no longer willing to accept one of its own. This is not a problem when the church is planted by an indigenous missionary and is under his leadership from beginning to end.

## MISSIONARY SELECTION AND ACCOUNTABILITY

In any missionary endeavor, whether indigenous or cross-cultural, there are two matters of extreme importance: the **selection** and the **accountability** of missionaries. Upon these two things, the mission work will stand or fall. That leads us to two very important questions:

- (1) “How can we know that the missionaries we support are biblically qualified?”**
- (2) “How can we hold accountable the missionaries we support on the field?”**

The answers to these two questions are the same whether we are

working at home or abroad. The primary way to ensure that only qualified missionaries are on the field and that they remain faithful is through the oversight of the local church that has sent them. The HeartCry Missionary Society is based out of Radford, Virginia, and we are a ministry of Christ Church – Radford. Consequently, all of us who labor at HeartCry’s central office are members of this local church; personally known by its elders; and subject to its teaching, counsel, and discipline. This same relationship between the local church and the missionary is what we strive to maintain on the foreign field.

No matter how diligent a missionary society or agency seeks to be, it cannot maintain a qualified missionary force by selecting missionary applicants by mail, through the internet, or even by making periodic visits to the mission field. However, if those missionaries are working under the supervision of biblical and respected local churches and their elders, there can be great confidence that they are serving with scriptural integrity and that the Kingdom of God is advancing in the world.

For this reason, before HeartCry can even consider working in a specific area or with a specific people group, there must be—either within that people group or closely related to it—a biblical church or a fellowship of biblical churches of like faith and practice with which HeartCry may confidently labor. Before a partnership with such a church or churches is formed, the following matters must be considered:

- 1. The Doctrine and Character of the Pastors/Elders.** They must agree with our Doctrinal Statement (see pages 9-11); meet the biblical requirements of the office (*1 Timothy 3:1-7; Titus 1:5-9*); and demonstrate wisdom in the matters of church life, missions, and accountability.
- 2. The Doctrine and Practice of the Church in General.** The teaching and example of the elders must be reflected in the doctrine, organization, and ministry of the church that they pastor. In other words, the church must actually practice what it confesses, especially in the following essential areas: expository preaching, biblical theology, the gospel, conversion, evangelism, discipleship, church leadership, church membership, and church discipline (see *Nine Marks of a Healthy Church* by Mark Dever).
- 3. The Doctrine and Practice of the Church Regarding Missions.** The church and its elders must agree with our Core Convictions About Missions (see pages 12-14). This includes the essentiality of sending to the field only those missionaries who meet the qualifications of an elder (*1 Timothy 3:1-7; Titus 1:5-9*). The sending church must fully recognize the tremendous responsibility of ordaining a missionary and holding him accountable on the field, knowing that God will hold the church accountable for his sins and/or doctrinal error (*1 Timothy 5:22*). The church must also be willing and able to supervise and care for the missionary, to remove him from the field if he proves to be unqualified, and to practice church discipline in matters of unrepentant sin.
- 4. The Reputation of the Church and its Pastors/Elders.** In *Proverbs 27:2*, we read, “Let another praise you, and not your own mouth; a stranger, and not your own lips.” Most of HeartCry’s expansion on the mission field is now the result of trusted churches and elders recommending others that they have known for many years and with whom they have ample fellowship. Over a period of more than three decades, we have developed a network of trusted pastors and churches throughout the world whose recommendations have proven to be both biblical and beneficial to the expansion of the gospel.

If, after extensive dialogue and exploratory visits, it is clear both to HeartCry and to the indigenous church that we should labor together, then HeartCry works with the elders to map out a strategy for sending missionaries to the field. This includes determining the missionaries' financial support so that they and their families might live with dignity among their own people. Our partnership with a church will always begin with only a few missionaries and a great deal of caution. If the requirements of doctrinal and ethical faithfulness, accountability, and transparency are met, then we proceed with greater expansion as the Lord raises up qualified laborers.

HeartCry affirms the autonomy of each local church and recognizes that it has no formal biblical authority over the indigenous churches with which it works. However, HeartCry does reserve the right to withdraw fellowship and cease association

with any church or missionary who has compromised either theologically or ethically. Thus, the nature of the accountability which exists between HeartCry and the indigenous church does not go beyond the fundamental accountability that all brothers and sisters in Christ have with one another.

It might be argued that this strategy is too restrictive and slow. Nevertheless, we believe that it is the only way to support indigenous missionaries while maintaining biblical accountability. It might also be asked, "What about the areas of the world where there are no strong indigenous churches with which we may partner?" In such a case, we believe that we must send cross-cultural missionaries from churches that are biblically mature—men and women who have proven themselves qualified for the field and whom their elders and churches can hold accountable.

## OUR MINISTRY FOCUS

There is a great deal of "missionary" activity in the world today, but only that which is according to the will of God will have any true and lasting impact. The Apostle Paul warns us that on the Day of Judgment, "fire itself will test the quality of each man's work. If any man's work which he has built remains, he will receive a reward. If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire" (*I Corinthians 3:13-15*). "Doing what is right in our own eyes" is not a guarantee that we are pleasing to God (*Judges 17:6; 21:25*), and "zeal without knowledge" can result in great loss (*Romans 10:2*). For this reason, it is important not only to know how HeartCry selects and holds missionaries accountable but also to know what the men and women we support on the field actually do. The primary ministries of the missionaries we support can be divided into five specific categories:

- 1. Church Planters.** These are missionaries sent forth with the specific ministry of establishing autonomous churches. A church planter is not one who merely aids in church planting or comes alongside those who are planting churches, but is one who is actually planting a church. This is and must continue to be the primary focus of HeartCry's ministry.
- 2. Pastor / Church Planters.** These are pastors whose churches are actively involved in planting other new works and mentoring their leadership. The support enables them to facilitate their church-planting activities.
- 3. Evangelists.** The evangelist holds an essential ministry in the diffusion of the gospel (*Ephesians 4:11*). As it is used in the New Testament (*Acts 21:8; Ephesians 4:11; II Timothy 4:5*), the term refers to a special class of traveling missionaries who "gospelize"

communities. Evangelists are often the forerunners to church planters and work in partnership with them.

**4. University Workers.** Throughout the history of world missions, the church has been strengthened by its work on the university campus. Therefore, we cannot neglect this vital and fruitful ministry. However, this ministry must be guided by several biblical principles.

**a. Qualifications:** The university worker must meet the requirements of a godly minister in doctrine and practice (*1 Timothy 3:1-7*). Youth, zeal, and a winsome personality are not alone sufficient.

**b. Primary Focus:** The work must be theological/doctrinal in nature. The university worker must hold his or her primary ministry to be the diffusion of biblical truth. Thus, the worker must be diligent to present himself approved to God as a workman who does not need to

be ashamed, accurately handling the word of truth (*1 Timothy 2:15*).

**c. Goal:** Although on-campus student meetings and discipleship groups can be beneficial, the end goal of the work must be the students' incorporation into a biblical church with members of all ages. Student meetings are not a substitute for the local church.

**5. Others.** The support of church planters is and must continue to be our primary ministry. However, understanding God's providence, we cannot rule out the possibility of giving support to some other category of ministry not mentioned above. A few examples of such an exception might be the long-term support of Bible teachers in a training center, of workers in a theological training by extension program, or of a person or ministry active in the translation of books or training materials.





05

# LITERATURE

Throughout the history of the church and her mission in the world, the distribution of Bibles and literature has played a key role. Only the Scriptures give “the wisdom that leads to salvation through faith which is in Christ Jesus” and is able to “equip the man of God for every good work” (// *Timothy 3:15-17*). Therefore, we must do everything in our power to ensure that every child of God has access to the Word as a lamp to his feet and a light to his path (*Psalms 119:105*). Of a lesser but still great importance, we must also seek to distribute sound lit-

erature which will help God’s people to interpret and understand the Scriptures. From *Ephesians 4:11-12*, we understand that God has given “teachers” to the church “for the equipping of the saints for the work of service, to the building up of the body of Christ.” Although the great teachers of the past cannot come back from the dead and the great preachers of today cannot be in every country of the world, their helpful teaching can be heard around the world through the distribution of literature!

## BIBLE DISTRIBUTION

HeartCry distributes Bibles for the purpose of evangelism and the strengthening of the church.

With regard to evangelism, paperback New Testaments and portions of the Scriptures may be distributed in street evangelism, evangelistic Bible studies, or through pastoral visits to homes. We must be generous with the Word and make sure that no desiring heart is without the Scriptures. However, we must also make sure that the Scriptures are not handed out indiscriminately or without discernment, thereby wasting God’s resources.

With regard to the church, we believe that it is imperative that every believer have a complete Bible of his or her own. In fact, we consider this

to be our first and great responsibility in distributing the Scriptures. Paul writes in *Galatians 6:10*, “So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.” It may be hard to believe, but there are still many Christians in the foreign field who do not own a Bible or have personal access to one. We have known of situations in which one Bible was shared by an entire congregation and the pastor was required to ask permission from the church in order to carry the Bible with him during missionary journeys to other villages. Such famine of God’s Word among God’s people is simply unacceptable and cannot be tolerat-

ed. Our strategy for Bible distribution among believers is as follows:

- (1) We purchase Bibles in bulk rate in order to lower the cost.
- (2) Wherever possible, we purchase Bibles inside the country of distribution in order to avoid problems with shipping and customs.
- (3) We purchase hardback or vinyl Bibles with pages that are glued and sewn together. Paper back Bibles with glued pages are cheaper; but they will not last, especially in rural areas such as the jungle, where humidity is extremely high.
- (4) We purchase Bibles that contain both the Old and New Testaments and (where possible) a concordance—the only study tool that many believers will ever own.
- (5) We distribute Bibles through local churches and their elders. This provides the greatest possible assurance that the Bibles are being given to those who most desire them and will read them.
- (6) We often (not always) sell Bibles at a discount rate rather than giving them away for free. We take great pains to ensure that no genuine believer leaves without a Bible, but we often require that something of value be given (we have given Bibles in return for chickens, fish, coffee beans, etc.). By purchasing the Bible instead of receiving it as charity, the believer's personal dignity and sense of responsibility remain intact. The believer's offering is then used to purchase and subsidize more Bibles for other believers.

## LITERATURE DISTRIBUTION

Many indigenous missionaries and pastors in the foreign field have been limited by their poverty from having an adequate library to use as a resource for studying the Scriptures. There are ministers on the foreign field who have served for years and have been used of God to establish several congregations, yet have never even owned a concordance or Bible dictionary. How much more prosperous would their ministries have been if they had been privileged to have even the most basic tools for Bible study? It is for this reason that HeartCry seeks to provide books, multi-volume sets, and pastoral libraries to indigenous missionaries and pastors on the foreign field.

1. **Pastoral Libraries.** Such a library may include a Study Bible, an exhaustive concordance, a Bible dictionary, a one-volume commentary on the Bible, and a systematic theology. The cost of a pastoral library is usually between \$150 and \$200 (U.S.), but the fruit of such a gift cannot be measured. It is humbling to see indigenous workers who have labored for years literally weeping with joy upon receiving an exhaustive concordance and a Bible dictionary. For many, it is an answer to years of prayer.
2. **Seminary or Bible Institute Libraries.** There are many sound Bible institutes and seminaries on the mission field that are extremely limited in their resources, especially with regard to literature. Every time we help them extend their libraries, we are helping them train their students and thereby extend the reach of the gospel.
3. **Literature for Training Conferences and Theological Training by Extension.** Throughout each year, HeartCry holds several training conferences for its missionaries and other invited pastors. When possible, we also provide the attendees with appropriate books for further study.
4. **Single Volumes.** There are certain books that all Christians ought to read and other books that are necessary for addressing

specific needs and problems in a specific people group where we work. For this reason, the HeartCry coordinators for each region

of the globe are constantly seeking to discover the spiritual needs of their specific areas and provide the appropriate literature.

## LITERATURE TRANSLATION

Often, books or training materials that are most needed in a certain area of the world have yet to be translated. This is mostly due to the fact that translation (of any work) is typically a lengthy and costly process. The work requires at least one translator with sufficient language skills in the necessary two languages. Furthermore, translators must possess the theological expertise to ensure that the nuances of the text have been properly

communicated. Finally, the editing process can often be as difficult as the translation itself. In spite of all these obstacles, several years ago, HeartCry recognized the need for the translation of sound literature and began to labor in this difficult ministry. Over the years, we have discovered that the fruit is far beyond the labor required.

Below is an inexhaustive list of some of the translation works that HeartCry has sponsored.

### ASIA

#### CHINA ▶ Mandarin

**Completed:** *Gospel Assurance and Warnings* BY PAUL WASHER | *The Holiness of God (DVD series)* BY R.C. SPOUL

#### CAMBODIA ▶ Khmer

**Completed:** *The Gospel's Power and Message* BY PAUL WASHER | *Reformation Heritage Study Bible: Book Outlines and Introductions*

#### MYANMAR ▶ Falam Chin

**In Progress:** *Recovering the Gospel trilogy* BY PAUL WASHER

#### ▶ Lahu

**In Progress:** *The Gospel's Power and Message* BY PAUL WASHER

#### PAKISTAN ▶ Urdu

**Completed:** *What Is a Healthy Church?* BY MARK DEVER | *Church Membership* BY JONATHAN LEEMAN

#### INDIA ▶ Hindi

**Completed:** *Recovering the Gospel trilogy, Gospel Booklet* BY PAUL WASHER | *Justification and Regeneration* BY CHARLES LEITER  
**In Progress:** *The Holiness of God (DVD series)* BY R.C. SPOUL | *Knowing the Living God, Discovering the Glorious Gospel* BY PAUL WASHER | *Reformation Heritage Study Bible: Book Outlines and Introductions* | *Redemption Accomplished and Applied* BY JOHN MURRAY | *ESV Study Bible*

#### ▶ Tamil

**Completed:** *Commentary on the Gospel of John (Volume 1)* BY J.C. RYLE

**In Progress:** *The Holiness of God (DVD series)* BY R.C. SPOUL

#### ▶ Telegu

**In Progress:** *Strange Fire* BY JOHN MACARTHUR | *Recovering the Gospel trilogy* BY PAUL WASHER | *Redemption Accomplished and Applied* BY JOHN MURRAY

#### NEPAL ▶ Nepali

**Completed:** *Sound Doctrine* BY BOBBY JAMIESON | *Church Elders* BY JERAMIE RINNE | *Expository Preaching* BY DAVID HELM

## EUROPE

### ITALY ▶ Italian

**Completed:** *The Gospel's Power and Message, Gospel Booklet* BY PAUL WASHER

**In Progress:** *The Gospel Call and True Conversion* BY PAUL WASHER

### GERMANY ▶ German

**Completed:** *The Holiness of God (video series)* BY R.C. SPOUL

### NETHERLANDS ▶ Dutch

**Completed:** *Recovering the Gospel trilogy* BY PAUL WASHER |

*Justification and Regeneration* BY CHARLES LEITER

### CROATIA ▶ Croatian

**Completed:** *The Gospel's Power and Message* BY PAUL WASHER

### SWEDEN ▶ Swedish

**Completed:** *The Gospel's Power and Message, The Gospel Call and True Conversion* BY PAUL WASHER | *The Difficult Doctrines of the Love of God* BY D.A. CARSON | *Family Worship* BY DON WHITNEY | *What Is the Gospel?* BY GREG GILBERT | *What Is a Healthy Church?* BY MARK DEVER | *Don't Waste Your Life* BY JOHN PIPER | *Martin Luther: A Guided Tour of His Life and Thought* BY STEPHEN J. NICHOLS | *Over 440 Sermons, Videos, and Articles*

**In Progress:** *Morning and Evening* BY CHARLES H. SPURGEON

## EURASIA

### RUSSIA ▶ Russian

**Completed:** *Systematic Theology* BY LOUIS BERKHOF | *The Doctrine of God* BY GERALD BRAY | *The Providence of God* BY PAUL HELM | *The Work of Christ* BY ROBERT LETHAM | *The Holy Spirit* BY SINCLAIR FERGUSON | *The Church* BY EDMOND CLOWNEY | *Exegetical Fallacies* BY D.A. CARSON | *Justification and Regeneration* BY CHARLES LEITER | *Recovering the Gospel trilogy, The One True God, The Truth About Man* BY PAUL WASHER

**In Progress:** *The Person of Christ* BY DONALD MACLEOD | *The Revelation of God* BY PETER JENSEN | *Behold Your God* BY JOHN SNYDER | *Glimpses of the Inner Life of Our Lord* BY WILLIAM BLAIKIE | *The Emotions of Jesus* BY HENRY LAW

### ARMENIA ▶ Armenian

**Completed:** *Knowing the Living God* BY PAUL WASHER

## MIDDLE EAST

### AFGHANISTAN ▶ Dari

**In Progress:** *150 Articles from 9Marks Journals*

### EGYPT ▶ Arabic

**Completed:** *Justification and Regeneration* BY CHARLES LEITER | *Nine Marks of a Healthy Church* BY MARK DEVER

**In Progress:** *Knowing the Living God, Recovering the Gospel trilogy* BY PAUL WASHER | *Expositional Preaching* BY DAVID HELM | *Taking God at His Word* BY KEVIN DEYOUNG | *Church Membership* BY JONATHAN LEEMAN | *Church Elders* BY JERAMIE RINNE | *Church Discipline* BY JONATHAN LEEMAN

## SOUTH AMERICA

### PERU ▶ Spanish

**Completed:** *Knowing the Living God, Discovering the Glorious Gospel, Recovering the Gospel trilogy* BY PAUL WASHER | *Clouds Without Water (DVD series)* BY JUSTIN PETERS



# TRAINING

The greatest need of the church both here and abroad is the training of laborers in sound doctrine, godliness, and the ability to communicate God's truth to God's people. Therefore, we believe that we can best advance the cause of Christ in the world through the training of His ministers in biblical doctrine and practice (*II Timothy 2:2*).

As Christians living in the West, we have an almost unlimited access to the Scriptures, we may study in the Bible institute or seminary of our choice, and we are privileged to have most of the great books of Christianity translated into our own language. This has been God's blessing upon the West, and there is no need for us to apologize for our abundance. However, such blessings should motivate us to make the same resources and opportunities available to our brothers and sisters in the rest of the world.

It is this sense of blessing and debt that moves the HeartCry Missionary Society to train and provide resources for indigenous missionaries in some of the most remote parts of the earth. Our goal is to strengthen them in the

very foundations of the Christian ministry (hermeneutics, theology, expository preaching, intercessory prayer, sacrificial service, and personal evangelism), that they might be faithful and effective ministers of God.

To put it bluntly, our passion and goal is to demonstrate to God's men that God's Word is not only inspired but also sufficient for every good work (*II Timothy 3:16-17*). If they will be diligent to present themselves approved to God as workmen who do not need to be ashamed, accurately handling the word of truth (*II Timothy 2:15*); if they will "give attention to the public reading of Scripture, to exhortation and teaching" (*I Timothy 4:13*); if they will "preach the word, being ready in season and out of season to reprove, rebuke, exhort, with great patience and instruction" (*II Timothy 4:2*); then God will prosper their ministries, and God's people will be blessed through them.

In striving toward our goal of building up the indigenous church and its ministers, we have adopted the following means.

## MISSIONARY CONFERENCES

We consider the training of HeartCry missionaries, pastors, and evangelists to be one of the greatest privi-

leges entrusted to us by God. This training takes its most personal form in our semi-annual Bible conferences,

which are held in the countries where there is greatest need. Throughout the year, we are able to have an influence on the theology and praxis of hundreds of worthy laborers, many of whom have not had the privilege of studying in a formal Bible institute or seminary. A conference is usually held for four days, and the main areas of concentration are hermeneutics, systematic theology, expository preaching, pastoral ministry, family, and devotion. Once the conference is finished, the video recordings are uploaded to the HeartCry website and distributed by various other means within the country to make the material available to as many hearers as possible.

At the moment, we have been blessed with a wonderful group of pastors, teachers, and evangelists from around the globe who make up

our conference teams. They are men who have given themselves to know God and His Word. The conference speakers see this work as a privilege and often either pay their own way or are sponsored by their home church. Such dedication on their part allows us to continue directing the greater part of the donations entrusted to us to the needs of the indigenous missionaries.

In many ways, the HeartCry conferences function as a double blessing in that those who teach often return to their home countries as blessed and encouraged as the indigenous missionaries who have been taught. It is very encouraging to teach the Word to laborers who sit on the edge of their seats to hear every word and who soak up truth with overwhelming gratitude and joy.

## BIBLE INSTITUTES

Another ministry through which we seek to equip indigenous missionaries is theological education. In addition to regional conferences for our missionaries, we also support several training institutions.

In Zambia, HeartCry helps fund three ministerial colleges: the Lusaka Ministerial College in the capital, Covenant College in the east, and the Copperbelt Ministerial College in the north. In Kenya, HeartCry supports the Kenyan Reformed School of Theology, which currently trains pastors from Kenya, Uganda, and South Sudan.

In Peru, South America, HeartCry supports the Baptist Theological Centers (CTB) based in the capital city of Lima. It is founded and directed by British missionary David Barnes, and it is designed specifically for pastors already serving in the ministry. The Lord has expanded CTB's ministry and influence over the past three years, and they are currently instructing over one hundred pastors and other students in several different locations throughout Peru's cities, mountains, and jungles.

## PARTNERSHIP WITH 9MARKS

9Marks, along with senior pastor Mark Dever and the Capitol Hill Baptist Church (CHBC) in Washington, D.C., have been at the forefront of calling churches back to the standard of Scripture. They have produced a plethora of sound literature on the church and have developed a program to train men in the context of their church.

In the past two years, HeartCry has partnered with 9Marks by distributing their literature in many areas where we work. We also provide scholarships for indigenous missionaries to study in 9Marks' extended International Intensive. This ten-day training program at CHBC gives pastors a "behind-the-scenes" look into the work of pastoring and the practi-

cal ministry of the church. We believe that this is an absolutely essential ministry. Churches, both at home and abroad, need biblical pastors who are

committed to organizing and directing their churches according to the pattern set forth in the Scriptures.

## STUDY SCHOLARSHIPS

HeartCry has given several scholarships to indigenous ministers so that they may study in seminaries here in the U.S. and abroad. Pastors

and missionaries from Belarus, Nepal, India, Peru, Jordan, and Romania have benefited from this ministry to this point.

## CHINA BRIDGE CONFERENCES

Every two months for the last several years HeartCry has sent preachers and teachers to Los Angeles and Toronto to preach to the Mandarin-speaking Chinese community. These sermons are then uploaded to various websites that are available to Chinese Christians in China and throughout the world (approximately one billion people worldwide speak Mandarin). Last year, it was decided to work exclusively through the Toronto location. The primary objective is to teach sound theology and practice to the Chinese Christians around the

globe. Some of the main themes have been: the doctrine of God, the gospel of Jesus Christ, repentance and faith, regeneration, justification, and sanctification. A few years ago, Dr. Sam Waldron and others taught through the 1689 London Baptist Confession for more than a year. Brother Paul Washer has been teaching through the doctrine of God for the last two years. We currently have two hundred and thirty-five sermons available, and the project has accumulated Chinese listeners from around the world.

## WIDER CONFERENCES

At times we are asked to support works and missionaries in different areas of the world where there is lack of leadership and/or theological immaturity. Such cases present us with something of a dilemma. In keeping with our missionary selection and accountability process (see pages 18-20), we cannot support missionaries through such a work; however, neither can we simply ignore the need. In such cases, we believe that our only biblical response is to provide them with training—as long as it is possible for us to do so without neglecting our other works. When the Pharisees asked Jesus' disciples why He ate with tax collectors and sinners, He replied, "It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means: 'I desire compassion, and not sacrifice'" (*Matthew 9:12-*

13). Throughout the globe, there are sincere Christians who are immature and even unsound in many doctrines of the Christian faith because of a lack of instruction. Although we cannot endorse their works at the present, we can give ourselves to instruct them "until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. [And as] a result, we are no longer like children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we grow up in all aspects into Him who is the head, even Christ" (*Ephesians 4:13-15*).

# 07



Louis Berkley  
Hoekma  
Calvin's Indians

Our Strategy



# MINISTRY RESOURCES

## EVANGELISTIC TOOLS

The work of indigenous missionaries is often limited by the lack of proper tools for ministry. HeartCry seeks to provide these necessary tools so that the missionaries may fulfill the work to which the Lord has called them. In the past, HeartCry has provided for such needs as: (1) boats and motors for the Amazon River; (2) transportation in the form of automobiles, horses, and bicycles; (3) media equipment such as sound systems, projectors, and evangelistic films; (4) computers; and

(5) clothing. Although we always seek to be cautious in designating funds to anything other than "incarnational missions," we recognize that this aspect of ministry is nearly indispensable to the work of God, especially in some of the more remote parts of the "Third World." An old missionary once said, "Missions is really rather simple. All you need is the right man, in the right place, with the necessary tools in his hands to go to work." We have found this maxim to be true.

## CHAPEL CONSTRUCTION

Many churches on the foreign field are limited in their ministry by not having an adequate meeting place; for others, the cost of renting prevents them from obtaining the necessary capital to purchase their own land and begin construction. HeartCry seeks to assist such churches by providing the funds necessary for the purchase of property and/or the building of a permanent structure that would be sufficient for meetings. Land purchases

and construction costs usually range from \$1,000 in remote rural areas to much more in highly populated, urban areas. This is not a common or frequent ministry for HeartCry, because we prefer to use funds for supporting missionaries and establishing churches. However, when the need is evident and when the church in need is giving sacrificially, we have assisted and will continue to do so according to what we believe to be the will of God.

# FIELD OF LABOR

## AFRICA (30)

Botswana - 2  
Kenya - 8  
Malawi - 1  
Sierra Leone - 1  
South Africa - 4  
Uganda - 1  
Zambia - 13

## MIDDLE EAST (16)

Israel - 2  
Undisclosed - 14

## S. E. ASIA (43)

Cambodia - 10  
China - 2  
Indonesia - 13  
Japan - 1  
Myanmar - 11  
Vietnam - 6

## S. ASIA (37)

Nepal - 11  
India - 26

## E. EUROPE (33)

Kosovo - 1  
Moldova - 6  
Romania - 22  
Ukraine - 4

## W. EUROPE (19)

Finland - 1  
France - 1  
Germany - 2  
Italy - 4  
Netherlands - 1  
Scotland - 2  
Spain - 4  
Sweden - 3  
Switzerland - 1

## EURASIA (17)

Belarus - 4  
Kazakhstan - 1  
Russia - 12

## L. AMERICA (45)

Argentina - 1  
Brazil - 1  
Peru - 25  
Undisclosed - 18

## N. AMERICA (4)

Canada - 4



244

MISSIONARIES

41

COUNTRIES

1

GOSPEL

# FINANCIAL PRINCIPLES

“Taking precaution that no one should discredit us in our administration of this generous gift; for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.”

- II Corinthians 8:20-21

## A WORD TO THE INQUIRER

“Do you not say, ‘There are yet four months, and then comes the harvest’? Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest.”

- John 4:35

As Christians, we have been called to participate fully and sacrificially in

the Great Commission by either going to the unreached or supporting those who go (*Matthew 28:18-20; Mark 16:15*). However, it may not be God’s will for you to do so through this ministry. Please seek the Lord in prayer and in the study of the Scriptures before sending financial support. Please do not send financial support to this ministry if you are not being faithful in giving to your local church.

## FOUNDATIONAL PRINCIPLES

1. Every need of this ministry will be obtained through prayer. We may share our missionary vision with others and even make known to them the specific tasks which the Lord has laid on our heart to do, but we will not raise support through prodding or manipulating our brothers and sisters in Christ. If this ministry is of the Lord, then He will be our Patron. If He is with us, then He will di-

rect His people to give, and we will prosper. If He is not with us, we will not and should not succeed.

2. We intend to never enlarge our field of labor by contracting debts. This is contrary to both the letter and the spirit of the New Testament. In secret prayer, God helping us, we will carry the needs of this ministry to the Lord and act according to the direction that He gives.
3. We will not compete with other biblical mission agencies, but will use the resources that God has given to us to work in partnership with them. If the Lord directs, we will sacrifice our own goals and resources that other mission works may be helped and the Kingdom of God increased.
4. In meeting any need, the U.S. staff who is supported financially by this ministry will be the first to sacrifice all things necessary for the advancement of His Kingdom.
5. The staff that is employed full-time in this ministry is worthy of their labor. Each of them should be afforded that which is required to live with dignity and to demonstrate that the Lord is gracious to supply the needs of His servants. To neglect their welfare would give excuse for the ungodly to bring unjust accusations against the Lord, that He is either uncaring or unable to meet the needs of His servants.
6. Those whom this ministry supports shall not be given so much as to waste the Lord's resources, acquire luxury, or live above those who so graciously give to the Lord's work. To seek wealth and luxury in the ministry is to deny the call.
7. We will not measure the success of this ministry by the amount of money given, Bibles distributed, or national missionaries supported; rather, we will measure it by the Lord's grace to enable us to walk in faith, obey His Word, and tarry with Him in prayer.
8. Our goal is not to enlarge ourselves or to become key figures in the Great Commission, but to be faithful and obedient stewards by the grace that is given to us. Our only goal is the glory of the crucified, risen, and exalted Christ.

## SHARING THE VISION

*We believe it is within God's will for us to share our missionary vision and specific work with other Christians and publish reports of God's faithful dealings with us. This may be accomplished through the following means:*

**Our Quarterly Magazine.** The main purpose of the HeartCry magazine is to inform our supporters regarding the direction of our mission work, our stewardship, and the things that have been accomplished through their prayer and giving. We also seek to provide articles, reports, and testimonies from the field that will encourage the readers in their walk with God and in the work of the Great Commission.

**Our Website.** The HeartCry website has much the same purpose as

our magazine, but with more detailed information and the greater flexibility of the internet.

**Visiting Churches upon Request.** We will not solicit churches or individuals for donations under any circumstance, but we will visit churches and other Christian gatherings (e.g. mission conferences) upon their request. Our presentation to any church or conference will always be in conformity to the requests of the leadership. Most often we are asked to make an oral presentation, with or

without media, and to set up an information table. In our presentation, we will share our purpose, convictions, methodology, and present work; but we will never solicit funds.

### **Answering Personal Inquiries.**

In the past, we declined to answer personal inquiries from churches and individuals regarding the needs of HeartCry and our missionaries throughout the world. This was done in an attempt to trust only in the

Lord and to avoid the temptation to seek the help of men. Although our conviction was admirable, it was not necessarily biblical, and it frustrated the attempts of many people to be involved in the work of missions. After great consideration, the searching of Scripture, and prayer, we have determined to answer all genuine inquiries from Christians who desire to pray or to give in a more informed way to HeartCry.

## GENERAL FUND

*The General Fund is the backbone of the HeartCry Missionary Society and is our top prayer priority. Apart from these needs being met, HeartCry cannot function. All donations given to the General Fund go to the following:*

**Missionary Support.** The HeartCry Missionary Society supports missionary families on five continents—Europe, Africa, Asia, and South America, and North America. This is our primary ministry, and the highest percentage of all giving goes to this ministry. The great majority of our missionaries are church planters with families. We have made a commitment to provide for their support, and they depend upon us monthly.

**Administration.** It is our desire to glorify God by keeping all administrative costs to a bare minimum. Less than half of the staff of our U.S. office works in administration. The greater portion of our home office staff is comprised of our “mission coordinators,” who oversee the mission works and teach in their designated areas of responsibility.





# ACCOUNTABILITY

HeartCry has taken measures on multiple levels to ensure the oversight of its ministry and its endurance in faithfulness. Our structure of accountability is two-fold: (1) our local church and a fellowship of sister churches; and (2) a board of directors.

## Local Church Accountability

The HeartCry Missionary Society is under the oversight of the elders and congregation of Christ Church – Radford. The church is also represented on the HeartCry Board of Directors by one of its elders.

In addition to being under the oversight of our local church, we maintain an open-door policy with three sister churches in any and every aspect of administration and ministry.

- (1) HeartCry has entered into an agreement with these sister churches, recognizing that they have the right and responsibility to request any information or investigate any matter that would be relevant to the goal of accountability—doctrine, practice, ethics, finances, etc.
- (2) HeartCry will be proactive in providing an annual financial report to the sister churches.
- (3) HeartCry will be proactive in notifying the churches of any major changes in policy or doctrine or of any major decisions affecting the ministry—expansion into new fields of labor, major projects, etc.
- (4) HeartCry recognizes that the churches have the right and responsibility to publicize any concern with HeartCry’s doctrine or ethics and to withdraw fellowship if the matter should remain unresolved.

## Board of Directors

As a 501(c)(3) (or non-profit) organization, the HeartCry Missionary Society has a Board of Directors to aid in directing and monitoring its activities. The board members are:

Dr. Nathan Berry – Fairmont, WV  
 John Paul Houston – Floyd, VA  
 Anthony Mathenia – Radford, VA

Dr. John Snyder – New Albany, MS  
 Paul Washer – Radford, VA

# A FINAL THANK YOU

From Paul Washer and the HeartCry Staff

The HeartCry Missionary Society began nearly thirty years ago with a dream to help a few indigenous missionaries and pastors in the South American country of Peru. We now support 244 missionaries in 41 countries on 5 continents. We have said all this not to boast in our faith but to boast in God's faithfulness to support the weak. Throughout the years, our faith has not been strong or bold, but God has been faithful to go far beyond all that we could ask or think (*Ephesians 3:20*). On those rare occasions when we have found ourselves strong in the midst of trials, it was His sovereign grace that strengthened us. If He had pulled away, we would have withered into hopelessness and despair. Therefore, "just as it is written, 'Let him who boasts, boast in the Lord'" (*I Corinthians 1:31*).

As we give glory to God for all that He has done over the last three decades, we must also offer up thanksgiving for all that He has accomplished in and through you. Here at HeartCry,

we are constantly aware that we are little more than stewards and couriers of your kindness and generosity to others. Although you owe God everything, you owe us and this ministry nothing! Nevertheless, throughout the years you have been gracious to pray and to give so that we might go on ministering. The victories that we have seen are yours more than ours, and we rejoice with the expectation that on that final day you will see what God has done through you and will share in our joy.

Until then, may the grace of God be multiplied toward you and your loved ones; may the full number of your household come to know Christ and love Him with heart, soul, mind, and strength; and may you stand before Him on that final day with joy unspeakable and full of glory (*I Peter 1:8*), because you see Him as He is (*I John 3:2*) and because you played a part in the gathering of that great multitude from every nation that is standing around you (*Revelation 5:9; 7:9*)!

ON-THE-FIELD REPORTS / SERMON AUDIO AND VIDEO IN NUMEROUS LANGUAGES / REGIONAL UPDATES / ARTICLES

## STAY CONNECTED

WEBSITE: [HEARTCRYMISSIONARY.COM](http://HEARTCRYMISSIONARY.COM)

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FACEBOOK.COM/HCCMISSIONS

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Western Sahara Yemen Zaire Zambia Zimbabwe and beyond.

# Go OR Send

“The world lives in a time of crisis. Christians alone are in a position to rescue the perishing. We dare not settle down to try to live as if things were normal.”

— A. W. Tozer

“If by excessive labor, we die before reaching the average age of man, worn out in the Master’s service, then glory be to God, we shall have so much less of earth and so much more of Heaven!”

— C. H. Spurgeon



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